

Truth

Magazine



Environmentally Friendly Churches

page 20

Child Abuse

page 24

My Breath is Offensive to My Wife

page 30



MIKE WILLIS

The Church at Corinth: A Case Study of Division in the Local Church (6)

Because churches of Christ have a propensity to divide, I have been writing on the causes of division in local churches, using the text of 1 Corinthians as our guide. The issues that most frequently divide churches are problems that could and should be worked through in order to maintain the unity of the Spirit in the bond of peace, rather than doctrinally different mind sets that inevitably take brethren in opposite directions (Eph. 4:3). In this last article in this series, I want to consider the situation when one is faced with problems related to the introduction of doctrinal heresy. This, too, was a problem at Corinth.

THE DENIAL OF THE RESURRECTION (1 COR. 15)

The church at Corinth was troubled by a group of brethren who denied the resurrection of the dead. They apparently did not deny an occasional resurrection, as in the case of Jesus, but denied that the body of man would be raised from the dead at the end of time. Paul argued for the general resurrection based on the resurrection of Jesus from the dead (he is the fruit of the resurrection, 15:23). He also pressed the denial of the resurrection to its logical conclusion: if the dead are not raised, then Christ was not raised.

Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable (15:12-19).

One who denies the resurrection of the body undermines the entire fabric of the Christian message.

The doctrine of the resurrection of the body was not only disbelieved, but also the resurrection was not desired in Greek society. In the Greek concept, the body is the prison house of the soul, from which one seeks liberation. In its notes on *soma* (body), the *Theological Dictionary of the New Testament* says:

One may cheerfully leave the body at death . . . for it cannot get to heaven and is only a contemptible burden, penalty, fetter and dark abode of the soul. . . . In earthly life man is bound to the body, . . . it is alien to us . . . , a corpse. . . , a beast of burden . . . , the product of filth (II: 1036).

When one understands that the Greeks viewed the body as the “prison house of the soul,” then one understands why they reacted to Paul’s preaching in the manner recorded in Acts 17.

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, “because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.” And when they heard of the resurrection of the dead, some mocked, while others said, “We will hear you again on this matter” (Acts 17:30-32).

In Grecian thought the resurrection was not only undesired; it was a step in the wrong direction. They wanted liberation of the soul from the body, not the body raised from the dead and joined eternally to the spirit. So, when they heard that Paul preached the resurrection of the dead body, they mocked his preaching and departed, uninterested in what he was preaching.

Some with this mind set must have obeyed the gospel, become a part of the church, and taught their views about the resurrection. Some “among you” “say that there is no resurrection of the dead” (15:12). Their Grecian philosophical views were being taught in the Corinthian church.

CONTINUED ON PAGE 32



The Church at Corinth: A Case Study of Division in the Local Church (6)..... 2
MIKE WILLIS

The Real Problem With Instrumental Music..... 4
ETHAN R. LONGHENRY

Joseph Never Knew 5
DONALD P. AMES

Maintaining Balance 6
HEATH ROGERS

“We Are For Choice” 7
DAVID HALBROOK

O’Neal Material..... 7
CONNIE W. ADAMS

Reviewing Brother Bobby Liddel’s Articles (1)..... 8
TOM O’NEAL

Our God, He is Alive..... 14
DAVID MARAVILLA

Questions and Answers..... 15
BOBBY GRAHAM

A Man With a Measuring Line 16
JOHNIE EDWARDS

Book Reviews..... 17
CHRIS REEVES

What Is the Ramstein church of Christ? (3)..... 18
STEVE WALLACE

Environmentally Friendly Churches 20
JESSE FLOWERS

“Quite a Flood” 23
LEWIS WILLIS

Child Abuse 24
WILLIAM V. BEASLEY

In the News 29
STEVEN F. DEATON

My Breath is Offensive to My Wife 30
JEFF S. SMITH

Directory of Churches..... 33



Truth Magazine (ISSN 1538-0793) is published once a month by Guardian of Truth Foundation, P.O. Box 9670, Bowling Green, KY 42102. Postage paid at Bowling Green, KY and additional mailing offices.

Manuscripts should be sent to Mike Willis, 6567 Kings Ct., Avon, IN 46123, (317) 272-6520. Email: mikewillis@indy.rr.com. Subscriptions, renewals and other correspondence should be sent to *Truth Magazine*, P.O. Box 9670, Bowling Green, KY 42102. Book orders should be sent to Truth Bookstore, P.O. Box 9670, Bowling Green, KY 42102. Phone: 1-800-428-0121.

Webpage:
www.truthmagazine.com

Postmaster: Send change of address to P.O. Box 9670, Bowling Green, KY 42102.

Graphic Design: Shannon Shaffer - Shaffer Graphic Designs (615) 289-1721
www.shaffergraphicdesigns.com

Subscription Rates

Annual	\$24 per year
Online PDF	\$7.50 per year
Single Copies	\$3.00
Foreign Subscriptions	\$27 each
Bulk Rates	\$1.75 per month

The Real Problem with Instrumental Music

ETHAN R. LONGHENRY

When the subject of instrumental music in the assemblies of the saints is brought up, the conversation normally focuses on matters of authority. Instrumental music is wrong, it is argued, because God never authorized its use in the assembly. While this argument is certainly true, it does not take into account the reason why God did not authorize its use in the assembly—that is, the *real* problem with instrumental music.

Let us consider two of the main passages that talk about singing, Ephesians 5:19 and Colossians 3:16:

Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

Please notice that while our singing is offered to God, the thrust of the exhortations involve us speaking, teaching, and/or admonishing one another with psalms, hymns, and spiritual songs!

This exposes the real problem with instrumental music: How can an instrument possibly assist us in speaking, teaching, and/or admonishing one another in song? Even those who use instruments confess that they do not provide any such benefit! Instead, the instrument “sounds good.” The instrument helps in the “performance” aspect of the singing, they say. Such a mindset is focused more on the flesh and what sounds nice to the ear, and not focused as much on what Paul is emphasizing in these passages.

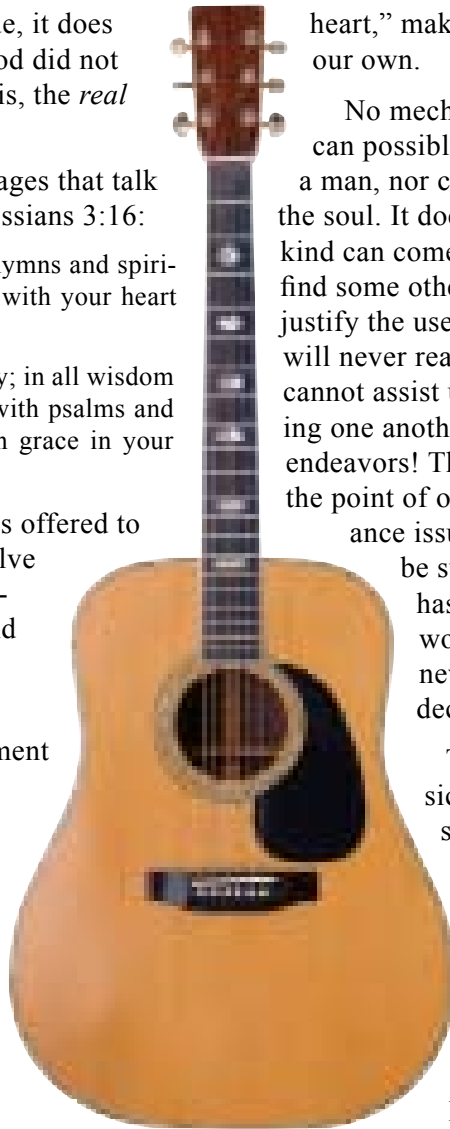
Paul is making it evident to us that the purpose of our singing is to build one another up in the faith (cf. 1 Cor. 14:26). This edification is not based in what pleases the flesh but what encourages the soul. When we sing “to

one another,” we are communicating the message of the song to one another. We remind each other to “take time to be holy,” perhaps, or to “trust and obey.” The point of the song is less about its production and much more about the message: this is why we sing “from the heart,” making the message expressed in the song our own.

No mechanical instrument of human invention can possibly express the feelings of the heart of a man, nor can it provide a message that builds up the soul. It does not matter, therefore, whether mankind can come up with some “new hermeneutic” or find some other way to redefine authority in order to justify the use of instruments, for such feeble attempts will never reach the heart of the issue. Instruments cannot assist us in speaking, teaching, and admonishing one another in song. They can only hinder those endeavors! Their use and justification entirely misses the point of our singing, making it more of a performance issue than an issue of message. Should we be surprised that as the use of instruments has increased within the denominational world, the level of spiritual substance in newly written songs, on the whole, has decreased?

The real problem with instrumental music, therefore, is that instruments cannot speak, teach, or admonish believers in any way, shape, or form. Such is why God did not authorize them in the new covenant—they have no spiritual purpose for us. In our new covenant, believers sing to one another to encourage one another in the faith, speaking and teaching one another through song.

Let us always keep this in mind, making sure that our singing never becomes some empty ritual, continually singing wonderful spiritual messages from our heart to our fellow man and to the Lord!



deusvitae@hotmail.com

Joseph Never Knew

DONALD P. AMES

The story of Joseph is a fascinating story of triumph over trials, temptations, and discouragement. It begins with the fact he was his father's favorite (Gen. 37:3), a fact that did not set well with his older brothers. Then, his father made him a special coat of many colors. These two factors caused great hatred amongst Joseph's brothers (Gen. 37:4). Then, to add insult to injury, Joseph had a dream of the sheaves of all the rest of his family (including his father's and mother's) bowing down to his. Then he had yet another dream of the sun, moon, and eleven stars also bowing down to his star. When he talked about the dreams, the reaction of his brothers was that of even more hatred (Gen. 37:8). This "spoiled brat" was really becoming an "annoying pest."

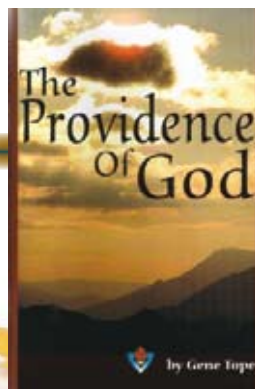
One day Jacob sent Joseph (now 17 years old—Gen. 37:2) to check up on his brethren who were watching the sheep in Shechem (Gen. 37:14). Seeing him alone in this deserted place played right into their hands. They plotted Joseph's death to get rid of this "brat." Thanks to Reuben, he was instead cast into a pit, and then later sold by his own brethren as a slave to a caravan on its way to Egypt. His coat was torn to shreds and covered with blood to deceive Jacob into believing Joseph had been killed by a wild beast (Gen. 37:33). Thus, their jealousy had motivated them to break the heart of Jacob, "permanently" get rid of Joseph, and be free of the favoritism that was shown him. This act would cause them many regrets (as usual, when it was too late—Gen. 42:21-22).

Time passed rapidly as Joseph, now presumed dead, spent his time in Egypt. He soon realized his father would not be coming to his rescue, and from there things progressed downward—from slavery, to false accusations, to prison, interpreting the dreams of the butler and baker, and then forgotten completely after they were gone. Finally, Pharaoh himself had a dream no one could interpret, and Joseph was then remembered (3 years after the butler's promise to get him out). He has now reached the age of 30 (Gen. 41:46). He was called to interpret Pharaoh's dream, and then made ruler of all Egypt (Gen. 41:41) to oversee the seven years of plenty, followed by plans to oversee and supervise efforts to survive the seven years of famine that God had revealed also in Pharaoh's dream.

Several years into the famine period, Jacob sent his sons to Egypt to get desperately needed food, having heard there was food available there. As they bowed before Joseph (now about forty years of age), they did not recognize he was their younger brother whom they had sold about twenty-five years before as a slave and faked his death. (How much would *you* have changed during that time frame? He was older and had become ruler of Egypt.) In Genesis 42:9, the Bible says, "Then Joseph remembered the dream which he had dreamed about them." God had made known His plans about 25 years ago, but Joseph had forgotten all about them in his day-by-day struggle to survive. He did not remember them, nor did he hold them before him as a reminder God had not forgotten him. His faith in God was based on his personal confidence that no matter what happened, God would somehow get him through it (cf. 1 Cor. 10:13). Despite all that had befallen him, he never lost his faith in God, so God was able to fulfill His plans in Joseph's life. Now, *for the first time*, Joseph begins to see God had been "in control" all the time (Gen. 50:20)!

When adversity hits in our lives, we need to remember God is "in control." He may not take things the direction we want, but if we are faithful, He will safely bring us through it all too! Don't give up your faith in God's wisdom—say a prayer, buckle down, do your best, and trust in God for the rest! Remember Joseph!

11853 Halle Dr.
Indianapolis, Indiana 46229



The Providence of God

by Gene Tope
13 lesson workbook discussing the providence of God in relationship to his power and care for mankind. Great study.
1-58427-008-X
\$4.99

Maintaining Balance

HEATH ROGERS

“What is the most challenging part of being a preacher?” Any number of preachers, in various stages of their life, can give any number of answers to that question. Raising a family in a “glass house,” studying hard passages of Scripture, teaching the book of Revelation, conducting funerals of non-Christians, setting up home Bible studies, standing for the truth in times of controversy, being fired or having meetings canceled. The list could go on. To me, one of the greatest challenges of being a gospel preacher is maintaining balance in the pulpit.

The man who first brought this to my attention was Bill Fairchild. When I was thinking about giving my life to full-time preaching, I made it a habit to talk to preachers and gain their advice and wisdom. Brother Fairchild held a meeting where I was attending, and I had an opportunity to spend some time with him. He gave me a piece of advice that I have never forgotten. He told me that he approached his local work like a mother preparing meals for her family. “Sometimes they need meat and potatoes, sometimes they need broccoli, and sometimes they need a sweet dessert.” Then he made the application. Sometimes brethren need to be challenged and corrected, but sometimes they need to hear something “sweet.”

