

The background of the entire page is a soft-focus image of autumn leaves in various shades of yellow, orange, and red, scattered across a light green background. The leaves are of various shapes and sizes, some showing detailed vein patterns.

Truth

Magazine

Sitting Under an Oak

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MIKE WILLIS

He Stands at the Door and Knocks

Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me (Rev. 3:20).

The words of this amazing verse have been immortalized by lovely paintings and beautiful hymns (“Let Him In,” “Why Keep Jesus Waiting?,” “Who at My Door Is Standing?” “Are You Willing to Open the Door?”). One of our most moving invitation songs, which is based on this verse, is “Who At My Door Is Standing?” by M. B. C. Slade

Who at my door is standing,
Patiently drawing near,
Entrance within demanding?
Whose is the voice I hear?

Lonely without He’s staying,
Lonely within am I;
While I am still delaying,
I am condemned to die!

Door of my heart I hasten!
Thee will I open wide;
Tho’ He rebuke and chasten,
He shall with me abide.

Sweetly the tones are falling:
Open the door for me!
If thou wilt heed my calling,
I will abide with Thee.

The thought that the everlasting King comes from his throne to ask a beggar to receive him is overwhelming! The *Pulpit Commentary* quotes R. C. Trench as saying,

He at whose door we ought to stand, for he *is* the Door (John x.7), who, as such, has bidden *us* to knock (Matt. vii.7; Luke xi.9), is content that the whole relation between him and us should be reversed, and instead of our standing at his door, condescends himself to stand at ours (Trench) (*Pulpit Commentary: Revelation*, 117).

The idea expressed in this verse expresses the grace, mercy, and love Jesus has for the souls of mankind. He

does not wait until we come knocking at His door, but leaves heaven in search of lost sinners like me and stands knocking at the doors of man’s heart for him to let Jesus enter as a guest in his home.

But another idea is implied by the words of this text. R. C. H. Lenski observed regarding the tenses of the verbs “stand” (a perfect tense) and “knocks” (present tense):

These two tenses are not aoristic and do not refer to a momentary standing and just a knock or two and then indignant departure if the door is not at once opened. He comes and will even wait and knock again and again. It is the sinner’s hour of grace when the King stands and knocks. Blessed hour, indeed! Who would not rush to open! He knows just when to come; he never chooses the wrong hour. Yet that hour does not continue indefinitely. It may pass, grace has its limits, the Lord may at last leave (*Revelation* 162).

How many of us would linger outside of one’s door and continue knocking, once we perceived that he would not invite us in? I once visited a family and knocked on the door. I could see that the family was inside the home and I knew that they heard me from other evidences inside the house. When I perceived that they did not want to admit me into their home, I left the premises, as an unwanted guest. Why would the Lord Jesus continue to stand outside the door and knock when the person inside the home so obviously refuses to open to Him?

WHAT THE SAVIOR’S KNOCKING SHOWS

1. *His patience.* His persistence in knocking displays His patience with sinners such as me. Paul referred to this when he stated that the “goodness of God” leads us to repentance (Rom. 2:4). Peter exhorts man not to use God’s patience as a reason to postpone repentance (2 Pet. 3:9).

2. *His condescension.* The text shows the condescension of God, that He would place Himself in the position of a person persistently, but not threateningly, knocking at the door of man. The longer He is ignored and persists in knocking, the more amazing is His condescending grace.

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Have You Not Read...?



The Abundance of Things

CONNIE W. ADAMS

We have just returned from over a month spent in working with Heath and Renee Robertson in Bergen, Norway. It has been fifty-two years since we first set foot on Norwegian soil. The city of Bergen has more than doubled in size since then. Over the years a number of good folks have worked there and in other places in Norway.

At one point, while Tom and Shirley Bunting and Terrel and Karen Bunting were there, the church numbered more than twenty. Now they have five and two of them are very weak. Over the years, some members have died, some have moved elsewhere, and some have fallen away.

Norway is a very rich country, materially. It is blessed with abundant natural resources. Wages are very high, by western standards, and everything is expensive. Gasoline is over \$6 a gallon and a gallon of milk is almost that much. Rent is high. If you ride the bus into town it costs \$4 each way. If you drive, there is a monstrous parking problem with meters everywhere and a limit of two hours. There is a toll just for the right to drive into the center of the city. Everybody gets a paid vacation and Norwegians travel to many places in the world. They pay roughly 60% of their income in taxes (plus a 10% VAT tax on everything sold). In exchange, they have government run health care, government funded education, and government funds retirement. The government supports the Lutheran State Church and also makes grants to other churches. The brethren there have refused such funds and that even drew an article in one of the newspapers. Shops are well supplied with things, an abundance of things.

But what so many do not realize is that they are impoverished in spirit. Jesus said, "A man's life does not consist in the abundance of the things which he possesses" (Luke 12:15). Symptomatic of the resistance to religion is the little notice stuck on many mailboxes *Nei Takk* (No Thanks), which means they do not want you to leave any religious (or political mail) in their boxes. It is legal there to leave fliers to advertise meetings, or tracts, in mailboxes. I think it goes beyond an attempt to eliminate junk mail. Conversations may be pleasant until the subject of the Lord and the church is introduced and then the same *Nei Takk* attitude surfaces.

The church in Bergen meets in a renovated store front. They have much foot traffic by there every day. They advertise various things in the display windows. They have a large array of gospel tracts, several correspondence courses, and a website which draws some hits. Newspaper advertising is very expensive, but reaches more people than any other one thing. If they had the funds for at least one small ad a month, it might make a difference. Heath wants to have some one night attempts in rented places in some other cities to try to open doors. He will need extra help to make that a reality.

The Robertsons are a fine young couple. Heath grew up in Memphis, Tennessee at Bartlett and Rocky Point. Renee was born and grew up in Bergen and has only spent a short time in the U.S.A. She speaks the language fluently (Heath is gaining on it), and it is fair to say that she is more Norwegian than American. She has many friends and it is hoped that this will in time open some doors for study. In addition to the meeting, I studied the book of Romans with Heath, plus a number of other subjects. Bobby and Renee had a number of studies on various subjects. In more recent times, there have been visitors from other countries who come to Bergen to study or for work assignments.

It would be a great help if a family or two of faithful Christians could be assigned there for business or work. Norway is a beautiful country to visit. The scenery, especially in the fjord country of western Norway, is spectacular. If your travels should take you there, please plan to worship with Kristi Menighet.

The prophet Amos warned of those who were "at ease in Zion." They had winter and summer houses, the best food, luxurious amenities, and entertainment. But they were spiritually dead and oblivious to the calamity awaiting them. Read Amos 6. I urge those who are helping to support the Robertsons to continue to do so and to supply enough help to reach out to make new contacts. Please pray that the Lord of harvest will open doors to reach those souls who are honest and who can see beyond the abundance of things to the true riches of the gospel and the hope of heaven.

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A Most Challenging Command

ETHAN R. LONGHENRY

To him therefore that knoweth to do good, and doeth it not, to him it is sin (James 4:17).

How do we define a “good, moral person”? Much of the time, a “good, moral person” is defined more by what he is not doing than what he is doing. “Good, moral people” do not get drunk, do not kill other people, do not steal (at least that much), do not lie, and avoid many other sins. They are “good neighbors” because they mostly keep to themselves and do not bother “us.”

In the New Testament, priests and Levites would, by common confession, be considered “good, moral people.” In fact, in the eyes of many, they were quite holy: they worked for God, perhaps even in the Temple. They worked quite diligently to avoid contracting any form of uncleanness.

Yet, when Jesus tells us the parable of the Good Samaritan (Luke 10:30-37), the priest and the Levite in the story do not turn out to be that “good.” They are the ones who saw the man beaten up by robbers but did nothing to help him. In so doing, they failed to prove to be “neighbors” to that man, and thus violated the command to “love your neighbor as yourself” (cf. Lev. 19:10; Luke 10:27).

But the priest and the Levite were “good, moral people”! They would surely have been morally outraged had they seen the robbers beating up the man. They might even have complained about how terrible times were—you cannot even go from Jerusalem to Jericho in peace! Nevertheless, as unpalatable as it may be, the priest and Levite are just as condemned as those robbers who beat up the man in the first place. Sure, the priest and the Levite did not actively hurt the man—yet, when presented with the opportunity to do good to him, they failed to do so. Instead, the “dirty half-breed” Samaritan proved to be more righteous than they!

The New Testament makes it clear that, for those who wish to serve Jesus Christ, it is not sufficient to just avoid evil: we must also do what is right. It is not enough to “abhor evil”; we must also “cling to what is good” (Rom. 12:9). We are incomplete if we only avoid the works of the flesh; we must also develop and manifest the fruit of the Spirit (Gal. 5:17-24). James 4:17 goes so far as to declare it sin to fail to do what is good. Since the New Testament never provides any indication that there is a hierarchy of sin, failure to do what is good is just as bad as actively doing what is wrong!

The New Testament makes it clear that for those who wish to serve Jesus Christ, it is not sufficient to just avoid evil: we must also do what is right.

What, then, are these “good things” that we should be doing? We need to be praying for all men (1 Tim. 2:1-4). We need to show love, mercy, and compassion to all people, even those who hate us and who stand against us (Luke 6:27-36; 1 John 4:7-21). As we have been forgiven, we must forgive others (Eph. 4:32). As we have opportunity, we ought to do good for all people, especially those in the household of faith: we may do so through financial benevolence, giving of our time, and/or using our talents for their benefit (Gal. 6:10; James 1:27). In all things we must imitate our Master, and be willing to serve and be a blessing for others, even without reward (1 Cor. 11:1; 1 John 2:6).

This is a most challenging command for even “mature” believers. It would be much easier if all we had to do was avoid committing acts of sin! Nevertheless, we have all been called to die to self and live for Christ (Gal. 2:20): that requires us to take on the mind of Christ and to serve others as much as it requires us to renounce self and the desires of sin. Let us not prove disobedient to this charge, but instead to do good whenever we have opportunity!

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The Beer Summit



STEVEN F. DEATON



Remember back in July when the President had a “Beer Summit”? He held it because he slammed a police officer in Connecticut for arresting a university professor who happened to be Black. The officer took this action in response to a 911 call about a break in and the professor’s uncooperative behavior. Anyway, the summit was supposed to smooth things over between Obama, the professor, and police officer. It didn’t, as the cop reportedly said, “We agreed to disagree.”

Yes, the state of our nation is such that the chief executive is holding beer summits to try to shore up his image. The message to society, especially young people, is: have a problem, drink some beer and it will go away!

The wise man disagree. He said, “Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise” (Prov. 20:1). He further stated that alcohol brings woe, sorrow, contentions, complaints, and wounds without cause, not to mention red eyes (Prov. 23:29).

From beginning to end the Bible warns us about the dangers and pitfalls of intoxication (Gen. 9:18-28; 1 Pet. 4:3, 4). Men lose their ability to think clearly when intoxicated; and they do not need a great amount to get that way.

Were you shocked by the President holding the “Beer Summit”? You shouldn’t be. Why? He is the same man who refused to protect babies who survive botched assassinations (abortions) in Illinois. He is the same President who declared June “National Lesbian, Gay, Bisexual and Transgender Pride Month,” or more biblically called, National Vile, Shameful, and Unnatural Month (Rom. 1:26-28).

