

# Truth

## Magazine



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# Known By His Doings

Even a child is known by his deeds, Whether what he does is pure and right (Prov. 20:11).

**T**his proverb of Solomon makes a statement about one's reputation. If even a child is known by his doing, the inference is that much more may a man be known in a similar way. But, let us begin where Solomon does.

## **A CHILD IS KNOWN BY HIS DEEDS**

We can look at children and know what their character is by what they do. If you want to know whether or not a child is a good student, pay attention to what kind of grades he brings home. Don't be deceived by his protestations about how much he studies! Look at what he does. You will know whether or not your child pays attention in class, does his home work, and prepares for his exams. Though this is a simple rule, one is surprised at how many parents are deceived by their children's excuses.

As the child matures, one can know what kind of heart a child has by looking at what he does. One of the most telling things he does is choose his friends. There is a reason that a child hangs out with those who push the envelop in the immodesty of their dress, use filthy language, drinks and smoke. He chooses these kinds of friends—because he is comfortable being around them. Although there are some exceptions, there is truth in the adage, "Birds of a feather flock together!"

A child may develop a reputation for being disrespectful toward his teachers, a poor student, wild, and ungodly or for being respectful toward his teachers, a good student, and going to church or being obedient to God. We are known for what we do or do not do.

But children are not the only ones who are known by their deeds.

## **CHURCH MEMBERS ARE KNOWN BY THEIR DEEDS**

There are some church members who are known for their good works. Dorcas was. Upon her death, the saints showed the tunics and garments that she had made for the poor while she was living (Acts 9:39). Barnabas was known as a "son of encouragement" because of his good deeds, including the selling of a property and donating the proceeds from that sale to the church (Acts 4:36-37). I think of one godly sister who is known for cooking meals for those who are unable to be present for worship.

There are many Christians who are known because of the consistency of their worship habits. If these brothers and sisters are not at worship, there is a reason for their absence. In nearly every church where I have worked, there has been one or more men who did not think they had much ability to serve in public worship, but who were willing to do anything they could to maintain the facilities. When one understands how little skill I have in this respect, he will understand why I say that the church couldn't function well without them!

Sadly, however, there are members who are known for their hit-and-miss attendance patterns. When they do not show up for worship, no one is surprised. They miss when they have the sniffles, when the first snow flake falls, when their child has a ball game, when there is an episode of their favorite program on TV, etc. They have developed their own reputation by their deeds and it is not good.

There are teachers who are known for their teaching skills. They are always willing to do what they can, they come to class prepared, and present the very best class they are capable of teaching. Some teachers are known for their lack of control of the classroom, their apparent lack

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

Manuscripts should be sent to Mike Willis, 6567 Kings Ct., Avon, IN 46123, (317) 370-1940. Email: mikewillis@indy.rr.com. Subscriptions, renewals and other correspondence should be sent to *Truth Magazine*, P.O. Box 9670, Bowling Green, KY 42102. Book orders should be sent to Truth Bookstore, P.O. Box 9670, Bowling Green, KY 42102. Phone: 1-800-428-0121.

Webpage:  
[www.truthmagazine.com](http://www.truthmagazine.com)

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

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

**Subscription Rates**

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

Cover Picture: Goreme Valley



## A Prom Ministry

**W**hile waiting for a scan at a local hospital two days ago, we were held hostage to a morning television show that featured a report from a woman representing the Clifton Christian Church in Louisville. They are sponsoring a “Prom Ministry” for families that cannot afford the expense of a prom dress. They showed some of the dresses that are available. This woman was obviously proud to be a part of such a ministry. I can’t resist having somewhat to say about this.

First, it underlines the fallacy of those who think that the only difference between the Lord’s church and a Christian Church is the use of instrumental music in worship. It would not be fair to charge that every local Christian would approve of this “ministry,” but that one does. My family attended the Christian Church in Hopewell, Virginia until I was eleven years old. They left it because of various unscriptural practices. But a “prom ministry”?

Second, “prom” is short for “promenade” which is a dance. It has come to be associated with high school graduation time. Much money is spent on these events. Modern dancing is sinful, whether a church has a “ministry” to promote it or not. In Paul’s list of works of the flesh, he included “lasciviousness.” Read the whole list in Galatians 5:19-21. Among the definitions of this word, we have these: “indecent bodily movements” and “unchaste handling of males and females” (Thayer, 79-80). Further it is defined as “absence of restraint, indecency, wantonness; in Mk. 7:22, one of the evils which proceed from the heart; in 2 Cor. 12:21, one of the evils of which some in the church in Corinth had been guilty; in Gal. 5:19, classed among works of the flesh; in Eph. 4:19, among the sins of the unregenerate who are ‘past feeling’; . . . The prominent idea is shameless conduct” (W.E. Vine, 310). If modern dancing does not fall into this category, then where would you put it?

Third, the dress often associated with the prom is often indecent, exposing shoulders, backs and much of the bosom. Some of the dresses shown on the TV program were of that nature. Why any right thinking young woman would want to expose that much of her body in the presence of young men with strong, healthy hormones is a mystery to me. She either has to be terribly naive or else is deliberately flaunting herself. How could any mother or father who has any respect for the Lord and His word, encourage such a display? If they have lost all respect for decency, what ever happened to common sense?

Sometimes there are all night parties with young people booking into hotels or motels. Drinking is commonplace. Otherwise, why all the urging for a “designated driver” who agrees not to drink? The prom is portrayed as a right of passage from high school to the adult world. It is billed as the all important event at graduation time. Young people who do not attend are often belittled and almost made to feel guilty for not sharing in this momentous event.

Sadly, there are members of the body of Christ who turn up their noses at sermons which deal with this evil practice, or scorn admonitions from godly elders who are trying to “watch for souls.” I have been in the homes of Christians (including some preachers) where pictures were proudly displayed of their son in his tuxedo with his date on his arm wearing an indecent gown, or their daughter so attired on the arm of her date. Some have said that they don’t dance, but just want to be with their friends and to “hear the music.” Some, who have told me that, have their pictures made with the indecent garb already described. There is something to be said for staying away from places where ungodly things are taking place. It is sort of like the fellow who said, “I’ve had my leg broken in three places.” His friend replied, “Well, you ought to stay out of those places.”

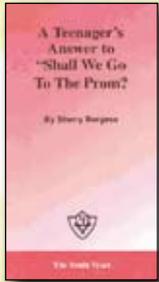
Young people, your life will not be ruined if you do not go to the prom. Parents, your children will not be disadvantaged for life if they do not go to the prom. In fact, they will learn a valuable lesson for life by honoring a higher standard which seeks to please God rather than their peers. Paul said, "Flee youthful lusts" (2 Tim. 2:22). It is easy to get caught up in the romance of the moment and to value what is really of no worth at all. Parents often allow themselves to be intimidated by their children. But if they lack judgment, you need to step in and explain why they have no business going to the prom. Do not yield. Do not buy prom dresses or provide funds for a tuxedo or other expenses associated with this event. If you are serious about serving the Lord, and your son or daughter wants to do what is right, then have a heart-to-heart talk.

I have known of churches withdrawing from members who go to night clubs or road houses, or who play music in such places, but why would that same thing not apply to those who go to the prom, or to those who aid and abet this sinful practice?

Those who went into digression in defense of missionary societies and instrumental music in worship, argued from the silence of the Scriptures to justify their practices. They asked, "Where does the Bible say not to?" I wonder if the Clifton Christian Church in Louisville will defend their "prom ministry" by asking, "Where does the Bible say not to go to the prom, or to wear indecent clothing?" Shame on these digressives. And shame on any professed Christian who defends, promotes, or encourages young people to go to the prom.

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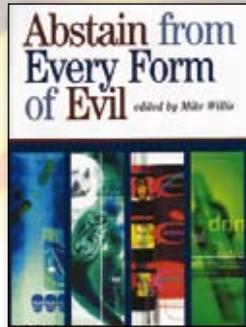
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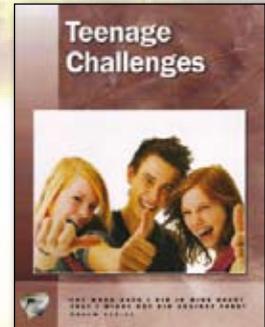
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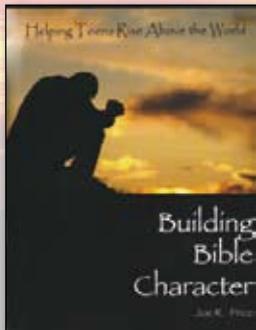


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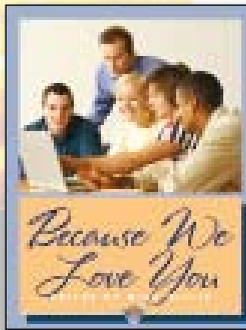


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# The Nature of God: His Eternality



STEVEN J. WALLACE

“Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; Besides Me there is no God’” (Isa. 44:6, all verses are from the NKJV unless noted).

**I**saiah gives us another expression to consider about our God. He is not only Jehovah, the self-existing one, the king and redeemer of man, the commander of an army of angels, but He is the First and the Last as well.

This quality suggests that God’s nature is eternal, without beginning and without end. He is before all things and will still be after all things. “Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last” (Isa. 48:12). This expression is likewise spoken of Christ in the New Testament, “And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, ‘Do not be afraid; I am the First and the Last’” (Rev. 1:17 cf. Rev. 1:8; 2:8; 22:13). Because Jehovah is the “First and the Last,” we should be fully trusting in committing our lives to Him. He survives all people, places and things, or perhaps better stated, “Nothing survives Him.” It accords with His name, Jehovah. He changes not; He weakens not; He ages not! He will be with us during the storm and after the storm, but of course, He was here before there were any storms! Likewise we read, “Who has performed and done it, calling the generations from the beginning? ‘I, the LORD, am the first; and with the last I am He’” (Isa. 41:4). Note carefully this alternative expression, “. . .and with the last I am He.” He is with the last and we might add, He is the same when He is with the last as He was with the first. “Jesus Christ is the same yesterday, today, and forever” (Heb. 13:8). Hence, the work which Jesus accomplished in the New Testament was known to Him before time began and was not something that He learned while on earth (2 Tim. 1:9).

The eternity of God is seen clearly in these complementary passages:

“Behold, God is great, and we do not know Him; nor can the number of His years be discovered” (Job 36:26).

“You, O LORD, remain forever; Your throne from generation to generation” (Lam. 5:19).

“But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day” (2 Pet. 3:8).

When we observe the nature of God, we agree with the conclusion of Isaiah 44:6, “Besides Me there is no God.” There is absolutely no God like Jehovah! There is no God who lives forever, but more than that, while He lives forever, He is still concerned with *every passing day*. The small increments of life are not ignored by Him but can become like a thousand years! While He is King of kings, He still takes note of the poor suffering person who passes on to obscurity. The trouble of the poor man Lazarus was not overlooked by His all powerful eye (Luke 16:20, 21). Even the sparrows whose wings fail to flap and flutter as they breathe their last touch the Great One in heaven (Luke 12:6, 7). Our God is big, yet He takes note of those things that are small. “For who has despised the day of small things? For these seven rejoice to see The plumb line in the hand of Zerubbabel. They are the eyes of the LORD, Which scan to and fro throughout the whole earth” (Zech. 4:10)

There is no other God other than Jehovah because He is the first and the last, “‘You are My witnesses,’ says the LORD, ‘And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me’” (Isa. 43:10). Any god that men contrive and worship is no god at all.

There is no savior like Jehovah, “I, even I, am the LORD, And besides Me there is no savior” (Isa. 43:11). When God saves, He redeems, and He redeems because He loves. There is no God who loves like Jehovah (John 3:16).