Brother Fairchild probably doesn’t remember having that conversation with me, but it has had a great impact upon the way that I approach my work. I give a lot of attention to the subjects that I cover in my preaching. I try my best to think several weeks ahead, and I keep a record of every sermon that I have preached in the past. One of the reasons that I do this is to make sure I am maintaining balance – both for myself and for the church. “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” (1 Tim. 4:16).

Unfortunately, some preachers give little attention to balance. We have all heard of “hobby riders” – men who constantly preach on the same topic. Regardless of what scripture or subject their sermon begins with, you can count on them eventually bringing the discussion around to their “pet”

topic. This kind of preaching is discouraging and dangerous. An unbalanced diet of spiritual food is just as unhealthy as an unbalanced diet of physical food. Something will always be lacking, which will give the devil an opportunity.

Paul was in Ephesus for three years, and during that time he had declared the *whole* counsel of God (Acts 20:27). Obviously, he had not given them a three-year series on the intricate points of divorce and remarriage, on false doctrine and fellowship, on modesty, on institutionalism, etc. He preached it all – balance.

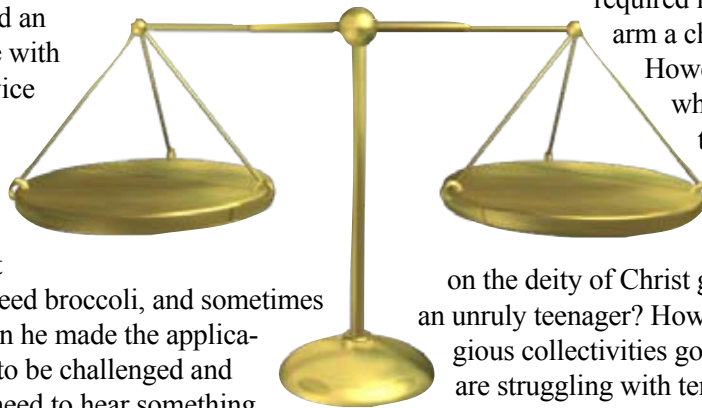
There are times when extra emphasis has to be given to a particular topic. Error can not be ignored when it rears its ugly head. Sometimes additional time and attention are required in order to “cast out leaven” or to arm a church against a pressing danger.

However, we need to remember that while elders and preachers see the need to fight these battles, individual members may be fighting battles of their own. How is a three-month series

on the deity of Christ going to help parents deal with an unruly teenager? How are repeated lessons on religious collectivities going to help young people who are struggling with temptations to use drugs? How is a prolonged series on fellowship going to encourage members to invite their lost friends and neighbors to attend services with them? How are repeated sermons on secular humanism going to help comfort those who are grieving the loss of a loved one? You get the point.

Is there anything wrong with preaching a series of sermons on a particular subject? Of course not. A series can be an effective way of addressing a subject. However, once it is addressed sufficiently, one needs to move on. The subjects dealt with in the Bible *vary*. The needs of the congregation *vary*. So the topics of the sermons coming from the pulpit need to *vary* as well.

Do I think one sermon is enough to take care of a problem? No, I don’t. However, I don’t think problems are “solved” by bashing them into the ground either. The best way to bring a church along to spiritual maturity is with balance.



“We Are For Choice”

DAVID HALBROOK

“We are for choice, for what people want to do when it does not harm other people.”

“It’s a blessing. . . It’s sacred to us.”

“I feel very blessed—this lifestyle is wonderful.”

“I love these ladies.” (“Richard,” from internet)

Choice. Sacred. Lifestyle. Love. Some or all of these words have been used to defend the practices of pre-marital sex, adultery, homosexuality, and abortion (among others). Now, they are being used to defend polygamy—and why not? If a feeling of love allows a person to leave the spouse with whom he/she originally vowed to live, why can’t that same feeling permit them to invite an additional “spouse” into the family?

God gives nations choices—be exalted by righteousness or reproached by sin (Prov. 14:34).

God gives families choices—*Whoever divorces his wife for any reason except sexual immorality causes her to commit adultery.* . . (Matt. 5:32).

God gives each individual choices—*He who believes and is baptized will be saved; but he who does not believe will be condemned* (Mark 16:16).

God chose to show His love and grace by giving Jesus Christ to die (John 3:16). Jesus taught the way to live in truth in order to receive eternal life (John 14:6). God chose to offer eternal life—will you choose to accept it?

O’NEAL MATERIAL

CONNIE W. ADAMS

Those interested in the ongoing controversy over the Truth Lectures held annually at Bowling Green, Kentucky will want to check out the material by Tom O’Neal entitled “Gene Frost’s and J. T. Smith’s Human Institutions.” A parallel is drawn between what is done by *Truth Magazine*, Florida College, *Gospel Truths* and *Gospel Anchor* (no longer published). It is written with clarity and in a good spirit. You can find it by going to www.truthmagazine.com/articles/collectivities.

Tom has quoted from the charters of incorporation and shown that these two brethren are (or have) using a human corporation designed to teach Bible truth to oppose our doing the very same thing. If their objections are rooted in principle, where are their articles opposing the Florida College lectures, R. J. Steven’s Singing School, or the annual lecture series in northern Illinois, plus other similar activities? What is the reason their ammunition is aimed at Bowling Green and not at Tampa (where brother Smith lives), Wilburton, Oklahoma, or Chicago? Will brother Smith treat us to fourteen more articles against any or all of these in the next year or two of *Gospel Truths*?

Check out brother O’Neal’s article.

P.O. Box 91346
Louisville, KY 40291

Reviewing Brother Bobby Liddell's Articles (1)

T O M O ' N E A L

From December, 2008 through June, 2009, brother Bobby Liddell of the Memphis School of Preaching [MSOP], which is sponsored by the Forest Hill Church of Christ in Memphis, Tennessee, wrote a series of six articles on "The Church Treasury" in the publication of the MSOP called *Yokefellow*. Brother Mike Willis and brother Connie W. Adams asked me to review these articles for *Truth Magazine*.

My friend, brother John Alexander [Woodbury, Tennessee Chevrolet Dealer] and I talked with brother Roy Hearn when he lived in the Murfreesboro, Tennessee, area before he moved to Memphis to start the MSOP in 1966. It is the "oldest School of Preaching East of the Mississippi" River. At the time, brother Hearn had an article, "Let Not The Stones Cry Out," which was published and re-published in a number of papers. I printed it in the January 11, 1966 issue of *The Westvue Messenger*; a publication of the Westvue Church of Christ in Murfreesboro where I preached at the time. This article told of at least nine different situations among Churches of Christ that greatly concerned brother Hearn, which he called "trends among us toward liberalism, modernism and materialism" and said, if these trends were not reversed, "the waves of infidelity are sure to engulf the Lord's people." Brother Hearn went on to say that the nine situations that he mentioned in the article were "not hypothetical cases, but names and addresses and documentation can be given." When brother Alexander and I asked for documentation from brother Hearn, he would not give it to us.

The perception among brethren with the establishment of the schools of preaching was that the schools among brethren [like Abilene, Pepperdine, Harding, Lipscomb, and others] were too far gone to be able to bring them back to where they once were and where brethren could have confidence in them again. Thus, a number of schools of preaching were started in various places across the country.

SOME GOOD THINGS SAID

Not everything that brother Liddell said in this series of articles is bad. He said some good things which, if brethren would listen to him, would be helpful. He wrote concerning how churches should support preachers with a living wage. He wrote concerning how some preachers, in order to preach

the gospel, had to work at secular jobs in order to support their family. It is not right for a church, when it is able to support a man, to support him in such a limited amount that he has to work a secular job in order to support his family. This takes away his time from preaching the gospel.

Brother Liddell writes concerning how churches can operate in such a way as to provide things honest in the sight of both God and man. Some brethren use very poor judgment in how they handle the church treasury. They put themselves in a position to be called in question about the use of the Lord's treasury. They put themselves in positions to be tempted to steal from the treasury, which has been done more than once. Brother Liddell quotes a source that say one out of twelve congregations has lost funds due to theft. This is among Christians. He quotes statements from men like brethren David Lipscomb, E. G. Sewell, V. P. Black, Rex A. Turner, Sr., Leon C. Burns, Walter H. Adams, H. A. Dixon, John H. Banister, Tom Warren, Guy N. Woods and possibly others, that with some things they said I would agree, but with others I would disagree. Brethren would do well to listen to the good things these men said and shuck the rest.

I was very disappointed that brother Liddell said the following of those brethren with whom he disagrees: they were "extremists," held "unreasonable positions," were "absurd," were among a "negative school of thinking," they "denounce and reject the co-operative efforts," as well as going "so far as to say that any church which helps anyone except those who are saints is hell bound!" He even had to get in the outlandish, prejudicial proposition that W. L. Totty wrote to take the pressure off of himself when he was in a debate with brother A. C. Grider. This is all prejudicial, is designed to inflame the emotions of people, and helps them not to think correctly. Brother Liddell should be ashamed of himself using such language to describe his brethren just because they do not agree with him on the teaching of certain passages of the Scriptures. Would he say such about a Baptist who disagreed with him on certain Scriptures?

THE JERUSALEM CONTRIBUTION

Over the years brethren have written, preached, discussed, and even debated about the contribution for the poor saints in Jerusalem which is recorded in Romans 15:25-32; 1 Corinthi-

ans 16:1-4; and 2 Corinthians 8 and 9. This contribution was made up by various churches in the provinces of Macedonia, Galatia and Achaia (Rom. 15:26; 1 Cor. 16:1-4; 2 Cor. 8:1; 2 Cor. 9:2). The issues that divided brethren and that they discussed were (1) how did these churches cooperate in sending their contribution to the saints in Jerusalem and (2) to whom was this contribution sent or who were the beneficiaries of this contribution?

(1) How did these churches cooperate in sending their contribution to Jerusalem? This question first must be answered by answering the question: Is there a pattern in the New Testament of how churches cooperated in the field of benevolence? There either is or there is not. If the New Testament reveals a pattern of congregational cooperation in the field of benevolence, then that pattern must be respected if we are to please God. If there is a pattern and we violate that pattern, then we displease God. If there is no pattern, then it makes no difference how churches cooperate.

It is the contention of brother Liddell and those brethren who agree with him at the MSOP that there is no pattern for congregational cooperation in the field of benevolence. They do not believe in an “exclusive pattern.” If you have “a pattern” it is an “exclusive pattern.” Otherwise, it is not pattern at all. A seamstress does not have a plurality of patterns for one dress! There is one “exclusive pattern” for a dress. A builder has only one “exclusive pattern” or blueprint for each building under construction. He would never get a building constructed if he had three patterns or blueprints for one building. If there is a pattern for something, it is foolish to talk about it being an “exclusive pattern.”

In an effort to get around the binding teaching of the New Testament on congregational cooperation, brother Liddell denies there is an exclusive pattern for such. He quotes brother Guy N. Woods, saying, “Brother Guy N. Woods, in debate with Roy Cogdill, in Birmingham, Alabama, in 1957, proved ‘there is no exclusive method of church cooperation taught in the Bible’; thus, to argue for one, exclusive pattern of cooperation is, as brother Woods put it, absurd.” If there is no “exclusive pattern” then there can be no violation of the pattern. It was from among brethren who agreed with brother Liddell that we heard “Where There Is No Pattern” in yesterday. In fact, that was the title of a lecture by the President of David Lipscomb College, Athens Clay Pullias, during the 1957 David Lipscomb College Lectureship (April 25, 1957). Where did “Where There Is No Pattern” get Pullias? It got him right out of the Lord’s church and right into the Presbyterian denomination where he died. A denominational clergyman preached his funeral. “No Patternism” will in time get everybody who follows it out of the Lord’s church.

If there is no pattern, then there can be no violation of the pattern. What is wrong with churches cooperating through the missionary society or the Southern Baptist Convention? If there is no pattern, then these are not a violation of the pattern. If brother Liddell objects, then there must be a pattern! How can brother Liddell object to any plan of cooperation if there is no pattern for such?

Those brethren associated with brother Liddell have a hard time thinking in terms of a congregation doing anything without cooperating with other congregations to get the job done. He says, “Sometimes, doing the work of the church in the best possible way requires cooperation of congregations” (emphasis mine, TGO). Evidently the Jerusalem church did not do “the work of the church in the best possible way,” for a while there was no other church on earth and they could not cooperate with another congregation—Jerusalem was the only one on earth.

Brother Liddell tells his readers that “there are some works, which are good and necessary, but which would never be done (and could not be done) without churches cooperating with one another.” Just what are those works? Is it preaching the gospel or edifying the saints? Why would a church have to cooperate with other churches in order to preach the gospel? Why would a church have to cooperate in order to edify her own saints? Can a church not provide edification for her own members without cooperating with other congregations? If a church has only \$1,000 to spend preaching the gospel, why does it have to cooperate with other congregations in order to spend the \$1,000 preaching the gospel. Why can not this church send the \$1,000 to a preacher they know and have confidence in him to preach the gospel? Some brethren cannot think in terms of a local church doing its work. They have to think in terms of something “big.”

Brother Liddell concerns himself with 1 Corinthians 16:1-4 being a passage that authorizes building a meeting house, purchasing Bibles, literature, or communion supplies.

The issues that divided brethren and that they discussed were (1) how did these churches cooperate in sending their contribution to the saints in Jerusalem and (2) to whom was this contribution sent or who were the beneficiaries of this contribution?