Like many of you, we wonder how long the Lord will allow this nation to continue.

We are in a terrible state of reproach. “Righteousness exalts a nation, but sin is a reproach to any people” (Prov. 14:34). And, it is not just the President.

What can we as Christians do about this?

While we may not be able to reverse the perverseness of our society, we can stand out as lights in darkness (Phil. 2:14-16). Some will be attracted to it, while many will run from it (John 3:19-21). That is the way it has always been and will continue to be until time is no more.

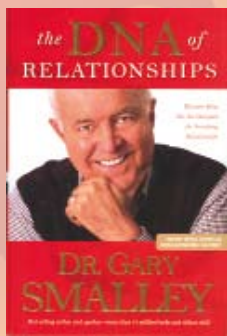
To shine as lights in darkness, we must first cleanse ourselves of sin. A thorough self examination and true repentance of any and all sin must take place (2 Cor. 13:5; 1 John 1:7-10). When we walk in the light, we will stand out like the full moon on a clear night. Our purity will be evident to those around us (1 Pet. 2:11, 12).

We must devote time to worship, study, and prayer. People will see this. They will recognize when we drive off every Sunday to worship (Heb. 10:24, 25). They will observe in our conversation that we study the Bible and do not speak as other men speak. An impression will be made.

Further, we must speak to others about the gospel and their souls (2 Cor. 4:13). Our duty is to teach men as we have opportunity. If we love them, we will. And, there is no room for excuses on this. We can invite a neighbor to services (regular or gospel meetings), give out a tract, point people to a web site, or see if they will sit down at the kitchen table for a one-on-one study. There are so many ways to effectively communicate the truth, we are under a great obligation—more so than generations past.

The “Beer Summit” is really no laughing matter. It is what the Bible would describe as foolish. Too, it is sad that our nation’s leaders lack biblical morals. Thus, it is up to us—to those of us who truly believe what the Bible teaches and are concerned about the state of our nation—to have an influence for good. We cannot and should not expect it from politicians or denominations. It simply will not and cannot come from them. Rather, any change for the better must come from us, Christians, devoted followers of the Savior. Let’s get to it.

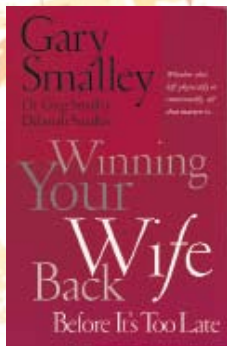




The DNA of Relationships

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

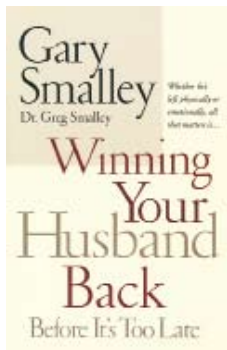
your marriage, family, friendships, and work relationships!
19166 hb \$22.99



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

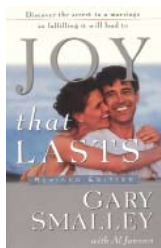
their individual situations. Winning Your Wife Back offers simple steps that God can use to restore hope and make a positive difference in a marriage relationship.
19366 pb \$12.99



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.
19367 pb \$12.99

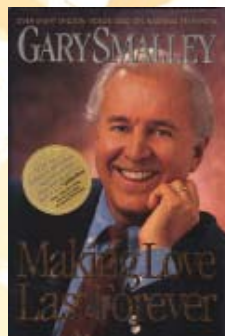


Joy That Lasts

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, he reveals the secrets behind his "love guarantee."

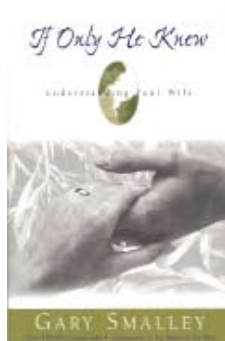
16171 pb \$12.99



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.

10931 pb \$9.99

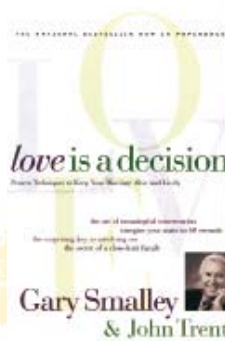


If Only He Knew

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?

19368 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 way outlined here—can result in relationships that are tougher than tough times.

19370 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.

14210 pb \$12.99

Reviewing Brother Bobby Liddell's Articles (2)



TOM O'NEAL

GALATIANS 6:10

This passage reads "As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."

One should pay attention to the context of this passage.

Brethren, if a **man** be overtaken in a fault, **ye** which are spiritual, restore such an **one** in the spirit of meekness; considering **thyself**, lest **thou** also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a **man** think **himself** to be something, when **he** is nothing, **he** deceiveth **himself**. But let every **man** prove **his** own work, and then shall **he** have rejoicing in **himself** alone, and not in another. For every **man** shall bear **his** own burden. Let **him** that is taught in the word communicate unto **him** that teaches in all good things. Be not deceived; God is not mocked; for whatsoever a **man** soweth, that shall **he** also reap. For **he** that soweth to **his** flesh shall of the flesh reap corruption; but **he** that soweth to the Spirit shall of the Spirit reap life everlasting. And let **us** not be weary in well doing: for in due season we shall reap, if **we** faint not. As **we** have therefore opportunity, let **us** do good unto all *men*, especially unto them who are of the household of faith" (Gal. 6:1-10).

Just because this passage is included within a letter to the churches of Galatia does not mean the Galatian congregations were to provide benevolence to non-Christians any more than the fact that, within the letter, people were baptized (Gal. 3:26-27) meant that churches should be baptized. Individuals were baptized, not churches.

Brother Liddell assumes that "doing good" in Galatians 6:10 is helping people in a benevolent or financial way. At times it might be. But, is that the only way "good" could be done to another? If "good" is helping one in a financial way, how could a church do "good" to a Bill Gates, a Ted Kennedy or a David Rockefeller? The "good" a church could do for them would be to preach the gospel to them so they could be saved, not give them some financial contribution. Some brethren have been so caught up with the social gospel concept that they can only see the "good" of the passage as something physical rather than spiritual. Mention the passage and some brethren see a ham sandwich!

Galatians 6:10 is showing the individual Christian how to act and not what the church is to do. The individual Christian is to do "good" to both "all *men*" and the "household of faith." If financial benevolence is the "good" one is to do for "all *men*," why would it not follow that financial benevolence is the "good" one is to do for the "household of faith"?

Galatians 6:10 is used to make a general welfare agency out of the Lord's church. Brother Liddell and his brethren must have this passage in order to connect the church with relieving the needy of the world. This is what they believe and this is what they preach as well as practice.

Both brother Liddell and I believe in limited benevolence. The difference between us is that I believe the **Scriptures** limit the benevolence provided by the Lord's church and brother Liddell believes **human judgment** limits the benevolence provided by the church. Doing good to "all men" would include the atheist, the immoral, the prostitute, the whoremonger, the drunkard, the thief, the homosexual, and the lesbian, etc. I don't believe brother Liddell would favor the Lord's church making a contribution to any of these.

Let me give you an example of limited benevolence among brother Liddell's brethren. In the *Reminder*, which is a publication of the Roebuck Parkway Church of Christ in Birmingham, Alabama, in the April 15, 1987 issue, page 2, their preacher, brother Jerry Jenkins wrote: "Social programs in our county have taken away initiative from some people. It is not uncommon for the church here to receive a call demanding clothing, food or a utility bill paid. When it is explained that we cannot pay the \$275 in back utility bills for some family, the family gets very angry at the church. They *expect* the church to provide for them, even though they are not members of this congregation."

When brother Liddell argues for the church to make a benevolent contribution to "all men," that not only includes "saints" but literally "all men"—Methodists, Baptists, Catholics, etc. Now, let us see if brother Liddell really believes in helping "all men." He is in favor of Churches

of Christ contributing to orphan homes among Churches of Christ. Will he endorse Churches of Christ contributing to a Catholic, Baptist or Methodist orphan home? If not, why not? If he is not in favor of such, he either does not believe in helping all men or he is inconsistent in his position. Which is it?

In order to prove it is right for Churches of Christ to benevolently assist “all men” an appeal is made to the contribution for the poor saints in Jerusalem. Brother Liddell quotes from brethren about this contribution. [1] “Brother Guy N. Woods replied to this request: ‘Please discuss 1 Cor. 16:1, 2; and explain how this passage may properly be cited as a pattern for a church treasury from which funds may be taken for many purposes when it was originally intended to provide for the needs of the **poor saints only.**” [2] Brother Liddell summarizes what brother Woods said by himself saying “The purpose of this contribution was to relieve want and destitution among the **poor saints in Jerusalem** (Rom. 15:26; 1 Cor. 16:3). It is worthy of note that only here is a Lord’s day contribution enjoined; and the only specific purpose for it was to relieve the **poor in the Jerusalem congregation.**” “There is indeed no apostolic example of using the money thus **raised for the poor saints** of the congregation raising the money—only for the **poor of another congregation!**” [3] Brother Liddell then quotes brother Rex A. Turner, Sr., as saying, “Paul was giving instruction relative to the bounty that was being raised from the Gentile churches for the **poor saints in Judea...**” [4] Brother Liddell quotes brother H. A. Dixon, former President of Freed-Hardeman College as saying, “Paul took collections, too, from churches of Galatia, Macedonia and Achaia for the **needy saints** in Palestine on the occasion of another famine there...” (emphasis in these four quotations is mine, TGO). From these quotations it is clearly established that these brethren understand the contribution that was made up from the churches in the Roman provinces of



“Let him that is taught in the word communicate unto him that teaches in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal. 6:6-10).

have added the word to clarify the thought. The American Standard text just says “unto them and unto all.” *Berry’s*

Macedonia, Galatia and Achaia was for the **poor saints in Jerusalem.**

THE CONTRIBUTION FOR JERUSALEM

The context of the contribution for the poor saints in Jerusalem is Romans 15:25-32, 1 Corinthians 16:1-4 and 2 Corinthians 8 and 9.

Romans 15:25-32

Verse 25—“minister unto the **saints**”

Verse 26—“poor saints which are at Jerusalem”

Verse 31—“may be accepted of the **saints**”

1 Corinthians 16:1-4

Verse 1—“collection for the **saints**”

2 Corinthians 8 and 9 - 8:4—“ministering to the **saints**”

9:1—“ministering to the **saints**”

9:12—“supplieth the want of the **saints**”

9:13—“distribution unto **them**, and unto all”

Brother Liddell argues that “‘all men’ must refer to those other than ‘the household of faith’” and cites passages where he thinks this is so. We are looking at how the expression is used in the context of ministering to the saints at Jerusalem. Just because a word is used in a certain way in one passage does not mean it is used in every passage where it is found in exactly the same way. Compare the word “fox” in Judges 15:4 and Luke 13:32. Does the word mean exactly the same in both verses?

