

Truth

Magazine



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Mike Willis

Editor's Page

Thou Shalt Not Bear False Witness In Discussing Current Issues

One of the Ten Commandments is the commandment that one should not bear false witness. The Lord said,

Thou shalt not bear false witness against thy neighbour (Exod. 20:16).

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness (Exod. 23:1).

Neither shalt thou bear false witness against thy neighbour (Deut. 5:20).

To protect the innocent against those who might bear false testimony against another, the Law required that every word be established at the mouth of two or three witnesses. The Law said, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15). Paul said, ". . . In the mouth of two or three witnesses shall every word be established" (2 Cor. 13:1).

To emphasize the importance of giving truthful testimony, the Law required that those who give testimony be the first to cast the stones in stoning the guilty to death, because it was their testimony which put that person to death. Moses wrote, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one

witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you" (Deut. 17:6-7).

To show the Lord's hatred of giving false testimony against another, the Lord ordained that those who give false testimony are subject to the punishment which their testimony seeks to inflict on those against whom they testify. Moses wrote,

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for

eye, tooth for tooth, hand for hand, foot for foot (Deut. 19:15-21).

Giving false testimony is serious business in the eyes of the Lord. Civilly giving false testimony is known as "perjury" and is punishable by the courts. One can be held liable for his slanderous and libelous words in civil courts. But, more importantly, God holds all men, including brethren, to account for giving false testimony.

False Testimony on Divorce For Any Reason

I grow tired of the false reports that I continuously hear against me. Several brethren have slanderously stated that I believe that a person can divorce for any reason so long as he does not remarry. I have had brethren who have repeated that I believe that a person can divorce for six or eight different reasons. That is not true and I have never taught that. What I believe about this subject is exactly what Hayse Reneau wrote in *Truth Magazine*:

The Pharisees ask Jesus two (2) questions. Jesus answers them in turn. To the first question, "Is it lawful for a man to put away his wife for every cause?" Jesus says "No." "What God has joined together let not man put asunder." Note: When the Lord says don't do something, the transgressing of His law constitutes sin (1 John 3:4). Isn't this true? If we say, "Yes; but, not in all cases," this puts one in the position of those who say sin

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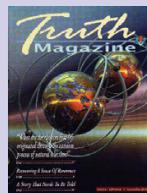


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Connie W. Adams

Have You Not Read . . . ?

"Be Thou An Example"

(Editor's Note: After hearing of recent cases of immorality among us, brother Adams reminded me of this article which he wrote for the November, 1982 issue of *Searching the Scriptures*. The material is always timely, for preachers need to remember their obligation to be an example of the gospel which they preach. It is especially timely now. We live in a society which flaunts sexuality making the temptations facing us very similar to those facing the Corinthians when Paul wrote, "Flee fornication" (1 Cor. 6:18). Just as there were godly men who resisted the Devil's temptations then, so also must we resist in our age. We commend brother Adams' article for your consideration.)

One thing which convinces me that the church is a divine institution is the fact that it has survived the sorry example set by so many of its members, and especially some who set themselves forward as preachers of the word. If ever there was a crying need for the admonition which Paul gave to Timothy to "be thou an example of the believers," surely that time is now.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . Take heed unto thyself, and unto the doctrine; continue in

them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:12-16).

Timothy's youth could not be discounted when his teaching was fortified by such character as to make him a worthy example of what every believer ought to be, whether young or old. Note that Paul instructed him to take heed to himself as well as to the doctrine. Faithful servants of God ought to preach the truth and nothing else. But they ought to live the truth as well. Failure to do that blunts the force of truth in human hearts and

We cannot expect the churches to grow in number or spirit without faithful and fearless preaching of the word of God. That preaching must be done by men who believe what they are saying enough to practice it in life.

causes the name of God to be blasphemed among unbelievers. It has a devastating effect upon the hearts and lives of the weak and tender children of God.

The Preacher and His Conduct Toward All

Paul continued his instruction concerning the need for Timothy to set a right example and take heed to himself as well as the doctrine: "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity" (1 Tim. 5:1-2). The "elder" of verse 1 is not the elder (overseer) of the congregation, but a reference to the deference toward age which youth should show. Treat older men as a father. Younger men should be

treated as equals (brethren). Give to older women the respect due mothers. Please observe the next admonition: "the younger as sisters, with all purity." What was the need for that qualifying phrase? Need we ask? It was needed for the same reason Paul wrote in his second letter to Timothy "Flee also youthful lusts" (2 Tim. 2:22).

Bad Examples of Believers

1. Debt evaders set the wrong example. While churches should be taught to adequately provide for those who devote their lives to the work of the gospel, faithful servants of the Lord must learn to live within their means and to do so graciously, without murmuring. Things bought on credit should be paid for. Desire for "things" should never outweigh sanity and financial ability. How embarrassing it is for a congregation, or its elders, to be approached by local businessmen for satisfaction of an unpaid debt after a preacher has moved.

2. Immature conduct sets the wrong example. The work of preachers is sometimes beset with disappointments and frustrations. Pulpit fits and temper tantrums in business meetings are not calculated to inspire confidence and respect. Falling apart under pressure ill befits those who preach to others that they should "gird up the loins of your mind, be sober" (1 Pet. 1:13). Preachers who are too quick on the trigger to move, rather than see a problem through, often

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Government Takeover Of Religion

For years we have all seen the encroachment of government on our lives. It is nothing new and not all bad. New laws sometimes protect people and oppress wrongdoing—as they should (Rom. 13:1-7). There are laws or decisions on law that are simply deplorable. For instance, the 1973 Supreme Court decision on Roe vs Wade that protect abortion was disgusting.

Two recent news events caught my attention along this line. First, Roman Catholic charitable organizations in New York were ordered to provide contraceptive coverage in their insurance plans.

Catholic-affiliated religious organizations and nine other groups had sued to overturn the law that mandates insurance coverage for contraceptives. They claimed that the law forced them to violate tenets of their faith and was an unconstitutional restraint on the free exercise of religion. They had asked to be exempted from the mandate (TheMoneyTimes.com). (http://www.themoneytimes.com/articles/20061020/state_court_directs_catholic_church_to_offer_contra-ceptives-id-101910.html).

The other story was about Muslim women being compelled to remove their veils.

A teacher's aide was recently fired in England for refusing to remove her veil in the classroom. The decision was justified because she taught English to Pakistani children and her veil, which covered

her face, disrupted her students' learning. Now, however, Britain's leader of the House of Commons, Jack Straw, has gone so far as to refuse to meet with women in his office if they are wearing veils. Even worse, Prime Minister Tony Blair has openly backed Straw's beliefs (*The Atlanta Journal Constitution*). (<http://www.ajc.com/opinion/content/opinion/stories/2006/10/31/1031ednewatt.html>).

Now, I am all for Muslims removing their veils for security purposes. However, the discussion in Great Britain and elsewhere is now turning to the veil being a mark of separation in a society. True, it is a mark of separation and one that is associated—like it or not—with terrorism. Hindu women are not being asked to remove their scarves or red dots, both of which are a mark of separation, because they are not associated with terrorists.

Again, it is understandable that Muslim women remove their veils for a driver's license photo, to go through airport security, when testifying in court, etc., but that is just a symptom of what is happening. And, whether or not you feel birth control ought to be covered by an insurance plan is not the point. The point is, how far can and will our government go when encroaching on freedom of religion?

Will there come a day when gospel preachers will be required to provide wedding services to homosexuals and lesbians? Will the

government tell us we can no longer preach that alcoholism is a sin, not a genetic defect? Will we be able to exclude couples living in adulterous marriages from our church membership? Will the teaching of "spare the rod spoil the child" be considered "inflammatory" or "hate speech leading to physical abuse" and carry fines or jail time?

Just how far will the government go? As far as the people let them. Therefore, those of us who still believe in the literal, strict interpretation of the Word of God need to let our voices be heard by politicians, government leaders, and neighbors.

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Have I Become Your Enemy?