CONTINUED ON PAGE 10

Reviewing Brother Bobby Liddell's Articles (1)

(CONTINUED FROM PAGE 9)

While brother Liddell has written a lot about the 1 Corinthians 16 passage, there evidently are some things that he does not yet understand about it. This passage authorizes the taking up of a contribution on the first day of the week. The specific purpose of these funds was to send to another church to relieve the needs of the saints in that congregation. On what basis is paying a preacher, etc. justified from funds raised for benevolent purposes?

1 Corinthians 16:1-4 is the New Testament pattern, an exclusive pattern, for **raising** funds. It is not an exclusive pattern for how a church **spent** her funds. There is no other New Testament passage that tells a congregation how to raise funds for anything. If so, where is the passage? Thus, churches are limited to raising funds by "freewill offerings as the means by which those funds are acquired." "This is why we do not have car washes, bake sales, rummage sales, spaghetti suppers, etc. in order to raise funds for the work of the church."

While 1 Corinthians 16:1-4 is the exclusive New Testament pattern for **raising** funds, it is not the exclusive New Testament pattern for a church **spending** funds. From the New Testament one learns that, in addition to spending funds for benevolent purposes, New Testament churches spent funds preaching the gospel (2 Cor. 11:7-9; Phil. 1:3-5; 2:25; 4:15-20). These passages and others are the exclusive pattern for how the church **spent** funds in gospel preaching.

ESTABLISHING AUTHORITY

Brother Liddell says, "We may ascertain Bible authority by observing from God's Word: (1) Example, (2) Implication, (3) Direct Statement, and (4) Expediency." It would have been much better if he had stated (1) Approved Apostolic Example, (2) Precept or Direct Statement, and (3) Necessary Inference and left off "(4) Expediency." Expediency does not establish authority. He quotes brother Roy Deaver and his quotation from brother Deaver does not agree with what he says. Brother Deaver said, "Expediency is that which expedites. There is no expediency where there is no advantage. So far as concerns obligations of the local church, an expedient is that which is in harmony with the Scriptures, in which there is an inherent advantage, and which may be

selected by the elders in carrying out any obligation of the church—that obligation growing out of that for which there is approved example, an implication, or a direct statement."

Brother N. B. Hardeman said,

"How does God teach us? What are the methods by which heaven's instruction are to be made known unto man? And may I suggest to you now that there are three ways by which God teaches us his will, his word, his way. Now hear them: First, he teaches by direct statement, by positive command, saying the thing in so many words. Now that is one way. Well, there is another. You might not have a direct 'Thus saith the Lord,' but if you can find an example approved and inspired of God,

that concrete example comes to us with all the power and force of divine authority. That is God's way of teaching. Then again, if there is a passage in the Bible from which a necessary conclusion and inference must be drawn, I am willing to accept the statement that the Bible teaches that thing. So watch then. How does God teach us? First, by direct statement. Second, by approved example. Third, by a necessary inference" (*Hardeman's Tabernacle Sermons*, vol. 4, page 52).

Brother Liddell would do well to go back and stick with what brother Hardeman said. The MSOP is housed in the Hardeman Library on the property of the Forest Hill Church of Christ in Memphis.

THE TOTTY PROPOSITION

Brother Liddell cannot close his series of articles without throwing in the debate proposition that was written by brother W. L. Totty. He says, "It appears some can do

all kinds of things, with the money in the church treasury, EXCEPT help a child in need....As one brother, commenting on the inconsistency of such law-makers, said the church can take money out of the treasury to buy fertilizer to feed a lawn, but not to buy food to feed a starving child (or any non-saint)." Who said this, brother Liddell does not tell his reader, nor does he say where this was said or when it was said. I have heard that someone was supposed to have said it, but I have never seen the documentation given for it. Until such documentation is given, it should not be given any credence.

Brother Liddell goes on to say, "In the May 30, 1963 issue of the *Guardian* their man, Brother A. C. Grider, is affirm-

Why would a church have to cooperate with other churches in order to preach the gospel? Why would a church have to cooperate in order to edify her own saints? Can a church not provide edification for her own members without cooperating with other congregations?

ing this proposition: "The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry, destitute children and those who do so will go to hell."

This is brother Liddell's sugar stick. With it he can drum up sympathy, stir the emotions of people, close the mind to clear thinking about what the Bible teaches, and turn a person's attention away from what the Bible teaches on the subject. Rather than a discussion of what the Bible teaches, it becomes an emotional issue. There are several things interesting about the above proposition. [1] It was written by brother W. L. Totty. [2] It has churches being judged, and on the basis of judgment going either to heaven or hell. So if one is in a church that is judged good, he will go to heaven regardless of how he has lived. If one is in a church that is judged bad, he will go to hell regardless of how righteous he has lived. Judgment is upon the basis of what the individual has done in life, not on the basis of what the church has done (Matt 25:31-46). One would think brother Totty would know better than what his proposition is saying. [3] Let brother Grider explain in his own words:

"I debated Brother Totty...at Meridian, Miss...I pressed Brother Totty so hard on this matter that he admitted that he never intended to debate me again. When I chided Brother Totty for withdrawing from the polemic platform the pressure mounted and he knew he had to do something to take the heat off. He needed desperately to make it appear that it was Grider not Totty, who had decided further debates would not be profitable. So, he wrote out the silly outlandish proposition which I quoted at the beginning of this sermon and brought it to my table during the course of one of his speeches. He announced to the audience that if I would sign the proposition I could come to Garfield Heights where he preaches, without an endorsement, and debate the question. To his amazement and everlasting sorrow I immediately signed the proposition. He didn't think I would sign it. He never had any intention whatsoever of letting me come to Garfield Heights. When I signed it he backed away and it was nearly two years before he would honor his word and let me come" (*Is It A Sin To Feed Children?* a sermon by A. C. Grider preached over radio station, WARF, Jasper, Alabama, pages 5-6).

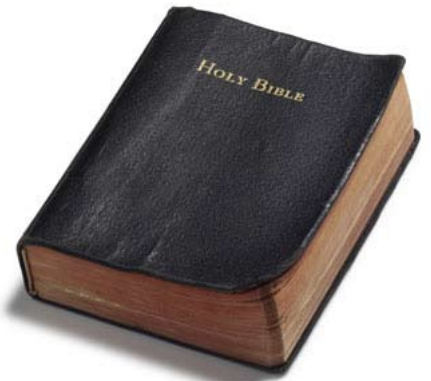
I have never seen or heard anyone who took the position that brother Totty did that explained the circumstances around this proposition. They told their story just like brother A. C. Grider wrote out the proposition and was ready to generally debate it. Brother Grider agreed to debate it only with brother Totty and no one else, to debate it only at Garfield Heights and no place else in order to get into the Garfield Heights congregation and try to teach them the truth. Totty's brethren, including brother Liddell, have presented it in such a way as to create prejudice, stir the emotions of brethren, and turn the attention of brethren away from giving a consideration of what the Scriptures teach on the subject or for whom the church is responsible in benevolence.

JAMES 1:27

This passage says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

If the passage read the way brother Liddell and his brethren try to present it, this is how it would read: "If any church seem to be religious, and bridleth not its tongue, but deceiveth its own heart, this church's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction by sending a contribution to an orphan home, and to keep itself unspotted from the world."

Brother Liddell, and brethren who agree with him, must have James 1:27 because it is the only passage in the New Testament that uses the word "orphan." He quotes the late brother H. A. Dixon, President of Freed-Hardeman College when I was there, as saying that churches "gave, as opportunity was afforded and ability extended, to all who were in need. (see Gal. 6:10) They cooperated in pure and undefiled religion. (see James 1:27)." Brother Liddell says, "It appears some can do all kinds of things with the money in the church treasury, EXCEPT help a child in need. Let anyone of them produce a New Testament passage that shows the care of an orphan, or the way by which that care was given." The implication of this statement by brother Liddell is that, if such a passage cannot be produced, it means there is no Bible authority for such.



"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

CONTINUED ON PAGE 12

Reviewing Brother Bobby Liddell's Articles (1)

(CONTINUED FROM PAGE 11)

I knew some brethren tried to get a church in James 1:27. However, brother Liddell, by using the above quotation from brother H. A. Dixon, gets a multiplicity of churches in James 1:27. Cooperation involves more than one church. A church must have a least one other church somewhere if it is going to cooperate. One church does not cooperate with itself!

When a person attempts to find Bible authority for his practice, he will do one of two things: [1] He will find the New Testament passage that teaches what he says, or [2] he will find a passage and **pervert** it. Denominational people will find a "white horse" from which Paul fell and was saved on the road before he hit the ground. This is a perversion of the Bible record. Other denominational people will find babies in the household of Lydia in Acts 16. This, too, is a perversion of the Sacred Text.

Brethren committed to supporting human institutions from the church treasury cannot find a passage that teaches such, so they have to find a passage like the denominationalist and pervert it.

James 1:27 **does not mention** [1] a church, [2] a church contribution, or [3] an orphan home which is a human institution. Yet, some brethren find all of these in the verse. They "find" that which is not there. They have perverted the word of God.

The passage tells the reader that it is about a "man's religion." There is nothing said about a church.

The entire context is about a man, an individual, not a church. Look at it: "Wherefore, my beloved brethren, let every **man** be swift to hear, slow to speak, slow to wrath: For the wrath of **man** worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving **your own selves**. For if any be a hearer of the word, and not a doer, **he** is like unto a **man** beholding **his** natural face in a glass: For **he** beholdeth **himself**, and goeth **his** way, and straightway forgetteth what manner of **man** **he** was. But **whoso** looketh into the perfect law of liberty, and continueth therein, **he** being not a forgetful hearer, but a doer of the work, **this man** shall be blessed in **his** deed. If any **man** among you seem to be religious, and bridleth not **his** tongue, but deceiveth **his** own heart, this **man's** religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep **himself** unspotted from the world" (James 1:19-27).

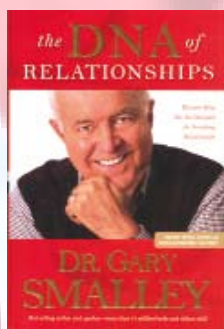
[To be continued]

P. O. Box 271407
Tampa, FL 33688-1012

Debates

Number	Title	Subject	Price
80353	The Arlington Meeting	Discussion: Church Support of Human Institutions	\$21.95
80354	Boswell-Hardeman	Instrumental Music in Worship	\$13.95
80015	Cogdell-Turner	Church Support of Human Institutions	\$5.99
80355	Cogdill-Woods	Church Support of Human Institutions	\$23.95
80357	Halbrook-Freeman	Divorce & Remarriage: May the Guilty Party Remarry?	\$19.95
80358	Humble-Garrett	Collective Work of Individual Christians	\$14.95
80359	Porter-Abercrombie	Bible Classes & Women Teachers	\$13.95
80361	Porter-Deaver	Congregational Benevolence	\$14.95
80363	Porter-Myers	Is the Church of Christ a Denomination?	\$14.95
80364	Porter-Tingley	Operation of the Holy Spirit & Salvation by Faith Alone	\$16.95
80365	Porter-Waters	Number of Containers, Bible Classes, & Women Teachers	\$13.95
80366	Porter-Woods	Church Support of Human Institutions	\$17.95
80368	Willis-Inman	Church Support of Human Institutions	\$15.95
80020	Willis-Jenkins	College Bible Department Questions	\$12.99

Relationship Books by Gary Smalley

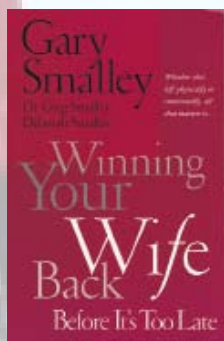


The DNA of Relationships

We are designed for relationships, yet they often bring us pain. In this paradigm-shifting book, Dr. Gary Smalley unravels the DNA of relationships: We are made for three great relationships--with God, others, and ourselves--and all relationships involve choice. Gary exposes a destructive relationship dance that characterizes nearly every relationship conflict, and he offers five new dance steps that will revolutionize relationships. The DNA of Relationships, the cornerstone book in Gary Smalley's relationship campaign, will help you learn to take personal responsibility, create a safe environment, keep their battery

charged, listen with the heart, and adopt a no-losers policy. It will revolutionize your marriage, family, friendships, and work relationships!

19166 hb \$22.99

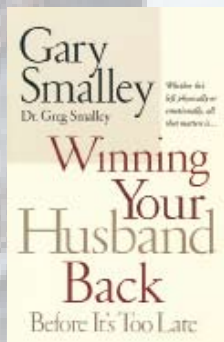


Winning Your Wife Back Before It's Too Late

Each year more than five million couples separate in the United States and almost 1.2 million more couples divorce. While there are numerous books designed for the spouse who wants to separate or divorce, there are few resources for those who want to reconcile the relationship. This book is written specifically for the man whose wife has walked out on him and wants to win her back. It includes step-by-step, easy-to-understand instructions and advice. Real-life examples offer insight into how other men won their wives back, and a workbook section helps

men develop a personalized plan for their individual situations. Winning Your Wife Back offers simple steps that God can use to restore hope and make a positive difference in a marriage relationship.

xxxxx pb \$14.97

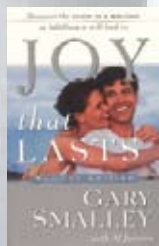


Winning Your Husband Back Before It's Too Late

He's walked out and she still wants him back. Thousands of discouraged and hurting women ask, "Is there anything I can do to win my husband back?" Though there are plenty of books on divorce, few talk about what it takes to initiate a reconciliation. Gary Smalley and Dr. Greg Smalley offer women a biblically based strategy for winning back their mate. Included is an appendix of additional resources on organizations, counseling centers, video series, and books that have proven particularly helpful in this situation. Full of practical advice and realistic

encouragement, Winning Your Husband Back can help heal a marriage. And whether the marriage is healed or not, the ideas will also help readers become responsible for their own choices and draw nearer to God.

xxxxx pb \$14.97

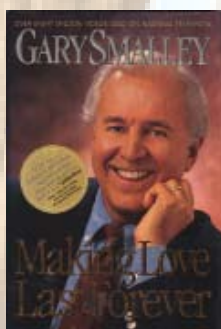


Joy That Lasts

Discover what it means to truly trust God, and how a deep relationship with him can bring life and joy into marriage. Renowned family counselor, seminars speaker, and author Gary Smalley gives insight into five truths that can transform marriage. Sharing openly from his own relationship with his wife, Norma, Gary shows why both husbands and wives need:

- Someone each can talk to about anything and at any time
- An understanding of their emotions and what they mean
- Reassurance that their trials have meaning
- A shared mission they can strive for together.