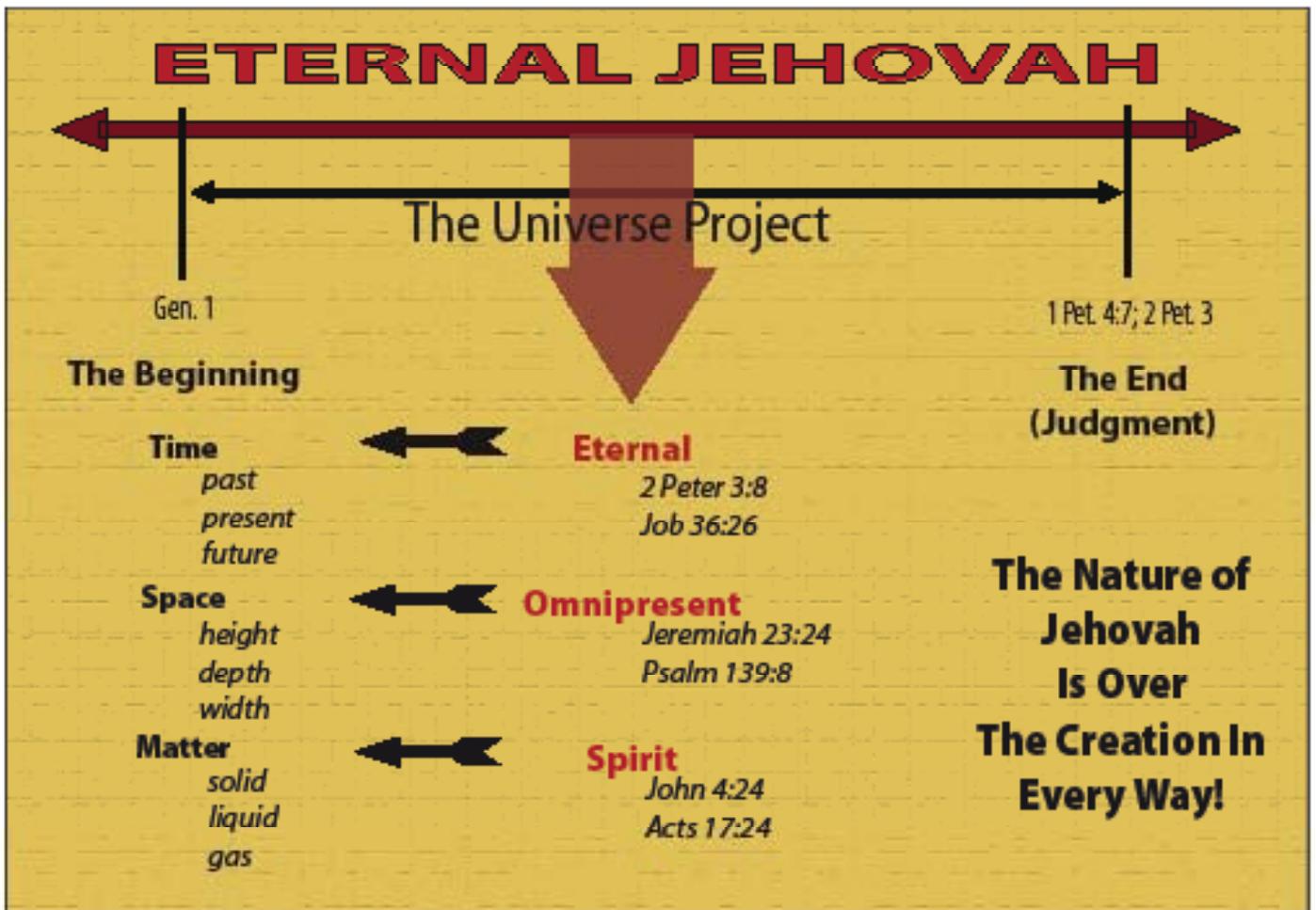
There is no God like Jehovah who is just. The created gods spoken of in history were based more on the imagination of man than on fact and they didn’t love mankind, nor were they just like Jehovah, “Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, a just God and a Savior; there is none besides Me” (Isa. 45:21). How could a god be more just than Jehovah who defined to us what sin is,

who modeled before us what righteousness is as seen in Jesus Christ, and who provided for us the simple but sweet plan of pardon for transgression in the death of His own Son. Hence we join the sentiments recorded in *Isaiah*, "Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other" (Isa. 45:22). We are without excuse to deny the Lord God, especially we who live on this side of the cross, "To you it was shown, that you might know that the LORD Himself is God; there is none other besides Him" (Deut. 4:35). What else could the Lord have provided for us? He has given us an inspired Bible full of evidences, principles, examples, laws and truth. He has provided us equally the means to know Him. He has provided us the plan to be saved and outlined for us the way to get to heaven. Indeed as Moses said, so should we, "Therefore know this day, and consider it in your heart, that the LORD Himself is God in heaven above and on the earth beneath; there is no other" (Deut. 4:39).

Understanding the eternal nature of God helps us understand origins. Our universe consists of three primary dimensions of time, space, and matter which are each further divided or measured into three (time = past, present, future; space = height, depth, width; matter = liquid, solid, gas). That these things exist cannot be denied; yet, it should be equally force-

ful that the cause of these three things should be greater than these. Hence the signature of God is seen in nature and conveys clearly that He is greater than anything in nature. In relationship to matter, God is spirit (John 4:24). In relationship to space, God is omnipresent (Jer. 23:24). Finally, in a relationship to time, God is eternal, hence, "'I am the Alpha and the Omega, the Beginning and the End,' says the Lord, 'who is [present, sjw] and who was [past, sjw] and who is to come [future, sjw], the Almighty'" (Rev. 1:8). The great universe *project*, is an effect of a Great God; it cries out "Almighty Cause" who is spirit, omnipresent and eternal. Only Jehovah suits this call. "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Rom. 1:20).

The subject of God is in fact a grand subject to think about. His work, affection, and interaction with man is a most edifying contemplation. In fact, there are no greater thoughts written down to meditate on than those penned by Paul in 1 Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory."



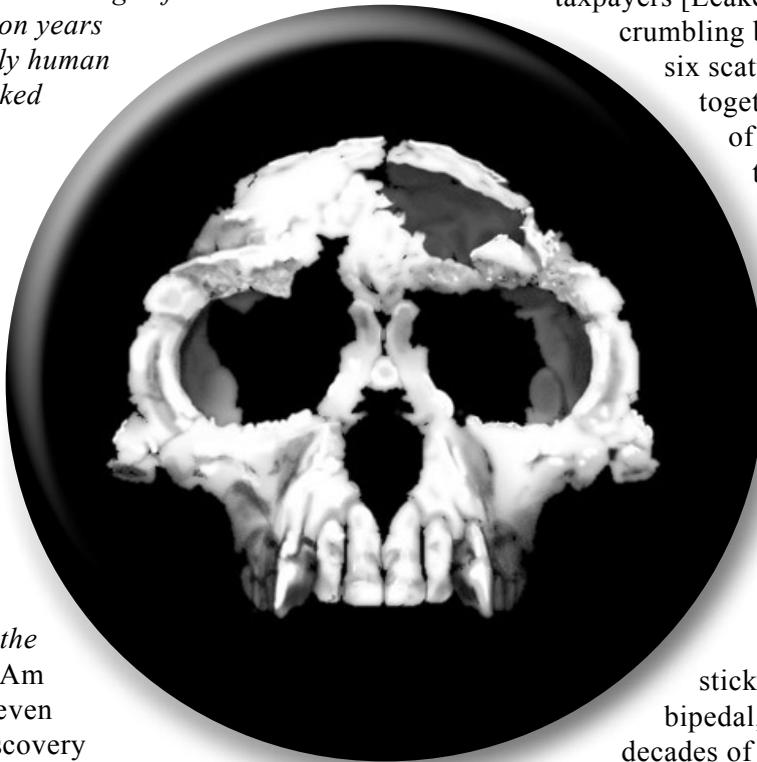
# “Ardi” — An Archaeological Conundrum for Evolutionists



JOSHUA GURTLER

**A**rdipithecus ramidus or “Ardi,” for short, is the latest in a series of extinct primate fossils that have been passed off as missing links in the ape-to-man evolution controversy. Regarding Ardi, National *Geographic Magazine* stated, “Scientists today announced the discovery of the oldest fossil skeleton of a human ancestor. The find reveals that our forebears underwent a previously unknown stage of evolution more than a million years before Lucy, the iconic early human ancestor specimen that walked the Earth 3.2 million years ago” (Shreeve, 2009).

Far from illuminating the supposed “descent of man,” Ardi actually generates far more questions than answers for Darwinists, and in reality should be viewed as a boon for creationists. Words and phrases that come to mind after reading the evolutionist explanations of Ardi are: *hypothesis, conjecture, grasping at straws, stab in the dark, “we’ve got nothin’.*” Am I being too harsh? In the eleven articles that detailed the discovery and reconstruction of Ardi in the journal *Science*, the authors used the words “probably” at least 77 times, and the words “suggest,” “suggesting,” “suggestive,” or “suggests” at least 117 times (*Science*, 2009). Does that sound like scientific precision? Hardly – and it only gets worse.



## WHAT DO WE KNOW?

Ardi is not a new discovery. A team of researchers led by Dr. Timothy White (U.C. Berkley) first uncovered Ardi’s species eighteen years ago (1992) at Aramis in the Afar depression of Ethiopia. This was reported in 1994; however, after nearly two decades of work and millions of dollars siphoned from American and Japanese taxpayers [Leakey Foundation, 2009] 125 crumbling bone fragments from thirty-six scattered skeletons were pieced together (Gibbons, 2002). Some of these bones were so chalky that their margins reportedly turned to dust while being cleaned. Darwinists’ best guesses describe Ardi as a 110 lb., 4 foot tall female primate that lived ca. 4.4 million years ago and either walked on all fours all the time, or upright on two feet on the ground (bipedally) as well as quadrupedally in trees.

Here is where things get sticky. If Ardi was, in fact, bipedal, Darwinists admit that decades of evolutionary teaching will now be overturned and that man could not have descended from the great ape line (e.g., chimpanzees, bonobos, and gorillas) but (according to their scenario) must have evolved simultaneously with these animals, although along different evolutionary lines (Gibbons, 2009a). They call this process “conver-

gent evolution.” Put more simply, convergent evolution occurs when two lines of animals coincidentally evolve matching body parts concurrently. The classic example is the unrelated human eye and the octopus eye, with essentially indistinguishable physiological mechanics that just so happened to have evolved independently. More than one scientist has concluded that the chances of two different evolutionary lines of animals (read gorillas and humans) coincidentally evolving identical anatomical features is a statistical improbability. Harvard evolutionist and paleoanthropologist David Pilbeam stated, “I find it hard to believe that the numerous similarities of chimps and gorillas evolved convergently” (Gibbons, 2009a).

At the very best, Ardi nullifies years of Darwinian teaching about human ancestry and presents a distinct narrative for the evolution of man. At worst, Ardi represents the next in a 100+ year series of extinct primate skeletons that have been pawned off to the unassuming and non-scientific public as proof of evolution, until the next discovery comes along overturning everything we’ve been taught heretofore. Creationists should never be ashamed to challenge humanist ideology – and our work becomes much easier when the evolutionists themselves disagree with their own arguments. What follows is a sampling of admitted Darwinist difficulties with Ardi.

### DARWINISTS REFUTE DARWINISTS

(Note: According to Darwinists, in order for Ardi to have significance in the evolution of modern man, she had to have walked upright on two legs, known as bipedalism. If she didn’t walk upright, evolutionists admit that she is nothing more than just another extinct primate.)

1. Pro-evolution Ann Gibbons published an article in *Science*, “A New Kind of Ancestor: Ardipithecus Unveiled,” which casts doubt on Ardi’s bipedalism (Gibbons 2009b).

2. Dr. Carol Ward is not confident that Ardi was bipedal based on the following report: “However, several researchers aren’t so sure about these inferences. Some are skeptical that the crushed pelvis really shows the anatomical details needed to demonstrate bipedality. The pelvis is ‘suggestive’ of bipedality but not conclusive, says paleoanthropologist Carol Ward of the University of Missouri, Columbia” (Gibbons 2009b).

3. Anatomist William Jungers of Stony Brook University is unsure that Ardi was bipedal (Gibbons, 2009b).



He stated, “This is a fascinating skeleton, but based on what they present, the evidence for bipedality is limited at best” (Shreeve, 2009).

4. Gibbons (2009b) stated that paleoanthropologist Bernard Wood of George Washington University in Washington, D.C. casts doubt on the ancestral significance of Ardi in stating, “I think the head is consistent with it being a hominin (humans and their ancestors, J.G) ... but the rest of the body is much more questionable.”

5. Even Ardi discoverer Dr. Timothy White downplayed the idea that Ardi is a missing link in stating, “*Instead of thinking of something between a chimp and a human – don’t think of it as a series of links in a chain as much as branches in a tree*” (Wright, 2009).

6. Evolution-supporting *Time Magazine*, commenting on the lack of scientific confidence in Ardi’s bipedality as well as her lineage to humans, stated, “Indeed, looking at the evidence, different paleoanthropologists may have different interpretations of how Ardi moved or what she reveals about the last common ancestor of humans and chimps” (Lemonick and Dorfman, 2009).

7. The left-leaning British Broadcasting Corporation (BBC), not confident that Ardi is a missing link of human evolution, reported, “Even if it is not on the direct line to us, it offers new insights into how we evolved from the common ancestor we share with chimps, the team says” (Amos, 2009).

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# “Ardi” – An Archaeological Conundrum for Evolutionists

(CONTINUED FROM PAGE 9)

One more glaring problem is Ardi’s supposed 4.4 million year age, which was determined by radiometric dating of nearby volcanic strata (Wikipedia, 2010). The difficulty here is that radiometric dating is notoriously inaccurate. For example, according to radiometric dating, lava flows from Mt. St. Helens and Mt. Ngauruhoe are 3 million years old, although these rocks were only formed within the last 100 years (Austin, 1996; Snelling, 1998).

In summary, Darwinists believe Ardi *may* have been an extinct primate that *may* have walked on two limbs or *may* have walked on four limbs, that *may* have been in line to apes, or *may* have been in line to humans, or to both, that *may* have significance in the evolutionary lineage of man, or may not. Translation: “We’ve got nothin’.”