The King James text of 2 Corinthians 9:13 places “men” in the expression “all men” in italics. This means it is an interpolation; it has been added by the translators because they thought it made the passage clearer. The translators are letting the reader know that they

CONTINUED ON PAGE 10

Reviewing Brother Bobby Liddell's Articles (2)

(CONTINUED FROM PAGE 9)

Greek-English Interlinear says *eis pantas* and gives a literal translation as “towards all” (482). The “all” being from the Greek expression *pantas* which is governed by the noun to which it is attached (Thayer, 491-493). The noun to which “all” (*pantas*) is attached is **saints** and in the context of the passage it must refer to saints and not to those who were not saints.

The King James text in 2 Corinthians 9:13 calls this a “liberal distribution” and the American Standard text calls it “the liberality of your contribution” which come from the Greek *koinonia* and is translated “fellowship.” Thus, those who contributed to the poor saints in Jerusalem were having fellowship with them. Were those who contributed to Jerusalem also having fellowship with the unbelieving world? They were if brother Liddell is correct in saying that this contribution also went to the unbelieving world in addition to the Jerusalem Christians.

In writing to the Roman Christians, Paul said, “Strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judaea” (Rom. 15:30-31). That would be some gratitude on the part of the unbelieving world, if they were in need and would harm the Apostle when he was bringing relief to them.

In raising the funds for the poor saints in Jerusalem, Paul said, “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye” [Corinth, TGO] (1 Cor. 16:1). If Paul told the brethren he was raising funds for the poor saints in Jerusalem and then took some of the funds and gave it to the outside, unbelieving world, he was dishonest for taking up funds under false pretenses. Brother Liddell and those who agree with him need to address this issue and not ignore it.

Brother Liddell can ridicule or make fun of all he wants to regarding what he chooses to call the “saints only” position, but, while he is doing so, all he can find in the New Testament is the church benevolently helping saints. To assert otherwise, he is guilty of perverting the Scriptures.

The idea of a New Testament church limiting her benev-

olent assistance to saints is not some wild, new teaching. The New Testament has taught it down through the ages. Brother H. Leo Boles who was twice President of David Lipscomb College in Nashville, Tennessee, and a contributor to, a staff writer, and finally editor of the *Gospel Advocate* wrote in the January 29, 1942 issue on page 101:

We have examples in the New Testament of (1) churches helping others churches (Acts 11:29, 30), (2) churches helping individuals (Phil. 4:15, 16), (3) churches helping their own members, (Acts 4:34, 35; 1 Tim. 5:3-12), (4) individuals Christians helping other Christians in need (1 John 3:17), (5) Christians helping those who are not Christians (Gal. 6:10). Christians are to do good unto all, and helping those who are in distress is a good work. *We do not find any example of a church that has sent help to those who were not Christians. The church as a church has not functioned that way; if so, we have no record of it in the New Testament* (emphasis mine, TGO).

By arguing for the church helping all men, brother Liddell is saying brother H. Leo Boles was wrong in what he said. I don't believe brother Boles was wrong, but if he was, brother Liddell has not proven him wrong by the Scriptures.

Let us consider what some serious students of the Text have had to say. This simply shows what they understand the Text to say.

James Thompson, in the *Living Word Commentary* published by the R. B. Sweet Co.: “God will be glorified when their generosity or ‘singleness of purpose’ (*haplotes*) strengthened the fellowship

(*koinonia*) between Jewish and Gentile churches. Their contribution (*koinonia*, fellowship) was a means of sharing with the Jerusalem Christians; it was a test of how devoted they are to enhancing this fellowship” (*The Second Letter of Paul to the Corinthians*, 131).

R. C. H. Lenski: “It is this fellowship of the Corinthians which extend not only to these saints, who are being helped at present, but **to all God's saints...**” (*The Interpretation of 1 & 2 Corinthians*, 1185-1186).

Filson: “The closing words, ‘and toward all,’ may imply that a benefit to the Jerusalem saints **serves the whole church**, or that this specific gift will be matched by other

The idea of a New Testament church limiting her benevolent assistance to saints is not some wild, new teaching. The New Testament has taught it down through the ages.

acts of helpfulness to ‘all’ other Christians as opportunities arise” (*The Interpreter’s Bible*, X: 379).

Bernard: “This would suggest that the rich Corinthian church had been liberal to other churches besides that of Jerusalem” (*The Expositor’s Greek New Testament*, III: 94).

Alfred Plummer: “...it [“and to all”) points out to the Corinthians that a benefit conferred on the brethren at Jerusalem is a benefit to the whole body of Christians” (*A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians*, 267).

H. A. W. Meyer: “The receivers themselves and all Christians in general...” (*Commentary on 2 Corinthians*, 610-611).

Moses E. Lard: “...Their contribution for them” (the poor saints in Jerusalem), “and for all other poor saints” (*Lard’s Quarterly*, Oct. 1864, page 66).

Abingdon: “...and the generosity of your contribution to them and to the whole church” (*Abingdon Bible Commentary*, page 1202fff).

Lange: “The addition of *eis pantas* was probably intended to suggest that it was well known generally and possibly among Christians at Jerusalem, that the Corinthians were in the habit of sympathizing, in a practical way, and especially by the hospitable reception in their city, with Christians of every country” (*Commentary on 2 Corinthians*).

The individual that has kept up through the years with the issue that brother Liddell has discussed in *Yokefellow* knows that all he has done has been to regurgitate the same old stuff that the institutional brethren spewed forth forty to fifty years ago. It wasn’t the truth then and it is not the truth now. And yet they continue to repeat it. I guess they hope that, if they tell it long enough, loud enough and often enough, they can convince themselves and a few others that it is so.

If brother Liddell is really confident of his position, why does he not allow me to discuss it with him before his students at the Memphis School of Preaching?

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The Christian and Politics

Relearning the biblical methodology of turning the world upside down



RANDY BLACKABY

Christian faith must dictate and direct every thought and action of human life. Therefore, it is difficult to argue that Christians should not use the American political system and our right to vote to influence the direction of government. Some have urged it as a responsibility, particularly since issues such as abortion, homosexuality, and euthanasia divide our nation.

But there are signs that some Christians are making politics a central element of faith. Others speak as though a political party's success or failure will determine the course of God's kingdom and future righteousness. At times our voices seem to suggest that the power is in politics, instead of the gospel. And it seems some forget that "God rules the kingdoms of men" (Dan. 4:25).

Politics has the potential to divide brethren in very unhealthy ways. I recently heard of an older couple who left a congregation because it had Democrats in it who voted for Barack Obama. They felt, apparently, that Obama's support of abortion, homosexuality, and other sinful practices made him a sinful choice. Senator John McCain's adultery, divorces, foul language, bad temper, and less than clear positions on other moral issues didn't seem to trouble them as much.

Our political system seldom, if ever, provides us with a true Christian candidate, so we are left to choose what we view as the "best" option. Not every Christian will agree as to which option is best. Views among saints will vary on what role government ought to play in establishing morality through law, carrying out our duty to the poor, and whether the latter is an individual or national responsibility.

"As Christians, our greatest tools to change American culture, morality and law is not primarily the ballot box, but evangelism."

POLITICS AND RIGHTEOUSNESS

We often pray that our political leaders enact laws and repeal others so that God's standards of righteousness will again rule our nation. That certainly is a worthwhile desire and plea. But it also reflects some naïveté about American politics, if we anticipate such changes via government alone.

While our electoral system isn't purely "majority rule," as the 2000 Electoral College outcome demonstrated, it is largely a function of what the greater plurality wants. And thus, to get elected and remain elected, politicians must largely do what the majority of their constituents desire.

So, in general, as a practical matter, American political leadership affects few significant changes unless the majority of the electorate demonstrates a desire for such. We ridicule politicians for wetting their fingers and sticking them in the air to see which way the wind is blowing, but that is largely how politics in America works.

The real point for Christians is this, that American politics is largely designed to be reactive and responsive to grassroots movements, whereas it is popular but erroneous to think of it as being the leading element of change.

GOSPEL VS. INSTITUTIONALISM

The Apostle Paul declared in Romans 1:16-17 that the gospel of Jesus Christ is the power of God unto salvation. That gospel must be preached to one person at a time. Hearts must be converted one soul at a time. That is the work of the church.

Christians are constantly tempted to find "short-cuts" to that regimen. That is the root of institutionalism or

the creation of organizations and methods larger than the church and different from simple preaching to convert sinners.

As Christians, our greatest tool to change American culture, morality, and law is not primarily the ballot box, but evangelism. If we would busy ourselves more in talking up the gospel, using all that time we now use to debate politics with neighbors and co-workers, we could be changing the hearts of men and women one at a time.

If we change enough hearts, so that a majority of Americans personally believe in biblical morality and God's standards of righteousness, then that will become reflected in who gets elected to lead our cities, states, and nation. It will be reflected in the laws enacted, amended and repealed.

The political "system" won't have fundamentally changed. It will still largely be responsive to the majority, as it was designed.

A PLEA

There is no way to project the degree of success possible, but it certainly is worth imagining the potential impact if Christians were to expend the same energy in preaching and teaching the gospel as we spend arguing, debating, dividing, and fuming over politics. If we sent as many emails preaching the gospel as we do forwarding political commentary, and blasphemy of the party we oppose, what might be the positive result?

And while we may not agree on which political party holds positions that most approximate biblical principles, we certainly ought to be able to agree on our responsibility to preach the gospel.

History is a valuable tool here. The church had its beginnings in a time when Roman political rule gave it virtually no support and often responded in hostility. Yet Christians went everywhere preaching the word and soon were accused of having "turned the world upside down" (Acts 17:6). It was done through preaching, not politics. Later, the political situation changed.

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BOBBY L. GRAHAM

Question:

What do you do if a member of the church becomes unfaithful but attends a grandfather's birthday party?

Does 1 Corinthians 5:11-12 mean that we can't attend the same party?

Answer:

Before a direct answer to this question, let us stress the importance of following the will of the Lord relative to congregational discipline on all cases. Its importance lies in the command of Christ, the head of the church, that local groups execute His will in certain instances, which can be located in Matthew 18:15-18; Romans 16:17-18; 1 Corinthians 5; 2 Thessalonians 3:6-15; and Titus 3:10-11. While the expressions describing the mandated action differ, as do the exact causes for the action, close study of these passages shows a similar course of action enjoined on the part of the community of saints in a variety of situations. In no such case does this answer suggest/imply any lack of gravity or importance. It becomes entirely a matter of balancing one requirement with another.

Brethren have often disagreed about the application of 1 Corinthians 5 to situations involving family, though they generally have been united on its use otherwise. Some questions will help to focus the issue:

WAS THE APOSTLE TALKING ABOUT FAMILY SITUATIONS?

If the application is to family situations, does the application have to take place in all of them, even when doing so cancels other passages where family obligations are found (husband to wife, etc.)?

If the application is not to family situations, is there some truth in the passage which we should keep in mind, even as we go about our family responsibilities?

I like to start with some principles of truth which never change:

1. Those family relationships and responsibilities which were present before the withdrawal took place remain as

firm and unchanging as ever. The exercise of congregational discipline in no way alters them, because one passage/duty does not cancel another passage/duty.

2. Maintaining those relationships and responsibilities remains an obligation from the Lord. We cannot use one passage or duty to set aside another passage or duty. If we do this, then we assume the position of deciding that one passage/duty is more important than the other. (Example: If an adult child is withdrawn from, that child still has a God-given duty to the parents. Since that is the case, then the parents should not discourage that child from doing his duty or keep him/her from doing so. Contact/interaction is necessary for him to carry out his duty to parents.)