16155 pb \$12.99



Making Love Last Forever

Are you looking for a guarantee? In this extraordinary book, marriage expert Gary Smalley shows you how to stay in love through all the stages of life. From first attraction to lifelong commitment, Gary's proven techniques and practical advice show you how to pursue and keep the love you want, and how to energize your relationship with enduring, passion-filled love. With memorable word pictures, here reveals the secrets behind his "love guarantee."

16171 hb \$14.97



For Better or For Best

Gary Smalley explains what motivates men and how women can use their natural attractive qualities to build a better marriage. He helps women understand not only the way men think, but also how to move a man's heart. Using case histories and biblical illustrations, he addresses with empathy, humor, and wisdom every practical and emotional problem a woman can face in her marriage.

xxxxx pb \$9.99

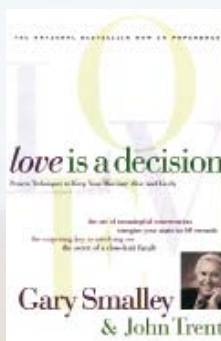


If He Only Knew

Gary Smalley helps women understand not only the way men think, but also how to move a man's heart. Topics covered:

- Be sensitive to your emotional and romantic needs?
- Comfort you when you're down?
- Spend more time with you?
- Listen to what you have to say?
- Appreciate you?
- Do more around the house?
- Spend time with the kids?
- Be your most intimate friend?

xxxxx pb \$9.99



Love is a Decision

In this practical book, family counselor and best-selling author Gary Smalley, with John Trent, reveals a simple yet profound plan for a marriage of depth, warmth, and excitement. Guide your marriage for a lifetime by learning how to make your spouse feel truly honored, keep courtship alive, rebuild trust, and become best friends with your family. According to Smalley, good marriages are no accident. And deciding to love--in the practical ways outlined here--can result in relationships that are tougher than tough times.

xxxxx pb \$13.99



Hidden Keys of a Loving, Lasting Marriage

Fulfilling Marriages Don't Just Happen. Truly joyful marriages are a lot of work! In Hidden Keys of a Loving, Lasting Marriage, best-selling author Gary Smalley shares the principles of strong marriages. He points out the common problems between husbands and wives. And he shows how to turn those troubles into teamwork.

xxxxx pb \$12.99



Our God, He Is Alive



DAVID MARAVILLA



“Our God, He Is Alive” is a familiar hymn to people in churches of Christ. It was written in 1966 by Aaron Wesley Dicus (1888-1978), a man whose life was filled with noteworthy achievements. While biographical information about Dicus is available from many sources, information about his most popular hymn is not as easy to come by.

HISTORICAL SETTING

Good hymns last for many generations. Every indication, so far, is that “Our God, He Is Alive” is one of those enduring hymns, at least in churches of Christ. Its timeless qualities make it easy to overlook the specific purpose for which it was written; and while Christians both young and old are fond of this hymn, many do not realize its historical significance.

In the 1960s, a theological movement began in America that was characterized by the phrase “God is dead.” The movement resulted from the book *The Death of God*, written by Gabriel Vahanian. Vahanian and other leaders in the movement were not actually anti-God, though that was not easy to decipher in all the controversy. Their point was that God was dead in the minds of most people in the sense that modern people showed little concern for God. Nevertheless, the mere mention of God’s death raised the ire of believers across the country, and unbelievers quickly joined the debate to oppose those who affirmed that God remained alive and active.

The controversy escalated and soon saturated the media. From the believers’ perspective, the coverage seemed to be intentionally confrontational. For example, the April 8, 1966 cover of *Time* magazine simply read, “Is God Dead?” (See the accompanying article here: www.time.com/time/magazine/article/0,9171,835309,00.html.) At every turn, Christians had to endure reading “God is dead” displayed on everything from newspapers to billboards.

AN ANSWER FOR CHRISTIANS

“But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed” (1 Pet. 3:15-16).

The daily bombardment with the assertion that “God is dead” compelled Christians to respond. In the same year that *Time* asked, “Is God dead?” the answer from the pews came in the form of a powerful hymn: “Our God, He is Alive!” The timing of Dicus’ hymn was not a coincidence; it was written as a rebuttal and soon became as big a “hit” as a hymn can become among churches of Christ. Copies were pasted into hymnbooks in churches across America because it was the ideal rejoinder to those who claimed God was dead.

Picture Christians meeting to worship God while a billboard outside boldly stated, “God Is Dead.” Consider how meaningful singing “Our God, He Is Alive!” would be under those circumstances. Without understanding the setting, it is easy to miss the original tone of the hymn – a clear and defiant “Your god may be dead, but our God is alive!” By presenting God as the Creator who has spoken and the One who holds the secret to life and who grants salvation, the four verses provide evidence that God is indeed living.

THEN AND NOW

While the official “God is dead” debate ended decades ago, worldly people continue to ignore God, behaving as if He were dead. Unfortunately, it will always be that way, and that makes “Our God, He Is Alive” an appropriate hymn to use for worship in any generation.

dmavilla@sbcglobal.net



BOBBY L. GRAHAM

Question:

A congregation does not pass a collection plate during Sunday morning worship but has a box in the back where one can give as he walks in or out the door. They say a prayer for the giving but, the giving doesn't actually take place during the service. It is also possible for one that may have been absent on Sunday to give on Wednesday night. I am in disagreement with this practice because it takes the collection out of the worship service. Do you feel that this is authorized in the scriptures?

Answer:

I have tried to condense the question but retain its essence. The questioner evidently labors under the impression that the worship service ends with something before the contribution, possibly a closing prayer. I would ask why it has to end with the prayer. Could not the contributing by each Christian upon his departure be the terminus of the service? Though some few brethren have contended through the years for a mandated order of worship, based on their misuse of Acts 2:42, the reality is that no such order prevails in the New Testament, though there is a pattern for what constitutes New Testament worship.

Another part of the question deserves our attention. Attempts to contribute on Wednesday or any other day of the week miss the mark of New Testament teaching (1 Cor. 16:1-2). If the congregation encourages such giving at other times than the first day of the week, they err. If the indi-

vidual simply leaves his contribution, knowing that he will be gone the following Sunday, then his effort is not what it is here represented to be. If the questioner is simply surmising that someone might give on Wednesday night, then he needs to urge that teaching be done concerning this matter.

Question:

When a church already has elders, whose responsibility is it to appoint additional elders?

Answer:

The New Testament nowhere pictures the appointment of elders by any except preachers and apostles (Tit. 1:5; Acts 14:23). Titus was instructed by Paul to tend to such a matter, lacking in the congregations of Crete. Of course, there is the account of the seven deacons (possibly), chosen and appointed in Acts 6. There the apostles did the appointing after the church did the choosing. Would this account suffice for the appointment of elders? Evidently the same features employed in this selection of the seven continued in appointing overseers in the instances on Paul's first journey.

Could elders already serving tend to the appointment of additional elders? I see no problem in their doing so, because they are as much preachers of the Word as a preacher not serving as an elder, if they are qualified according to 1 Timothy 3:2 and Titus 1:9. The problem often encountered with "elders" is that they are figureheads, because they fail to do the teaching or preaching assigned to elders. This is not to say that they must give their full time to teaching and preaching, but they must tend to such work at times in one way or another. The "board of directors" mentality (their seeing themselves as administrators and nothing else) often afflicting elders and brethren is a scourge to local churches and to the Lord's work!



JOHNNIE EDWARDS

A Man With a Measuring Line

Zechariah reported, “I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof” (Zech. 2:1-2). When God wanted buildings to be built, he ordered that they be measured. Revelation 11:1-2 reminds us of measuring “the temple of God, and the altar, and them that worship therein” (Rev. 11:1-2). God was exact and specific that the temple be built according to divine measurements (1 Kings 6:7). 1 Chronicles 28:11-12, 19 indicates that all things were to be built by a “pattern.”

I sometimes wonder if we today recognize the standard by which we must measure. It is not by our opinions, personal feelings, what learned men think, what other churches believe, or what is the majority opinion. The only true standard of measurement is the truth found on the pages of the Word of God (John 17:17; 8:32; 2 Tim. 3:16-17). So, we do some measuring.

MEASURING THE CHURCH

Just as the temple had to be measured by divine measurements, the church, God’s temple, must be measured by the Word of God. Writing the Ephesians, after teaching that men are “reconciled in one body by the cross,” Paul proclaimed, “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. . . . In whom all the building fitly framed together groweth unto an holy temple in the Lord” (Eph. 2:16-22). Just as the tabernacle, and later the temple, of the Old Testament was the place God met with His people (2 Chron. 7:12), so the Lord’s church is that meeting place today. The church must measure up to God’s standard. It must have begun in the right place, Jerusalem (Isa. 2:2-3; Acts 2); at the right time, the last days, when all nations flowed there. It must have been established or built by Christ (Matt. 16:18; Ps. 127:1) or it is all in vain.

MEASURING THE WORK OF THE CHURCH

Had God said to the church, “do works,” we could do anything we might dream up, but he did not say that. Rather the work of the church is specified: “evangelism, benevolence,

and edification” (Eph. 4:11-12, 16; 1 Thess. 1:8; Rom. 15:25-26; Acts 20:32). If your measurements read differently, you are using the wrong standard.

MEASURING THE ORGANIZATION OF THE CHURCH

The right organization is essential for anything to run smoothly. The church is no exception. The organization of the Lord’s church is on a local scale with “elders/bishops, deacons, and saints” (Phil. 1:1) in every church (Acts 14:23) and “every city” (Tit. 1:5). The scope of elders’ work of oversight (Acts 20:28) begins and ends with the local church (1 Pet. 5:2).

MEASURING THE WORSHIP OF THE CHURCH

The worship of the church of Christ has been specified by the Lord. First, worship must be directed to God (Matt. 4:10; Rev. 22:8-9). Jesus stated that “God is a spirit: and they that worship him must worship him in spirit and in truth” (John 4:24). Divine measurement will not allow us to worship just any place we might choose or any way we think is best. The channels of New Testament worship are to be found in the pattern provided in the Word of God (Acts 2:42). Worship includes vocal music or singing (Heb. 2:12; Eph. 5:19; Col. 3:16), the Lord’s supper on the first day of the week (Acts 20:7), and “first day of the week laying by in store” (1 Cor. 16:1-2; 2 Cor. 9:6-7; Acts 20:35). Just as “the altar,” suggesting that the sacrifice was to be measured, we must measure our sacrifice (Rom. 12:1-2). God will only accept our best!

MEASURING OUR STEDFASTNESS AND FAITHFULNESS

We sometimes overlook this important area of measurement. We all need to measure ourselves (2 Cor. 13:5). We must be “stedfast and unmoveable” (1 Cor. 15:58). We are stewards and “must be found faithful” (1 Cor. 4:2; Rev. 2:10). We must “continue in the faith, grounded and settled, and be not moved away from the hope of the gospel” (Col. 1:23). May each of us “take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee” (1 Tim 4:16).

4121 Woodyard Rd.
Bloomington, Indiana 47404

Bookmarks



\$174.95

The Works of Arminius. 3 Volumes. James Nichols and William Nichols, Translators. Randall House Publications, 2007. 2182 pages, hardback. ISBN: 0-8926-5567-4

Jacobus Arminius (1560 – 1609), a Dutch reformer and preacher, presented many biblical truths in contrast to his close contemporary, John Calvin (1509 – 1564). While Calvin, for example, taught that mankind is predestined unconditionally by God to be saved or lost, Arminius taught that God's election of mankind is conditional. Arminius believed that salvation is freely chosen by mankind and freely lost. Thus, Arminius revolted (offered a "remonstrance") against many of the teachings of Calvin. Students of reformation history interested in the contrasting views of Arminianism and Calvinism will want to read a new publication by Randall House entitled, *The Works of Arminius*. This three-volume work is a reprint of the Nichols' edition published in 1825, 1828, and 1875. The reprint is good and readable. Volume 1 contains the lectures of Arminius on theology delivered at the University of Leyden in 1603. Volume 2 contains the bulk of Arminius' teaching that was opposed to Calvinism. Volume 3 contains three pieces of correspondence between Arminius and others in 1604 respecting the subject of predestination, as well as Arminius' analysis of Romans 9. Admittedly, *The Works of Arminius* are not designed for casual reading. The depth of topic and use of older

English in these volumes can be tedious at times. However, these present volumes offer a tremendous help in the research and reference of Arminianism. Randall House, a publishing house for the Free Will Baptist Church in Nashville, TN, specializes in publishing Arminian theology. Other Randall House titles that set forth conditional election and reprobation are: *Grace, Faith and Free Will* (Picirilli), *Understanding Assurance and Salvation* (Picirilli), *The Doctrine of Perseverance* (Forlines), and *The Quest for Truth* (Forlines).