“The grass withers and the flower falls off, but the word of the Lord endures forever” (1 Pet. 1:24, 25, NASB).

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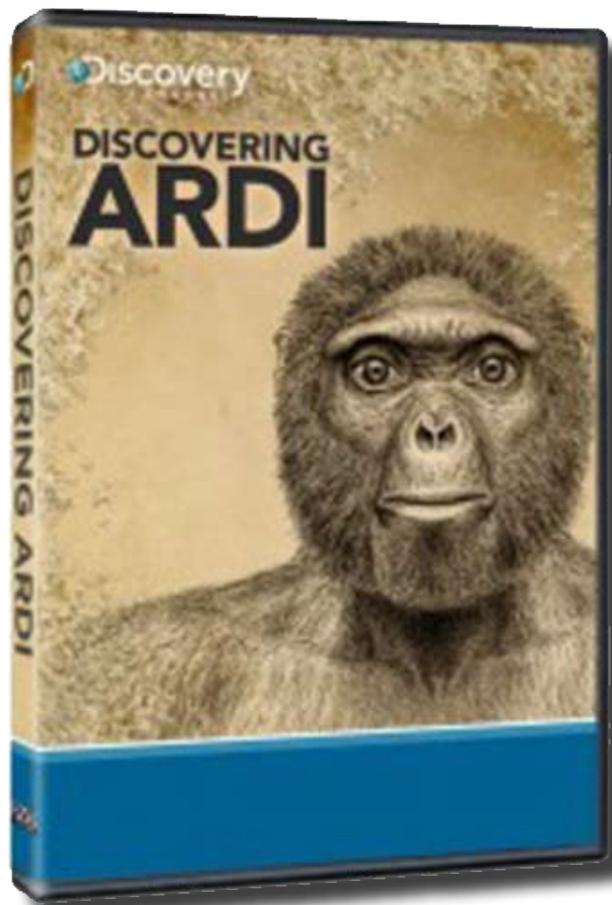
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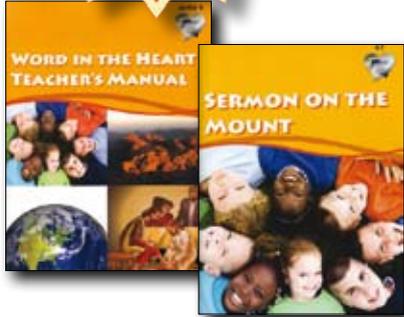




Word In The Heart  
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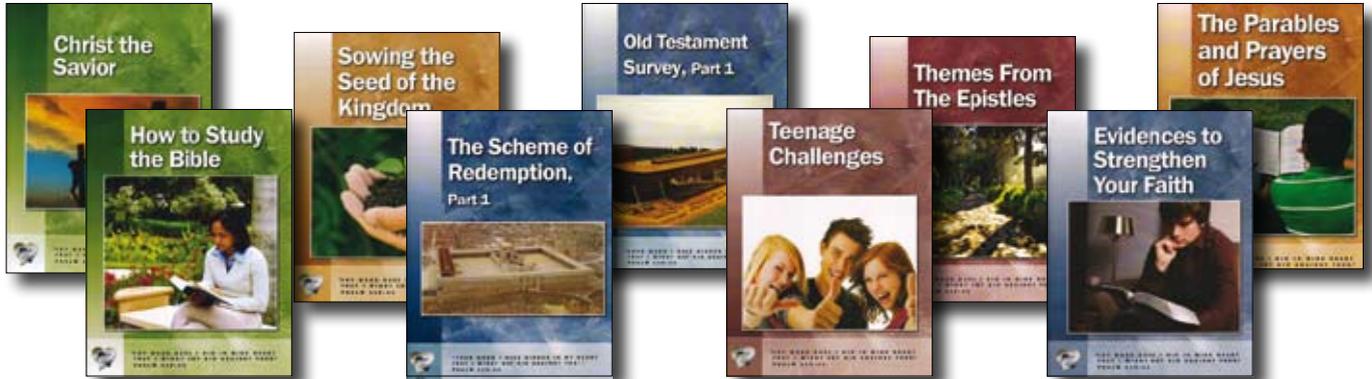


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# Q&A



BOBBY L. GRAHAM

**Question:** As much separation as the Church of Christ has from the outside (denominational) world, does it really make sense that we (the church) continue to be divided internally concerning the institutional vs. the non-institutional issues?

**Answer:** Because of the link between this question and the following one, we use this answer to establish some general foundation for answering the following question. The question involves some areas in which there possibly is some misunderstanding of basic biblical teaching, necessitating some attention to such principles as our foundation. The New Testament teaches that the church consists of the saved people of God, gathered together in Christ for service and work in the name of Christ (Eph. 5:25-27; 1:10). Their separation from the world, including false religion, is the result of their heeding the call of the gospel of Christ and living and serving Christ in holiness (2 Thess. 2:13-15). The fellowship in this universal body (church) is spiritual association in the blessings, privileges, and responsibilities of the gospel. It exists among saved people spread around the world and throughout the centuries, independent of their being in the same local churches. As long as they remain in fellowship with Christ based upon the declared message of Christ in the gospel (1 John 1:1-4), they also remain in fellowship with others similarly related to Him. Whatever separates them from the Lord—disapproval by Christ because of false teaching, erroneous practice, immorality in life, etc.—also separates them from others in union with the Lord. The determination of who

is in fellowship with the Lord is the Lord's, and all that we can know concerning it in what He has disclosed to us in the New Testament. People must exercise free will in obeying the Lord's will and in judging who is in fellowship with Him, as indicated by numerous exhortations to obedience in relation to fellowship (1 Tim. 1:18-20; 1 John 1:7-9; 2:18-19).

In the local church there is fellowship in the sense of mutual participation in spiritual activities planned, overseen, and funded by the church. In this local-church fellowship there must be decisions concerning which activities scripturally fit into the church's work and which people are in fellowship with the Lord. Instructions/admonitions to local churches to withdraw from certain ones because of their lives or teachings illustrate this principle (Rom. 16:17; 1 Cor. 5; 2 Thess. 3). With them they could have no part (be in fellowship), but with others they could have a part. Decisions of the congregation should be based on clear approval of the Lord's Word for the practice.

Because of the authority of Christ over every individual Christian and each congregation, many Christians have objected to such practices as church support of human institutions for doing the work which Christ assigned to the churches and congregational support of social/recreational endeavors. A similar situation arose in the late 1800's when some brethren pushed the missionary society into the church's work and the instrument of music into the church's worship. Conscientiously they are unable to participate in such efforts, but their consciences have been largely ignored by brethren insisting on such efforts. As long as these efforts and attitudes continue, the cause of such division in local churches will remain there. We should pray and work to the end that all Christians will honor the authority of Christ and submit to it, as well as esteem unity in the local church more than pet projects or organizations. It never "makes sense" when brethren insist on their own agenda instead of the Lord's.

**Question:** *If a church worships scripturally but sends a contribution to the Tennessee Children's Home, would you view them as faithful to the Lord? Consider Jas. 1:27 and Psa. 133:1 in your answer.*

**Answer:** Against the background of the previous answer, we stress that more than the worship of the local church must conform to the will of Christ, because He is the head over "all things to the church" (Eph. 1:22). I, as well as many others in congregations practicing what is here being discussed, would have a problem participating in a congregation in which the Lord's will respecting local organization was ignored and the church used female elders, though this area is not "the worship." Would the questioner have a problem? I would also have a problem, as would many others, being part of a congregation harboring one "who had his father's wife," though this is not "the worship." Who has the right to limit the authority of Christ

to "the worship"? In each case I would judge the church described to be unfaithful to Christ, just as I would when the will of the Lord in the area of its work is ignored.

While we would approve scriptural worship wherever we find it to exist, we also would further encourage people claiming to believe in the need to be scriptural to carry that claim as far as the Lord's inspired pattern takes it. If I had the opportunity to work with such a church, assuming they manifested a meek attitude (teachable, unresistant to teaching, as in James 1:21), I would try to teach them the wrong in which they were participating during the time I was there. I would ask them for authority for any congregation funding some social-relief agency/organization, though its purpose seems a good one. James 1:27 does not authorize such institutional support, because it directs the Christian, not the congregation, to go to the distressed orphan or widow to see what he can do for that one. Even if it directed the church, the church would have to use its own local organization to implement the work. Psalm 133:1 commends the unity of God's people as they practice the Lord's will, but unauthorized practices, continued in disregard of conscientious scruples of brethren, destroy that unity. I have never known a congregation which disagreed or divided over worship, organization, or work clearly authorized in the New Testament. It has been only in those doubtful matters where such disagreement and division followed.

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# The Rise of Extreme Tolerance



JOE R. PRICE

The above title is given an article by John MacArthur, published online at [www.christianity.com](http://www.christianity.com) and adapted from his book, “The Truth War” (Thomas Nelson, 2007). MacArthur is an Evangelical pastor of the Grace Community Church in Sun Valley, CA, and President of The Master’s College and Seminary. He is Calvinistic in theology, and unquestionably uses “Christian” and “church” in an inclusive sense that is foreign to the New Testament (Acts 11:26; Matt. 16:18; Eph. 1:22-23; 4:4). No one reading these comments should conclude this is an endorsement of MacArthur; it is not.

That said, MacArthur offers insights we would do well to ponder. As he warns evangelicals about “postmodern” objections to clear and authoritative preaching, we are reminded that similar attitudes exist among us. Brethren have been warning of and battling against this very thing for the past thirty years and beyond. [It is worth noting that opposing “extreme tolerance” does not mean “moderate tolerance” of error is acceptable; it is not (Eph. 5:11).]

## DOWNPLAYING DOCTRINE

MacArthur bemoans that evangelicals are downplaying doctrine to attract crowds:

Many evangelicals (once known for a very prudent and biblical approach to doctrine) are fast becoming as doctrinally clueless as the unchurched people they are so keen to please. At least three decades of deliberately downplaying doctrine and discernment in order to attract the unchurched has filled many once-sound churches with people who utterly lack any ability to differentiate the very worst false doctrines from truth. I constantly encounter evangelical church members who are at a loss to answer the most profound errors they hear from cultists, unorthodox media preachers, or other sources of false doctrine.

We have seen a similar turn among brethren who admit they are going in a “new direction.” Being tired of preaching they perceive to be “dry” and “boring” (that which identifies error, rebukes sin with the word of God, and calls sinners to repentance), they clamor for something more

pleasing to their ears (2 Tim. 4:3-4; 1 Cor. 2:1). Sermons on how to establish and apply Bible authority are becoming rarer in some churches of Christ these days (Col. 3:17). Bible preaching is being replaced with seminars, workshops, and the latest “how to” book – as if the word of God is out of date and incapable of addressing present-day concerns. Lessons that uphold “sound doctrine” by exposing denominational error as well as error in churches of Christ are fewer and farther between these days. Yet, inspired Scripture continues to be profitable for doctrine (2 Tim. 3:16). We must not downplay the apostles’ doctrine. Hold it up for all to see, believe, and obey (Phil. 2:16).

## SHADES OF GRAY

MacArthur continues:

The culture around us has declared war on all biblical standards. . . . Some Christians unwittingly began following suit several years ago. That has opened the door for a whole generation in the church to embrace postmodern relativism openly and deliberately. They don’t want the truth presented with stark black-and-white clarity anymore. They prefer having issues of right and wrong, true and false, good and bad deliberately painted in shades of gray. We have reached a point where the typical churchgoer today assumes that is the proper way of understanding truth. Any degree of certainty has begun to sound offensive to people’s post-modernized ears.

Many in the church, caught up in the spirit of the age, think Christians should never take an uncompromising stand, should never argue about anything. We’re not supposed to engage in polemics. I hear this frequently: “Why don’t you just state the truth in positive terms and ignore the view you disagree with? Why not steer clear of controversy, forget the negatives, and present everything affirmatively?”

Sound familiar? The battle against unity in doctrinal and moral diversity that has raged among us for the past four decades comes down to whether definitive truth is sufficiently revealed in the Scriptures so that we can conclusively know it, believe it, obey it, rebuke those who sin against it, and refuse to have fellowship with those who go

beyond it (Eph. 3:3-5; 5:17; Gal. 1:6-9; 2 John 9-11). From the innovations of institutionalism, to the errors of marriage, divorce, and remarriage, to the length of the days of Genesis 1, and more, shall we “agree to disagree” when the word of God says, “It is written”? No! We will continue to affirm that we can answer “What does the Scripture say?” with divine authority (Rom. 4:3; Gal. 4:30). Jesus said that we can know the truth and be freed from sin (John 8:31-32). God calls us to the old paths of truth; may we ever walk therein (Jer. 6:16).

## **DON'T BE SO NEGATIVE**

MacArthur takes on the whole notion of “positive” preaching (which he sees as a symptom of postmodernism tolerance). We restate his concern here for emphasis:

Many in the church, caught up in the spirit of the age, think Christians should never take an uncompromising stand, should never argue about anything. We're not supposed to engage in polemics. I hear this frequently: “Why don't you just state the truth in positive terms and ignore the view you disagree with? Why not steer clear of controversy, forget the negatives, and present everything affirmatively?”