3. It is already obvious, from these two brief points, that the passage does not apply to family situations in exactly the same way as to other kinds of situations. This is not to say that family members can be careless in their dealings with erring ones in the family, only that some responsibilities and relationships must continue.

4. Though the passage does not apply in all respects to such family situations, there should still be an effort to influence the lost person, with no approval ever being given to his/her sinful life. That is obviously possible, even when there is contact/interaction.

5. Family gatherings (such as a birthday party for a parent/grandparent) constitute problems for some, in that they see any contact as giving approval. We have already seen that such is not necessarily the case. (If a person withdrawn from came to a worship service, would it be necessary to leave to avoid contact/interaction with that person?) I believe that I could go to such a family gathering, honor the person intended, and at the same time not approve what might be wrong in the life of other persons attending. Though such a person might also be present in the same

location, I did not invite him/her and my presence has nothing to do with that one's sin or his presence at the occasion. In no way does my presence approve anybody else who has been invited. I would need to measure any direct contact with that person in view of his sin and try to influence him for right.

Because it is always wrong to approve sin in one's life, to arrange the gathering and then to include the sinful one in it might well imply approval. However, proving that

your attendance at such a gathering, where you were not responsible for inviting that one, automatically gives that approval to the sinner has never been done to my satisfaction. If you attend to honor the parent/grandparent and even speak words encouraging that sinful person to repent and live for Christ, you certainly would not approve the sin. How could a concerned Christian be there and say nothing to the lost person?

I trust these thoughts will prove helpful.

SPECIAL ISSUE IN NOVEMBER "SEEKING THE LOST"

Churches are having difficulty reaching the lost. Baptistries go practically unused. Have you ever wished that you could do a better job reaching the lost? Our November issue of Truth Magazine will be a special issue designed to help us more effectively evangelize. We have invited men who have been successful in teaching others to share their best ideas with us. You won't want to miss this issue.

"Door-to-Door Evangelism" by David Halbro

"Internet Evangelism" by Steve Rudd

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Sitting Under an Oak



JOE R. PRICE

Anyone who has worked on a hot summer's day knows the value of an oak tree. The refreshment of its cool, shady respite invites all who have labored in the heat of the day. An escape from smothering heat, its towering branches provide calm relief from the sun's intensity. Slumber comes easily under the oak tree.

Sin and compromise can also come easily – and subtly – as we (figuratively) sit under an oak. The unnamed prophet of God learned this as he sat under an oak when he was returning from a mighty confrontation with Jeroboam, king of the northern tribes of Israel (1 Kings 13:1-10, 11-24). The prophet had boldly spoken the word of the Lord and exposed the sinful, idolatrous calf-worship instituted by Jeroboam in his effort to secure his throne (1 Kings 12:25-33). The prophet announced God's judgment against Bethel's altar of idolatry; a child named Josiah would destroy it and those who had offered false worship upon it.

The prophet from Judah whom God sent to Bethel gave a confirming sign; the altar split apart and ashes poured out from it (1 Kings 13:3-5). Jeroboam's hand was miraculously withered when he tried to arrest the man, and it was mercifully restored when the man entreated the Lord on his behalf (1 Kings 13:4-6).

Even in the face of God's mercy, Jeroboam showed no signs of change. Instead, he offered the prophet refreshment and reward, which the prophet refused (1 Kings 13:7-8). His reason for refusal was clear: God had commanded him not to stay there, but to return home another way. He would not linger in Bethel and give his presence, his name and his influence to the evil purposes of that place and its king. "For so it was commanded me by the word of the Lord, saying, 'You shall not eat bread, nor drink water, nor return by the same way you came'" (1 Kings 13:9). Having thus stated the Lord's will, he left Bethel and began his journey back to Judah another way (1 Kings 13:10).

Now, an old prophet learned about what the prophet had done in Bethel and what he had said to king Jeroboam (1 Kings 13:11-12). This old prophet had already compromised himself with Bethel's sin, seeing that he did not retreat to Judah when Jeroboam's idolatry was instituted as many others

did (2 Chron. 11:13-17). We are not told why this old prophet pursued the man from Judah, but from the lies he told, we cannot deduce righteous motives. Now was his opportunity to destroy the influence of this prophet from Judah or at the very least, to diminish the impact of the forceful denunciation of Bethel's sin he had spoken. And so, he pursued him and found him, "sitting under an oak" (1 Kings 13:14).

Ah, the rest the prophet from Judah must have needed! The trip had been long and the battle great, but victory had been won. But now, how comfortable was the shade of the oak and the rest its outstretched branches gave as the leaves broke the heat, offering rest following the conflict.

And who can blame him? If anyone deserved rest, he did. He had come through a great confrontation with error. He had stood alone against the sins of Bethel. By the grace of God, he had stood for truth against king Jeroboam, the very one who could have destroyed him.

And yet, it was in his time of rest that his greatest temptation of yielding to sin was to come. We must always be vigilant; our adversary is always stalking us. We must constantly resist him by remaining steadfast in the faith (1 Pet. 5:8-9).

Please consider with me that, if the unnamed prophet had continued on his journey home instead of stopping to rest along the way, the lying old prophet might never have reached him. The lie would have been left unspoken; the enticement of rest, refreshment, and fellowship with the compromiser left unheard and unanswered. But as it was, at the moment of rest after victory, the man of God believed a lie, compromised his influence, and lost his life in judgment for his sin (1 Kings 13:15-23).

LESSONS FROM SITTING UNDER AN OAK

There are vitally important lessons to learn from this event that we must use to thoroughly examine ourselves and by doing so be careful not to sit under an oak when we should be active in the Lord's work.

1. Every man of God will be tempted to rest when there is work to be done. Every soldier longs for the day when the war ends. Every laborer anticipates the shade of the oak to escape, if even for a few moments, from the heat of the day. But

the battle between truth and error has not ended. The warfare for souls rages around us. While we rejoice in every victory the Lord gives us, we must not stop fighting! No soldier in the Lord's army is above the temptation of being lulled into contentment or even complacency after a day of battle. Did the unnamed prophet, having once successfully resisted the temptation to stay in Bethel to be refreshed at the king's table and rewarded from the king's treasure, think that he would no longer be tempted? Did he think he could not be persuaded to compromise his faith and devotion to the Lord and His truth?

If so, he made a tragic mistake. Pride goes before destruction (Prov. 16:18). When anyone who has engaged the enemies of the faith and, by God's grace, seen truth stand victorious against error and sin thinks he is above temptation, the temptation has already begun (Luke 22:31-34).

We must remember the Lord's exhortation to work "while it is day" (John 9:4). Even when the day is hot and the task is difficult, we must work the works of God. There will be time enough to rest from our labors beyond this life (Rev. 14:13).

2. *The victories of the past do not insure faithfulness in the present or in the future.* If history teaches us anything it is that "once saved" does not mean "always saved." Unfortunately, God's own people can live as if we believe it is so (Gal. 5:7; Heb. 6:11-12). The word of God says, "For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end" (Heb. 3:14).

Some who stood against the encroachment of the missionary society would later sit under the oak and welcome the use of instrumental music into worship. Some who stood against the innovations of institutionalism would later sit under the oak and yield to the allurements of the social gospel. Others, who had fought valiantly and faithfully against institutional liberalism, would succumb to the deceptive invitation of the grace-fellowship movement, turning the grace of our God into lasciviousness (Jude 3-4). Some once sound in the faith were turned; their influences for truth destroyed, and their souls lost in a deluge of compromise with denominational error.

Some who once stood solidly against the errors of liberalism, and paid a severe price for their conviction to truth would, in later years, believe the lie that we can have fellowship with brethren in spite of doctrinal disagreements. The battle over "the issues" had been fought. Now, sitting under the oak, perhaps other "issues" seemed less threatening. A new generation was coming on that had not fought those battles. Others failed to keep traveling home; they stopped under an oak. Rest from battle can be addicting; it is easier to sit under an oak than to lift the shield of faith and wield the sword of the Spirit (Eph. 6:13-17).

False teachings on marriage, divorce, and remarriage are among the errors that came to the forefront of the battle for truth and souls. The sincerity of the person and the clarity of the subject became markers used by some brethren to stake out positions of unity in doctrinal diversity. Romans 14 was offered as a reason why we should continue to use one with

whom we have even doctrinal disagreement. It became noble and "positive" to continue to have fellowship with those who teach error on marriage, divorce and remarriage, while marking those who rebuked such error as "watch-dogs" and "guardians of the orthodoxy." Such appellations were and are unholy epithets, unworthy of those who believe and know the truth.



Is something similar happening now to those who have stood firmly against unity in moral and doctrinal diversity? Have we found an oak tree under which to sit? Are we tired of fighting for the truth? Are we ready for another generation to take over the battle? Are we ready to go in and eat and drink with those who have compromised the truth in spite of there being no evidence they have repented and are now standing in the truth? I pray it is not so. Yet, we must not deceive ourselves. It is possible that we have found an oak tree to sit under instead of continuing our journey home. Instead of having no fellowship with sin, but rather even reproving it, are we ready to accept the invitation to come in and rest, eat, drink, and share together with those who have already compromised themselves with error and sin (Eph. 5:11; 2 John 10-11)?

Today, churches of Christ are having preachers hold gospel meetings in spite of the error they teach on marriage, divorce,

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Sitting Under an Oak

(CONTINUED FROM PAGE 17)

and remarriage, on unity in moral and doctrinal diversity, on the days of Genesis 1, the A.D. 70 doctrine or any number of other topics. Sitting under an oak, some have rationalized that they can have fellowship with those who do not preach the whole counsel of God. This confidence does not come from the word of the truth of the gospel, but from the wisdom and will of men (Col. 1:5-6; 2:4, 8).

3. *Be sure you are believing and following God's word instead of accepting and following the word of any man.* The unnamed prophet believed a lie because he did not trust the truth that God had already commanded him. And, he did not examine the old prophet's words to see if they were true. There was no confirming sign to validate the old prophet's assertion that an angel had spoken to him (1 Kings 13:18). In contrast, the man of Judah was given confirming signs to demonstrate the truth he spoke against Bethel (1 Kings 13:3-5). Yet now, when he needed to test the word spoken to him, he failed to do so.

We who have once examined the Scriptures to be sure what we have been taught is from God, must continue to do so (Acts 17:11). If there is no evidence from the word of God that "these things are so" we must not rely on any man's word that they are, lest we are deceived by believing a lie because we have not loved the truth (2 Thess. 2:10-12).

4. *Do not compromise with those who compromise the word of God.* It would do the prophet from Judah no good to say, "I know what the truth is" and then proceed to violate it. The fact is, he compromised the truth of God, believed a lie, and had fellowship with error. God forthrightly condemned his action: "Thus says the Lord: 'Because you have disobeyed the word of the LORD, and have not kept the commandment which the Lord your God commanded you, but you came back, ate bread, and drank water in the place of which the LORD said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers'" (1 Kings 13:21-22).