Weldon Warnock

The apostle Paul asked the Galatians if he had become their enemy because he told them the truth (Gal. 4:16)? These are the brethren that Paul and Barnabas converted to the Lord Jesus Christ (Acts 13-14) and who would have plucked out their eyes, if possible, and given them to Paul (Gal. 4:15). Evil men, the Judaizers, were at work, wagging their tongues, to undermine the influence and apostolic authority of the divinely-ordained Apostle. These Galatian brethren were mesmerized by these charmers and enticers (Gal. 3:1). Here was a man, named Paul, whose reputation was being destroyed among cordial brethren at one time by unscrupulous men who were bent on poisoning the minds of these brethren against Paul.

How did this great Apostle deal with this problem? Did he compromise his convictions or employ flattery by telling them, “You are the greatest,” or by just ignoring the whole situation? He did neither but rather defended his integrity and apostleship and stood firm for the truth of God’s word against the false brethren (Gal. 2:4-5). Love for Christ and truth was stronger in Paul’s heart than friendship and pleasing men (Gal. 1:10). So, Paul is prompted to say: “Am I therefore become your enemy because I tell you the truth?”

Opposition to Truth

We learn from Paul’s statement that standing for the truth causes opposition. We observe this in several occasions in the Bible.

1. Jezebel and Elijah (1 Kings 19).

After the showdown with the prophets of Baal on Mt, Carmel, Jezebel sends a messenger to threaten the life of Elijah (1 Kings 19:2). Though Elijah demonstrated

the power of God and that he was the true prophet, Jezebel remained his enemy. She was not willing to give up her idol god.

2. Ahab, king of Israel, and Micaiah (1 Kings 22). Ahab had 400 prophets that always told him what he wanted to hear. But, there was one who told it like it was, the prophet Micaiah. Ahab said that he hated him because he never prophesied good concerning him but evil or bad (v. 8). In every age there are appeasers and men pleasers and then, thankfully, those who are not for sale. In the church today there are men who are like the fellow who said that they had a professional baseball pitcher for a preacher; that he winds up on Sunday morning and throws a curve around everybody in the house.

3. Herod Antipas and John the Baptist (Mark 6:14-29). John told Herod that it was not lawful for him to have his brother Philip’s wife (vv. 17-18). Herodias sought to kill him and finally succeeded. Herod and Herodias were in violation of Leviticus 18:16; 20:21. John could have rationalized as some brethren do today and told himself that he did not want to break up a marriage, that God would take care of it.

4. Stephen and the Jewish council (Acts 7). Brother Stephen did not bring the Jews down to Jesus and then stop talking. He preached that they were stiff-necked and uncircumcised in heart and ears, resisting the Holy Spirit and that Jesus is the Just One of whom the prophets spoke and whom they betrayed and murdered. That speech cost him his life. He suffered the ultimate sacrifice for telling the truth.

5. Paul and his encounters. In addition to the Galatians, Paul was

let down over the wall at Damascus in a basket to escape being killed by the Jews (Acts 9), was imprisoned at Philippi (Acts 16), caused an uproar at Thessalonica (Acts 17) and left Ephesus in tumult (Acts 19), all of this because of his preaching the truth.

Too many preachers (one is too many) love the praise of men more than the praise of God (John 12:43). They have adopted the “feel-goodism” in preaching. They are like the preacher who said he did not preach on heaven or hell because he had friends in both places. Jesus warns us: “Woe unto you, when all men shall speak well of you” (Luke 6:26)!

Smooth Things

Some have succumbed to the attitude of those in the days of Isaiah: “. . . speak unto us smooth things” (Isa. 30:10). Many times this is done by preaching in generalities. No specific applications are ever made, especially toward those in the audience. This “courageous” approach will never let the listeners know that they might be doctrinally wrong about some issue or morally corrupt as the result of some unholy practice.

To reprove and rebuke is not always popular, but preaching the word necessitates such preaching. Of course, we must exhort and encourage as well. To be completely lopsided in either direction, whether positive or negative, is not how we are to preach.

The evangelist, Timothy, was warned by Paul to preach the word for the time is coming when sound doctrine will not be endured, but after their own lusts they shall heap to themselves teachers, having

Filling In The Potholes In The "Roman's Road"

Kurt G. Jones

Several evangelical and denominational churches pass around a tract called "The Roman's Road to Salvation." They say that by following the steps therein one attains salvation. However, there are a number of things they leave out, or add and provide no Scriptures to justify the addition. If we look at the pathway to salvation as a road, which is suitable, Jesus used such an example in his preaching (Matt. 7:13-14). We need to know that the road is complete and free from potholes, like additions and subtractions from God's word. If one were to fall into these potholes, he would end up spending eternity in hell. With this grave point seen, we must realize that God's word is to be viewed as a whole. The Psalmist wrote, "The entirety of Your word is truth. And every one of Your righteous judgments endures forever" (Ps. 119:160). When we consider this, it must be understood that we need to take all that God's word says on a matter. Let us consider and fix the "Roman's Road" so that it will lead one to salvation.

The "Roman's Road" does have some truth. The tract points out that we have all sinned. This is true! Paul made it clear in Romans 3:23, "For all have sinned and come short of the glory of God." God sees

us as sinners because we sinned and violated his law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). The tract also points out that because we are sinners, we are deserving of death. Paul writes, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The tract shows that God provided a way in which our sins could be forgiven. "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). But this is the point where the tract departs from God's plan. The things following, if they are not completely without scriptural base, they at the very least are a perversion of God's divine word.

A major pothole in the "Roman's Road" is what is left out in regard to salvation. The tract quotes Romans 10:9-10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." While these passages are true, the tract seems to make them the only responsibility. This is false! The word of God

speaks of other requirements to being saved, in addition to faith and confession. Jesus said repentance was necessary for salvation. "I tell you Nay; but except ye repent ye shall all likewise perish" (Luke 13:3). The apostle Peter said, "Repent therefore and be converted that, your sins may be blotted out" (Acts 3:19). Paul, in speaking to those on Mars Hill, said, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). Repentance is required for one's salvation! Further, Jesus included baptism as a requirement for one 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). Peter told those on the day of Pentecost to be "baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38). Peter also wrote, "the like figure whereunto Baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Pet. 3:21). Another huge pothole in the "Roman's Road" is what is perverted and not clearly explained. The tract quotes Romans 10:13, "For whosoever shall call on the name of the Lord shall be

continued on next page

itching ears and shall turn away their ears from the truth and turn unto fables (2 Tim. 4:2-4). Here is an attitude that leads to apostasy. They don't want sound, wholesome doctrine but turn to myths. It seems like anymore that many preachers would rather tell stories and use very few Scriptures, than to exegete the Scriptures and to educate the

hearers by preaching all the counsel of God. In essence it means: Do not "rock the boat," or "make any waves," yea, don't make enemies by telling the truth.

Men have fought truth for different reasons: (1) because of ignorance in the case of Paul (Acts 26:9; 1 Tim. 1:13), (2) because they

do not love and believe the truth (2 Thess. 2:10-12). The former need to be informed in order to learn and the latter rebuked and reprovved in order to get them to come to their senses. In whatever case, a gospel preacher must speak the truth in love (Eph. 4:15) regardless of the consequences!

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The Mega Church

Keith Greer

Currently I'm teaching a class on the practices of other religions and why we differ with them. One of the greatest threats to the Lord's church in the twenty-first century is the "mega-church/community church" approach that is becoming very popular in our nation. Let me give you some of their main objectives.

Ecumenical. The current trend is to really remove all barriers in religion—in other words no one is really wrong in how he worships God. In the mega-churches they emphasize a spirit of tolerance to accept all points of view. We can just love and be kind to one another and we shouldn't get hung up on our differences! Sadly, the religious world tries to paint this as biblical unity for which the Lord prayed in John 17. Yet, the unity for which Jesus prayed and the mega-church meaning of unity are not the same. Why? One important element is missing in the mega churches—**Truth!** Bible unity cannot be achieved without total acceptance of God's truth. Please read John 8:32; 1 Peter 4:11; 2 Timothy 3:16, 17; Ephesians 5:10, 11.