Within the past thirty years some of our brethren said there has been far too much “negative preaching” among us and that we need a more “positive” approach to Christianity. Some warned that being too straightforward with the truth builds walls and runs people off. Bold Bible preaching continues to be seen by some as rudeness and a stumbling block to advancing the cause of Christ. The Bible never describes it in these terms. By way of contrast, the New Testament commands us to “reprove” and “rebuke” as well as “exhort” – always with proper attitudes of heart (2 Tim. 4:2-5; 2:24-26).

What has been the result of positivism among the evangelicals? MacArthur says,

That ethos is why it is no longer permissible to deal with biblical issues in a straightforward and uncompromising fashion. Those who dare to take an unpopular stand, declare truth in a definitive way – or worst of all, express disagreement with someone else's teaching – will inevitably be marked as troublesome. Compromise has become a virtue while devotion to truth has become offensive.

In striking similitude, the so-called “positive approach” to Christianity by brethren has resulted in flagging allegiance to definitive truth and compromise with those who teach and practice error. Watchmen are called “watchdogs” while those who advocate demonstrable error are championed as heroes of the faith (Isa. 52:7-8; 62:6; Jer. 6:13-17). Will we learn anything from the evangelicals? Or, will we join them on the path of compromise?

## **ABSOLUTE TRUTH**

MacArthur tells of one Rudy Carrasco, an Emergent Church movement pastor who believes preaching is “simply too one-sided, too authoritative, and too rigid for postmodern times.” He quotes Carrasco as saying:

“Every day, every week, there's stuff that pops up in life, and it's not resolved, just crazy and confusing and painful. When people come across with three answers, and they know everything, and they have this iron sheen about them, I'm turned off. Period. I'm just turned off. And I think that's not unique to me” (Tom Allen, “Postmoderns Value Authenticity, Not Authority,” *The Baptist Standard*, July 8, 2004).

Do you see the rationale? Nobody knows everything; therefore no one can know anything for certain! That is the devil's lie! When we preach God's word of truth as definite and absolute we are charged with “thinking we know everything” (2 Pet. 1:3-4). It is a lie. Such a charge tries to divert attention away from what the Bible actual says; we can know truth that has been revealed to us in the Son (Eph. 3:3-5; Col. 2:2-3; 2 Pet. 1:3).

MacArthur closed with the following challenge:

The world needs Christians who embrace an antithetical worldview, a biblical mindset that answers questions of truth and morality in terms of black and white. Why? Because there is no salvation without absolute, unshakeable truth. Compromising, changing, tolerant opinions don't provide answers for the “crazy and confusing and painful” issues. . . . Only truth saves and sanctifies and gives hope.

God's word is sure and certain; it is powerful to save. We must not fail to “hold fast the pattern of sound words” and preach the whole counsel of God (2 Tim. 1:13; John 17:17; Col. 3:17; Acts 20:27).

The battle for truth has not ended. It will not end until the kingdom is victoriously delivered up to God the Father. Until then, brethren, we must not sheath the sword of the Spirit (Eph. 6:10-17; 1 Tim. 6:12; 2 Tim. 4:2-5; Jude 3).

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***Within the past thirty years some of our brethren said there has been far too much “negative preaching” among us and that we need a more “positive” approach to Christianity.***



# Cappadocia

The only two times that Cappadocia is mentioned in Scripture are the references to those present on Pentecost who were from Cappadocia (Acts 2:5) and one of the provinces in the opening verses of Peter's epistle (1 Pet. 1:1).

The region of Cappadocia is a great plateau which dominated central Asia Minor. It was bordered on the east by the Euphrates River, on the north by the Black Sea, on the south by the Mediterranean, and on the west by the province of Galatia in New Testament times. In ancient times, the entire area was known as the Hittite empire with its capital at Hatussa. The area is traversed by one long river, the Halys.

The area was dominated by the Persians who controlled everything from Persia on the east to the Aegean on the west from the sixth century to the time of Alexander the Great (332-323 B.C.). Alexander's expansionist policies gave him control over

the region until his death, at which time the territory was ruled by the Seleucids. Around 95 B.C., the Romans expanded their empire to control this region. During the reign of Tiberius, the area was divided into the provinces of Galatia, Pontus, and Cappadocia.

William Ramsay argued that the province of Galatia was expanded in 25 B.C. to include Lystra, Derbe, and Iconium and that the book of Galatians was written to

those churches. Before Ramsay, Bible scholars conjectured that Galatians was written to churches in central Galatia (Ancyra/Ankara) about whom the book of Acts is silent.

In 40 B.C., Mark Antony appointed Archelaus I (not to be confused with Archelaus, the eldest son and successor of Herod the Great who ruled over Judea and Samaria from 4 B.C. to A.D. 6) ruler over the region. He reigned over Cappadocia from 36 B.C. to A.D. 17. Antony admired his mother Glaphyra. Archelaus became an advisor to Herod the Great





Goreme Valley

during the last years of his administration, especially advising him with relation to the domestic squabbles in Herod's family. Herod came to view Archelaus as one of his dearest friends. Archelaus had a daughter named Glaphyra (in honor of his mother) who married Herod the Great's son, Alexander. Glaphyra boasted of having royal blood descending through Darius the Great, resulting in friction within the royal family in Judea. When Herod the Great became convinced that his son Alexander was conspiring against him, he executed him and returned Glaphyra to her father along with her dowry. Ultimately, Archelaus fell out of Roman favor on the charge of plotting a revolution against Tiberius. He was summoned to Rome, tried before the Senate, and probably condemned. He died soon after that, about A.D. 17. After his death, Cappadocia was made an imperial province and placed under the direct rule of a procurator.

The region of Cappadocia had a significant Jewish community as early as the second century B.C., as indicated by a letter to Ariarthes, king of Cappadocia (1 Macc. 15:22). Jews from Cappadocia were present at Pentecost when Peter preached the first gospel sermon (Acts 2:9). Through whatever influence, Christianity spread along the road north from Tarsus into Cappadocia and on to Pontus before the end of the first century A.D. (1 Pet. 1:1). D. C. Pellett wrote, "The new religion seems to have flourished, for by the fourth century

Cappadocia was producing great leaders of the church" (*Interpreter's Dictionary of the Bible*, I: 535).

The geography of Cappadocia is surreal. The snow that came on the day we were there made the area seem even more artificially unreal. It looks almost alien in its appearance, with its "Fairy Chimneys" shaped by water and wind erosion. George Lucas wanted to shoot *Star Wars Episode I: The Phantom Menace* in Cappadocia, but was unsuccessful. The largely barren and desolate area of Central Cappadocia caused it to be bypassed by most expansionist armies. It became a perfect refuge for early Christians as the policies of the Roman administration turned against their new religion. It is estimated that there are more than 600 rock-cut churches in Cappadocia.

The Goreme Valley is a monastic complex composed of churches, rectories, and dwellings. The practice of monasticism was developed by St. Basil the Great, bishop of Caesarea (Kayseri) in the fourth century, as a reaction to the materialism in the church at the time. Along with his brother St. Gregory of Nyssa and St. Gregory of Nazianzoz (St. Gregorios the Theologian), Basil greatly influenced the course of religious thought through their writings. These three contributed to the development of the Eastern Orthodox church and were the leaders of the fourth century known as the Cappadocian Fathers.

CONTINUED ON PAGE 18

# Cappadocia

(CONTINUED FROM PAGE 17)

Early Christians carved churches and homes in the natural land formations in the region. This is clearly evident from the iconography on the walls of the caves. Cliff walls of the valleys have many cavities that indicate that these are centuries-old dwellings and churches decorated with colorful biblical imagery. One popular image in Cappadocian churches is that of St. George slaying the dragon, a monster on the summit of Mount Erciyes.

Cappadocia also has several underground cities, largely used by early Christians as hiding places before they became an accepted religion. We visited Kaymakli, an underground city that descended through seven floors. When enemies advanced toward the region, its inhabitants would go into the underground cities, taking with them their small animals (sheep and goat) and cover their entrance. No one would even know where they were. Sometimes



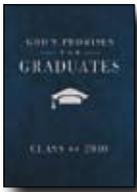
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armies spotted smoke ascending from air shafts and were able to locate and flush out those dwelling in the caves.



Kaymakli

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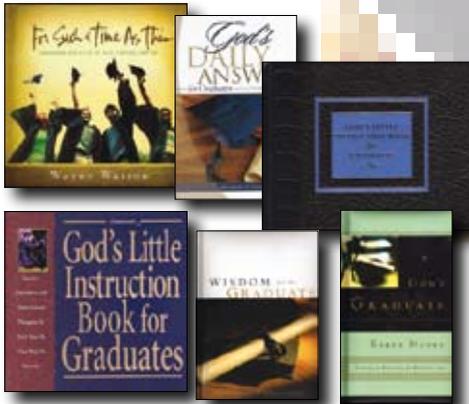
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# The All-Sufficiency of the Word of God

HEATH ROGERS

The Bible is still considered by most as a special book. However, it is evident that many people do not believe that the Bible is enough for them. They may hold the Bible in high regard, but they believe that they need something more than the Bible to learn God's will and to guide them in spiritual matters. Whether they admit it or not, they do not see the Bible as being all-sufficient.

The word "sufficient" means "as much as is needed or required, enough." Is the Bible enough, or do we need something in addition to it to know and understand God's will? Please consider the Bible's claim for itself in the following passages.

*"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16-17). "All Scripture" is all that man needs to make him complete and thoroughly equipped for every good work. If "all Scripture" makes man complete and thoroughly equipped, what other book is needed? I will admit that other books may prove to be interesting and helpful, but what other book is truly needed?*

*"As His divine power has given to us all things that pertain to life and godliness . . ." (2 Pet. 1:3). This world abounds with books that satisfy our interests in every area imaginable, but God's book provides us with everything that we need to know about living a godly life.*

*"And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;*

*but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:30-31). Some people are fascinated by the claim that there are books that are missing from our Bible. The idea persists that there is more information for us about the life of Christ. The serious Bible student knows*



that the gospels never claimed to be an exhaustive record of the life of Jesus. John did not record everything that Jesus said and did. In fact, John said that the world could not contain the books that would be required to record everything that Jesus did (John 21:25). However, those things that John (and Matthew, Mark and Luke) did record were enough (sufficient) to produce belief in our hearts.

*“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints”* (Jude 3). The phrase “once for all” is translated from a Greek word that means “of perpetual validity, not requiring repetition.” This means that the Word of God was given once in its entirety – and that is enough. It will never be updated, regardless of the claims of Muslims, Joseph Smith, Jehovah’s Witnesses, etc. We do not need a council to meet every hundred years to vote on the validity of the Bible as we have it today. It has been given, in its entirety, once and for all.

*“If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book”* (Rev. 22:18-19; see also Deut. 4:2; Prov. 30:5-6). Man must learn that God gave His Word the way that He intended for it to be given. We may choose to accept it or to reject it, but either way we are to leave it alone. Anything that is more than the Word of God (such as a creed book or manual) is too much. Anything less than the Word of God (such as an abridged edition) is not enough. We must be content with the Bible the way it is.

*“For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it”* (Is. 55:10-11). The Bible may not accomplish everything we think it should, but it accomplishes everything God wants it to accomplish. It is capable of doing everything God intends for it to do. God is not a failure.

People may claim to believe in the all-sufficiency of the Word of God, but they actually deny this claim in some of their religious practices. For example, most denominations have a written creed or follow a recognized manual or confession of faith. Why does a church need a written creed or confession if the Bible is all-sufficient? The very existence of creed books, manuals, and confessions denies the all-sufficiency of the Bible.

Some have defended creed books by claiming that they teach the same thing as the Bible. Well, if that is the case, why don’t we just follow the Bible? The truth is that creed books and confessionals *do not* teach the same thing that the Bible teaches. Eventually, the creed book will contradict the Bible, which will leave the one holding to the creed book with a difficult decision to make. If he is honest and sincere, he will abandon the creed in favor of the Word of God. If he is otherwise, he will twist the Word of God to defend the creed.

Others deny the all-sufficiency of the Bible when they rely upon supposed miraculous guidance from the Holy Spirit. Some churches claim to continue to receive messages from the Holy Spirit through various means such as prophecies and speaking in tongues. The Bible teaches that these miraculous gifts did exist in the first century as the New Testament was being revealed and written, but that they were done away with (1 Cor. 13:8-10). We now have the faith that has been once for all delivered. We have all things that pertain to life and godliness. Those who wish to rely upon miraculous manifestations need to learn to be content with the revealed Word of God.