\$24.99

English in these volumes can be tedious at times. However, these present volumes offer a tremendous help in the research and reference of Arminianism. Randall House, a publishing house for the Free Will Baptist Church in Nashville, TN, specializes in publishing Arminian theology. Other Randall House titles that set forth conditional election and reprobation are: *Grace, Faith and Free Will* (Picirilli), *Understanding Assurance and Salvation* (Picirilli), *The Doctrine of Perseverance* (Forlines), and *The Quest for Truth* (Forlines).

Because the New Testament was originally written in Greek, it is helpful when preachers and teachers of God's word can gain a basic understanding of the original Greek language behind the English text. *Greek for Preachers*, by Webb and Kysar, offers a number of helpful suggestions for using Greek in the study and presentation of the biblical text. Part 1 deals with the basic reference tools needed to work with the Greek text. Part 2 covers the rudiments of the Greek language (the article, the verb, the participle, etc.). Part 3 addresses the use of Greek in sermon preparation. (The reader can ignore a few of the suggestions by the authors in Part 3 concerning literalizing the text and being dogmatic; pages 175-177.) *Greek for Preachers* is recommended because it offers a

Greek for Preachers. Joseph M. Webb and Robert Kysar. Chalice Press, 2002. 195 pages, softback. ISBN: 0-8272-1244-5.



CHRIS REEVES

number of helpful study principles to the student of God's word, whether he is a preacher or not. Students of the Greek text at all levels will benefit from this book.



\$27.99

It is rare to see a denominational writer stand up and refute the teachings of John Calvin. Dave Hunt in his book, *What Love Is This?*, has done just that. Hunt takes on the bold claims of classical Calvinism and exposes them as unscriptural. He demonstrates from Scripture that the "Five Points of Calvinism" are in fact unbiblical. Specifically, he questions Calvin's concept of God's love and grace that asserts God unconditionally predestines some to heaven and others to hell. "*What love is this?*", asks Hunt. Dave Hunt's exposé is well-researched and well-argued, but he does not write for the scholar alone. His book is highly readable and practical for all. *What Love Is This?* is a recommended must-read for anyone seriously interested in understanding and answering the modern-day Calvinist.

What Love is This? Calvin's Misrepresentation of God. Dave Hunt. The Berean Call, 2006. 590 pages, hardback. ISBN: 1-928660-12-6.

4922 Ogg Road
Cedar Hill, TN 37032
(615) 384-2410
chrisreeves@juno.com

What Is the Ramstein church of Christ? (3)

(A Church Special to Many)



STEVE WALLACE

In our past articles we have covered the family atmosphere that exists at the church in Ramstein and the way brethren have taken advantage of opportunities for spiritual growth. In this final article, we focus mainly on its works in edification, evangelism, and benevolence (Eph. 4:11,12).

THE SPIRITUAL NEEDS OF THE CHURCH

Brethren's recollections reflect varying perspectives on this point. One sister's words well reflect the state of the church at any given time:

The diversity of the groups that meet over here in Germany is like nothing that I've ever seen stateside. There are people from all over the United States and with all sorts of backgrounds and histories to go with them.

As mentioned in last month's article, many brethren came to us out of error. Fortunately, there were always enough brethren who loved the truth and stood for it. Comments come from both sides of the aisle. One sister writes from the standpoint of

having had to take a step or two up from churches where she had previously been. She noted how her time at Ramstein caused her to realize how important her contribution was for the good of the church. A brother who came to us as a new convert noted, "Nowadays we hate to remind brethren when they miss services for fear of being confrontational, well it helped me in the beginning for sure."

My being gone in preaching efforts in other foreign fields gave many men a chance to preach God's word which they may not have otherwise gotten. One brother writes,

...It was there that I was encouraged to write my first sermon. I have used that to spring board into preaching more and now preach very consistently every Sunday at a local congregation here. But it all started with the love and support from members I had there.

One brother took on the responsibility of publishing the church bulletin for a few years and did a great job at it. It would be hard to count the number of brethren who, when transferred to a new assignment, left Ramstein with confidence and experience to serve in other places.

Brethren write of being thankful for the spiritual support they received while deployed, of the good speakers we had in for gospel meetings, as well as simple things like the assemblies and classes. One remembers a class a brother taught using Billy Moore's book on Bible Authority. He wrote, "Specifically, I remember the Authority class which I still remember and use to this day." So many left spiritually stronger than when they came. Little churches can do big things.



Singing "God be with you til we meet again"



INTEREST IN THE WORK OF LORD IN OTHER COUNTRIES

The church at Ramstein excelled in this area. Indeed, it was well placed for brethren to appreciate this need. One sister remembers,

There is certainly *plenty* of work that can be done in the U.S. However, living overseas and working with a congregation that is *strictly* American, you realize the need for the gospel in foreign countries. Most Americans are "comfortable" in their own version of Christianity, but overseas you realize that there are many who don't know about the truth of the gospel....Certainly one who has worshipped in the basement of a German printing press with one "terrible" toilet facility, make-shift classrooms, *cold* winter meetings, etc. can appreciate a more typical facility that brethren in the U.S. meet in. However, many of us also recognize how superficial all of that is when we could do with *much less* and support brethren willing to work in the foreign fields.

Through the years, the different brethren who made up the church there were constant in their desire to see the gospel preached in other countries. They gave me both time and a measure of their support for such work. There was a period of time right after the fall of the Berlin wall when the church became a center of much logistical support for brethren moving to or working in Eastern Europe. Further, the contribution was often healthy enough to send one-time support and benevolence to brethren in other places. In 1998, the treasurer noted that, in a six-month period we had sent out \$10,000 in outside support and in meeting benevolent needs. This speaks a lot for a church with attendance in the forties supporting a preacher full-time.

The church at Ramstein's unique history is told in bits and pieces from widely dispersed former members as well as some presently there. Brethren there now and others slated to return to Ramstein make its future bright. If you have an occasion to be in Germany, make it a point to stop and worship there.



Now Available!

Benefits:

- With lower costs for the online version, we can pass those savings on to you.
- Gain immediate access to additional issues online - January 2007 up through the current issue (PDF format).
- No need to store them and then be unable to find them again.
- Faster access, no need to wait until your copy is delivered through the mail.

Online Subscription Options

6 months \$5.00 1 Year \$7.50 2 Years \$14.00

If you are interested, subscribe...

- Online at www.truthmagazine.com with just a credit/debit card or PayPal account (PayPal account not required)
- Call the store at 1-800-428-0121

New Online Subscriptions

Environmentally Friendly Churches?

JESSE FLOWERS

One of the latest society fads that is growing in both public pressure and popularity is “saving the environment.” The “global warming” message of doom and gloom has been gathering much momentum in recent months.

Hollywood has gone “green.” Washington (politicians) has gone “green.” Many companies have also gone “green.” The very latest, *churches are going “green”!* That’s right. Various churches have allowed themselves to be pulled into the climate change debate.

Earlier this month the Vatican updated their list of deadly sins. “After 1,500 years the Vatican has brought the seven deadly sins up to date by adding seven new ones for the age of globalization. The new deadly sins include *polluting*, genetic engineering, being obscenely rich, drug dealing, abortion, pedophilia and causing social injustice.”¹ “In recent months, Pope Benedict has made several strong appeals for the protection of the environment, saying issues such as climate

change had become gravely important for the entire human race. So the Vatican has told the faithful that they should be aware of “new” sins such as “causing environmental blight.”²

Southern Baptist leaders have just recently changed their tune on global warming. Only a year ago the denomination cast serious doubt on humans being responsible for global warming. However, now several prominent leaders in the Southern Baptist Convention (the largest Protestant denomination in the United States) have stated that Baptists have a moral responsibility to fight climate change. “Our cautious response to these issues in the face of mounting evidence may be seen by the world as uncaring, reckless and ill-informed.”³

So, is this local church not fulfilling its moral responsibility by not joining in the fight against global warming? Like the Roman Catholic Church and the Southern Baptist Convention have concluded, do we have a biblical duty to “save the environment”? Is this global warming thing just a big hoax, or should we be truly fearful of how humans are destroying the planet? Does the Bible contain any information on this subject that would prove helpful to us?

GLOBAL WARMING . . . TRUTH OR LIE?

Isn’t it interesting that thirty years ago many supposed “experts” thought that global *cooling* was the biggest threat, a matter of faith? “It is a cold fact: the Global Cooling presents humankind with the most important social, political, and adaptive challenge we have had to deal with



for ten thousand years. Your stake in the decisions we make concerning it is of ultimate importance; the survival of ourselves, our children, our species,” wrote Lowell Ponte in 1976.⁴ Wow! Aren’t those words eerily familiar, but only with the present mantra of global *warming* instead of *cooling*?

The voices and pens of many notable scientists and professionals in climatology have grown stronger in recent times to express their objections and criticisms of those who preach the gospel of global warming. These men are honest in admitting that the world has warmed, but that the climate changes occurring are “well within natural variability and explained quite easily by changes in the sun” (4). They conclude that when one examines all the evidence of past and present climate fluctuations, that there is nothing unusual going on.

This is what Dr. Timothy Ball (doctor of science; Ph.D. in climatology) wrote on the matter: “Temperatures declined from 1940 to 1980 and in the early 1970’s global cooling became the consensus. This proves that consensus is not a scientific fact. By the 1990’s temperatures appeared to have reversed and Global Warming became the consensus. It appears I’ll witness another cycle before retiring, as the major mechanisms and the global temperature trends now indicate a cooling.”⁵

I find it rather ironic that John Coleman, founder of the *Weather Channel*, refers to global warming as “the greatest scam in history.”

THE BIBLE AND CLIMATE CHANGE

In light of the direction that many churches of men are moving towards today, one would think that 1 Timothy 3:15 reads: “I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of *saving the environment*.”

No question that the Bible teaches the child of God the important principles of stewardship, and that a faithful steward will responsibly take care of those things with which he has been entrusted (Luke 12:42; 16:2). Human beings have been entrusted with that which is on this earth. From the very beginning, God commanded men to “be fruitful and multiply; fill the earth and subdue it; have dominion . . . over every living thing that moves on the earth” (Gen. 1:28). The Bible teaches us to have a respect for the lives of others. We should be respectful of the belongings of others. The Christian should always be concerned with the welfare of those around him. We should even have a healthy respect for our environment.

However, there is a *huge* difference between being conscientious stewards of God’s creation and worshipping the earth. If only men were as concerned with saving their soul as much as they are with saving the earth (Matt. 16:26). Instead of worrying over man’s destruction of this planet, they need to be fearful of God’s destruction of the heavens and earth. That is what the world needs most to concern themselves with—the *global warming* that Jehovah will bring about in the future.

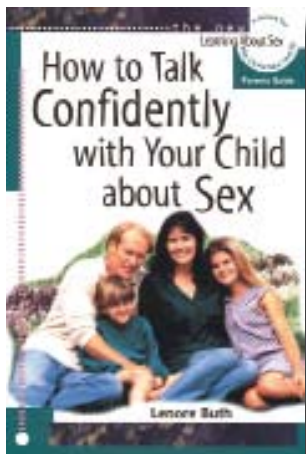
“But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?” (2 Pet. 3:10-12) The sinner needs to get busy repenting (v. 9), and the saint needs to be busy maintaining holy and godly lives (v. 11).

Let’s keep in mind God’s promise to mankind following the earth’s destruction by means of the floodwaters. “While the earth remains, seedtime and harvest, *cold and heat*, winter and summer, and day and night *shall not cease*” (Gen. 8:22). God, who cannot lie, has promised (Tit. 1:2). Changes in the earth’s temperatures will certainly rise and fall from time to time. Men will continue to pollute the earth, and men will continue to fight pollution. But man will *not* be the one that destroys it (which seems to me to be an arrogant claim to begin with).

Yes, we need to be respectful of the environment and the earth upon which we live, but let us focus our energies upon the saving of the soul (Heb. 10:39), and the lost souls all around us (2 Cor. 5:10-11). The church is the pillar and ground of the truth. Let’s get busy teaching it and warning men of God’s wrath and judgment “against all ungodliness and unrighteousness of men” (Rom. 1:18). Let us leave the future demise of this planet in the hands of the great God who created it!

Endnotes

1. <http://www.foxnews.com/story/0,2933,336330,00.html>.
2. http://green.yahoo.com/news/nm/20080310/ts_nm/pope_sins_dc.html.
3. <http://www.cnn.com/2008/US/03/10/baptist.climate/>.
4. <http://www.canadafreepress.com/2007/global-warming020507.htm>.
5. *Ibid.*



You want your children to know your wishes and God's plan for their sexuality. Today's movies, music, and books may not contain information you want your children to have. *How to Talk Confidently with Your Child about Sex* helps you find the right words to ensure that your children have a Christ-centered understanding of one of God's most precious gifts.

From preschooler to adults, the updated and revised *Learning About Sex* series makes the awesome gift of sexuality understandable to all. Age-appropriate language and graphics throughout the six books help the reader recognize gender differences as one of God's great gifts designed as part of His creation plan. This series presents the sexual relationship as another gift from God that is to be used responsibly.

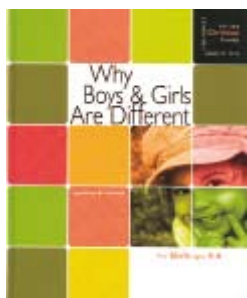
How to Talk Confidently with Your Child about Sex

Lenore Buth

This book is written for parents who want to communicate Christian values as they discuss sex with their children. It does so from a distinctively Christian point of view.