Emotionalism. What will the period of worship be like in one of these mega churches? Audience participation and appealing to their emotions. Clapping of hands, swaying, hugging one another, and a message that will ask for response from the audience. Music will rev them up and get them in that "spiritual mood" that they swallow any message that is presented! We are told we

are cold, informal, and boring. Yet, how does one express love to the Lord, the deepest emotion one can have? By obedience to his will and worshiping him according to his desire and not ours. Please read John 4:24; Matthew 15:8, 9; John 14:15; Colossians 3:17.

Entertainment. The emphasis on putting the people in the pews has given way to a new philosophy—give them what they want! More and more the services are being turned into laser light shows, drama skits, famous motivational speakers, rock bands, and all to make the worshiper feel good about his experience. The mega churches cater to the "felt-needs" of the members. Offering bowling, softball, drug and alcohol abuse counseling, volleyball ministry, youth ministry, crafts ministry, singles ministry, divorce ministry, golf ministry and even putting a Starbucks Coffee bar in the vestibule are part of the mega-church experience! In other words, if the people want it, we will provide it. To be sure there will always be change; as the wants of the members change so will their programs.

Sadly, Christ has been pushed off his throne and been replaced with ME. Yes, these churches are growing in numbers. Why not, religion is now fun. According to one of their mottos, "We are the church for the un-churched." All I can say is this: They better enjoy it here because God will not accept them in his home!

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saved." This is a true statement! In order for one to be saved, he must "call on the name of the Lord." Yet, the "Roman's Road" does not explain what it means to call on the name of the Lord. The tract leaves the impression that calling on the name of the Lord is to cry out the name of Jesus into the air. This is not true! The apostle Paul wrote this passage. There should be no dispute that he knew what it meant to "call on the name of the Lord." In Acts 22 Paul recounts his conversion. In his speech he speaks of what was told to him that he might become a child of God. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord," (Acts 22:16). To the apostle Paul, calling on the name of the Lord included arising and being baptized, in other words obeying the gospel. It was not a recitation of the name of Jesus into the air!

Lastly, another eternally fatal pothole is what the "Roman's Road" adds without showing it from God's word. Near the end of the tract the reader is requested to

recite the "sinner's prayer." In the prayer the reader is to request that his sins be forgiven and "accept Jesus as his personal Savior." Yet not one Scripture is given for such a prayer. There is a reason for this: it is not in God's word! God's word commands the alien sinner to be baptized for his sins to be forgiven (Acts 2:38; 22:16). Further, there is not a passage in the Bible that commands anyone to "accept Jesus as his personal Savior." How ignorant can one be, to hang one's soul's salvation upon something that is not even found in the Bible? Why not obey what God's word says, rather than saying a "sinner's prayer"?

We ought to consider very carefully what God's word says about salvation. "Work out your own salvation with fear and trembling" (Phil. 2:12). If we have a hope to live with the Lord, let us walk the "narrow way" (Matt. 7:13). Rather than the "Roman's Road" which is filled with potholes that lead straight to eternal death.

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David Maravilla

Hymnal, Survey, and Christmas Songs

The Hymnal

As many of you know, *Sumphonia* is producing a hymnal that will be published by Guardian of Truth Foundation. The production of this hymnal is a two-phased process. The editors and board members are finishing the first phase, which involves making decisions about the content, style, and format of the hymnal. This overlaps a bit with the second phase, which is also underway and includes entering hymns into digital notation files, then into a master file suitable for printing.

The Survey

One thing that makes this hymnal unique is that everyone has an opportunity to give input about which hymns to publish. Since the spring of last year, an Internet survey has been open to anyone who wants to be heard. This survey will remain open until March 1, 2007. If you are interested in giving your opinion, the editors are eager to listen. Just log on to <http://www.sumphonia.com> and follow the links to the hymnal and the survey. The survey will ask you to comment on which hymns to include and which to exclude. Note that the survey contains titles for over 1800 hymns, many of which you will not know. So comment only on the hymns you know; otherwise, you will get bogged down. The survey automatically saves your progress so you may take as many sessions as you need to complete it. It usually takes multiple sessions, so we advise that you do not wait until the last minute.

Hundreds of people have already given their input. If you have not, or if you began but did not finish, we encourage you to complete the survey before it closes. After the results are tabulated in the spring, we will use future articles in this column to provide an evaluation of the results and to comment on them. Indeed the preliminary results are interesting.

Christmas Songs?

One response that stands out in the initial survey results is that hymns associated with Christmas received some of the lowest rankings of all. For example, *Joy to the World* and *Hark the Herald Angels Sing* received low scores.

Christmas is not based on Scripture; therefore, we do not give any religious significance to December 25. Likewise, our hymnals do not contain “Christmas” sections, which is in contrast to hymnals of the religious world. Does all of this mean, however, that we should not sing about the birth of Jesus in worship?

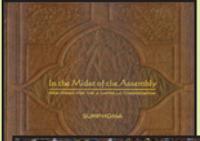
Though we do not celebrate Christmas, we should sing about the birth of Jesus; in fact, we do. We sing “He Loved Me So,” which begins “*Why did my Savior come to earth . . . ? Why did He choose a lowly birth?*” “Wonderful Story of Love” mentions events from Luke 2 that were connected with Jesus’ birth: “*Angels with rapture announce it, shepherds with wonder receive it.*” “Sing and Rejoice in the Savior’s Birth” (written by C.E.

Couchman, one of the editors of the new hymnal) is a celebration of the birth of Jesus based on Luke 2.

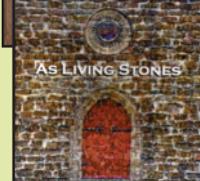
Since the Bible does not mention Christmas, perhaps we should not even think of certain hymns as “Christmas songs” but rather as hymns about the birth of Jesus. Celebrating his birth, any time of year, is scriptural. Though “*I’m Dreaming of a White Christmas*” is not fit for worship, “*Joy to the world, the Lord has come, let earth receive her King!*” is a powerful statement that Christians should want to express. We should not be afraid to echo the joy in Scripture over the birth of our Lord. “*Then the angel said to them, ‘Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord’*” Luke 2:10-11.

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... In today's wicked world, it is not easy to bring up children in the nurture of the Lord. However, it can be done.

It is obvious that parents have an obligation to feed, clothe, love, protect, and care for their offspring. A newborn human is about as helpless as any creature could be.

Parents who are Christians have responsibilities which extend far beyond temporal provisions. There is an area of spiritual care, training, growth, and development that demands special attention.

Parents who are Christians have an obligation to set a good example before their children. That includes a godly home life—no drugs, no tobacco, no strong drink, no profanity, and no fussing and fighting. A good example means godly living in the home, on the job, while on vacation, during recreational activities, and in all other situations. A good example includes regular attendance at Bible classes and church services. It also includes honesty, fairness, willingness to admit wrong, and readiness to forgive.

Parents who are Christians have the responsibility of disciplining their offspring. Mischievous acts that may be dismissed as “cute” in the little ones can be quite annoying to others. Those “cute” little capers, if unchecked, can establish a pattern that turns into a nightmare by the time the child is a teenager. Discipline must start early. “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6).

Parents who are Christians should teach their children right priorities. Which comes first, your personal interests or the Lord's

work? Which is more important, a child's solving a math problem or preparing a Bible lesson? The principle taught in Matthew 6:33 is learned quickly by a child who sees that basic truth demonstrated by his mother and father. Your child needs your help in establishing the correct sense of values.

Parents who are Christians are responsible for bringing up their children to be Christians. Put your child in the tiny tots' class on Sunday morning and teach him to sit still during worship. If you do not train him, who will? Tell him some of the great stories in the Bible. Those historical narratives about Noah, Abraham, Daniel, Moses, and others will do him more good than nursery rhymes and fairy tales. Drill him in Bible facts. Make him conscious that there is a wealth of material in the Bible. Teach him about God and Jesus Christ.