This lack of respect for the all-sufficiency of the Word of God is not just a denominational problem. We see it among brethren as well. When one abandons the Bible’s teaching on things like marriage and child rearing in favor of advice found on daytime television, internet blogs, and self-improvement books, isn’t he saying that the Bible is not enough? The Bereans searched the Scriptures to make sure that the things that Paul preached were true (Acts 17:11). However, I know of brethren who search the writings of men like J.W. McGarvey, B.W. Johnson, Robertson L. Whiteside, Roy Cogdill, and Foy E. Wallace, Jr. to make sure that the things that their young preachers are saying are “scriptural.” If we claim to believe in the all-sufficiency of the Word of God, we need to practice what we preach.

The Bible alone is sufficient to show us how to receive the forgiveness of our sins, how to be a member of the Lord’s church, and how to go to Heaven when we die. While the books of men may prove to be helpful (both in our study of the Scriptures, as well as in different aspects of our daily lives), they do not take the place of the Word of God. Let us learn to truly appreciate the Bible’s claim to be all-sufficient.

**“All Scripture is given by inspiration of God...”**

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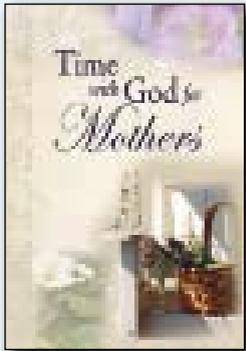
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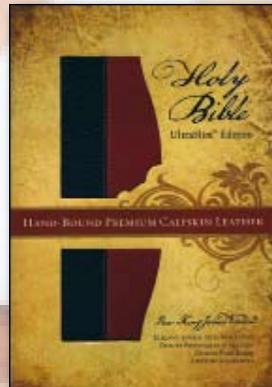


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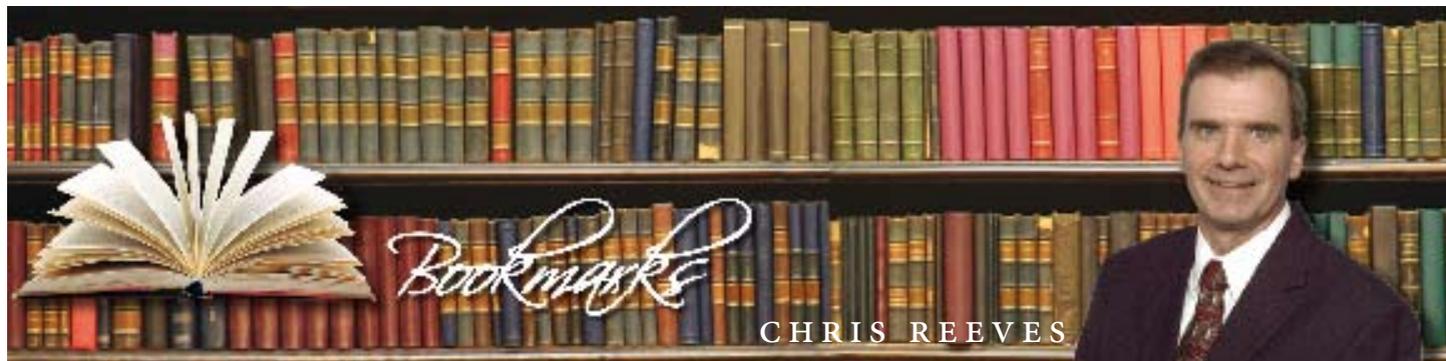


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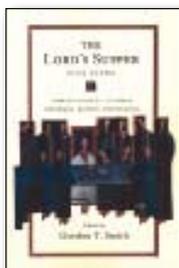
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CHRIS REEVES

**The Lord's Supper: Five Views.** Gordon T. Smith, Editor. IVP Academic, 2008. 157 pages, softback. ISBN: 978-0-8308-2884-5



**The Lord's Supper:  
Five Views**  
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Inter-Varsity Press has been publishing different "views" books for several years. Their latest is *The Lord's Supper: Five Views* edited by Gordon T. Smith. Not all views set forth in this volume represent Bible truth (the Baptist view of the Lord's supper being a memorial communion comes the closest, but note the comment against churches of Christ observing the Lord's supper weekly on p. 108). So, what is the value of this book? Books like these help the Bible student to be prepared to talk to someone about his beliefs. Teachers and preachers will find them helpful in preparing lessons on denominational doctrines. Debaters will find them helpful in preparing their argumentation. All Christians will find them helpful in Bible discussions with their neighbors. Each book provides a clear, up-to-date description of the various theological traditions among us today on any given topic. Points of agreement and disagreement among the participants are also given. The different books in the IVP "views" series are helpful in learning how various religions interpret Bible topics. Other books in this series are: *The Millennium* (1977), *Predestination and Free-Will* (1986), *Women in Ministry* (1989), *Divorce and Remarriage* (1990), *War* (1991), *Science and Christianity* (2000), *Psychology and Christianity* (2000), *Divine Foreknowledge* (2001), *God and Time* (2001), and *Church and State* (2007). Two other books on the subjects of Baptism and The Historical Jesus appeared in 2009.

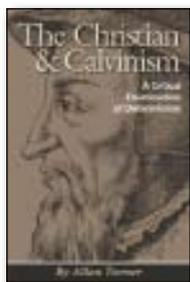
**Falling Away.** Brian Simmons. Leafwood Publishers, 2008. 143 pages, softback. ISBN: 978-0-89112-571-6

Why do Christians lose their faith and fall back into the world? What can be done about this serious and ever-growing problem among brethren? Brian Simmons, in a new book called *Falling Away* answers these questions from a biblical perspective and gives clear reasons why some lose their faith. Simmons addresses the reality of falling away, biblical examples of apostasy, difficult texts relating to the subject, myths about falling away, candidates for apostasy, warning signs of apostasy, and the causes and consequences of falling away. One important issue addressed in this book is the apostasy that is caused when a Christian marries one of another faith. Simmons closes his work with solutions to the problem of apostasy. He discusses how an apostate can return to the faith and how concerned Christians can prevent apostasy. Each chapter of *Falling Away* includes discussion questions which make this book suitable for a small Bible class format. *Falling Away* is recommended reading.



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**The Christian and Calvinism: A Critical Examination of Determinism.** Allan Turner. Allanita Press, 2007. 202 pages, softback. ISBN: 0-9777350-3-6



**The Christian  
and Calvinism**  
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John Calvin's influential false doctrines have been felt among many religious movements for the past 500 years and some brethren in recent times. In *The Christian and Calvinism*, Allan Turner answers Calvin's false doctrines with Bible truth. Turner capably addresses the thorny issues of God's sovereignty, man's free-will, God's foreknowledge, predestination, election, salvation by grace through faith, and Jesus' vicarious death. He plucks the pedals of Calvin's TULIP, showing each point to be false. He answers the Calvinistic "sugar-stick" teaching on Romans 5:12 and other passages. Turner is not just academic in approach, but also practical. He offers the reader useful encouragement concerning God's desire to help man make it to heaven (Chapter 12). Once again, Turner has done a superb job of analysis and argumentation in *The Christian and Calvinism*. This latest work of Turner, along with his two previous books (*The Christian and War* [2006] and *The Christian and Idolatry* [2006]), is recommended to the Bible student who is serious about tackling the important issues of our time and culture.

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# Benevolence from the Church Treasury: Fellowship Among the Saints



RON HALBROOK

**T**wo kinds of benevolence are discussed in Scripture. Benevolence given from the pocket of an individual saint expresses our love for all mankind, reflecting our common humanity. When material aid is extended from the treasury of the local church, it has a deeper meaning. It is an expression of our spiritual unity and fellowship with God and each other in Christ. Let us study and distinguish these two kinds of benevolence, and give special attention to aid distributed from the church treasury.

## DISTINGUISHING TWO KINDS OF BENEVOLENCE

Benevolence may be extended from the hand of any individual Christian utilizing his own personal resources. This benevolence extended to anyone in need is an expression of our general love for all of our fellow creatures, saints and sinners. Passages such as Galatians 6:10 instruct Christians regarding this kind of benevolence: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

Benevolence may be extended from the treasury of the church to faithful Christians. The New Testament speaks of this kind of benevolence as “fellowship” because it represents our spiritual relationship to God and to each other as His saints. The first reference to the church treasury is found in Acts 2:43-44 which states that the early saints maintained a “common” fund from which distribution was made as each one suffered need. The Greek word *koinos* referred to anything shared or held in common, such as “the common salvation” (Jude 3) (Thayer, *Greek-English Lexicon of the New Testament*, 351). The church had a common fund because, at a deeper level, they shared a common bond in Christ.

The churches of Macedonia sent financial aid to the suffering saints in Jerusalem. This financial gift is “the

fellowship of the ministering to the saints” (2 Cor. 8:4). This word “fellowship” is from the Greek term *koinonia*, obviously related to *koinos*. When used of benevolence, *koinonia* refers to “a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship” (Thayer, 352). The church had a common fund representing its deeper fellowship, and expressed this fellowship to the suffering saints in Jerusalem who shared that common bond.

The Apostle John wrote, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [*koinonia*] is with the Father, and with his Son Jesus Christ” (1 John 1:3). Thayer’s *Greek-English Lexicon* says *koinonia* here means “the intimate bond of fellowship which unites Christians” (Thayer, 352). In other words, this New Testament word “fellowship” refers to the spiritual relationship and mutual service shared by faithful Christians. Our friends who are still in their sins and false religions do not share this unique spiritual bond and relationship with us.

One expression of our worship and fellowship with God is the collection taken every Lord’s Day (1 Cor. 16:2). When Ananias and his wife gave some amount by laying it “at the apostles’ feet,” they were giving into the treasury of the church which was held by the apostles because the church was still very young (Acts 5:1-11). Their mistake was to tell the lie that this donation was the full price for a certain property they sold, but it was only part of the price. They lied because they wanted to receive much admiration and praise from their brethren.

Peter explained in Acts 5:4 that, after the property was sold, the money remained in “thine own power,” meaning it was Ananias’ personal possession to use in any rightful way he wished. The point is that when the money passed from his hands into the church treasury

“at the apostles’ feet,” it was no longer under his power as his personal possession, but it was restricted to the proper use of the church treasury which belongs to God in a special way. Therefore, Ananias lied to God who is the actual owner of the church treasury.

The point here is to understand that the treasury of the church exists because of our fellowship with God. The treasury is an expression of that fellowship between God and His people. We are restricted to use the church treasury only according to God’s instruction in the New Testament, and the treasury is not the equivalent of a saint’s personal possession. Personal funds and the church treasury are separate and distinct.

## **THE PATTERN FOR BENEVOLENCE FROM THE CHURCH TREASURY**

The New Testament is very clear in teaching that benevolence from the church treasury is to be extended to faithful saints. All passages on church benevolence form a consistent pattern, demonstrating that in all cases the funds were given to saints: (a) “all that believed” (Acts 2:44-45); (b) “them that believed” (Acts 4:32-37); (c) “the disciples” (Acts 6:1-7); (d) “the brethren” (Acts 11:27-30); (e) “the saints” (1 Cor. 16:1-2); (f) “the saints” (2 Cor. 8:4); (g) “the saints” (2 Cor. 9:1); (h) “the poor saints” (Rom. 15:26); (i) “widows indeed” (defined as faithful saints in the context; 1 Tim. 5:16, see vv. 5, 9-10).

As in Acts 5, 1 Timothy 5:16 clearly distinguishes funds utilized by individuals and funds utilized by local churches. The use of funds for benevolence from an individual’s personal pocket and from the treasury of a local church are separate and distinct. “If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.” There are things individuals may do which the church is not authorized to do: “let not the church be charged.” The church must focus on its duties as defined by the New Testament: “that it may relieve them that are widows indeed.”

Some teachers in churches of Christ insist that funds from the local church treasury can be distributed to needy people in the world. Moved by humanitarian intentions, they approach God’s Word with a liberal

attitude on this matter, not observing the strict limits of the New Testament pattern. They try to find any pretext to give benevolence from the church treasury to visitors and neighbors who are not baptized into Christ, therefore not yet added to the true body or church of Christ (Acts 2:41, 47; Gal. 3:26-27).

People outside the true church of Christ are living in sin and some of them are following false religions and false doctrines such as Hinduism, Buddhism, Islam, Catholicism, denominationalism (Presbyterian, Methodist, Baptists, etc.), various ecumenical groups, and other assorted religions. Did Christ authorize the distribution of financial aid from the treasuries of local churches to people living in sin and false religions? The New Testament is wholly silent about such a practice. The original doctrine of Christ does not authorize the distribution of

material aid from the church treasury to sinners in the world. Not one verse authorizes it. If we distribute benevolence from the church treasury to people who are not faithful Christians, we go beyond the limits of God’s Word and we are separated from God by this sin (2 John 9-11).

## **BENEVOLENCE AS FELLOWSHIP IN 2 CORINTHIANS 9:13**

Liberal-minded false teachers in the church of Christ claim 2 Corinthians 9:13 allows them to distribute funds from the church treasury to needy people who are not New Testament Christians. The verse speaks of the aid the church at Corinth sent to the saints of Jerusalem, “While

by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.” We are told “all men” is a direct reference to people outside the body of Christ.