We cannot expect God to be pleased with us if we sit under an oak and, by doing so, have fellowship with sin and error. There is no such area of fellowship defined in God's word (2 Cor. 6:14-16; Eph. 5:11). God will not accept us agreeing to disagree over revealed truth (2 John 9-11). His command is to "come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you" (2 Cor. 6:17).

We must investigate a man and his teaching before inviting him to work with a congregation as the evangelist on a per-

manent basis. Does he preach the whole counsel of God, or is he conspicuously silent on issues where the voice of truth should be heard? He may be "great with the young people," but is he great in the word of God (2 Tim. 4:2-5)? With whom do you wish to have fellowship—the Lord and His faithful servants, or those who appear to be with God, but whose teaching does not "hold fast the pattern of sound words" (2 Tim. 1:13)?

We must investigate a man and his teaching before inviting him to preach a gospel meeting or to speak in a lectureship. Does he preach the whole counsel of God, or is he conspicuously silent on issues where the voice of truth should be heard? He may have a wide reputation, be a great orator, and draw large crowds, but is he bringing the doctrine of Christ or destructive heresies (2 John 9-11; 2 Pet. 2:1)? With whom do you wish to have fellowship—the Lord and His faithful servants or those who appear to be with God but whose teaching does not "hold fast the pattern of sound words" (2 Tim. 1:13)?

The Lord Jesus expects us to "judge righteous judgment" and not by appearance (John 7:24). It is possible to "judge what is right" concerning the faithfulness of a man's teachings (Luke 12:54-57). It is accomplished by using the word of God "in knowledge and all discernment" (Phil. 1:9-11).

5. *Do not stop until your journey is completed.* The prophet of Judah never made it home in part, because he decided to stop on the way and sit under an oak. We must not rest; the road home stretches out before us. New Jerusalem is on the horizon, but there are miles yet to travel. There will be obstacles on the road—hazards to our faith and trials to endure (Heb. 12:1). The way will be hot and tiresome, yet we travel it in diligent hope, because Christ has gone before us and shows us the way home (Heb. 12:2). "And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises" (Heb. 6:11-12).

CONCLUSION

Brethren, do not linger; do not tarry. Do not be lulled into a false sense of security by past victories. Do not sit under an oak. Instead, each one of us must "watch, stand fast in the faith, be brave, be strong" (1 Cor. 16:13). Eternity is before us, where we may sit under the tree of life and there rest forever (Rev. 22:2). But not yet; eternal rest comes when our journey is complete and we have overcome (Rev. 2:7; 2 Tim. 4:6-8).

Robert (Bob) M. White

February 26, 1934 — July 1, 2009



Up a hollow near an obscure place called Beechy, Kentucky lived a White family with nine children named Joe, Nellie, Edward, Violet, Gladys, William, Calvin, Bess, and Donald. On February 26, 1934, another little boy was born to the family: Robert (Bob) M. White. At age ten, the family moved to Oakwood Village (Akron), Ohio. The house they moved into, Bob lived in the rest of his life.

A few years ago Bob was diagnosed with a strange, mysterious disease called amyloidosis. A trip to Mayo's in Rochester, Minnesota referred him to Mayo's in Jacksonville, Florida. He and Ann came to the Tampa Bay area where they had a home and where he could go to Jacksonville when needed. Little hope was given to him for long term survival, yet he lived well beyond what was expected.

He and Ann went back to Akron on June 30th of last year and he assured me they would be back sometime in October. His health greatly deteriorated once back in Akron. He had a heart attack, a gall bladder had to be removed, and a hernia had to be repaired, plus other complications. Slowly he was going down until he passed away in the hospice facility in Cleveland on July 1, 2009 with Ann by his side.

When in the fourth grade, Bob met Ann Petro who lived about a mile from him. She would become his high school sweetheart. This football quarterback and his homecoming queen would marry soon after graduation. They have five children, four boys and one daughter, with ten grandchildren. They were married for fifty-six years.

In his younger days, Bob was very much involved in sports—golf, volleyball, basketball, wiffleball, and football. He was a talented carpenter as well as a handyman, so he designed and built a garage which included an indoor basketball court, which was heated, so he and

his four boys could play in the coldest of winters. He was very competitive by nature and when his boys were old enough, the five of them formed one of the outstanding softball teams in the area. They won a good many tournaments and league titles during the 1980s.

Bob was also a good musician. He and his brother, Edward, formed a bluegrass band, "The Kentucky Wildcats," in the 1960s and played for family, friends, and gatherings of members of the church. The pinnacle of their musical career was reached when they were the opening act in the old Garden Theater in Cleveland for George "No Show" Jones. Bob was a good friend of Connie W. Adams and over the years, when they would be together, they enjoyed being able to play together and with others. At worship, Bob was an excellent, enthusiastic song leader.

In 1997 Bob retired from Union Carbide. He and Ann bought a home here in Tampa and, during the last twelve years, enjoyed the warm winter weather away from the cold winters of Akron. They had the added bonus of being near their daughter, Jill, and her family.

Bob's brother, Edward, was several years older than him. However, they were very close. Edward was a gospel preacher and was responsible for bringing the gospel to the White family. Edward was adored by Bob and had a tremendous influence upon his life. Upon Edward's death, Bob received a number of books from his library. Looking through Bob's library, I was impressed with how discriminating Edward was in purchasing his books. Bob had books that he had received from Edward that I have not seen in many preacher's library.

Bob and I first met when we were in our sixties. From the very first, the chemistry between us was there. We spent many happy hours together. We discussed many different topics, and, generally, were in agreement. However,

CONTINUED ON PAGE 20

Robert (Bob) M. White

(CONTINUED FROM PAGE 19)

in time, our conversations always turned to what was going on in regard to the Lord's church. Bob often expressed to me that he wished he had been less involved in sports and more involved in the Lord's work. He often said he would like to know what I knew. I would tell him that, the more I learned about the Bible, the more I realized how little I did know.

Many hours were spent at his home. Again most of our conversations were in regard to the Lord's church. Ann often would pour an orange drink over ice cream for us. Bob would tease that we were having a "mixed drink." Sometimes I had the honor of eating supper with them. Everything Ann cooked was good, but I really enjoyed her green beans. They tasted like my mother's green beans. Bob told me I was always welcome at their house and to come any time. However, knowing that he had good days and not so good days, I always checked things out before I would go.

One of our favorite places to go here in Tampa was Mel's Hot Dogs where we often ate lunch, which consisted of a diet Coke, a hot dog, and a dill pickle. Sometimes we would eat it and go, but at other times we would eat it and sit and visit for a while, never in a hurry to leave. We got to know Mel pretty well. We picked and teased with him and he with us.

Bob and Ann were one of the families who helped start the Central Church of Christ here in Tampa. He and I worked together looking at various places in which to meet. His knowledge in regard to this was very valuable and we of the Central Church owe a debt of gratitude to him for his help along these lines. I always enjoyed working with him. All at the Central Church of Christ will miss not only him but the ability he had in the work here.

He was supportive of my work as a preacher. He would take sermons I preached and make copies of them and distribute them over the Akron area. I know of at least

one time that he took a lesson I presented, made over 100 copies, and passed them out. He would give me names of people that he wanted me to send my paper, *Walking In Truth*, to. From time to time he would give me some money to help with the printing and postage.

Once when he was back in Akron, he visited someone to whom he had sent *Walking In Truth*. They told him of talking with a preacher/elder who, at one time, lived in the Akron area but now lives here in Tampa. When he saw a copy of *Walking In Truth*, he told them that was their problem—they had been reading it. Bob did not appreciate what that preacher/elder had to say. Bob considered that preacher/elder had become looser in his views on certain biblical matters. While they had been friends for years, Bob did not appreciate him trying to undermine the good that he was trying to do. Having also known this preacher /elder, I would agree with Bob's assessment.

When Bob learned his time on earth was limited, he made it known that he wanted Harry Osborne and Tom O'Neal to have his funeral service. I was concerned that Harry might be preaching in the Philippines when that time came and could not get back for the funeral. I am glad that he was home and could help carry out Bob's request. He gave the eulogy and I spoke on "Paradoxes In Death." Brother Lewis Willis led the songs "Glory for Me," "How Beautiful Heaven Must Be," and "Take My Hand, Precious Lord."

I was honored to know Bob. He was a very special friend who will not be forgotten. Bob knew the truth, knew what he believed, knew why he believed it, and was not going to compromise it for anyone. This was a great encouragement to me.

"Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

Tom O'Neal
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Tampa, FL 33688-1407



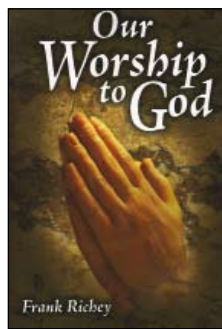
We Gather Together

by Mike Willis

This workbook covers the reasons why we worship God on the Lord's Day and how we worship Him. This Workbook also devotes two lessons each to the five acts of worship.

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Our Worship To God

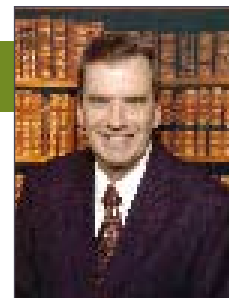
by Frank Richey

A look at man's obligation and privilege to worship God. The Bible is the only true source of religious authority. We can either worship in God's way and be accepted by God or we can worship according to the traditions and teachings of man and be rejected. The way we worship will be determine where we will spend eternity.

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Bookmarks



CHRIS REEVES



Old Light on New Worship. John Price. Simpson Publishing Company, 2007. 256 pages, hardback. ISBN: 1-881095-01-0

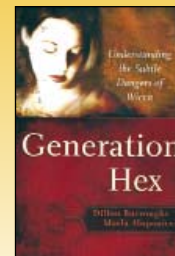
Surprisingly, a “pastor” in the Grace Baptist Church has written a fairly new book advocating a *cappella* music in worship. John Price, in his book *Old Light on New Worship*, makes a clear case for a *cappella* singing and against instrumental music in worship. He begins his work by discussing what he calls the “Regulative Principle” (we would say “Bible authority”). He reviews instrumental music in the Old Testament and singing in the New Testament and rightly concludes that singing is the divinely authorized form of music in worship today. After discussing Bible authority, Price surveys the long history of musical instruments in the “Christian Church.” He makes the

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case that a *cappella* singing was the original form of church music and instruments were added later around A.D. 670. Price also covers one area of music not covered in others books of this type: the psychology of music. Price points out that many listeners today are stirred by the music of the instruments rather than the words of the song or by God’s word in Scripture. Price closes the main portion of his book by answering several common arguments made in favor of instrumental music. There is, however, one critique that should be made of this book. Price makes a strong case throughout his book for instrumental music being unauthorized, but then he gives up his whole case at the very end saying that it should not be made a test of fellowship or division in a local church (235). It is disappointing to see such a strong case made against instrumental music weakened in the application. The portions of this book that are recommended are the chapters dealing with Bible authority, music history, and music psychology. *Old Light on New Worship* is very informative on such a vital and volatile issue that is even among some of us today.