Some fathers leave the spiritual training to the mothers. But the Bible says, “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Eph. 6:4). Daddy cannot shift his responsibility over to mother. The spiritual training of a child calls for the best efforts of both parents.

Christians who are parents have much for which to be thankful. Children are “an heritage of the Lord” (Ps. 127:3). But the responsibilities of parenthood are serious. In today's wicked world, it is not easy to bring up children in the nurture of the Lord. However, it can be done.

2820 Hunterwood Dr., S. E., Decatur, AL 35603

Who Are Christians



The Church In Udine, Italy

Valerio Marchi

Udine ★

God for allowing us to be still in his service: to him be the praise for ever and ever.

We know from biblical sources that in the apostolic age there were Christians in Italy. We can proudly say that Christians are in Italy even today, in spite of so many centuries of ignorance, mounting materialism, moral decay, human traditions, increasing apostasy (Italy is the Pope's Country, as everybody knows). If we consider the Italian population (around 57 million), we have to admit that the saints in Italy are only a handful. We are such a small number that, from a statistical point of view, we do not exist. But we all know that God's way to "count" people is very different from men's. While people of the world rejoice because thousands fill a great stadium or because billions of them may be watching the same TV program at the same moment, God and his angels are happy because "two or three" have gathered together in Jesus' name (Matt. 18:20), or because only one soul is added to Christ and, as a consequence, to his church (Luke 15:10; Acts 2:47).

Udine Congregation

Udine is a nice town with a very long history and has a population of almost 100,000 people (more than 500,000 people live in the nearby towns and villages of the Udine district). It is located on the eastern side of Italy, close to the Slovenian border. Udine is also not far from two very well-known cities: Venice and Trieste.



The Marchi Family:
Valerio, Patrizia, Arianna, & Serena

Years ago, *Truth Magazine* (No. 4, 2001) published an issue on "Fulfilling the Great Commission" which included several articles on "Foreign Evangelism." (Another useful article concerning the Lord's work in Italy, written by Brother Gianni Berdini, was published by *Guardian of Truth* No. 24, 1986 [*Institutionalism Within the Lord's Church in Italy*].) I had the privilege to write one of those articles, entitled "Those From Italy Salute You," giving some general information regarding the Lord's work in Italy, but particularly, reporting about the gospel in Udine. I feel honored to write another article on the same topic and in doing so I hope to meet the interest of your readers and to be able, not only to inform you about the developments of the kingdom in this area, but also to encourage the preaching of the gospel even more earnestly and prayer without ceasing for the spread of the word of God everywhere.

"Those from Italy salute you . . ." again! After almost six years, it is a great joy to be able to quote again (Heb. 13:24). We are thankful to

At the beginning of the 1980s, under the care of brother Stefano Corazza, the congregation here started a new path, faithful to the word of God. It went through hard times, but the few members left (Alfonso and his wife Rita, Stefano and his wife Antonella) did an excellent job and overcame many problems. The Lord blessed them and, little by little, the church grew both in number and in spiritual maturity. I was baptized in 1984 and started to serve here as a preacher in 1985. In 1986 I married with Patrizia and, as a result, we now have two daughters, Arianna Vera (born in 1995) and Michela Serena (born in 2004). I'm 46 and grateful to the Lord for giving me the privilege and the strength to work in his kingdom for such a long time.

At present (October 2006), the church of Christ in Udine consists of 51 members of different nationalities (besides Italians, people who have settled here from Brazil, Colombia, Ghana, Malaysia, and Peru) and more than twenty children of different ages (from 0 to 16) who attend and study the Bible

continued on next page

regularly. Our Sunday attendance (from 10 to 11:45 a.m.) has an average of about 70 people; but unfortunately, during the weekly Bible class held on Thursdays (from 7 to 8 p.m) we have a smaller number of attendance due to work obligations of several members. We also meet on the first Monday of each month and from time to time, on other occasions for studying the Bible, praying, singing, both at the church building and in houses of the brethren.

In the past 25 years, our growth has been slow, but constant—I believe this aspect is very important. Of course, there is a lot of work to be done in order to walk in a way worthy of the Lord (Col. 1:10), to grow in love and unity (John 13:35; 1 Cor. 1:10), and to strive to complete what is lacking in our faith (1 Thess. 3:10).



The Miolas: (from l to r) Elena, Eva, Sofia, and Andrea

Brother Andrea Miola (his wife is Elena, their daughters Sofia and Eva) is a good Bible teacher; moreover, being a musician, Andrea is also very capable as a song leader. Andrea and I work with the same mind, always trying to stand firm in the truth and unceasingly asking God to keep on guiding and blessing us as he has always done.

Same Resistance, Same Liberalism, Islam

In my 2001 article, I wrote about the resistance we encountered in preaching the gospel. At present, the situation is more or less the same, but I can say that morals are



Valerio Marchi

worsening day by day, as Catholicism gets more and more pervasive. At the same time, as people in the United States know very well, there is a new, big problem: the constant and fast expansion of Islam. But nothing can discourage the proclamation of the gospel; indeed, we have more reasons for doing it, because the more the world is wicked and filled with idolatry, the more there is a desperate need the good news.

Concerning the “churches of Christ,” liberalism and institutionalism have kept sowing the wrong seed, but, as it was in years past, we still have, from time to time, good opportunities to persuade and help “liberal” brethren to change their minds and turn to the Bible pattern. Our strength is limited, but we try to do what we can, being perfectly aware, at the same time, that he who thinks he is standing must take heed lest he fall (1 Cor. 10:12).

Preaching

Our efforts to spread the word of God take different forms. First of all, of course, we always try to contact people personally, realizing that personal evangelism is the main responsibility of each child of God. Then we use means such as Radio and TV broadcasting, handling and mailing of fliers, tracts, church bulletins, a Bible correspondence course, our website (www.xnet.it/vangelo, with a section in English), posters, gospel meetings, lectures and so on. All

through the years, God has given us good results with each of the methods used, but personal evangelism results have proved to be the most effective way.

Recent Conversions

In the last two years, seven converts (Christine, Ilaria, Franco, Roberto, Rosella, Pierina, and another Roberto) have been added to our congregation. According to our standards, this is a great number for Italy (and for Europe as well). We know there are times when we sow a lot without reaping, and times when we reap a lot and can praise and thank God for it, rejoicing with him and with the angels in heaven. We are very happy when a new child is born, but we are happier when someone is born again in Christ. We must keep on with the good work of preaching the gospel whether or not people listen to the word and accept it; and whenever a sinner changes the course of his life in order to love and obey God, we are so encouraged and find new strength to accomplish the work that God has prepared for us.

When the last of the ones I mentioned above (Roberto, 27 years—he used to be a Catholic: he’s now going through a lot of difficulties with his family because of his right choice!) was baptized into Christ for the remission of his sins, he asked to tell the church something (he read a paper he had previously prepared). He said some very good things about the church in Udine and I want you to know that we know this is not the whole picture. As I wrote before, we have many shortcomings and a lot of things to improve, but we are happy when we realize that, being just “earthen vessels” we can help people to appreciate the immeasurable treasure of God, the Gospel (2 Cor. 4:6-7). I asked Roberto’s permission to translate and publish

continued on next page



Members of the Church of Christ in Udine, Italy

Udine, Italy... continued on next

his words in *Truth Magazine*. He granted it, very happy to know that many readers (Christians or not) may be encouraged by reading them. With no doubt, the grace of God is always sufficient for us (2 Cor. 12:9), but thoughts like the ones you can read below can further repay a whole life devoted to the preaching of the Word of God.

Many months have passed by since I first stepped into this congregation; something in particular attracted my attention: the brotherly relationship. Observing people greeting each other with an embrace, saluting with a brotherly kiss, giving encouragement, discussing their personal prob-

lems and others racing to introduce themselves to me with a smile, which is quite unusual for the environment where I come from.