18290 \$12.99

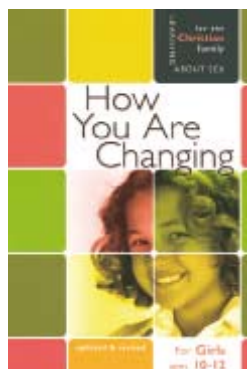
GIRLSEDITION



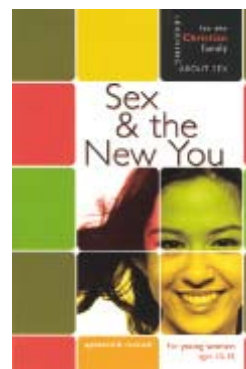
19096ghb....\$12.99
Ages 4-6



19097ghb....\$12.99
Ages 7-9



19098gpb....\$12.99
Ages 10-12

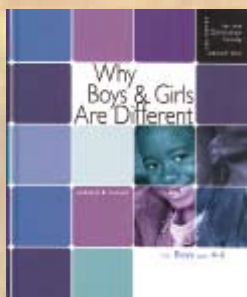


19099gpb....\$12.99
Ages 13-15



19100gpb....\$12.99
Ages 15 and up

BOYS EDITION



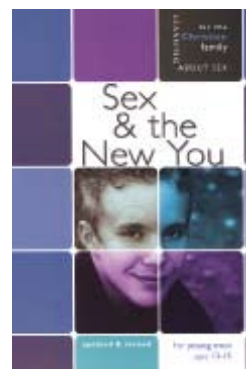
19096bhb....\$12.99
Ages 4-6



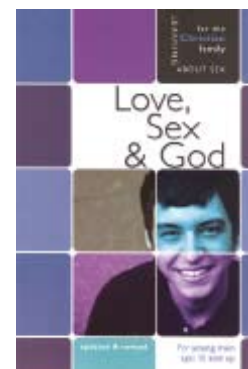
19097bhb....\$12.99
Ages 7-9



19098bbp....\$12.99
Ages 10-12



19099bbp....\$12.99
Ages 13-15



19100bbp....\$12.99
Ages 15 and up

“Quite a Flood”

LEWIS WILLIS

The *Akron Beacon Journal* (10-06-07), printed an article from the Associated Press entitled “Flood-carved canyon opens to public.” An interesting explanation was given for a newly-formed canyon in central Texas, located between Austin and San Antonio.

In 1960 the state built a reservoir to prevent flooding along the Guadalupe River. A spillway was built in the event there was a need to release some of the accumulating water. However, the spillway had never been overrun until July 4, 2002, when 70,000 cubic feet of water gushed over the spillway and downhill toward the river. The flooding occurred for *three days*, scraping away mesquite and oak trees, other vegetation, and topsoil from “*what had been a nondescript valley*,” leaving only limestone walls. Interestingly, the run-off sliced a gorge a mile-and-a-half-long, and the gorge reached a depth of as much as 80 feet.

The torrent of water exposed “*rock formations, fossils and even dinosaur footprints*” in the newly-formed canyon. The “*six three-toed dinosaur footprints offer evidence of a two-legged carnivore strolling along the water*,” according to the article. On October 6, 2007, the gorge was opened to the public for the first time. The article noted that this new canyon, formed in only *three days*, should not be compared to the Grand Canyon. “*It took water around 5 million to 6 million years*” to form the Grand Canyon which plunges 6,000 feet at its deepest point, and stretches 15 miles at its widest point.

I find it interesting that the Grand Canyon took 5-6 million years to be carved 6000 feet deep by water, while the Texas canyon was carved 80 feet deep in only 3 days! If you could reproduce the same water flow and geological “*nondescript valley*,” which formed the Texas gorge, you could create the Grand Canyon in only 225.5 days. This time frame is far less than the 5-6 million years which atheists and evolutionists need to formulate their system of unbelief.

Has there ever been enough water to accomplish such a 225-day feat? I seem to recall reading about a flood of water; where did I read about that? Now I remember, it was in the Bible, the book of Genesis, in fact.

God sent a flood of waters upon the earth for forty days and nights, covering “*the high hills...and the mountains*” by the depth of fifteen cubits (Gen. 7:12-20). A cubit was between 18-20 inches; say 18 for our purposes here. That would mean the waters exceeded the tops of the hills and mountains by 22.5 feet! When it ran off, that water could indeed carve a Grand Canyon!

Noah and his family were in the ark for one year and ten days (7:11, 8:14). So, the Grand Canyon could have been formed *in less than thirteen months!* Of course, that’s just what an atheist would call “*a possibility*.” But I like the sound of my “*possibility*,” more than I like his 5-6 million year “*possibility*.”

4871 Kelly Avenue
Rootstown, OH 44272
LWillis3@neo.rr.com



Child Abuse



WILLIAM V. BEASLEY

Almost without exception everyone is against Child Abuse. Even the abuser would be against Child Abuse in principle. That child abuse is widespread is evident, but it is not as bad as and, at the same time, worse than official statistics. Much that sociologists call child abuse is better identified by another label or labels. Corrective corporal punishment (a swat or two on the fanny, or, from my childhood, a keen switch to the back of the legs) is certainly not child abuse. In fact, such is, according to God's word, an identifying characteristic of a good parent: "He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes" (Prov. 13:24; see also Prov. 22:15; 23:13). The advice given by Doctor Spock was and is foolishness! Because such discipline is not child abuse the problem is not as bad as official statistics.

Child abuse comes in many forms. A spanking, administered in love (not in anger), is certainly not abuse. However, when administered in anger, one can go too far. Parents and other adults have been known to discipline a child by putting out cigarettes on the child's body, or by giving an infant a tea spoon of hot pepper sauce. When this (hot pepper sauce) happened in rural Kentucky several years ago, the farmers begged the law enforcement officials to set the culprit free. If the request had been honored, the state would have saved the cost of having a trial for child abuse. Of course, if the one or ones responsible for taking away the need for that trial were identified, there would have been a need for a murder trial. Others have been guilty of hitting a child so hard that bones were broken. One mother (?) disciplined her child by forcing the child's hand into a pot of boiling water. Beatings have been so severe that the body bore the marks from that time onward. Now this is child abuse!

Others have been known to abuse children sexually (i.e., the child is used as a sexual toy). Such a one needs to learn, among other things, the true meaning and application of love. Sadly, there have been, are, and I fear, will continue to be those who are "without natural affection" (Rom. 1:31). While this sin is not specifically mentioned in 1 Corinthians 6:9-10, I, as a Christian,

must believe that the perpetrator of such can be forgiven and then be described, along with the ones mentioned, as "such were (past tense) some of you" (1 Cor. 6:11). The way things are going in our country I am waiting for some attorney to coin a new word (*pedophobia* – "the irrational fear or hatred of one who is a pedophile or of pedophilia") seeking to transfer the guilt of his client to society as a whole. This tactic is being used today in defense of sodomites.

The rankings of these various types of child abuse will be left to each individual. I am sure that my rankings (bad to worse to unthinkable to unconscionable) would not be identical with each one who might happen to read this. The next example of child abuse (the real subject of this article) would not, by many others, even be regarded as child abuse. It is the reason for writing that child abuse is worse than official statistics.

Many who would never consider abusing a (their own) child physically (i.e., breaking a bone, putting the child's hand in boiling water, etc.), or sexually have been known to abuse (and, being brutally honest, are abusing) their children spiritually. Yes, Virginia, there is spiritual child abuse. The signs of spiritual child abuse are many. Below are a scant four:

1. Child conspicuously absent from Bible classes.

It is hard for me to believe that the ones who absent themselves (and their children) from Bible classes take the time and effort to consistently have such classes at home. There may be an occasional (hit and miss) class, but without the preparation and consistency that teaches the importance of learning about the God of heaven.

2. Child almost completely ignorant of God, His Son, the Bible and/or the church.

At one time the members (not just the preachers, elders and teachers) of the church of Christ were known as Bible students. Today many of the children of Christians (?) would not flinch if the preacher referenced "Paul's letter to the Deuteronomites." Why? Because their parents are unaccustomed to reading the Bible to and/or in front of their children, and it does sound biblical.

After keeping the child away from worship services for the first two, three, or four years of his life, some parents can't understand why he now misbehaves at services. To make it complete, the restlessness of the child (having never been taught) is now used as another excuse for not worshipping God.

Some faithful Christians have been known to have their child at public services when the child is less than one week old. Conversely, some child abusers have been known to keep Junior at home (lest he be introduced to a germ) until three, four, or six months of age. For some it might be appropriate to say years instead of only months. It has gotten to the point where I am afraid to ask God to remove the reason/excuse/hindrances for their non-attendance. If God took what was said, instead of what was meant, He might literally remove the child from the home.

3. Child unaccustomed to offering prayer . . . before eating and at other appropriate times. Nearly every preacher (and many other faithful Christians) has had the experience of being invited to a home and, when dinner is served, the children of the home demonstrate that they are accustomed to just digging in. When reminded to wait because "Brother _____ is going to say grace," their expression screams, "What's that?" A child can spot a hypocrite (he may not know the term, but fully comprehends that it is not good) in an instant.

4. Older children (six to nine) who do not understand the need or reason for sitting quietly during worship service, and/or regularly misbehaving during classes or worship. Parents who would not think of sending their eight or nine year old child off to school with a supply of toys to keep him quiet, make sure that there is an ample supply of such for worship service.

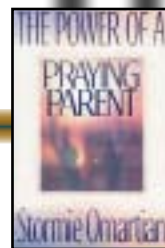
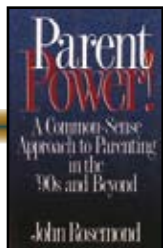
Yes, I know that child abuse is a strong and an offensive term. I also know that the results of such will continue with the child into eternity.

"Train up a child in the way he should go, And even when he is old he will not depart from it" (Prov. 22:6). The flip side of this would be: "Train up a child in the way he should **not** go, and even when he is old he (most probably) will not depart from it." It may be (small, small possibility) that some faithful Christian will be able to supply that which was lacking on the part of the child abusing parents.

"Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them . . ." (Eccl. 12:1). For many individuals the only time that they can be reached with the word of God is in their youth. Parents, you cannot begin too early to instill in your children ("the heritage of Jehovah," Psa. 127:3), the need to respect and serve their Creator.

1572 Sandy Lane
Lincolnton, N. C. 28092

PARENTING



Parent Power A Common Sense Approach to Parenting in the 90s and Beyond

by Josh Rosemond 0-8362-2808-1 \$9.95

The Parent Survival Guide Positive Solutions to 41 Common Kid Problems

by Dr. Todd Cartmell 0-310-23654-1 \$12.99

Parenting Isn't For Cowards

by Dr. James Dobson 1-4143-1746-8 \$13.99

The Power of a Praying Parent

by Stormie O'Martian 0-7369-19258 \$13.99

Raising Respectful Children in a Disrespectful World

by Jill Rigby 1-58229-574-3 \$18.99

Another Assault on Christian Faith

RANDY BLACKBY

THE LOST TOMB OF JESUS ASSERTS JESUS WASN'T RESURRECTED

Just as Dan Brown's book and movie, *The DaVinci Code*, has lost steam, Oscar-winning director James Cameron (of *Titanic* fame) released his new film *The Lost Tomb of Jesus*, alleging a tomb has been found with the remains of Jesus, Mary Magdalene, and their supposed son, Judah. If true, this would mean that Jesus didn't die on the cross, wasn't raised the third day, and didn't ascend back to heaven about forty days thereafter. So, again, the public is left to decide whether the Bible and Jesus are hoaxes, or the film, research, and statistics behind it.

The documentary-style film is based on the discovery in 1980 of a tomb in Jerusalem that contained ten small caskets (ossuaries) containing bones. One bears the name "Judah, son of Jesus," according to the film. Another bears the name "Mariamene," which the researchers and producers are concluding refers to Mary Magdalene. Others read "Jesua, son of Joseph," "Mary," "Matthew," and "Jofa."

DNA evidence purportedly shows that the bones of Jesua and Mariamene were not related, so the assumption is made

they may have been married and that Judah might be their child, since most such tombs are "family" sepulchres. The inscriptions and ossuaries are said to be from the Herodian period of the first century.

The names discovered in this tomb are very common for the period, with the name Mary believed to have been used by twenty-five percent or more of women in that day. However, the researchers and film producers base their conclusions on statistics, arguing the odds are 600 to 1 in favor of the tomb belonging to Jesus' family. The statistical approach is based on the odds of that many names from the Bible record being found in one tomb.

The film was released just before Easter, when many around the world would be celebrating the resurrection of Jesus.

MORE OF THE SAME

Efforts to undermine the credibility of the resurrection are as old as the event itself. Opponents of Christianity know the resurrection is the central fact of the gospel (1 Cor. 15:17). Virtually all the early gospel sermons recorded in the Book of Acts speak of it, and in the epistles it is

demonstrated that Jesus' victory over death opens the door for believers to do the same. Christian baptism is patterned on the event (Rom. 6:3-4).

Jesus was announced at His birth to be a coming king (Matt. 2:1-2; Luke 1:31-33). He was given a triumphal entry as a king into Jerusalem (Matt. 21) and confessed to Pontius Pilate that He was king of the Jews



First Century Tomb at Meggido



First Century Tombs on Mount Scopus at Jerusalem

(Matt. 27:11; Luke 23:3). If He died, was buried and never rose, He would be at best a dead king, not the one the Bible says sits at the right hand of God, ruling and reigning today over His kingdom (Acts 7:55; Eph. 1:20-22; Heb. 2:7-8).

The Bible reports that the Roman guards, who weren't able to keep the sealed tomb secure to prevent the resurrection, were bribed to say the disciples stole the body of Jesus (Matt. 28:11-15). No real evidence of His body remaining on earth has ever been produced, however.