Let us notice more carefully the prepositional phrase “unto all.” Does it mean people still living in sin and false religions? No. This becomes clear when we pay special attention to the word “distribution.” Benevolence “distribution” was extended to a certain “them” and to an additional “all.” When we clarify the meaning of “distribution,” the meaning of the “all” who can receive benevolence will be clarified as well.

***When fellow Christians suffer tragedies and emergency needs, we express our fellowship with them in Christ by providing assistance from the treasury of the local church.***

CONTINUED ON PAGE 26

# Benevolence from the Church Treasury

(CONTINUED FROM PAGE 21)

The Greek word for “distribution” has the literal meaning of “fellowship,” which yields the meaning literally “your liberal fellowship unto them, and unto all men.” It is the word *koinonia* again: “*a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship*” (Thayer, 352). Our giving into the church treasury and our distribution from that treasury represent the spiritual fellowship we share as the saints of God. The recipients must be within that divine and holy fellowship in order to receive benevolence.

That is further confirmed by the context because Paul said the recipients are saints who “glorify God” for the gospel and who pray for the brethren (vv. 13-14). Do the people living in sin and following false religions glorify God for the true gospel? Do they submit to the gospel of Christ, including the Great Commission which teaches men must be baptized to be saved? Do they pray for our success as we labor to spread this true gospel? No, they deny, argue, and fight against this true gospel! They insist we can be saved by choosing any religion we prefer, and many of them insist we can be saved in Christ before and without submitting to Christ in water baptism. Therefore, they do not fit Paul’s description of saints who glorify God for the gospel and who pray for the brethren (vv. 13-14). It is clear they are not included in the “all” who may receive this benevolence from the church treasury.

Here is the simple and true meaning of 2 Corinthians 9:13. Paul is thankful for the church at Corinth because they are willing to provide benevolence to the faithful saints in Jerusalem. This is the “distribution” or fellowship “unto them.” Furthermore, Paul is thankful the church at Corinth is equally willing to provide benevolence to faithful saints in any other place where it may be needed. This is the “distribution” or fellowship “unto all.” “Unto all” means saints in other places besides Jerusalem.

## NO FELLOWSHIP BETWEEN SAINTS AND SINNERS

The people of God are set apart from all other people in the world. We love them, we consider them our friends, and we treat them with kindness and courtesy at all times. We are ready to help them in many ways, es-

pecially to help them obey the true gospel of Christ. Because they follow their sins and false religions, in God’s eyes we cannot have “fellowship” with them. Rather, we learn to separate ourselves from their sinful conduct and false religious activities. That is the clear meaning of 2 Corinthians 6:14-18:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

We should pity people who do not know that they are living in darkness and that they are lost while following their sins and false doctrines. Our concern for them motivates us to do our best to teach them about the true and original gospel of Christ which will save their souls. We cannot extend “fellowship” to them because there is no true spiritual fellowship between righteousness and unrighteousness, light and darkness. Before we can speak of having spiritual fellowship with them, we must convict them of their sins and convince them to repent, confess Christ as God’s Son, and be baptized in water for the remission of sins (Mark 16:15-16; Acts 2:38). Until they submit to Christ in this way, we have no fellowship with them. They are not New Testament Christians.

Let us, as Christians, be ready to help all men at all times as we have the ability and opportunity. When we function as God’s people in the local church, we must recognize our separation from the world and our unique fellowship with God and His saints. When fellow Christians suffer tragedies and emergency needs, we express our fellowship with them in Christ by providing assistance from the treasury of the local church.

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Shepherdsville, KY 40165-6954

Back to Basics



JOHNNIE EDWARDS

# Do I Have to Be Baptized?

**T**he question many often asked is: *Do I really have to be baptized to be saved?* No, you don't have to; that is, no one will ever force you to be baptized. But, you must be baptized *if*:

## YOU WANT TO BE SAVED

Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "Baptism saves" (1 Pet. 3:21).

## YOU WANT TO HAVE YOUR PAST SINS REMITTED

When they asked, "What shall we do?" believing Jews were told, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Do you want this?

## YOU WANT YOUR SINS WASHED AWAY

Saul of Tarsus was told what he "must do" (Acts 9:6). Ananias told him: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "Calling on the name of the Lord" equates with "obeying the gospel" (Rom 10:13-16).

## YOU WANT TO BE IN CHRIST

Writing to the Galatians, Paul penned, "For as many of you as have been baptized into Christ have put on Christ" (Ga. 3:27). Don't forget that "all spiritual blessings are in Christ" (Eph. 1:3).

## YOU WANT TO BE IN THE LORD'S CHURCH

Those baptized in Acts 2 were added "to the church"

(Acts 2:47). Paul wrote the Corinthians: "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). Remember that "the one body is the church" (Col. 1:24).

## YOU WANT THE BLOOD OF CHRIST TO SAVE YOU

Jesus shed His blood in His death (John 19:33-34). To be saved, one must contact the blood of Christ. This is done in baptism: "Know ye not, that so many

of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3).



# The Parables of the Tower and the King Going to War (Luke 14:28-33)

OLEN HOLDERBY

**T**hese two parables appear to be addressing the same theme; so, we shall put them together for the purposes of this article.

To get the circumstances and context out of which these two parables come, we must begin three verses before (25-27). Instead of quoting these introductory verses, I should like to just list a few facts from them:

- Verse 25, shows “great multitudes” being present with the Lord. These, for the most part, would be Jewish people; and, as on other occasions, they undoubtedly were trying to determine just what they would reap from following the Lord.
- Jesus addresses this “multitude” of people, and shows them that following Him might not be as easy as they would hope.
- Jesus shows that He must come before father, mother, wife, children, brothers, and sisters (verse 26). Family loyalties would be put to the test here, especially would this be true of the close-knit Jewish families.
- Jesus further adds that one’s own life is secondary to one’s relationship with the Lord.
- Then, says Jesus, if you are not willing to do this, “ye cannot be my disciple.” We need to get that word “cannot.” There are no “maybes”; it is a hard and fast rule that allows of no modifications.
- In verse 27, Jesus speaks, in one of three times, making the road of discipleship that of “cross-bearing” (see Matt. 10:38; Mark 8:34). We learn from the New Testament that the word “cross” was not only a symbol of crucifixion, but a symbol of shame and humiliation. Now, says Jesus, if you are not willing to bear this kind of burden, you “cannot be my disciple.” In Luke 9:57-62, Jesus had stressed the fact that material gain could not be expected from

following Him, for “the Son of man hath not where to lay his head.”

With the above thoughts in mind, perhaps we are ready to consider the two parables. They are short, so let us just quote them,

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and is not able to finish. Or, what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him who cometh against him with twenty thousand? Or, else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

In his failed attempt at building the tower, the man was to likely be mocked. To “mock” someone was to ridicule him, or to laugh at him. Common sense teaches a person not to begin a costly work without first seeing whether or not he had the wherewithal to finish; and he that would do otherwise exposes himself to ridicule and shame. He could become the laughingstock of those about him. Such towers were built for defense or observation—observation in watching for the coming enemy; and, properly constructed would be somewhat of a “fort” against enemy attack. Think of this man, being able to just lay the foundation—he had neither defense nor an observation point. His planning was unwise to the point of defeat. His beginning would show that he had possessions which he thought worthy of protection; but he could not finish. What kind of message would this offer to his enemies? He has simply increased his danger; and this along with the humiliation and shame before his fellows. This would be exactly the position of the proud Jews to whom Jesus spake—if they are not willing to pay the price given in verses 26 and 27.

The Jews were known for their loud noise-making, in rejoicing or mourning. Thus, one can imagine the scene concerning this tower-builder. Jesus, no doubt, realized the humor involved. So, Jesus was able, with this parable, to clearly show the folly of not counting the cost. He had already shown, in verses 26 and 27, the price to pay in being His disciple.

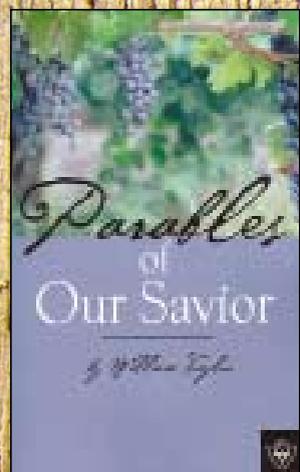
Now, we consider the king of verses 31 and 32. No wise potentate would rush into battle, with two-to-one odds against him without first considering whether he would have a victory or would be defeated. His chances in such battle must be weighed seriously; so, he sits down and ponders the situation. If he thinks he might be defeated, he would then resort to an ambassage and conditions of peace. Defeat would be a terrible price to pay. On the other hand, after due consideration, if he thought he could turn his disadvantage into a victory, it would be worth the chance. In any case, this king ponders the situation. His were the actions of a wise monarch.

These two parables offer us a contrast. The tower builder shows the consequences of not counting the cost. He may be compared with the Jews' crossing of the Red Sea (Heb. 11:29). They had the faith to cross the sea, but did not have enough to go all the way to the promised land. Crossing the Red Sea was of no consequence if they didn't have the faith to go all the way. The tower builder's foundation was of little value if he could not finish the job. On the other hand, the king shows us someone who is counting the cost and properly weighing the advantages and disadvantages of a battle.

We should notice the conclusion that Jesus offers in verse 33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." There

was a price to pay; it cost something to be a disciple of the Lord; and without absolute surrender of self the contest is hopeless. The great Apostle to the Gentiles said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I might win Christ" (Phil. 3:8). Thus it is with the two parables before us!

In his comments on these two parables, especially the king, Albert Barnes offers five practical lessons. With some paraphrase, I give them here: (1) Every man who becomes a follower of Christ should calmly and deliberately look at all its consequences, and be prepared to meet them. (2) Men in other things act with prudence and forethought, why not here? (3) Religion is also a work of soberness, of thought, of calm and fixed purpose; and no man can enter on it who does not resolve, by the grace of God, to fulfill all its requirements, and make it the business of his life. (4) We are to expect difficulties in religion. It will cost us. . . perhaps the enmity and ridicule of the world. It may cost us our reputation in other areas, in things that are dear to us. But, we must cheerfully undertake all this, and be prepared for all that is before us. (5) If we do not deliberately resolve to leave all things, to suffer whatever may be laid upon us, to persevere to the end of our days in His service, we cannot be His disciple. Then, Mr. Barnes says, "No man can be a Christian who, when he makes a profession, is resolved after a while to turn back to the world. Nor can he be if he expects that he will turn back. If he comes not with a full purpose always to be a Christian; if he means not to persevere, by the grace of God, through all hazards, and trials, and temptations; if he is not willing to bear his cross, and meet contempt, and poverty and pain, and death, without turning back, he cannot be a disciple of the Lord Jesus."



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**80382 \$24.95**

# Kid's Korner

DONNA HALBROOK

HOLY BIBLE

## JOEL

### THEME:

The theme of Joel is that “the day of the Lord” is sure to come. “The day of the Lord,” repeated five times in Joel, means a day of judgment and punishment of sin. God judges and punishes nations now and He will judge all men at the final day of the Lord.

While Hosea warned Israel of God’s judgment, Joel warned Judah. Joel warned God will judge Judah by sending a locust invasion to eat all the crops and even the bark on the trees, which kills trees (Joel 1:1-4, 7). Then a drought would come, killing the newly planted crops and even the grass. These dry conditions lead to fires which destroy fields and forests (1:12, 17, 19).

People will have nothing to eat and even the animals will groan (1:18). Drunkards will weep because there is no wine (1:5). Priests will weep because no one can bring to the temple an offering of food or grape juice (1:13). So many locusts will come against the land that no man can stop them. They will come like a great army. They will cross mountains, climb city walls, and even enter at the doors and windows of houses (2:5-9).

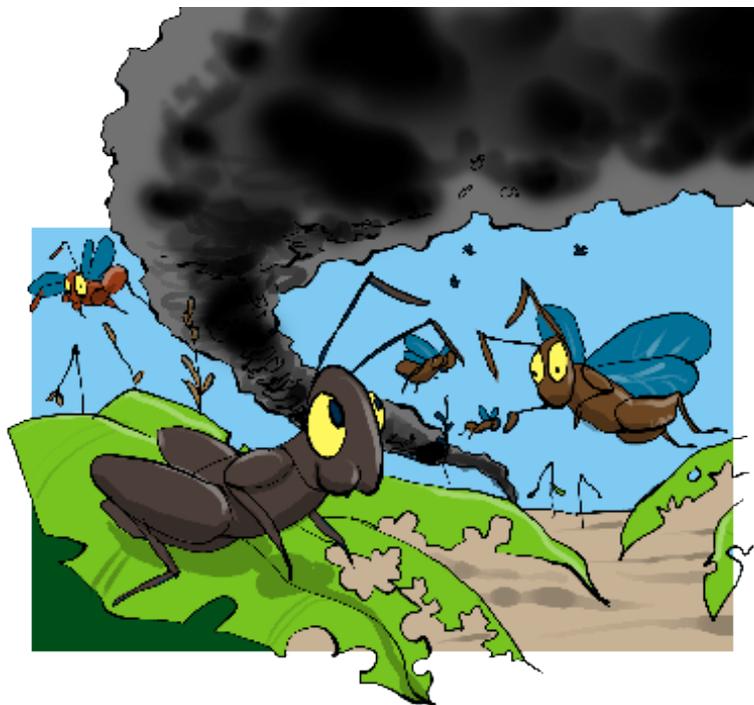
If the people of Judah will be sorry and repent of their sins, God will send the locusts away, bring rain, and bless the land with crops again. The people had a custom to show sorrow by tearing their clothes. Some people would tear their clothes, but in their heart they only pretended to be sorry. That is why Joel said, “Rend your heart, and not your garments, and turn unto the Lord your God” (Joel 2:13). There must be real sorrow and repentance in the heart to seek God’s forgiveness.