I was caught up by a positive feeling which stirred my curiosity. I had often overheard the word "brethren" mentioned in the Catholic world and I could not make out the real sense of this word but after my regular visits to Bible studies, lunch invitations,

hearing my name being mentioned in prayers, or a call to say "Hi! How was your day?", providing me with Bible materials to get a better understanding on certain issues, lending an ear to my problems, and praying for me in silence with their families, only then I did finally understand the meaning of the term "brethren." I started to skim through the Bible. Just reading a few verses left my mind with countless questions, doubts, and contradictions. I stopped asking myself. . . is infant baptism, the cult of the Virgin Mary, idol worship, reciting prayers, the symbolic body and blood of Christ turned into a miracle, etc. . . I could

just go on but stopped and pondered: Is this what Jesus really taught me? And is that what God wants? This wide road that I have been on until this day, is it guiding me to the right path? All these unanswered questions and doubts were the key to my search for the truth and in returning back to the origins, where every human creature belongs: to God. Brethren, I want you to know that I have longed in my heart to look for the truth and God has provided me with the right tools to lead me to salvation. I have overcome trials which I thought I would never be able to do. I am facing and going through difficult situations which I never expected.

Today, the 5th Oct. 2006, I did not hesitate to answer the call to my salvation and I let myself go into the caring hands of God and His immense love for me knowing that the decision which I have made will not leave me without another even harder trial. But I know that with Jesus in our hearts we are never alone. It may be meaningless to those who do not have the knowledge of faith, but to us Christians it is priceless.

Roberto
Udine, Italy

New Church Established:

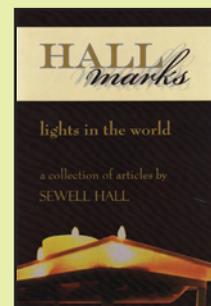
Arvada, CO: Northgate Church of Christ is currently meeting in the Lincoln Academy Charter School, 6980 Pierce Street, Arvada, CO 80003. "The congregation welcomes you to come visit our services any time you have the opportunity. We look to the Bible as the authority for all we do and teach.

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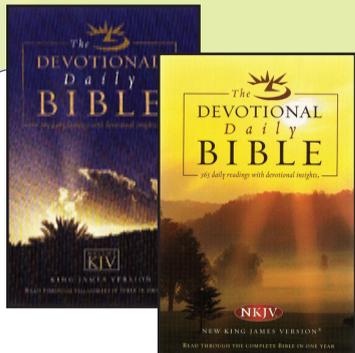


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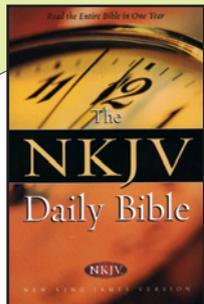
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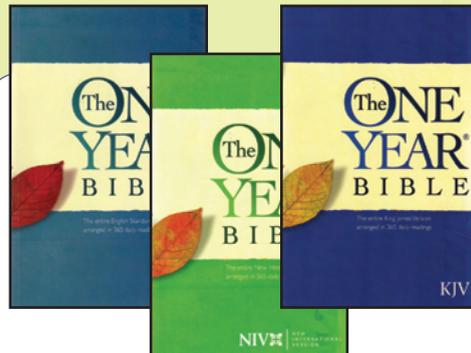
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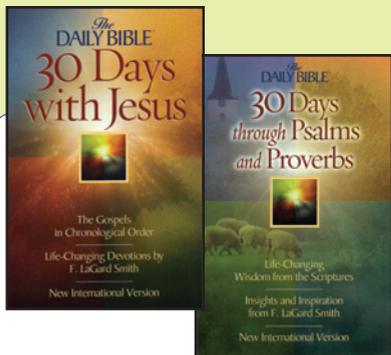
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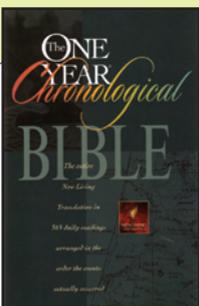
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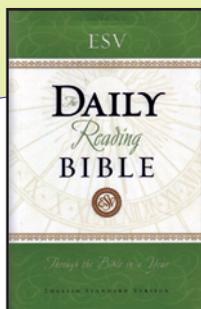
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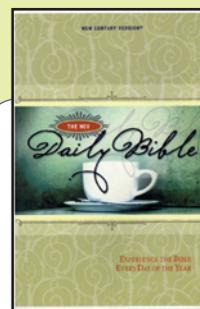
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Gary Henry

Toward A Deeper Devotion

No Progress Without Practice

The trait that distinguishes the adept from the inept is that the adept have done certain things . . . over and over and over, every day, for many years.

It is foolish to think that we can make progress in the habits of godliness by doing nothing more than listening and learning. While these are essential, they are not enough. It takes *practice* to make progress, and we should not expect that to be any less true in spiritual matters than in those of a worldly nature.

When we meet individuals who have become adept at the disciplines of the godly life, we often suppose that they're just more devout than we are. Or perhaps we think that they're more intelligent or insightful. Or we wish that we could have read the books and heard the sermons that they've read and heard. But when we think this way, we betray an ignorance of the real thing that produces spiritual progress: *practice*. The trait that distinguishes the adept from the inept is that the adept have *done* certain things . . . over and over and over, every day, for many years.

Prayer. Not all of our prayers are of equal quality. Keeping in mind a scriptural definition of "good" praying, it must be said that we do not pray as well at some times as at others. Paul mentioned that "we do not know what we should pray for as we ought" (Rom. 8:21), and the disciples asked Jesus, "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1).

But how do you make progress in your prayer life? Well, we certainly need to learn all that we

can about the principles of prayer, but the time comes when we have to start *practicing* the art of prayer. It can't be learned any other way than by praying . . . over and over and over, every day, for many years.

Understanding. It would be hard to overestimate the importance of Bible study, but frankly, some people do a better job than others of correctly understanding what the Bible teaches. The Ethiopian eunuch, for example, was reading the fifty-third chapter of Isaiah, but he was having trouble understanding what the passage meant (Acts 8:30-34). So we need to work not only on the *quantity* but also the *quality* of our Bible study.

But how do you make progress in your understanding of the Scriptures? It can't be done by the simple investigation of hermeneutics; it requires patient repetition of the *act* of Bible study. You're not likely to find a mature, responsible student of God's word who arrived at that point any other way than by doing Bible study . . . over and over and over, every day, for many years.

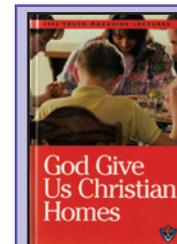
Discretion. Isn't it refreshing when we encounter some older Christian who has grown very wise in matters of discretion and discernment? In a good sense, don't we "envy" those who have learned how to size up a difficult situation and see which course of action is best to take? Surely we do, and of all the abilities we need in this life, none is more vital than the ability to take

God's general principles, apply them to a specific situation, and discern what God would want done. Paul wrote, "Do not be unwise, but understand what the will of the Lord is" (Eph. 5:17).

But how do you learn to be a better decision maker? There is only one way, and the Hebrew writer put his finger on it when he spoke of those "who by reason of *use* have their senses exercised to discern both good and evil" (Heb. 5:14).

In matters of godliness, then, there aren't any effective shortcuts. Being a beginner is just hard; that's all there is to it. Some time will have to pass before we can be more skilled. But the passage of time will not, by itself, guarantee improvement (Heb. 5:12); we have to actually *do* the things that need improving—and do them *repeatedly*. So let's look for every opportunity to *practice* the things we want to improve. God deserves nothing less than our very best, and the best that we can do won't be done unless we pray and study our Bibles and use our discretion—*over and over and over, every day, for many years.*

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Something

Wicked

This Way

Comes

Greg Litmer

This is a dangerous, dangerous movement, brethren, and it is gaining momentum. If you have not encountered it yet, pray that you do not. However, be prepared in case you do.