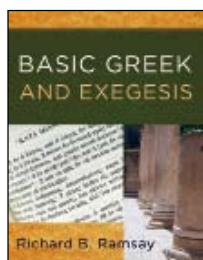
Generation Hex: Understanding the Subtle Dangers of Wicca. Dillon Burroughs and Marla Alupoacei. Harvest House, 2008. 173 pages, softback. ISBN: 978-0-7369-2401-6

One of the fastest growing religious movements in the U.S. today is Wicca. Can you believe it? It is true. Many people, mostly youth, currently searching for some spiritual experience are turning to Wicca (neopaganism), America’s most popular form of witchcraft. There has been a recent interest in Witchcraft due in part to the J. K. Rowling’s “Harry Potter” series of books and movies. Witchcraft has infiltrated and influenced many elements of mainstream society and you can now read about this trend in *Generation Hex* by Burroughs and Alupoacei. These two authors fairly and accurately point out that witchcraft, with its Book of Shadows, spells, rituals, and divination, is a clear violation of God’s word (Exod. 22:18; Lev. 20:27; Gal. 5:20; Rev. 21:8; 22:15). Christians should have no part of it. We must be informed about the dangers of witchcraft and be able to recognize the signs of a practicing witch. *Generation Hex* provides an excellent introductory look at this growing and dangerous movement.



\$9.99

Basic Greek and Exegesis. Richard B. Ramsay. P&R Publishing, 2007. 143 pages, softback. ISBN: 978-1-59638-064-6



\$22.99

Richard B. Ramsay, a professor of Greek at Miami International Seminary, has put together a 16-lesson book on the basics of New Testament Greek exegesis. Each lesson contains exercises and the answers are supplied in the back of the book. Ramsay opens his book by answering why a basic knowledge of Greek and exegesis is important to the Bible student. Beginning with Lesson 2, Ramsay covers Greek fundamentals, the alphabet, linguistic tools, the Greek textual apparatus, Greek word studies, and morphology (Greek parts of speech). The last three lessons are practical showing the student how to analyze, apply, and write out the conclusions from his own Greek study. *Basic Greek and Exegesis* is highly recommended. The two lessons dealing with Greek tools and word studies are most helpful.

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Are the Heathen Lost?

JUSTIN MONTS

Yes, the heathen are lost and in need of the gospel. If not, there's no need to preach to them! This question is generally raised when thinking about tribal bushmen in distant lands or aborigines on islands. In answering questions about these people, I caution that one must be careful not to whittle on God's end of the stick! Let us not assume that such ones have *never, ever, at any stage* had even one chance to learn the truth. Numerous chances could have been given in their generations. God, in providence, allows men opportunities to know what is right (Acts 14:15-17). If we turn to Scripture, these facts are brought out. Here are some things to remember:

MAN IS A FREE MORAL AGENT

Life is about choices and those choices may affect our children. Paul said that some "did not retain God in their knowledge" and, thus, "God gave them up to a debased mind to do those things which are not fitting" (Rom. 1:28). The Gentiles were prone to commit sexual immorality and murder. The Mayans and Aztecs shamelessly executed captives and even their own children in the false belief that such was necessary to keep seasons coming! Was this God's fault? No. Choices were made by men that shaped their future.

GOD SEEKS HONEST HEARTS

Jesus said, "Seek and you shall find" (Matt. 7:7). The writer of Hebrews revealed, "He who comes to God must believe that he is and that he is a *rewarder* of those who *diligently seek him*" (Heb. 11:6). God rewards the diligent seeker, even the heathen who diligently seeks. Cornelius was a devout man who prayed and gave alms and God sent Peter to his house (Acts 10). When the eunuch was reading Isaiah 53, God sent Philip to him (Acts 8). God has always helped those who hunger and thirst for righteousness (Matt. 5:6).

GOD GIVES MEN CHANCES

He raises men up to point the way to truth! Jonah was

told to go to Nineveh and say, "Forty days and this city shall be overthrown." Nineveh repented and so was spared. The prophet Nahum warned Assyria. Daniel preached to Babylonian and Persian kings. All of this illustrates that God has given pagans a chance to obey the truth.

WHO IS TO SAY THAT TRIBAL PEOPLE HAVE NOT HAD CHANCES?

When we hear that Native Americans, Africans, and Asians have a flood story and a creation story similar to that of the book of Genesis that should tell us something! Among Native Americans there was a legend of Quetzalcoatl (pronounced – Kwetz-ol-kwa-tal), a savior who was expected to come and deliver the people. When Columbus arrived with Europeans, the natives instinctively thought this was the fulfillment of this prophecy. Since God gives men chances, is it inconceivable to think that God sent a man to teach them? Just because specific evidence in history may be lacking does not mean that these people have been forgotten.

GUILT IS MEASURED BY HOW MANY OPPORTUNITIES HAVE BEEN REFUSED

God will be perfectly just in the judgment day. Luke 12 illustrates that the servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more (Luke 12:47-48). Ignorance is not bliss. Sins committed in ignorance will still be answered for! But the measure of punishment is proportional to the number of opportunities a man has had. When asking are the heathen lost, perhaps we should ask the same of some in the pew!

Yes, the heathen are lost and in need of the gospel. If not, there's no need to preach to them!

The “I Can’t Know” Religion

TOM WHEELER

Several times over the years I’ve encountered worshippers in what I would call the “I Can’t Know” religion. Last year, when I was in Shrewsbury, England the birthplace of Charles Darwin, I walked past a Unitarian Church which had a plaque on the wall declaring that Darwin attended this church when he was a child.

Then on the door of the church I read a sign: “No one has the only truth.”

Now that’s an interesting statement. I felt like going inside and asking if that was a “true” statement itself and see what kind of a reaction I’d get!

This declaration is one that says that people can’t know for sure if they have the truth—the “I Can’t Know” religion! Of course, if people claim they “can’t know,” then how can they be sure they do know they can’t know?

The above is quoted from an article written by Ken Ham in *Answers Update* (XV: Issue 11). Later in the same article he says with reference to this “I Can’t Know” religion, it is a rebel’s refuge most frequently disguised in intellectualism. I believe his statement here is 100% correct though you would think that it would be the opposite. You would think that the ignorant and unlearned would come up with a doctrine like this, but that is not the case. It is among those with much learning.

This declaration is one that says that people can’t know for sure if they have the truth—the “I Can’t Know” religion! Of course, if people claim they “can’t know,” then how can they be sure they do know they can’t know?

You may be saying, “I don’t have to worry about this subject; this must be something among the denominations.” I have been approached this way by erring Christians: “Do you think you know everything in the Bible?” And, of course, if I answer “yes,” it would be false but if I answer that I do not know everything in the Bible then that means I can’t be sure of anything. Yet, these same people were dogmatically sure about their salvation, even though they were a part of a church that offered the Lord’s Supper on Saturday, had at least one service where they sang with an instrument, and helped sponsor a campaign of a denominational preacher. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11). What part of those three verses is so hard to understand?

Paul wrote, “Wherefore be ye not unwise, but understanding what the will of the Lord is” (Eph. 5:17). Again I would ask: “What part of this verse do you not understand?” Because I do not know everything in the Bible does not mean that I cannot know something that is in the Bible or even many things that are in the Bible.

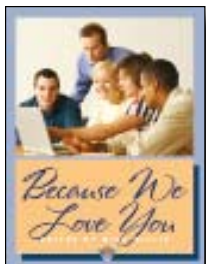
Because We Love You

edited by Mike Willis

This is an excellent workbook for teenagers discussing important topics they may face. The lessons are all prefaced by the statement BECAUSE WE LOVE YOU...Let’s talk about... 1) Dating; 2) The Music You Like; 3) The Movies You Watch; 4) How You Dress; 5) Substance Abuse; 6) Sex; 7) Homosexuality; 8) Abortion; 9) Your Language; 10) Attitude Toward Authority; 11) Gambling; 12) Sports Activities and the Christian Life; 13) Remembering Our Creator in the Days of Our Youth. Various gospel preachers have contributed to this workbook and we believe generations to come will be blessed by their efforts. 13 lessons with questions following each lesson.

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\$5.99



The Lord's Church in Udine, Italy



STEVE WALLACE

Several months ago, Mary and I were in northeastern Italy. In a little over week we were scheduled to leave this continent where we had lived and worked for most of the last twenty-five years. However, our immediate circumstances were so pleasant that they demanded all our attention. We were in the midst of what was for us yet another enjoyable visit with the members of the church in Udine, Italy. We were driven or invited to various towns in the area to be with Christians there. On clear days the mountains of Slovenia and Austria stood out in the distance as a backdrop for the lush, flat countryside around us.

Like so many churches in Italy, the congregation there resulted from brethren coming out of institutionalism. One couple from the old liberal church formed the basis for the beginning of a new congregation,

the church we have come to know and love. Today, the membership is just under fifty, attendance usually around seventy, and there is every indication that the numbers will continue to increase. Brother Valerio Marchi has preached there for coming up on thirty years. Members are active in teaching and leading in worship.

As we are now recalling, our first trip to the area was in 1989. Many visits followed. The brethren there receive visitors in a warm, friendly, gracious manner that makes one look forward to every visit. I have been blessed to preach several meetings there over the years and had the joy of doing so during this most recent visit. The interest in my lessons was good in spite of the necessary tediousness of translation into Italian.





One thing that has continued to impress me in my visits with the church there, as well as other churches in Italy, is what I term the professional approach so many of the brethren take to the work. So much material has been printed, for teaching and evangelism. Valerio, whose degree prepared him to work as a lawyer, continues his studies, writing and preaching. Gospel-meeting-like efforts called “conferences” are heavily advertised with colorful flyers and posters. More recently brethren there have produced an impressive DVD designed to introduce the church to outsiders. Though filmed and produced with amateur video equipment and computer software, it appears to be a professionally produced presentation and features, among other things, footage showing various acts of worship with background narrative explaining the significance of each. A perfect stranger can thereby have a virtual visit to services and learn why the things which take place therein are done, as well as many other important facts about the church.

In a previous article, I reported on the church in Alessandria, Italy, a church that is struggling just to stay in

existence. Brother Ezio Cum and other brethren from Udine make the over three hour drive to Alessandria two to three times a month to help out in the work there. Also, in recent years, brethren there worked for a long time to try to get another church in northeastern Italy out of institutionalism.

The brethren in Udine have warm relationships with each other and are often together outside services. We noted particularly how care is taken to note special needs of members and make sure that they are met. The hospitality we were shown while there – involving breakfast, lunch, and supper invitations – was gracious and delightful. It also allowed a brief, but heartwarming, glimpse into the personal lives of the brethren. In several cases it was not our first such experience with a given family. The old friends we have there will live in our hearts as long as the Lord grants us life.

A trip to Italy is simply not complete without a visit to the Chiesa di Cristo in Udine.

So There Remains a Sabbath Rest

Hebrews 3 & 4

HEATH ROBERTSON

The Hebrew letter focuses on the greatness of Christ and the superiority of the second covenant over the first. The inspired writer aids us in understanding that the first covenant was not inferior by mistake but by design. “For the Law, since it has only a shadow of the good things to come and not the very form of things, can never . . . make perfect those who draw near” (Heb. 10:1). Paul stated this a little simpler to the Galatians. “Therefore, the Law has become our tutor to lead us to Christ” (Gal. 3:24). This foreshadowing of what was to come through Christ is not only found in the Law of Moses itself but in many events throughout the Jewish history. In chapters three and four of Hebrews, there is a comparison between the life of a Christian and one such event.