Joel told about God’s promise to send the Holy Spirit in a special way on Jews and Gentiles to show the time

had come for all men to be saved by Christ (2:28-32). This special power of the Holy Spirit was called “Holy Spirit baptism.” This promise was fulfilled to the Jews when God sent the Holy Spirit to guide the preaching of the Apostles in Acts 2. Then, the promise was fulfilled to the Gentiles when God sent the Holy Spirit to Cornelius and his family in Acts 10. God does not need to do those special miracles today to tell us all men can be saved by Christ. Why? We already know this great lesson because it is written in the Bible.

If we believe and obey Christ, He will bring us to heaven on the last great Judgment Day.

3505 Horse Run Ct.  
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## Memory Verse:

“Rend your heart, and not your garments,  
and turn unto the Lord your God” (Joel 2:13).



### ACTIVITY - MATCHING

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. Warned the northern nation Israel | A. A time of judgment & punishment |
| 2. Warned the southern nation Judah  | B. Hosea                           |
| 3. “The day of the Lord”             | C. Destroyed all crops & food      |
| 4. Locusts, drought, & fires         | D. A person tears his clothes      |
| 5. Custom to show sorrow             | E. Joel                            |

### ACTIVITY - SHORT ANSWER

1. God will send away the locusts if Judah will do what?
2. Why did Joel say, “Rend your hearts, and not your garments”?
3. Why would God send the Holy Spirit upon Jews and Gentiles?
4. What Jews received the Holy Spirit in Acts 2? What Gentile in Acts 10?
5. Why does God not need to send miracles of the Holy Spirit today?

### REVIEW MEMORY VERSE

#### FROM HOSEA:

“My people are \_\_\_\_\_,  
for lack of \_\_\_\_\_  
... I desired \_\_\_\_\_, and not  
\_\_\_\_\_” (Hosea 4:6; 6:6).



# Known By His Doings

(CONTINUED FROM PAGE 2)

of preparation, not following the lesson assigned, and their efforts to get by on their “gift of gab.” Some are known for not being dependable. Though they may be asked to teach a class, something habitually interferes with their being able to be present to teach.

## PREACHERS ARE KNOWN BY THEIR DEEDS

There are some preachers who are known for their sterling reputation. Their skills in the pulpit may be limited, but no one questions their devotion to the Lord. They labor quietly, without seeking to call attention to themselves, in the local church. They visit the sick in the fullest meaning of the word “visit” (to attend to their needs). This may mean that they mow someone’s yard, take one to and from the doctor’s office, buy groceries or medicine for a needy saint, etc. They are God’s children and I am thankful to know them.

No two preachers have identical skill sets. One is better in the pulpit; another is better in teaching Bible classes. One is an academic achiever and another is a people person. And, each individual preacher becomes known by what he does.

There are some preachers who are known for running around with women. Throughout their preaching career, one episode after another crops up in the various local churches with which they work. There are some preachers known for leaving a trail of unpaid bills in every community in which they have worked.

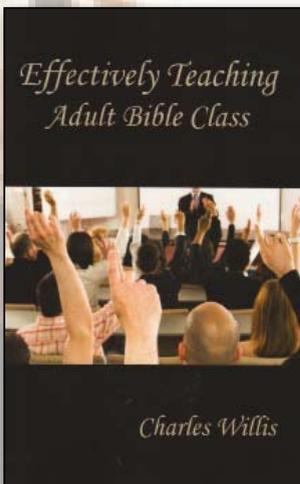
Preachers also are known for their preaching. Some have earned the reputation of being long-winded or short-wind-

ed. Some are known for “keeping the audience in stitches.” Some are known for what they preach or do not preach. Some have earned a reputation for preaching only positive sermons, neglecting to preach on the distinctive nature of the Lord’s church, and addressing the works of the flesh as described in such passages as 1 Corinthians 6:9-11, Galatians 5:19-21, and other passages. Some are known for having their sermons full of Scripture, well organized, and applicable to the daily needs of the members.

Some have earned the reputation of being factious, dividing churches over their personal opinions, whether that be serving in the military, requiring that women wear a covering, participating in lecture programs at Tampa or Bowling Green, whether or not certain songs in our songbooks are appropriate to use in public worship, and an innumerable host of other ideas.

## CONCLUSION

One should not be shocked when brethren know him by his deeds. My daughter related an incident in her employment in which a woman who had beautiful hair came in one day with her head shaved. People understandably remarked, “You cut your hair!” One cannot expect the world not to notice the obvious! Sometimes a person gets upset when a brother expresses the truth about what he sees in a person’s conduct. Laying aside for the moment whether or not the person used the greatest tact in saying what he might observe in his brother, one should remember, “Even a child is known by his deeds!” Don’t be surprised when people draw conclusions about who you are from what you do. That is the way God said it would work.



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	<p><b>MONTGOMERY, AL</b> 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><b>GLENDALE, AZ</b> 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><b>FT. SMITH, AR</b> 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><b>ROGERS, AR</b> 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) 685-5067</p>	<p><b>EL CAJON/SAN DIEGO, CA</b> 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>
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<p><b>COLORADO SPRINGS, CO</b> 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><b>BROOKSVILLE, FL</b> 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><b>GENEVA, FL</b> Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p><b>MIAMI, FL</b> 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><b>PANAMA CITY, FL</b> Church of Christ 3339 Florida Ave. (Between Baldwin Rd. &amp; 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) 262-6539</p>	<p><b>CONYERS, GA</b> 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><b>FT. COLLINS, CO</b> Footfalls 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><b>CHIPLEY, FL</b> 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><b>HOLLYWOOD, FL</b> 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><b>MIAMI, FL</b> 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><b>PENSACOLA, FL</b> 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 (229) 326-3715</p>	<p><b>CORDELE, GA</b> 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><b>GRAND JUNCTION, CO</b> 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 6:00 P.M. Evangelist: Bill Bohannon www.ValleyChurchofChrist.net</p>	<p><b>DELAND, FL</b> 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><b>JACKSONVILLE, FL</b> 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) www.jccoc.com</p>	<p><b>OCALA, FL</b> Church of Christ 3900 S. Pine (441, 301 &amp; 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><b>PUNTA GORDA, FL</b> 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><b>PINE MTN. VALLEY, GA</b> 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><b>IGNACIO, CO</b> 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><b>DESTIN, FL</b> 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) 622-3817 www.southwaltonchurchofchrist.com</p>	<p><b>JACKSONVILLE, FL</b> 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 &amp; Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p><b>ORLANDO, FL</b> 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><b>ST. PETERSBURG, FL</b> 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><b>SAVANNAH, GA</b> Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronnelson@embarqmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>

# DIRECTORY OF CHURCHES

IDAHO  
THROUGH  
MARYLAND

<p><b>VALDOSTA, GA</b> 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><b>PALATINE, IL</b> 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><b>MUNCIE, IN</b> 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><b>EL DORADO, KS</b> 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><b>CAMPBELLSVILLE, KY</b> 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><b>REGINA, KY</b> Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 &amp; 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><b>BLACKFOOT, ID</b> 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><b>CLARKSVILLE, IN</b> 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><b>OOLITIC, IN</b> 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><b>LENEXA, KS</b> 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><b>CANEYVILLE, KY</b> 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) 259-0306 or 274-3065</p>	<p><b>BATON ROUGE, LA</b> 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><b>ABINGDON, IL</b> 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><b>ELLETTSVILLE, IN</b> 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><b>PEKIN, IN</b> Church of Christ (First St. &amp; 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><b>TOPEKA, KS</b> 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><b>DANVILLE, KY</b> 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><b>BOSSIER CITY, LA</b> 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><b>Place Your Ad Today!</b></p>		<p><b>PLAINFIELD, IN</b> 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><b>WICHITA, KS</b> 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><b>FRANKLIN, KY</b> 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><b>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</b></p>	
<p><b>CHICAGO, IL</b> 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><b>HOBART, IN</b> 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><b>RICHMOND, IN</b> 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><b>WICHITA, KS</b> 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><b>GLASGOW, KY</b> 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><b>LEESVILLE, LA</b> White Park Church of Christ 17801 Nola Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>	
<p><b>CHICAGO, IL</b> 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><b>INDIANAPOLIS, IN</b> 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><b>SALEM, IN</b> 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><b>BEAVER DAM, KY</b> 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><b>LEITCHFIELD, KY</b> 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><b>MANY, LA</b> 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><b>DOWNERS GROVE, IL</b> 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><b>JAMESTOWN, IN</b> Church of Christ (1 Mi. south of I-74) Cor. Darlington &amp; 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><b>TRAFALGAR, IN</b> 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><b>BOWLING GREEN, KY</b> 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. &amp; 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightytisthelord.com</p>	<p><b>LOUISVILLE, KY</b> 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><b>STONEWALL, LA</b> 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><b>GLEN ELLYN, IL</b> 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><b>See YOUR ad here!</b></p>		<p><b>DES MOINES, IA</b> 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><b>BOWLING GREEN, KY</b> 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 &amp; Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p><b>LOUISVILLE, KY</b> 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><b>WEBSTER, MA</b> 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><b>MATTOON, IL</b> 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><b>MARION, IN</b> 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><b>GRINNELL, IA</b> Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 521-6485</p>	<p><b>BRANDENBURG, KY</b> 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><b>OWENSBORO, KY</b> 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><b>PORTLAND, ME</b> 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 &amp; places (207) 839-3075 or 839-8409</p>	

<p><b>ARBUTUS, MD</b> 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><b>CLINTON, MS</b> McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p><b>DONIPHAN, MO</b> 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><b>ST. JAMES, MO</b> 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><b>HELP</b> VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p> <p>To make changes to your ad, contact us at <a href="mailto:andyalex@bellsouth.net">andyalex@bellsouth.net</a></p>	
<p><b>SEVERN, MD</b> 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 <a href="http://www.swcofchrist.com">www.swcofchrist.com</a></p>	<p><b>COLUMBUS, MS</b> 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><b>FAIR GROVE, MO</b> 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><b>ST. JOSEPH, MO</b> County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (816) 279-4737 <a href="http://www.countylinechurchofchrist.com">www.countylinechurchofchrist.com</a></p>	<p><b>ALBUQUERQUE, NM</b> 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><b>HOPE MILLS, NC</b> 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><b>RIVERDALE, MD</b> (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: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p><b>GULFPORT, MS</b> Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. &amp; 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><b>KANSAS CITY, MO</b> 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><b>ST. JOSEPH, MO</b> Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 &amp; 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><b>ALBUQUERQUE, NM</b> 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 <a href="http://www.heightschurchofchrist.com">www.heightschurchofchrist.com</a></p>	<p><b>MARION, NC</b> 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. (828) 652-7504 or 652-2584</p>
<p><b>CEDAR SPRINGS, MI</b> 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. Evangelist: Joseph Gladwell (616) 975-2778</p>	<p><b>MERIDIAN, MS</b> 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 <a href="mailto:dg1969@bellsouth.net">dg1969@bellsouth.net</a></p>	<p><b>KANSAS CITY, MO</b> 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><b>BEATRICE, NE</b> 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 <a href="http://www.churchofchrist7bell.com">www.churchofchrist7bell.com</a></p>	<p><b>Place Your Ad Today!</b></p>	<p><b>BEAVERCREEK, OH</b> Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Keith Greer (937) 426-1422</p>
<p><b>DULUTH, MN</b> Church of Christ 4401 Glenwood St. 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><b>MERIDIAN, MS</b> 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><b>KENNETT, MO</b> 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><b>LAS VEGAS, NV</b> Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p><b>BUFFALO, NY</b> 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><b>CINCINNATI, OH</b> Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>
<p><b>Shop online at truthbooks.net</b></p>	<p><b>SOUTHAVEN, MS</b> (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><b>LILBOURN, MO</b> 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><b>RENO, NV</b> 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><b>CARY, NC</b> 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><b>CLEVELAND, OH</b> 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><b>ROCHESTER, MN</b> Church of Christ 2002 Second St., SW Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Russ Jones (507) 254-3929</p>	<p><b>BLUE SPRINGS, MO</b> 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><b>RAYMORE, MO</b> 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 <a href="http://www.raymorechurchofchrist.org">www.raymorechurchofchrist.org</a></p>	<p><b>SPARKS, NV</b> 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 <a href="mailto:retriplett@triplettweb.com">retriplett@triplettweb.com</a></p>	<p><b>CHARLOTTE, NC</b> 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><b>COLUMBUS, OH</b> 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 <a href="http://www.lccoc.net">www.lccoc.net</a></p>
<p><b>ST. CHARLES, MN</b> 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><b>CAPE GIRARDEAU, MO</b> 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><b>RAYTOWN, MO</b> 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 <a href="http://www.sterlingavechurchofchrist.org">www.sterlingavechurchofchrist.org</a></p>	<p><b>PISCATAWAY, NJ</b> 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><b>CHARLOTTE, NC</b> 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><b>DAYTON, OH</b> 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: <a href="mailto:www.wc-coc.org">www.wc-coc.org</a></p>
<p><b>BOONEVILLE, MS</b> 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><b>COLUMBIA, MO</b> 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><b>Subscribe Today!</b> <b>Truth Magazine</b> <b>1-800-428-0121</b></p>	<p><b>VAUXHALL, NJ</b> 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><b>DALLAS, NC</b> Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas &amp; 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><b>FRANKLIN, OH</b> Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