There is an ill wind blowing across the landscape of the Lord's church. It is being fueled by disgruntled Christians who chafe at the limits and restrictions of biblical authority. They speak of "Church of Christ traditions" and "Church of Christ doctrines" and say that the time has come for change. Such expressions indicate a misguided and erroneous understanding of the true nature of the Lord's church. Such individuals as F. LaGard Smith, with his book *Radical Restoration*, have given voice to this general feeling of dissatisfaction.

On page 37 of *Radical Restoration*, Smith advocates "not so much restructuring (the church) but actually dismantling it by means of recapturing its original definition and meaning." The problem is that this restructuring or dismantling of the church to recapture its original definition and meaning is actually an attempt to change the Lord's church to fit the picture of it that these individuals have concocted in their own minds. The church that these individuals wish to create is not based upon, nor dependent upon, the biblical pattern but is based upon nothing more solid than what they think the church should be. Viewing first century worship as "spontaneous, mutually participatory, and intimate" (*Ibid.* 61), these advocates of change attack all aspects of the worship in which the New Testament church was engaged and rebel against the organization that the Lord designed for it.

The by-word of this movement is "change." The means of worship that the Lord's church has always practiced from the days of the apostles till now are viewed as cold, purely traditional, outdated, and

having little meaning for such spiritually enlightened Christians as themselves. As a matter of fact, Smith stated the generally held view of these change-demanding disgruntled Christians when he spoke of the five acts of worship as "mostly an orchestrated religious spectacle for which we have reserved seats each week" (154). All five acts of worship as practiced by members of the body of Christ today come under the relentless fire of their weapons of change.

The first act of worship to come under attack by those who sought to bring this movement into the congregation where I attend was singing. It began by their ridiculing the number of songs that were sung, the order in which they were sung, and the manner in which they were sung. These individuals had arbitrarily decided that three songs and a prayer, followed by another song, was somehow not spiritually uplifting. Once again, F. LaGard Smith gave voice to this discontent when he wrote, "The good news, I suppose, is that there can never again be a kind of 'three songs and a prayer' mentality about our worship" (142).

There is an aspect of our singing in worship that needs to be addressed and properly understood. When we sing it is true that we are "speaking to one another in psalms and hymns and spiritual songs" (Eph. 5:19) and that we are "teaching and admonishing one another" (Col. 3:16), but let us never forget that when we sing together in our worship of God, our singing is first unto the Lord. Colossians 3:16 concludes with "singing with thankfulness in your hearts to God" and Ephesians 5:19 concludes with "singing and making melody with

your heart to the Lord.” God desires us to give unto him our full devotion and allegiance. He wants us to sing of him and to him. He doesn’t judge the singing the same way man does. Man tends to judge it on the basis of whether it is good or bad, whether or not we can carry a tune. God judges it on the basis of whether it is wholehearted and offered as an act of homage and reverence to him. Singing in worship to God is a sacrifice to him, the savor of which rises to the heavens. Hebrews 13:15 tells us, “Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.”

Is it possible for singing in a worship service to be done without enthusiasm? Yes, of course it is. Is it possible that some won’t think of the meaning of the words but just recite them by memory? Certainly. Is it possible that some will actually be singing to impress those nearest to them with their beautiful voice? I suppose so. But when we sing with the right attitude, with God as our focus, it is a wonderful and joyously uplifting thing.

The disgruntled advocates of change began by choosing any number of songs they wanted, regardless of what the elders had said. This, by the way, goes directly to their lack of respect to the God-given authority of elders. They decided that the way the songs were written was not spiritual enough; consequently, they directed the members to sing various verses or parts of verses softly or loudly, rearranged the order of the verses, incorporated different verses of different songs into one, and even occasionally asked men only or women only to sing. All of these “gimmicks,” we were told, made the singing part of our worship

. . . they directed the members to sing various verses or parts of verses softly or loudly, rearranged the order of the verses, incorporated different verses of different songs into one, and even occasionally asked men only or women only to sing. All of these “gimmicks,” we were told, made the singing part of our worship more meaningful and spiritual for those involved. What it actually did was confuse many of the members, particularly the older ones, and cause all to focus more on the instructions given than on the words of the songs as written.

more meaningful and spiritual for those involved. What it actually did was confuse many of the members, particularly the older ones, and cause all to focus more on the instructions given than on the words of the songs as written. When the elders stated that for the good of all members of the congregation, and to enable things to be done decently and in order, the songs were to be sung as written, these purveyors of the ill wind took the opportunity to charge the elders with “lording over the congregation.” What arrogance!

The next act of worship that they believed they understood better than all who had gone before was the act of giving. While one stood up and loudly proclaimed that giving was not an act of worship, the primary emphasis of these who were denying the New Testament pattern of worship was that giving was not a regular weekly act, that there was no such thing as a common treasury, and that all giving was “need” based. As it turns out, they were merely parroting a statement made by Smith on page 245 of *Radical Restoration*. He wrote,

If we could ever move away from the unwarranted idea of “giving” as a mandated “item of worship” and begin thinking of “giving” as a way of meeting special needs whenever

they arise, we would not need the same kind of “treasury” to which we are accustomed . . . When every collection is special—to meet a “specific” need which has come to the attention of the congregation—it can be as simple as everyone digging into their pockets and purses and coming up with the necessary money, which is immediately dispatched to those in need. Maybe that happens even during the week. Or perhaps on two or more successive Lord’s days. Maybe a week goes by where there is no pressing need and therefore no contribution is collected.

It was surprising to me how many members heard these comments related to the giving of our means upon the first day of the week and were so easily enamored with the idea. It reminded me of Paul’s statement in Galatians 1:6-7 where he wrote, “I am amazed that you are so quickly deserting Him who called you by the grace of Christ for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ.” It is readily apparent that God has always considered giving as an act of worship. In Deuteronomy 12 the Lord spoke of legitimate worship taking place at the spot he would designate in the Promised Land. Included in that worship was their burnt offerings, their sacrifices, and their tithes. In Numbers 18:24-29 we find the tithes of the Israelites were referred to as “a heave offering.” And the 1/10 of the tithes that the Levites had received they also had to offer to God as a “heave offering.” The “heave offerings” were part of the peace offerings, offered in worship to God. The peace offerings indicated right relations with God, and expressed fellowship with him,

continued on next page

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gratitude and a sense of obligation. The heave offerings were that which was lifted up, dedicated in service to Jehovah, consecrated to him. Once again, without possible argument, the giving of the tithes, including money as well as other things, was considered an offering, a sacrifice to God. It was an act of worship, which was to be done in the legitimate place for worship.

This principle of giving as an act of worship (and yes, there are acts of worship—indeed, worship can be partially defined as an act of reverence or homage) is also found in the New Testament and reemphasized as such.

Most Bible students are familiar with 1 Corinthians 16:1-2. However, I am afraid that many have not gone deeply enough in their study of this passage to understand or know all of its ramifications. It says, “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

We first consider the word “collection.” That word is *logeia* and was thought to have been derived from *lego* and to be a word distinctive to the New Testament. This is a point made in *Thayer’s Greek English Lexicon*. However, additional work by archaeologists, particularly Adolf Deissmann, has produced papyri that tell a different story. We now know that the word *logeia* was derived from the word *logeuo* (I collect) and was commonly used in Paul’s day. Deissmann wrote, “We find it used chiefly of religious collections for a god, a temple, etc., just as St. Paul uses it of his collection of money for the ‘saints’ at Jerusalem” (Adolf

Deissmann, *Light From the Ancient East*).

What is the big deal? The importance of this discovery is to prove that Paul used the word just as his contemporaries used it. The normal usage of the word was that of a collection in the “formal” sense. He wasn’t telling the Corinthians to put a little money away every week in a jar at home. Rather, just as faithful Christian scholars had asserted all along, he was instructing them to take a formal collection on the first day of every week.