The inspired writer begins chapter three with a comparison of Jesus and Moses (vv. 1-6). He states that Moses does indeed deserve honor because of his faithfulness as a servant but that Christ deserves more honor because He was perfectly faithful as a Son. “Therefore,” he writes before he quotes Psalm 95:7-11, “Today if you hear His voice, do not harden your hearts as when they provoked Me . . . in the wilderness” (3:7). In other words, if God told the Israelites not to harden their hearts concerning the Law which came to them through Moses, how much more must we be ready to hear and obey the Words which came through God’s own Son? God stated that these who did harden their hearts “*shall not enter (His) rest*” (3:11). Why, then, would He allow us to enter if we are guilty of the same charge of hardening our hearts to His Word?

In verses sixteen to nineteen of chapter three, the Lord makes it clear that He is referring to the Israelites’ unwillingness to go in and take the land He had promised them (Num. 13). The writer states that it was simply “*unbelief*” that held them back (3:19). The Hebrew writer follows this thought with “*Therefore, let us fear*” (Heb. 4:1). There is a strong connection between fearing God and having faith in Him. Solomon wrote that fear is a prerequisite to understanding and obeying God’s Word (Prov. 2:5; 9:10; 15:33;

Eccl. 12:13). In fact, Paul wrote that when people no longer have the respect for God that they should it is almost inevitable that even acknowledgement of God’s existence will soon escape their minds (Rom. 1:21-25).

He continues, “For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them” (Heb. 4:2). This people who had been delivered, by God’s power, from their long bondage in Egypt were told by God to “send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel” (Num. 13:2). It should have been such a wonderful thing to hear that God was finally going to fulfill His promise to Abraham by giving Canaan to his descendants. However, when ten of the twelve spies saw the large stature, might, and number of the Canaanites, there was no remembrance of God’s power and might. How sad that there was only fear in their hearts for these men and none for the living God! Therefore, God’s proclamation that He would give them the land was “not united by faith in those who heard” (Heb. 4:2) and they died in the wilderness, never entering the promised land.

After establishing the reason God would not allow that generation into His “rest,” the inspired writer takes up the task of explaining what the “rest” of God is. First and foremost, the writer wanted the reader to understand that the promise of this rest has yet to be fulfilled (Heb. 4:3). He knew that some might assume that God’s “rest” refers to God’s command to “remember the Sabbath day, to keep it holy” (Exod. 20:8) which was based upon the fact that God “rested” or was finished with His creative work on the seventh day after beginning it. Considering the present tense of “they shall not enter My rest,” he concludes in vv. 5-9 that God cannot be referring to the Sabbath command. For, they not only kept the Sabbath to some extent while in the wilderness, but when the Lord spoke through David in Psalm 95:7-11 they had already kept the Sabbath in the promised land for many, many years. “So there remains a Sabbath rest for the people of God” (Heb. 4:9).

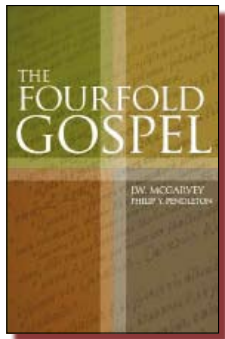
“... For the one who has entered His rest has himself also rested from his works, as God did from His” (Heb. 4:10). God’s plan for man was finished “before the foundation of the world” (Eph. 1:3, 4). So, after He was finished creating the world and everything in it, “His works were finished” (Heb. 4:3). Then it is after our death that we too shall rest, for that is when we are finished with our works (Heb. 9:27; Rev. 2:10). The Sabbath rest foreshadowed the complete rest that God will give to those who die as His faithful servants.

“Therefore let us be diligent to enter that rest” (Heb. 4:11). Why does it take diligence? Because “the Word of God is living and active and sharper than any two edged sword, piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart” (Heb. 4:12). Our carelessness or carefulness, disobedience or obedience, and neglect of or attention to God’s Word reveals the nature of our hearts. There is a danger, which described many of the Jews through the ages, of considering oneself God’s servant but in reality only serving self. Jesus described the Pharisees and Scribes as people who “honor (Him) with their lips but their heart is far from (Him)” (Matt. 15:8). Oh how so many have deceived themselves that in doing certain good actions or going through certain motions they secure for themselves eternal salvation! Our worship can never be pleasing to God if it is not done with understanding and willing hearts (John 4:24). God will not reward any good deed that isn’t committed out of love and compassion (Matt. 6:1-4). God will never give one of “the water of life” if he is not “thirsty” for it (Rev. 22:17)! The commands of

God are not meant to simply push one to do good things but rather they are meant to attract the heart that wants to do good things. That is, we are “called according to His purpose” (Rom. 8:28).

There is no hiding from God. Our hearts our laid “naked” before Him (Heb. 4:13). However, He is not some cosmic bully waiting to pounce on us when we make a mistake. Much to the contrary, “God so loved the world that He gave His only begotten Son” as an offering of grace and mercy to those who would believe in Him (John 3:16). Jesus Christ “passed through the heavens” (Heb. 4:14) to be our example, to lead the way through this life to God (Heb. 12:2). Christ experienced humanity to the fullest. He felt weakness and has known temptation and suffering beyond what most humans could ever imagine. And “yet without sin” (Heb. 4:15). “Since we have a great High Priest . . . let us draw near with confidence to the throne of grace, so that we may receive mercy and help in time of need” (Heb. 4:16). It is there, at the foot of Christ’s throne, that we will find God’s rest.

The commands of God are not meant to simply push one to do good things but rather they are meant to attract the heart that wants to do good things.



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Shortages of Communion Emblems?

MARK MAYBERRY

Recently, an old friend and fellow-Christian wrote, saying, “We had a question come up in our Bible study that I thought you may be able to give some insight to. In partaking of the Lord’s Supper, in places such as India and Africa, how available is grape juice for use in this observance? I am sure there is more thought given to preparation in some of these areas. Have you had any experiences concerning this?”

In reply, I said, you asked how brethren in foreign places cope with possible shortages of unleavened bread and grape juice. This does not seem a problem in India. Vineyards are plentiful, and bottled grape juice can be readily purchased. Sometimes, the fruit of the vine served in the Lord Supper was very sweet and sugary; at other times, no different from that with which we are familiar.

In my trips to the Philippines, I discovered this issue was a topic of concern. In poor and remote areas, brethren sometimes boil raisins (dried grapes) in water, so as to create a re-constituted grape juice. However, in one discussion that I recall, an older, mature Filipino preacher encouraged younger men – who were asking about this practice – to go ahead and purchase grape juice, despite the related cost. In his judgment, this would eliminate any doubt, and avoid potential controversy. Filipinos may be poor, but not that poor.

In my experience, I have never known of disciples who (assuming they acted with forethought) ever assembled on the Lord’s day and were unable to partake of communion. Obviously, if someone forgot to bring the elements, there would be a temporary problem. However, unleavened bread and the fruit of the vine are almost universally available. Trade means that grape juice can be purchased even in those few areas where grapes are not grown. Quantities

required for observing the Lord’s supper are small enough so as to render them highly portable. All of this would suggest that lack of availability of the emblems is not a real or genuine obstacle that would keep faithful brethren from obeying the Lord’s command.

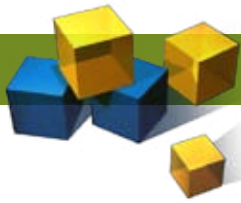
Afterwards, I received a follow-up email: “Thank you for your reply. God always supplies when we seek Him. We currently have several members who have come from the institutional background, our Wednesday Bible study has been on these issues and establishing Bible authority. This question of the Lord’s Supper came up first as some thinking it was OK to substitute the items with water or other drink when grape juice was not available. I am happy to note this is no longer an issue with us and also glad to know it does not present as big a problem for Christians elsewhere as previous thought. This was their reasoning for substitution.”

In this regard, I am reminded of the oft-posed question, “What about the person upon whom the tree fell as he was going to be baptized?” Though repeated reference is made to this proverbial tree, I have never heard of someone who was thus prematurely killed. Others ask, “How do you perform baptism in the desert?” This quibble is answered by the example of Philip and the Ethiopian nobleman: As they were travelling the desert road from Jerusalem to Gaza, they came to some water, whereupon the eunuch said, “Look! Water! What prevents me from being baptized?” (Acts 8:36).

Some questions are rooted in speculation; others evidence a desire to supplant the biblical pattern. My old friend rightly says, “God always supplies when we seek Him.” Similarly, Jesus said, “If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself” (John 7:17).

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In partaking of the Lord’s Supper, in places such as India and Africa, how available is grape juice for use in this observance?



JOHNNIE EDWARDS

The Length of a Sermon

Some are critical of those who preach short sermons. I do not believe that a gospel preacher ought to be limited as to the time it takes him to preach a sermon.

THE NEW TESTAMENT IS NOT LONG

The New Testament I am using in the writing of this article has 248 pages. Not all that long, is it? Have you ever thought about all the things the Lord said in these few pages? His birth, earthly life, death, burial, resurrection, ascension, the establishment of the church, how to be saved, live right, and go to heaven are all recorded in a short essay. Of course there are others things Jesus did which are not recorded. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31). The book of John that I read, has twenty-three pages, enough evidence to cause all to believe that Jesus is divine.

THE APOSTLES WROTE IN FEW WORDS

The apostles were said to be men of "few words" (Acts 24:4). Paul penned, "How that by revelation he made known unto me the mystery; as I wrote afore *in few words*" (Eph. 3:3). The mystery referred to here is the uncovering or revealing of the gospel of Christ, that men might read and understand. Paul said he did it in few words! Even some of the entire letters of the apostles were said to be of "few words" (Neh. 13:22). I know of nothing these writers left out, that God wanted us to know, do you? Just because a man speaks few words does not mean that he is not bold. Paul, a man of few words, was bold (2 Cor. 11:21). Because a man is a man of few words does not mean that he does not condemn sin. Read what Paul said of sin in Galatians 5:19-21 and 1 Corinthians 6:9-11.