# DIRECTORY OF CHURCHES

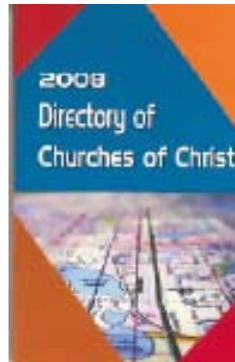
**OHIO  
THROUGH  
TEXAS**

<p><b>FREMONT, OH</b> Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20</p> <p>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 849-2980 www.amplex.net/churchofchrist</p>	<p><b>NORTHWOOD, OH</b> (Toledo Area) Church of Christ 4110 Frey Rd.</p> <p>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><b>PHILADELPHIA, PA</b> Church of Christ 7222 Germantown Ave.</p> <p>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><b>COLUMBIA, TN</b> Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</p> <p>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><b>MARYVILLE, TN</b> Smokey Mt. Church of Christ 2206 Montvale Rd.</p> <p>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><b>ROCKWOOD, TN</b> Church of Christ Highway 70 East 5080 Roane State Hwy.</p> <p>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><b>HAMILTON, OH</b> Westview Church of Christ 1040 Azel Ave.</p> <p>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><b>UHRICHSVILLE, OH</b> Church of Christ 638 Parrish Street</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p><b>To make changes to your ad, contact us at andyalex@bellsouth.net</b></p>	<p><b>COLUMBIA, TN</b> Mooresville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell)</p> <p>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.mooresvillepikecoc.com</p>	<p><b>MEMPHIS, TN</b> Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova</p> <p>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><b>SAVANNAH, TN</b> Savannah Heights Church of Christ 230 Harrison St.</p> <p>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><b>HILLIARD, OH</b> Church of Christ 4840 Cemetery Rd.</p> <p>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><b>WAVERLY, OH</b> 207 Mullins St. Church of Christ</p> <p>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><b>BEAUFORT, SC</b> Church of Christ 2107 King St., P.O. Box 4</p> <p>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><b>DAYTON, TN</b> Main Street Church of Christ 250 Main St.</p> <p>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><b>MURFREESBORO, TN</b> Cason Lane Church of Christ 1110 Cason Lane</p> <p>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><b>MANSFIELD, OH</b> Eastside Church of Christ 326 Grace Street</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond (419) 526-2868 or 526-4739</p>	<p><b>OKLAHOMA CITY, OK</b> Seminole Pointe Church of Christ 16300 N. May Ave.</p> <p>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><b>COLUMBIA, SC</b> Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC)</p> <p>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><b>DAYTON, TN</b> Rhea Church of Christ 1367 Market Street, Suite 2</p> <p>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><b>MURFREESBORO, TN</b> Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd.</p> <p>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><b>TULLAHOMA, TN</b> Church of Christ 1625 W. Lincoln St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>
<p><b>MANSFIELD, OH</b> Southside Church of Christ 687 Mansfield-Lucas Road</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Leon Bond: (419) 525-3684 Glenn Bond: (419) 522-1965</p>	<p><b>TULSA, OK</b> Woodland Hills Church of Christ 9119 E. 61 St.</p> <p>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><b>NORTH CHARLESTON, SC</b> Ashley Heights Church of Christ 2605 S. Oakridge Cir.</p> <p>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.ahcoco.info</p>	<p><b>FAIRVIEW, TN</b> New Hope Church of Christ 7500 Jingo Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Shannon Shaffer (615) 289-1721 or 799-0162 www.newhopecoc.com</p>	<p><b>MURFREESBORO, TN</b> South Ridge Church of Christ 488 Barfield-Crescent Rd. • PO 2257 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 425-6300 southridge.churchofchrist@yahoo.com</p>	<p><b>Shop online at truthbooks.net</b></p>
<p><b>MARIETTA/RENO, OH</b> Jct. St. Rt. 7 &amp; County Rd. 20</p> <p>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><b>MEDFORD, OR</b> Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View</p> <p>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><b>ORANGEBURG, SC</b> Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p><b>JACKSON, TN</b> Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek)</p> <p>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 968-9851</p>	<p><b>NASHVILLE, TN</b> Bell Road Church of Christ 1608 Bell Road</p> <p>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><b>NEW CARLISLE, OH</b> Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB)</p> <p>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><b>SWEET HOME, OR</b> Church of Christ 3702 E. Long St.</p> <p>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><b>SUMTER, SC</b> Woodland Church of Christ 3370 Broad St. Extension</p> <p>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><b>JOHNSON CITY, TN</b> Brookmead Church of Christ 2428 Lakeview Drive</p> <p>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><b>NASHVILLE, TN</b> Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 356-7318 (615) 353-0116</p>	<p><b>ALVARADO, TX</b> I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado)</p> <p>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><b>NEW LEBANON, OH</b> Church of Christ 1973 W. Main St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>	<p><b>AVONDALE, PA</b> Avondale Church of Christ 1606 Glen Willow Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Rex Cornwell (970) 667-3507 Randy Frame (610) 869-4146</p>	<p><b>TAYLORS, SC</b> (Greenville Area) Taylors Church of Christ 400 E. Main St.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p><b>KINGSTON SPRINGS, TN</b> Kingston Springs Church of Christ 350 North Main St.</p> <p>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><b>NASHVILLE, TN</b> Perry Heights Church of Christ 423 Donelson Pike</p> <p>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><b>ALVIN, TX</b> Adoue St. Church of Christ 605 E. Adoue St.</p> <p>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><b>NEW RICHMOND, OH</b> Church of Christ 550 Washington St.</p> <p>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><b>EXTON, PA</b> Exton Church of Christ 217 N. Whitford Rd.</p> <p>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><b>WEST COLUMBIA, SC</b> Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael McCleary (803) 735-6065</p>	<p><b>KNOXVILLE, TN</b> Chapman Hwy. Church of Christ 7604 Chapman Hwy.</p> <p>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><b>PIGEON FORGE, TN</b> King Branch Road Church of Christ 560 King Branch Road</p> <p>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><b>ANGELTON, TX</b> Kiber St. Church of Christ P.O. Box 1162</p> <p>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><b>AUSTIN, TX</b> 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><b>EDNA, TX</b> 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 &amp; S. Wilson Evangelist: Heath Rogers</p>	<p style="text-align: center;"><b>Place Your Ad Today!</b></p>	<p><b>MANSFIELD, TX</b> 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><b>SAN ANGELO, TX</b> 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><b>COLONIAL HEIGHTS/ PETERSBURG, VA</b> 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><b>BAYTOWN, TX</b> Church of Christ at Pruett &amp; Lobit 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><b>EL PASO, TX</b> 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><b>HOUSTON, TX</b> (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><b>McKINNEY, TX</b> 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><b>SAN ANTONIO, TX</b> 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 style="text-align: center;"><b>To make changes to your ad, contact us at andyalex@bellsouth.net</b></p>	<p><b>FORT WORTH, TX</b> 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><b>HOUSTON, TX</b> 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><b>MESQUITE, TX</b> (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><b>SHERMAN, TX</b> 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: Jim Smelser</p>	<p><b>RICHMOND (Metro), VA</b> Courthouse Church of Christ Courthouse 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><b>FORT WORTH, TX</b> 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><b>HUNTINGTON, TX</b> 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><b>MIDLAND, TX</b> 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><b>TEMPLE, TX</b> 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><b>RICHMOND, VA</b> 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><b>BEAUMONT, TX</b> 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: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p><b>FRISCO, TX</b> (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><b>IRVING, TX</b> 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><b>NACOGDOCHES, TX</b> 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. Evangelists: Randy Harshbarger &amp; Jay Taylor</p>	<p><b>TEMPLE, TX</b> 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><b>RICHMOND, VA</b> 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><b>CLEVELAND, TX</b> 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><b>GRANBURY, TX</b> 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><b>LANCASTER, TX</b> 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 lklice@sbcglobal.net www.dallasavenuechurchofchrist.org</p>	<p><b>ODESSA, TX</b> 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><b>WACO, TX</b> Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p><b>RIDGEMAN, VA</b> 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><b>CLUTE, TX</b> 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;"><b>Shop online at truthbooks.net</b></p>	<p><b>LANCASTER, TX</b> 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><b>PLANO, TX</b> (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><b>THE WOODLANDS, TX</b> Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Rd. 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><b>ROANOKE, VA</b> 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><b>CORPUS CHRISTI, TX</b> Hwy. 9 church of Christ Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Gary Madden (361)289-1439 or Patrick Frazier (361) 225-4792</p>		<p><b>HOUSTON, TX</b> 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><b>LUBBOCK, TX</b> 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><b>RED OAK, TX</b> Methodist Street Church of Christ 211 Methodist St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 lklice@sbcglobal.net</p>	<p><b>CHESAPEAKE, VA</b> 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><b>DICKINSON, TX</b> 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. (281) 534-4870</p>	<p><b>HOUSTON, TX</b> 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><b>LUFKIN, TX</b> 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><b>ROSENBERG, TX</b> 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><b>CHESTER, VA</b> Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, &amp; 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><b>VIRGINIA BEACH, VA</b> Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M.  Robert Mallard (757) 464-4574</p>

<p><b>VIRGINIA BEACH, VA</b> Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p><b>CHARLESTON, WV</b> 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. Evangelist: Jonathan Chaffin (304) 989-7316 (304) 342-5637</p>	<p><b>RAVENSWOOD, WV</b> Church of Christ 1101 Gallatin St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (304) 273-3267</p>
<p><b>BELLINGHAM, WA</b> Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswers.com/mtbaker</p>	<p><b>CLARKSBURG, WV</b> Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. Wednesday 7:00 P.M. (304) 622-5433</p>	<p><b>WELLSBURG, WV</b> Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>
<p><b>SEQUIM, WA</b> Church of Christ American Legion Hall Corner of Sequim Ave. &amp; Prairie St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p><b>FAIRMONT, WV</b> 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. Evangelist: Steve Wallace (304)363-8054 (304) 366-4523</p>	<p><b>MILWAUKEE, WI</b> Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p><b>SUNNYSIDE, WA</b> Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p><b>MORGANTOWN, WV</b> Glen Oaks Church of Christ Greenbag Road Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p><b>RANCHESTER, WV</b> Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reici (307) 655-2563</p>
<p><b>Shop online at truthbooks.net</b></p>	<p><b>MOUNDSVILLE, WV</b> Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>	<p><b>CANADA</b> Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E ISI Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
	<p><b>MOUNDSVILLE, WV</b> Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p><b>CANADA</b> 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 - John Haines (905) 562-4739</p>
<p><b>CHARLESTON, WV</b> Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p><b>PARKERSBURG, WV</b> Marrtown Church of Christ 825 Marrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p><b>CANADA</b> Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>

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A CRISIS IN LEADERSHIP  
June 21-24, 2010**

Hour	Monday	Tuesday	Wednesday	Thursday	
8:00		Historical Controversies Over Leadership: Ron Halbrook	Women in Business Meetings: Tom Roberts	The Authority of Elders: Do They Rule Only By Example? Tom O'Neal	
9:00		The Family Qualifications: Bobby Graham	The Other Qualifications: Bobby Schrimsher	Qualifications As They Relate to the Work: Randy Blackaby	
10:00		The Work of Elders: Sherrel Mercer	The Elders' Relationship to the Church: Jesse Flowers	Abuse of the Elders' Authority: Jerry Blount	
10:00		Children's Class: Arranged by Donna Halbrook	Children's Class	Children's Class	
11:00		Training Men to Serve: Gary Watt	The Terms Used to Describe Elders: Mike Vierheller	The Work of Deacons: Terrell Bunting	
11:00		Qualifications of Elders/Deacons' Wives: Sherelyn Mayberry	Women's Role in the Church: Kate Mitchell	Great Women I Have Known: Bobby Adams	
2:00 - 3:00 p.m.		Open Forum		Open Forum	
7:30 p.m.		Leaders in the Church: Peter Steve Wolfgang	Leaders in the Church: Paul Bruce Key		Leaders in the Church: Barnabas Steve Niemeier