God has given his church a three-fold work in which to engage—benevolence, evangelism, and edification. These are continuous

works, and the need for funds to enable a congregation to carry out these works is constant. Indeed, the amount of work that can be done in some of these areas is dependent upon having the financial resources available. As brother Robert Turner so well put it in the February 1967 edition of *Plain Talk*, “To question the whole idea of a ‘church treasury’ is to question the God-given privilege and obligation of saints to function collectively.” With these advocates of change, all such in-depth Bible study means nothing. If it doesn’t fit their notion, they just say they disagree and pay it no attention.

What these demanders of change want to do to the glorious memorial of the Lord’s supper is heartbreak-

Are They In Your Midst?

Beware of the following tactics:

1. Initially very friendly, yet comments made indicate they are seeking out like-minded members who wouldn’t mind “a little change.”
2. Ask elders how open they would be to change but not specific as to what they mean.
3. Try to institute small changes without authority from the elders in order to gauge the response from elders and members (see comments about singing in the above article).
4. By comments made and questions asked, as brethren socialize both at services and in their homes, they try to judge who supports the elders and who does not.
5. Begin individual Bible studies in their homes with specific people invited and specific people excluded. Focus of the studies may be “different ways of looking

at worship” or “how to make the worship more spiritual.”

6. Eventually, having identified the disgruntled and weak members, they begin to focus upon them to bring them to their side. Very attentive and flattering to them.

7. Attempt surreptitiously to create ill will toward the preacher.

8. Failing that, a concerted effort will be made to attack the eldership, including false accusations against them.

9. Failing that, seek to find the most vulnerable link in the eldership and use that link, through flattery and attention, to divide, conquer, and stymie the work of the eldership.

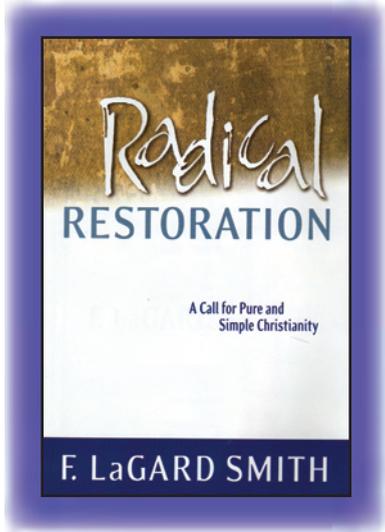
10. When all this fails to turn the congregation to their way of thinking, they will leave with their recruits and continue their recruiting efforts from afar, via phone calls and emails.

ing. They are determined that the Lord's supper was part of a fellowship meal—a separate and important part, but part of a fellowship meal nonetheless. The Lord's supper, as practiced by faithful congregations of the Lord's people today, is ridiculed. Smith wrote on page 281,

It wasn't crackers they broke in their fellowship meals, but bread. The bread of a common meal. In the end, it's not just that the evidence to support our use of unleavened bread is wafer thin. What's important is to understand that our ritual pinch of unleavened bread bears no resemblance whatsoever to the robust first-century practice of actually eating together in memory of our Lord.

Despite the fact that 1 Corinthians 11 indicates otherwise, those within this movement insist that the Lord's supper was part of a common meal, based upon no more significant evidence than "it certainly seems so," "surely this must be the case," or "it is reasonable to assume."

In addition to advocating that each individual take a large



portion of bread, as one would in a meal, when partaking of the Lord's supper, there was something else that one of these riders of the ill wind of change suggested. When asked what other things needed to be done to make the Lord's supper more spiritual he responded with the idea that each member, man and woman, be given the opportunity to testify beforehand what the Lord had done for them that week. When further asked how that might be practically and scripturally done, he responded by saying, "That's what the church in Corinth did." I

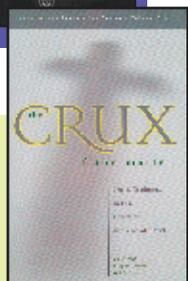
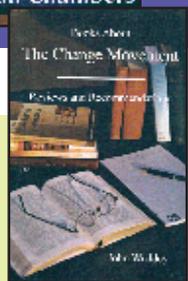
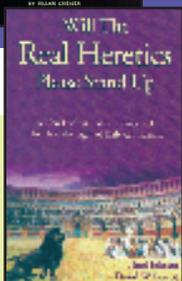
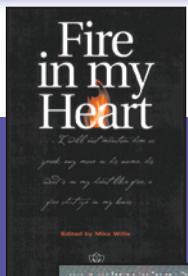
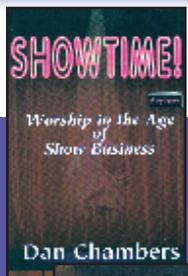
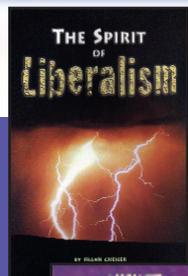
have searched and searched and have not found that to be so.

There is so much more that could be said about their attack on the New Testament pattern of worship, but the confines of this article prohibit it. One other point that must be made is that those who are pushing these ideas also deny the validity of the final step of New Testament discipline for any "doctrinal" issues. Those who demand that the New Testament teaching on this subject be followed are derided as unloving, lacking compassion, and harsh. Those involved in this movement that I have encountered are characterized by an attitude of spiritual arrogance. Those who do not hold their views are simply not as spiritually enlightened as they are.

This is a dangerous, dangerous movement, brethren, and it is gaining momentum. If you have not encountered it yet, pray that you do not. However, be prepared in case you do.

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Who Could The All-Positive-No-Negative Crowd Receive For Meetings?

Steve Monts

... Meanwhile in a business meeting a gentleman elated with joy says, “Dear friends I was pleased to hear of the new direction the congregation has chosen to take. If we wish to win people today we must accentuate the positive and eliminate the negative. God is well pleased with this too. He told me that due to our new direction, he would grant us the great privilege of bringing back to Earth a great Bible preacher to come and hold our next meeting. So who would we desire to hear?”

One man, delighted to hear this news says, “I have always wanted to hear Isaiah preach.” Rather quickly, another replied, “Wait a second, Isaiah was one of those fellows that refused to speak smooth things and that doesn’t fit with our new direction. Believe it or not God even told him to ‘cry aloud and spare not,’ what if he did that here?” (See: Isa. 30:10; 58:1).

A young man then says, “What about Nathan the prophet, I loved the story he told about the man and his lamb.” “Ahem,” says an older man, “Had all he told was that story we could have him, but he went way too far with that application by pointing out the sinner. If he dared to do that today, it would make a whole lot of people mad. Let’s pass on him” (see 2 Sam. 12:7).

“I got it,” says another guy, “Elijah could come and speak about overcoming depression since he did.” But one says, “Yeah, but what if he comes and wishes to arrange a debate like he did with the prophets of Baal! Debates turn people off today!” (see 1 Kings 18:21-24).

A man in the back of the room said, “John the Baptist is one that would not work either, we cannot take the chance that someone would use a phrase like “brood of vipers”—that certainly is not positive; it makes me cringe just to read it.”

“I got it,” the young man said insistently, “Paul, Paul!” There was a silence in the room and then the young man’s face turned red and said, “Oh yes . . . I forgot on occasion he would name names, and worse, he did it in writing so that all generations could know of those false teachers. Well, I guess that would eliminate Timothy and Titus too since they were to follow Paul’s example. I don’t know what those guys were thinking though since they are not apostles” (see 2 Tim. 1:15; 2:17; 4:10; 2 Tim. 3:14; 1 Cor. 11:1).

Finally one says, “We have forgotten the obvious. Let us have Jesus come and hold our meeting!” Many of the concerned faces turned to smiles as they felt they had

finally found a man. But the man who convened the meeting said, “Hold it! This will never do. You see, Christ on occasion was negative in public too! He would name names, preach a narrow way, talk of hell and people going there” (see Mark 8:15; Luke 13:32; 1 Cor. 11:1; Luke 13:23-27; Matt. 5:22, 29, 30; 10:28; 18:9; 25:41, 46; 7:21-23). “Not only that, he called one man a ‘fox’ and one woman a ‘dog’” (see Luke 13:23; Matt. 15:26; Mark 7:27). “Every now and then, he would light into a crowd of unbelievers; and to top it off he dared to speak of marriage, divorce, and remarriage in public to large crowds!” (see Matt. 11:21-24; Matt. 19:1-9). There was a collective gasp in the room. The man continues, “If this were to happen in our gospel meeting who knows what will happen? There may be some people that would leave and never come back. Let’s get back to the drawing board. Who else is a possibility?” . . .