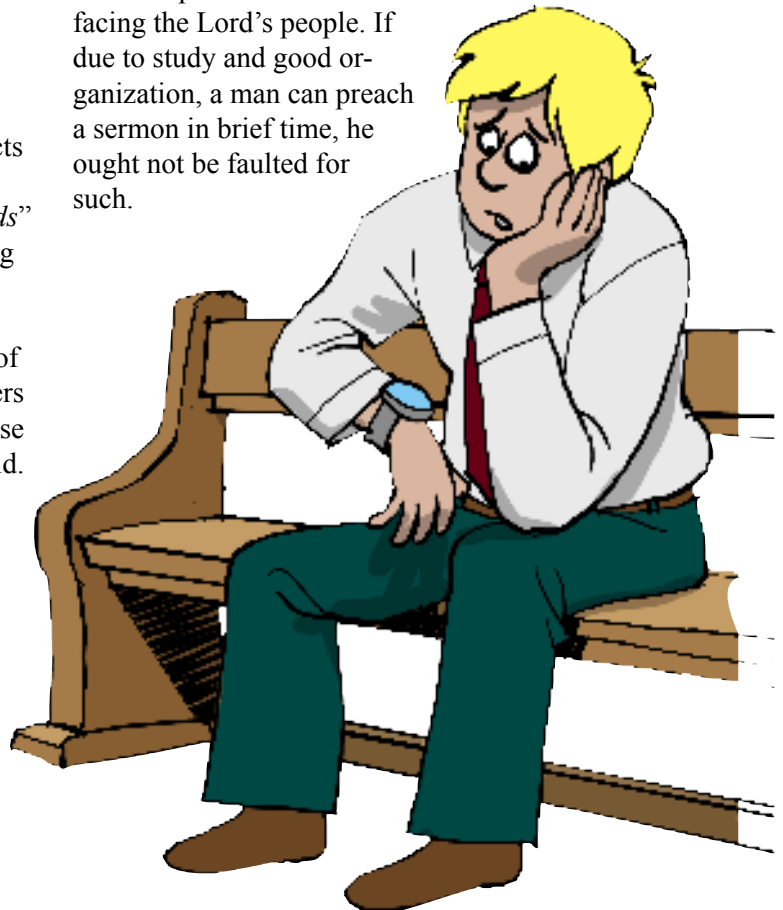
BIBLE SERMONS WERE SHORT

All agree that Acts 2:22-36 contains the first gospel sermon, as recorded on Pentecost. The sermon contains facts to be believed, commands to be obeyed, and promises to be enjoyed. A gospel sermon like this saves, Paul said (1 Cor. 15:1-6). Some say, "Well, Peter exhorted with many other words" (Acts 2:40). True, but

this was after the sermon was preached. Folks don't listen very long. That's just the way it is. One reason sermons get so long is that some preachers repeat everything two, three, or four times. I recently heard a preacher repeat everything five times! Some use their time in talking about unrelated sermon material. In our preacher training program, we call that "chasing rabbits." Many preachers lose their audience way before they get finished, because the sermon points are not parallel and have nothing to do with the sermon at hand.

SHORT SERMONS

The preaching of a short sermon does not mean the preacher is not interested in the disobedient and that he does not preach on needed issues facing the Lord's people. If due to study and good organization, a man can preach a sermon in brief time, he ought not be faulted for such.



Kid's Korner

DONNA HALBROOK



LAMENTATIONS

THEME:

Jeremiah expressed lamentations or great sorrow when Babylon destroyed Jerusalem. "For these things I weep; mine eye runneth down with water" (1:16). His laments explain how and why God's people suffered a terrible defeat.



How did God's people suffer? Judah's mighty army was defeated (1:15). The kings and princes were captured (2:9; 5:12). The walls, gates, and palaces of the beautiful city of Jerusalem were destroyed (2:5, 8, 9). Starving people killed and ate their own children (2:20; 4:10). Even God's temple was burned and His people could no longer worship Him there (2:6-7).

Why did God's people suffer these things? God sent many prophets such as Jeremiah to warn them to repent of their sins or God would punish them. The Jews did not like to hear preachers tell them about their sins. They listened to false teachers who told them only nice and happy things. The false teachers let the Jews practice many forms of false religion and other sins. God said this kind of teaching is also a sin (2:14; 4:13). When the sins of the Jews became so many and so great, God let Babylon destroy them and take them captive (1:5, 8, 18).

After seventy years punishment in Babylon, God would bring the Jews back to Judah to rebuild the city and the temple (3:22-26; 5:19-21). Then 500 years later, Jesus Christ would be born there to fulfill God's promise to send our Savior. When Jesus preached to Jerusalem about their sins, most people were stubborn like their forefathers. Jesus lamented and wept like Jeremiah. He knew the city would be totally destroyed again and the people cast into hell for their sins (Matt. 23:37). A few people listened to Jesus, repented, and obeyed God. Let us be like them or we will be punished too!

MEMORY VERSE:

"Judah is gone into captivity....Jerusalem hath grievously sinned....For these things I weep" (Lamentations 1:3, 8, 16).

REVIEW MEMORY VERSE FROM JEREMIAH:

"Thus saith the Lord, _____ ye in the ways, and _____, and _____ for the old paths" (Jeremiah 6:16).

He Stands at the Door and Knocks

(CONTINUED FROM PAGE 2)

3. *His love.* The motivation of Jesus is love. He has no ulterior motives that bring personal benefit to Him. He is not enhanced, improved, made richer, made more powerful, does not attain higher glory, or otherwise personally benefit by His persistence in reaching out for man. His is altruistic love.

WHAT THIS VERSE REVEALS ABOUT THE SOUL

1. *Its preciousness to God.* The fact that God makes this much effort to win man's soul tells us how valuable a person is to God. Mankind is made in the image of God (Gen. 2:7); God yearns for fellowship and association with him. Jesus said that man's soul is more valuable than all the world (Matt. 16:26).

2. *Its free will.* No other of God's creatures has the power to resist His will—not the majestic sea, not the sun, moon, or stars of the heaven, not the raging winds, not the beasts of the field! Only man! Proof of man's ability to refuse to allow the Savior in the heart is seen from Scripture, his own conscience (one knows when he has refused

to obey Christ), and observation of others. We can see from what men do that they refuse to allow Jesus in their hearts.

Some who refuse to allow the Savior into their hearts were raised in pious homes. Their rejection of the Savior rends the hearts of those pious parents who pray to God daily that their child's heart might become tender toward the overtures of the merciful God. Not only is God rejected, but the child who is impervious to God's appeals also rejects the pleas and petitions of his parents.

Men divert their thoughts to avoid pondering over what they have done in refusing to allow the Savior admittance. Men plunge themselves into pleasures, entertainments, business, sports, and sin. Such diversions take their minds away from seriously considering what they have done in rejecting the pleas of the God of heaven. Some delay obedience by willful procrastination. What folly! What guilt!

3. *Its peril.* Why is Jesus standing at the door and knocking? Not only because He wishes fellowship with us, but also because of the peril in which our soul stands without

CONTINUED ON PAGE 31

ACTIVITY - SHORT ANSWERS

How God's people suffered

1. God sent Babylon's army to defeat Judah's army. "The Lord hath _____ all my mighty" (1:15).
2. Babylon's army destroyed the palaces of Jerusalem. "The Lord ... _____ Israel, he hath _____ up all her _____" (2:5).
3. The false religious leaders were killed at the temple. "Shall the _____ and the _____ be slain in the sanctuary of the _____?" (2:20).

Why God's people suffered

1. The Jews committed many kinds of sin and did not repent. "...for the _____ afflicted her for the _____ of her _____" (1:5).
2. They liked false teachers who told them only happy things but not their sins. "Thy prophets have seen _____ and _____ things for thee" (2:14).
3. The Jews cannot complain when they are punished for their sins as God warned. "Wherefore doth a living man _____, a man for the _____?" (3:39).

Hope of forgiveness when sinners repent

1. If the Jews accept their punishment in Babylon and ask God's forgiveness, He will forgive their sins and bring them back to the land of Judah. "The Lord is _____ unto them that wait for him, to the soul that _____ him. It is good that a man should both _____ and quietly _____ for the _____ of the Lord" (3:24-25).

He Stands at the Door and Knocks

(CONTINUED FROM PAGE 31)

His saving blood. But the continued rejection of His knocking creates another danger—the danger of blaspheming the Holy Spirit. R. Green wrote, “And this is the sin ‘against the Holy Ghost, which had never forgiveness.’ Not any one definite act, but this persistent exclusion of Christ. The knocking of the Lord is heard more and more faintly, until at length, although it goes on, it is not heard at all” (*Pulpit Commentary: Revelation*, 135).

4. *Its privilege.* The power to say “No!” also implies the power to say “Yes!” The soul has the power to answer the knocking at the door and to admit the guest who stands outside and knocks. The entrance of Christ into one’s heart is conditioned upon his opening the door and inviting Christ in.

THE PRIVILEGE OF FELLOWSHIP WITH GOD

“I will come in and will dine with him, and he with me.” This describes the fellowship that begins and continues between Christ and him who opens the door of his heart.

How would you react to seeing your favorite person standing at your door? Your favorite celebrity? Your best friend? The man with the \$1 million prize from the *Reader’s Digest* subscription drive? Your parents? Your God? Some men would open their doors to every one of these except their God! Is that rational?

What sweet communion one can have with his Maker, Protector, Sustainer, Savior, and Friend. Man’s fellowship with God is celebrated in the song “I Come to the Garden Alone.”

I come to the garden alone
While the dew is still on the roses
And the voice I hear falling on my ear
The Son of God discloses.

He speaks, and the sound of His voice,
Is so sweet the birds hush their singing,
And the melody that He gave to me
Within my heart is ringing.

And He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
None other has ever known.



While some have reacted to the figure of walking and talking with Jesus, although it is not significantly different from the idea in this verse that Jesus will come and dine with a person, the idea of sharing fellowship with Him is a biblical idea.

CONCLUSION

The church opens its doors to Christ, by individual members opening their hearts to him. “If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me” (Rev. 3:20).

Ralph Carmichael had the words of Revelation 3:20 on his heart when he wrote “The Savior Is Waiting.” Here are his words:

The Savior is waiting to enter your heart
Why don’t you let Him come in?
There’s nothing in this world to keep you apart
What is your answer to Him?

Time after time He has waited before,
And now He is waiting again
To see if you’re willing to open the door—
O how He wants to come in!

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<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 6:00 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) 382-8766 (229) 3263715</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>

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<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 KCcampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>OOLITIC, 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</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 Viquian (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 9:50 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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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. Evangelist: Jerry Cleek (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>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.dgccc.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. DeSoto 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 7:30 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>

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<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 style="text-align: center;">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) 896-0090 (Building) (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. (740) 947-7122 or 289-3401</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 2:00 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604</p>	<p style="text-align: center;">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. Evangelists: 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. Building: (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 style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">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>

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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	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	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
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	CLARKSBURG, WV Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. Wednesday 7:00 P.M. (304) 622-5433	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
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	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	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
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	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	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
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	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	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
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	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	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
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	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	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

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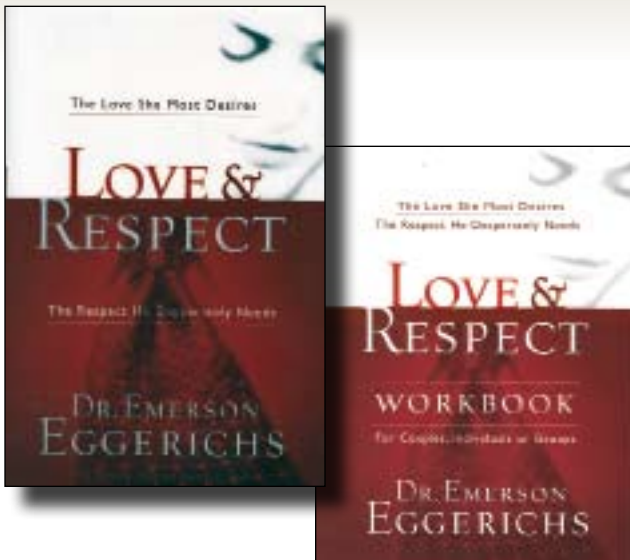
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