EVIDENCE FOR THE RESURRECTION

Evidence for Jesus' resurrection is similar to the evidence that George Washington lived and was the first president of the United States. First, in both cases, we have eye-witness testimony. We have history books that tell us about George Washington. People who lived contemporaneously with him recorded what they saw. We weren't there, yet we take the word of the witnesses. The Apostle Paul summarized similar evidence for the resurrection in 1 Corinthians 15:3-8:

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according

to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time.

Did all these witnesses lie? Most of those apostles and many of the early Christians died rather than recant their testimony of Christ and his resurrection. Do people usually suffer loss of their property, rights, liberty, and life for a lie? No, they really believed what they declared and suffered persecution rather than give up their own hope of being resurrected.

The empty tomb is another issue. Contemporaries, including Jesus' enemies, didn't deny the empty tomb, the rolled away stone, or the broken seal. They sought alternate explanations, but they didn't deny the tomb was empty. Considering the animosity toward Jesus, the knowledge of His own resurrection predictions, the care taken in sealing and guarding the tomb—don't you think first century opponents of Christianity would have produced the body of Jesus when the disciples began proclaiming His resurrection—if they could?

Another Assault on Christian Faith

(CONTINUED FROM PAGE 27)

HOLES IN THE NEW TOMB STORY

One of the most obvious problems with the new Jesus' family tomb theory is its location in Jerusalem. While Jesus was born in Bethlehem, not a great distance from Jerusalem, His home town was Nazareth, way up north in Galilee. He was called "Jesus of Nazareth." If His family had a "family tomb," it would likely have been around Nazareth, not Jerusalem. The Bible account has Jesus buried in the borrowed tomb of a rich man, a ruler of the Jews named Joseph of Arimethea (Matt. 27:57-60; Luke 23:50-53; 15:42-43; John 19:38-42). Clearly it wasn't the family tomb of the poor carpenter's son from Nazareth.

This new theory and its evidence must be put in juxtaposition to the evidence present at the time of Jesus' death and resurrection. Anti-Christian forces in Judaism and the Roman government would have had as intense an interest in undermining the idea of the resurrection then as atheistic

and secular forces do today. If there had been evidence to contradict the resurrection, those first century opponents would have produced it. They couldn't.

The events surrounding the crucifixion and resurrection weren't secret, hidden things in the first century. The Apostle Paul, speaking to King Agrippa and Governor Festus, declared the death and resurrection of Jesus was "not done in a corner." By that he meant, the facts were widely known, not hidden from public view.

Also, don't forget that the Apostle Paul was originally Saul of Tarsus, who vociferously opposed Jesus, hunted down Christians for trial and death, and tried to stamp out the new faith based on the resurrection. When this enemy of Christian faith himself saw the risen Jesus—he changed and became the great preacher of the gospel to the Gentiles.

RandyBlackaby@sbcglobal.net



Where the body lay from the Tomb of the Kings in Jerusalem



STEVEN F. DEATON

MEGACHURCH “PASTOR” RICK WARREN ABANDONS THE SAVIOR

Yes, you read that right. The man who could easily be called “America’s Pastor” has compromised and given up his conviction that Jesus is The Way (John 14:6), if he ever actually believed it to start with. How can we make such a blunt statement? Read the following excerpt from an Associated Press report (July 4, 2009).

Evangelical megachurch pastor Rick Warren says America’s largest Islamic organization showed courage when it invited him to speak at its annual convention.

Warren ... addressed the annual convention of the Islamic Society of North America. . . .

He says the two largest faiths on the planet—Muslims and Christians—must work together to combat stereotypes, promote peace and freedom and solve global problems.

Warren’s willingness to show support for U.S. Muslims is a huge gain for the community, which has endured intense scrutiny since 9/11. The pastor’s appearance at the convention was criticized ahead of time by some fellow conservative Christians.

We have searched in vain for the actual contents of the speech, but from the reports about it in various news sources, this account is accurate.

It is amazing that Warren stood before a crowd of Muslims and all he could muster the courage to do was to say Christians and Muslims “must work together to combat stereotypes, promote peace and freedom and solve global problems.” Let us correct that . . . it did not take courage to do this. Rather, compromise, contrition, and cowardice (for “Christians”) are what is expected today.

For anyone who truly believes the New Testament, it is a dereliction of duty to stand before thousands of Muslims and not declare the plain truth that Jesus is the one and only Savior and way to heaven (Acts 4:12). Too, at least a statement or two about Mohammed being a false prophet, the Koran a counterfeit, and Islam a false religion seems imperative (Gal. 1:8, 9; Jude 3). Yet, the great sage of Sad-

dleback could not muster the fortitude or conviction to do the right thing.

For Christians, this is no surprise. Warren is not really a Christian. He does not teach the doctrine of Christ. He does not practice the doctrine of Christ. Instead, Warren is like the overwhelming majority of Americans who pay lip service to Jesus. They believe, but do not do (Matt. 7:24-27). All of them will be turned away on the last great Day (Matt. 7:21-23).

What makes Warren’s actions alarming is that they are an indicator of where mainstream American “Christianity” is headed: compromise with anti-Christ religions. The debating and combating between denominations ended decades ago. If you believe in Jesus, then “everything is okay” has been the standing practice. This was true no matter how far out your beliefs and practices were. If you doubt this, then just ask your neighbor if the Episcopal Church is a “Christian” organization (even though they ordain homosexual marriages and clergy).

Now, however, the circle of fellowship is expanding to include any believers in God. Though it can be easily shown that the Muslim god is not the true God, people still view Muslims as worshipping the God of Abraham. Combine this with the fact that Islam is on the march. It is aggressively spreading in the west, so much so that it has been reported Europe will be dominated by Muslims in the next two to three decades no matter what happens.

Make no mistake about this; the devil is seeking to completely annihilate any remnants of true Christianity from the United States. Rick Warren is playing his part in it (unwittingly). Islam is willing to exterminate what it views as a false religion, Christianity, in any form it is found. Those of us who still love the Lord and His Truth must be prepared for the coming battle. Not only must we educate ourselves, but also our children and as many people as will listen to us.

My Breath is Offensive to My Wife

JEFF S. SMITH

“**M**y breath is offensive to my wife.” Sounds like a commentary on oral hygiene, but (thankfully) it is the observation of Job about the consequences of his plight at the hands of Satan.

Job wrestled with his emotions and questions about God throughout the book that bears his name, but it was the wicked counsel of his visitors and the indignation of his own wife that exacerbated his isolation and agony.

“My breath is offensive to my wife, And I am loathsome to my own brothers. Even young children despise me; I rise up and they speak against me. All my associates abhor me, And those I love have turned against me” (Job 19:17-19).

The attack by Satan on Job is well known. A wealthy, faithful man, Job became the object of the tempter’s derision, for the father of lies decided that Job’s faith only persisted because of the hedge of riches God had built around him (Job 1:9-10). Satan does not believe in faith – not Job’s, not Peter’s, not yours and not mine. He is so corrupted and carnal that he figures everyone must be operating according to the same pattern of self-interest that motivates him. Like the creeds of Calvinism, he believes that nothing good can exist in man and that he can have no altruistic impulses.

God does believe in faith and he believed in Job’s. He permitted Satan to test Job by cutting down that alleged hedge, and suddenly the rich man was robbed of his livestock and his children. Job, now bare before God and Satan, responded not with self-pity or an exhaustion of his faith, but with strong resignation. “Naked I came from my mother’s womb, and naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord” (Job 1:21).

The Lord had “given” in every sense, but had “taken away” only in the sense of permitting Satan to do it.

Still, Job neither sinned nor blamed God for these tragedies, much to the consternation of Satan.

A word of explanation is required here. Satan does believe in God, but it is the kind of belief that cripples the potential of many human believers today. Like the demons, who believe and tremble (Jas. 2:19), their assent to the reality of God does not create within them a submissive response. So, instead, Satan, the demons and apathetic believers press on in their daily pursuits, giving scant attention to the will of the Almighty. James warns us against becoming like them: “But be doers of the word and not hearers only, deceiving yourselves” (1:22). In this doctrine, he finds inspiration in the words of his brother in the Sermon on the Mount (Matt. 7:21-27). An idle or apathetic faith will no more save a man today than it could save Satan or his demons (Jas. 2:14).

When Satan saw that Job would not lose his faith in the face of tragedy, he was disappointed, but not yet defeated. God announced that Job still held fast his integrity, but Satan countered that faith could not withstand an assault on one’s health. So God permitted him to curse Job’s flesh and to make the man miserable and offensive to be around. Once wealthy Job was now reduced to scratching himself all day long with a piece of broken pottery.

Satan figures that now Job will curse God and abandon faith in the One who allowed such hardship to come. Job’s wife helps the tempter’s cause: “Do you still hold fast your integrity? Curse God and die!” His friends come along and mourn for a week before enlisting in the devil’s plot. They surmise that Job must have committed some grave sin to deserve a fate like this.

In the midst of an onslaught from Satan, a tired wife and unhelpful friends, Job keeps the faith. Oh, he cries and begs for answers, but he begs for them from God, for he yet believes.

When tragedy strikes, the temptation is to blame God either for causing it or failing to prevent it.

When tragedy strikes, the temptation is to blame God either for causing it or failing to prevent it. It is as if the lessons from the book of Job have been torn out of the Bible. Satan gets twin victories, in that he destroys your faith and gets you to blame God for it.

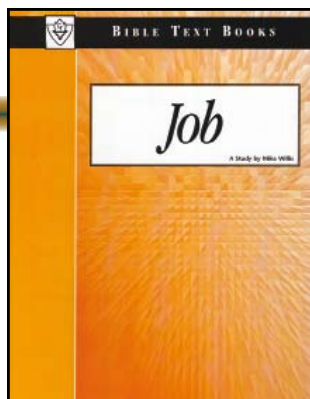
Our Bibles tell us, "God cannot be tempted by evil, nor does he himself tempt anyone" (Jas. 1:13). Job's very presence became objectionable to his wife and everyone else, but Satan was to blame, not God. If God prevented every temptation and tragedy, he would create a universe of heartless servants by building a hedge around them. He would prove Satan correct and erase the meaning of faith.

Instead, the devil is given a limited period of time and capability to test and try men, but the faith that perseveres claims victory over him (1 John 5:4). Every life will contain its share of disappointments and even tragedies. If they did not prove the extinction of God in Job's day, they do not in ours.

To the contrary, they provide opportunities for proving faith and disproving the devil's weak contention. Peter writes the early saints a word of comfort: "In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ" (1 Pet. 1:6-7).

James says, "You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful" (5:11). If we cast these burdens on the Lord, we prove that our faith is enduring Satan's best efforts. Even when those around us lose their faith or are offended that ours persists, we stand firm in the faith, act mature, and are strong (1 Cor. 16:13).

j.s._smith@mac.com



Bible Text Book JOB

by Mike Willis

An excellent commentary workbook series. Each lesson consists of several pages of commentary followed by a couple of pages of short answer questions. 17 Lessons.

80251

\$6.99

PREACHERS IN NEED OF SUPPORT

Two faithful preachers of the gospel in the Philippines are in need of financial assistance. I am retired and must limit my financial support for them. They both have been recommended by an American preacher who is very familiar with their country. If an individual brother or sister, or a church, can please help, please contact me and I will put you in contact with them. Patrick Chaddick, 1819 Mill Creek Dr., Houston, TX 77008-1129 (phone: 713-861-0867 [home] or 713-447-0867 [cell])

The Church at Corinth: A Case Study of Division in the Local Church (6)

(CONTINUED FROM PAGE 2)

The denial of the resurrection is not a doctrine to be tolerated. It undermines the “one hope” of the Christian revelation (Eph. 4:4) and has logical implications that destroy Christianity’s foundation: Jesus has risen from the dead. Consequently, Paul uses the entire fifteenth chapter of 1 Corinthians to correct their false teaching. In the middle of the chapter, he wrote, “Do not be deceived: ‘Evil company corrupts good habits’” (1 Cor. 15:33). About what evil company was he speaking? Obviously, he was speaking of association with those Corinthian believers who denied the resurrection of the dead. His warning implies that fellowship should be broken between the church and those who denied the resurrection. In this respect, the warning is similar to the warning about the Corinthian fornicator: “Your glorying is not good. Do you not know that a little leaven leavens the whole lump?” (1 Cor. 5:6). Paul also used the metaphor of spreading leaven in relevance to describing how the Judaizers’ doctrine would spread like a gangrene in a local church: “A little leaven leavens the whole lump” (Gal. 5:9). What he is saying is that these brethren should be denied Christian fellowship because their false doctrines destroy the faith.

THE FALSE APOSTLES OF 2 CORINTHIANS

I do not have space to follow this series with a review of the problems in 2 Corinthians, though that would be profitable. However, in 2 Corinthians a new group of heretics, the Judaizers, had invaded the church. They preached another Jesus, another spirit, and another gospel (2 Cor. 12:4). They undermined his apostolic authority in an effort to undermine his gospel. Such men were described as “false apostles, deceitful workers, transforming themselves into the apostles of Christ” (2 Cor. 12:13). Obviously, he considered these men enemies of the cross of Christ who could not be tolerated in the local church.

MODERN CHURCHES

Modern churches are sometimes brought to the point of division by false teachers who teach damnable heresies (2 Pet. 2:1). Some have perverted the worship of the church by introducing mechanical instruments of music, choirs, solos, quartets, and other special singing groups. Some have made the church a fund raising organization for their human institutions (missionary

societies, benevolent societies, medical clinics, colleges, schools, etc.). Some have destroyed the autonomous organization of the New Testament church with its sponsoring church arrangements, which has local elders overseeing the funds of thousands of churches. Some have undermined the purity of Christian ethics by denying that Christ’s law of divorce and remarriage applies to non-Christians, interpreting His law on divorce and remarriage to mean that one can repent of “divorcing” and stay in his second, third, or fourth marriage. Some undermine moral standards by teaching that one can participate in dancing, immodest dress, gambling, and drinking intoxicating beverages (so long as one does not get drunk; would the same work for drugs?). Such doctrines attack and undermine sound doctrine. Just as the church could not tolerate those in the first century who undermined the gospel of Jesus Christ by denying the resurrection, so also the modern church cannot tolerate those who deny or destroy any part of sound doctrine.

Division is tragic, but unity in doctrinal heresy is even worse. In the case where those clinging to the truth break fellowship with false teachers, at least some of the brethren maintain their doctrinal purity and biblical hope. Where such fellowship is not broken, the church is united in sin and none will be saved! There are situations in the modern church in which Paul’s instructions to the Corinthians must be applied:

Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them And walk among them. I will be their God, And they shall be My people.” Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.” “I will be a Father to you, And you shall be My sons and daughters, Says the Lord Almighty.” Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 6:14-7:1).

The modern ecumenical approach to doctrinal heresy was not what Paul preached, nor should we.

DIRECTORY OF CHURCHES

ALABAMA
THROUGH
CALIFORNIA

The following congregations have paid for advertising in *Truth Magazine*. Inclusion of churches in this list is not an attempt by *Truth Magazine* to certify their faithfulness to God. We do believe the vast majority are striving to uphold the Word in faith and practice.

<p>BIRMINGHAM, AL Pine Lane Church of Christ 3955 Pine Lane • Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Terry W. Benton (205) 425-2352 or 978-8342</p>	<p>Shop online at truthbooks.net</p>	<p>OWENS CROSS ROADS, AL Church of Christ at Elon In Elon Community 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples 256-539-0772</p>	<p>TUCSON, AZ Tucson Church of Christ 2020 N Forbes Blvd., Suite 107 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p>JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Dennis Adams (501) 982-6413, 982-6776 or 985-5159</p>	<p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (479) 471-5801</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd. SE Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (256) 881-9535 www.weatherlychurch.com</p>	<p>PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>BATESVILLE, AR Church of Christ Quail Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Leonard Westbrook (870) 612-8409 or 698-0542</p>	<p>JONESBORO, AR Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p>ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Olen Holderby (510) 523-9547 www.alamedacc.org</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer and Jason Cicero (205) 822-0018 or 822-0082</p>	<p>MADISON, AL Hughes Road at Gooch Lane Church of Christ 1550 Hughes Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Walton (256) 830-1654 www.teachingtruth.org</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Fuller Building: (256) 356-4513 Cell: (256) 668-4904</p>	<p>CLINTON, AR Mt. Zion Church of Christ 1202 Hwy. 16 West Clinton, AR 72031 (1.2 miles W of US 65) Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Dodd Bldg: (501) 745-2572</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501)847-6677 Study (501) 568-1062</p>	<p>BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>
<p>BRUNDIDGE, AL Church of Christ 437 Clayton St (at US 231) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Paul Carter (334) 397-4684 Billy Carter: (334) 566-3205 pcarter@graceba.net billyc@troycable.net</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N, 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Searight (870) 448-2055</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818)348-2193 Spanish congregation (818)701-0112</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>MONTGOMERY, AL Church of Christ 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Hendersom 244-1675, 277-9155, 271-4679</p>	<p>FAIRBANKS, AK Chena Small Tracts Road Church of Christ 5033 Chena Small Tracts Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (907) 479-8918</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 339-6917</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White (256) 766-0403</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hagenbuch (479) 478-6108 or 782-0588</p>	<p>ROGERS, AR Central Church of Christ P.O. Box 763 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Ricky Manes (479) 636-7484 (479) 631-0288</p>	<p>EL CAJON/SAN DIEGO, CA Church of Christ 523 S. Johnson Ave El Cajon, CA 92020 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Mulligan (619) 444-6106 (619) 922-0395</p>
<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Roger Blackwelder (256) 536-5296 or 617-2848</p>	<p>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds</p>	<p>FOLSOM, CA Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 9:30 A.M. Bible Study 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>

<p>FREMONT, CA Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>	<p>MONTRORSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p>ORLANDO, FL S. Bumbo Church of Christ 3940 S. Bumbo Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (951)925-1991</p>	<p>PAGOSA SPRINGS, CO Church of Christ Community Center 451 Hot Springs Blvd. Worship 10:00 A.M. Bible Study 11:00 A.M. No Evening Worship No Wednesday Bible Study Evangelist: Eddie Campbell (970) 264-4236</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercc.org</p>
<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Lonnice Fritz (562) 420-2363 Mark Reeves (562) 420-9577 (562) 377-1674</p>	<p>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Marc W. Gibson Don Hastings (863) 688-4336</p>	<p>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Beck (941) 722-1307, or (941) 803-8084 www.palmettochurchofchrist.com</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546 Tom O'Neal (813) 625-5651</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p>ALACHUA, FL Santa Fe Hills Church of Christ Hwy. 441, 1/2 mile west of I-75 (Exit 78) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (386) 462-4325 or (352) 333-7003</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (321) 453-3320</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ben Liggins (850) 234-2521 or 234-1368</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1128</p>
<p>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (719) 597-6661</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>
<p>FT. COLLINS, CO Foothills Church of Christ 1200 Raintree Drive Worship 11:00 A.M. Bible Study 11:30 A.M. Call (970) 482-9690 for Wednesday Service (Meets in home.)</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 961-4112</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Al Sandlin 352-351-5188</p>	<p>PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>	<p>CORDELE, GA Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8722 (229) 402-4101</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparrn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bohannon www.ValleyChurchofChrist.net</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 230-3332 (Bldg.) or 268-9638 (Wendell Bowman) jimbello07@netzero.net www.jccoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Evening (Apr.-Oct.) 5:00 P.M. Evangelist: Paul Branch (239) 458-3566</p>	<p>PINE MTN. VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>
<p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 632-3817 www.southwaltonchurchofchrist.com</p>	<p>JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden Elders: Jamie Rhoden & Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar (813) 321-2721</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronnelson@embarqmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>

DIRECTORY OF CHURCHES

IDAHO
THROUGH
MARYLAND

<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>	<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Sulc (765) 284-5299 or 286-5488</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 321-1025</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>
<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 1:30 P.M. Worship 2:30 P.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>OOBITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>
<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>ELLETSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Isaac Edwards (812) 876-2285 or 336-4630</p>	<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Scott Viñuquin (859) 236-4204 or 238-0860</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>
<p>BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (west of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (618) 438-2911 or 435-2981</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>PLAINFIELD, IN Church of Christ 350 E. Township Line Rd. Bible Study 9:00 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 839-0174</p>	<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. (316) 722-6622 or 744-1841</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</p>
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 942-2663</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 404-0346 or 651-7141</p>	<p>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (537) 239-4614 www.whiteparkchurchofchrist.org</p>
<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>
<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgcoc.org</p>	<p>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Halbrook (765) 676-6404 or (317) 892-6285</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David R. Dodd (317) 878-5969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com</p>	<p>BOWLING GREEN, KY Eastside Church of Christ 1706 Smallhouse Rd Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wed. 10:00 A.M. & 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightytisthelord.com</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>STONEWALL, LA N. DeSto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</p>
<p>GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630-529-2149) (630) 858-2290</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Joshua Welch (765) 453-2356</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. (515) 262-6799</p>	<p>BOWLING GREEN, KY West End Church of Christ 300 Blue Level Rd., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Todd Chandler & Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>WEBSTER, MA Church of Christ Webster 168 Main St. Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (508) 765-6067 Preacher: Peter Capoccia</p>
<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Jones (765) 922-7602</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:45 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 793-2989</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>	<p>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>

<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (505) 434-5834</p>	<p>FRANKLIN, NC Westside Church of Christ 2302 Old Murphy Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: John Gurtler (828) 349-0159 (evangelist) (828) 369-5186 (building) http://nc-churchofchrist.org</p>	
<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ Gray's Community Bldg. School Road Worship 10 am Bible Study 11am (910) 321-9023 (910) 424-2372</p>	
<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Don Davis (228) 832-5529</p>	<p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: T.J. Elliott (828) 652-7504 or 652-2584</p>	
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>Place Your Ad Today!</p>		
<p>DULUTH, MN Church of Christ 318 N. 18th Ave. E. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>	
<p>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>	
	<p>ROCHESTER, MN N. Broadway Church of Christ 2002 Second St., SW Bible Study 10:30 A.M. Worship 11:30 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Luvimino D. Samaniego (501) 289-8906</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ryan Boyer (816) 322-0042 www.raymorechurchofchrist.org</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccoc.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573)334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyron St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>	
<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

DIRECTORY OF CHURCHES

OHIO
THROUGH
TEXAS

<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686 www.amplex.net/churchofchrist</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 653-1828 (Wilson Adams) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 209 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>		<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Parris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>DAYTON, TN Main Street Church of Christ 250 Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Seaton (803) 776-0754 or 234-5300 http://lowerrichlandchurch.org</p>	<p>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (423) 285-7005 or 334-4606 www.rheachurchofchrist.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Bunting (615) 893-1200</p>	
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: (419) 522-8982 Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.findthechurch.com</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851T</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. PO Box 2257, Zip 37133 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 494-9686</p>	<p>Shop online at truthbooks.net</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 434-5310 (Eric Krieg) or 473-9028 (Steve Foutty)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (615) 797-1114</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>AVONDALE, PA Avondale Church of Christ 1606 Glen Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 733-7920 or (610) 268-2088 Randy Farme (610) 869-4146</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tim Shepherd (865) 573-6638</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>
<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Brad McCleary (803) 783-0079 Steven Hutchinson (803) 604-6011</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 380-5594 http://tinyurl.com/smchurch</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judiway Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Jay Taylor (281) 970-2976 elysian39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 (325)944-8147 or (325)896-2038</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 422-5926; (281) 515-8939; (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>
<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred Watkins</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (936) 422-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.justchristians.com</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>	<p>LANCASTER, TX Dallas Avenue Church of Christ 601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 227-1119 or (817) 371-5776 llkice@sbcglobal.net www.dallasavenuechurchofchrist.org</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Randy Harshbarger</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ken Sils (276) 956-1150 or 956-6049</p>
<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>Shop online at truthbooks.net</p>	<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>
<p>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Michael McLemore (713) 686-0788</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (806) 795-3377 or 928-9262</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 or 231-3748 www.planochurch.org</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxis St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlos (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>
<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. Evangelist: Craig Meyer (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p>ROSENBERG, TX Church of Christ 908 Frost St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Trick Bldg: (281) 232-4425 Cell: (832) 228-8973</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 Also: (804) 497-3638 or (804) 271-0877</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>

DIRECTORY OF CHURCHES

VIRGINIA
THROUGH
OVERSEAS

<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 342-5637</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (304) 273-3267</p>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswers.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. Wednesday 7:00 P.M. (304) 622-5433</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>
<p>SEQUIM, WA Church of Christ American Legion Hall Corner of Sequim Ave. & Prairie St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MORGANTOWN, WV Glen Oaks Church of Christ Greenbag Road Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E ISI Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
<p>TACOMA, WA Manitou Church of Christ 4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 10:00 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>	<p>CANADA Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - Chad Comfort (905) 562-4739</p>
<p>YAKIMA, WA W. Washington Ave. Church of Christ 902 W. Washington Ave. Conservative Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>CANADA Peterborough, Ontario The Board Rm., Parkway Place Mall, Lansdowne St. W. Bible Study 10:00 A.M. Worship 10:50 A.M. Wednesday 7:00 P.M. Evangelist: Peter McPherson Other meetings: phone (705) 742-5349</p>

Online subscription to Truth Magazine NOW AVAILABLE!



12 Issues \$7.50
(PDF format)



Print subscription to Truth Magazine

12 Issues \$20.00
(new subscription)

ADVERTISING RATES

On Church Ad Pages

Rates are \$25 per quarter or \$95.00 per year (when paid in advance).
The ads are run once each month - 12 times a year.

Help travelers find your place of worship!

1-800-428-0121



P.O. Box 9670
Bowling Green, KY 42102

Change Service Requested

NON-PROFIT ORG.
U.S. POSTAGE
PAID
BOWLING GREEN, KY
PERMIT NO.
137

1-800-428-0121



Truth Commentaries			
Jeremiah & Lamentations	John A. Humphries	82010	\$26.99
Minor Prophets Vol. 1	Various Authors	80097	\$28.99
Minor Prophets Vol. 2	Various Authors	80098	\$23.99
Mark	L.A. Stauffer	80257	\$19.99
John	Daniel H. King, Sr.	80061	\$21.99
Acts	Johnny Stringer	80256	\$24.99
Romans	Clinton Hamilton	80254	\$26.99
1 Corinthians	Mike Willis	80054	\$19.99
2 Corinthians	Melvin Curry	80449	\$21.99
Galatians	Mike Willis	80055	\$16.99
Ephesians	Colly Caldwell	80056	\$16.99
Philippians & Colossians	Walton Weaver	80057	\$21.99
1-2 Timothy, Titus, Philemon	Marshall Patton	82003	\$18.99
Hebrews	Daniel H. King, Sr.	80438	\$19.99
1 Peter	Clinton Hamilton	80058	\$19.99
2 Peter & Jude	Clinton Hamilton	80059	\$19.99
1, 2, 3, John	Daniel H. King, Sr.	80352	\$15.99
Revelation	Robert Harkrider	80060	\$19.99
Set of 15 New Testament		80000	\$269.99