The Moral of the Story

I hope you did not mind my sarcasm (believe it or not Jesus, Paul, and Elijah used sarcasm—Luke 13:23; 1 Tim. 4:7; 1 Kings 18:27). The point is clear: To chose an “all positive” direction today as some churches have is unbiblical. I can see it now; after reading this article someone may plan on writing a review entitled, “Who Could The All-Negative-No-Positive Crowd Receive For Meetings?” Well, you can put down the pen, for I know of none that either espouses or tries to be “All-Negative.” But if you so choose to respond negatively to my article make sure it is done in a positive way please.

It is a fact that every one of those Bible preachers mentioned above made statements that were more uplifting. All we are asking for today is to have a little balance. So a preacher came during a meeting and named a false teacher on divorce and remarriage or the creation account, Jesus would have too. Be fair though, is that all the preacher preached about? We just want to be balanced in our preaching not eliminating anything that the gospel says. I understand the need for lessons of encouragement, and I preach them. We need lessons that encourage and uplift, but please uphold the hands of those willing to do the hard things today like those in Bible days. They are like Isaiah who was told, “cry aloud and spare not, lift up your voice like a trumpet and tell My people their transgression and the house of Jacob their sins” (Isa. 58:1). Let us be a people that would gladly receive balanced preaching (Acts 20:27).

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Growing Unyoung

• Just before the funeral services, the undertaker came up to the very elderly widow and asked, "How old was your husband?" "Ninety-eight," she replied. "Two years older than me." "So you're ninety-six," the undertaker commented. To this she responded, "Hardly worth going home, is it?"

• Reporters interviewing a one hundred and four year-old woman: "And what do you think is the best thing about being 104?" the reporter asked. She simply replied, "No peer pressure."

• The nice thing about being senile is that you can hide your own Easter eggs.

• It is easier to get older than it is to get wiser.

• "I sure have gotten old! I have had two bypass surgeries, a hip replacement, and new knees. I have fought prostate cancer and diabetes. I am half blind, I cannot hear anything quieter than a jet engine. I take forty different medications that make me dizzy, winded, and subject to blackouts. I have bouts with dementia, have poor circulation, hardly feel my hands and feet anymore.

I cannot remember if I am eighty-five or ninety-two. I have lost all my friends, but, thank the good Lord, I still have my driver's license."

• "I feel like my body has gotten totally out of shape, so I got my doctor's permission to join a fitness club and start exercising. I decided to take an aerobics class for seniors. I bent, twisted, gyrated, jumped up and down, and perspired for an hour. But, by the time I got my leotards on, the class was over."

• An elderly woman decided to prepare her will and told her preacher she had two final requests. First, she wanted to be cremated, and second, she wanted her ashes scattered over WalMart. "WalMart?" the preacher exclaimed, "Why WalMart?" "Then I'll be sure my daughters visit me twice a week."

• "My memory is not as sharp as it used to be. Also, my memory is not as sharp as it used to be."

• Know how to prevent sagging? Just eat until the wrinkles fill out.

• It is really scary when you start making the same noises as your coffee maker.

• These days about half the stuff in my shopping cart says, "For fast relief."

• "These days, I spend a lot of time thinking about the hereafter . . . I go somewhere to get something, and then wonder what I'm hereafter."

• "My wild oats have turned into prunes and all bran."

• "I finally got my head together; now my body is falling apart."

• You know you are getting older when: (1) Your ears are hairier than your head; (2) Your back goes out more than you do; (3) Your best friend is dating someone half their age . . . and is not breaking any laws; (4) Your arms are almost too short to read the newspaper; (5) You would rather go to work than stay home sick; and, (6) You're asleep, but others worry that you're dead.

• The Senility Prayer: Grant me the senility to forget the people I never liked anyway, the good fortune to run into the ones I do, and the eyesight to tell the difference.

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Children's Activities

Donna Halbrook

JOSHUA

Memory Verse

“Go over this Jordan . . . , unto the land” (Josh. 1:2).

Multiple Choice: Circle the correct answer.

- How many years did the people wander in the wilderness (Josh.5:6)?
 - 4 years
 - 400 days
 - 40 years
- How much land did God promise to give the children of Israel (Josh. 1:3)?
 - All they wanted in any place
 - All that they would walk on after crossing the Jordan River
 - A certain number of acres limited to one place
- God had promised Abraham (Gen. 12:3) he would give his people a land. How much of this promise has been fulfilled here (Josh. 21:43)?
 - Some of it
 - All of it
 - Most of it
- Where did Joshua gather all the tribes together and remind them of all that God had done for them (Josh. 24:1)?
 - Gilgal
 - Ai
 - Shechem
- Whom did Joshua tell the people that he and family would serve (Josh. 24:15)?
 - Moses
 - The Lord
 - His father

Match

- | | |
|-----------------------------|---|
| 1. Joshua (1:17) | a. Woman who hid the spies |
| 2. Gilgal (4:3, 19) | b. Where Joshua was buried |
| 3. Mount Ephraim (24:29-30) | c. Town destroyed by people marching around exactly as God said |
| 4. Rahab (2:1, 14; 6:22-23) | d. Recognized by people as their leader |
| 5. Jericho (6:2-21) | e. 12 stones set as a memorial |

Review Deuteronomy memory verse:

“The Lord our _____ made a _____ covenant with us” (Deut. 5:2).



Teaching Teenage Girls

Christy Fix

Older women are admonished in Titus 2:3-5 to teach, encourage, and admonish the younger women. When this command is followed, the younger women gain from the experience and wisdom of the older women. This generates a mutual respect and strengthens and encourages both. But often this command is not put into practice. It could be the older women feel the younger women do not want their guidance and the younger women may feel the older women are out of touch. Whatever the reason, we fail to reap the benefits that come with following this command.

How can older women prepare to obey this command from God? First, they must be the godly example as found in Titus 2:3. If the young ladies find weakness in the character of the older women they will not want to listen to their instruction. Second, they need to teach the Bible and not their opinions. Their opinions are just that—opinions. The older women should be ready to establish their positions based on the Scripture. Third, there is the need to respect the younger women and this is made possible by listening with understanding. Finally, older women need to speak wisely and gently to gain respect. The younger women do have a responsibility to listen to and learn from the older women, but the teaching will be much more effective when relationships have been built on respect.

Teaching the younger women can be accomplished in many ways. Sometimes one-on-one informal conversations may be the best way. Ladies' classes provide another opportunity for older women to teach. On a personal note, I began having the teenage girls in my home for a monthly study and found this to be beneficial to the girls and also an encouragement for me. Having them in my home for a meal before class helped to get to know them more personally and helped in making decisions about the type of study we should have. You may find other ways that work for you.

In the studies with teenage girls, I have used the Wisdom Literature from the Bible, and have also taught from a series of books called *The Christian Girl*. Whatever material is used should be based on the Bible, not on the wisdom of men. Although some of these books have good principles, we want to base our instruction on God's word.

Some Bible principles that are important to emphasize with teenage girls are:

1. Putting God's will above our own (Gal. 2:20).
2. Studying with diligence (Acts 17:11).
3. Growing in the Lord to discern good and evil in the sight of God (Heb. 5:14).
4. Keeping oneself pure as a sacrifice to God (Rom. 12:1-2).
5. Maintaining right attitudes toward others (Rom. 12:9-21).
6. Serving others for God's glory (Matt. 25:34-40).

When these principles are applied and put into practice, proper attitudes and actions will follow. Immodest dress, lasciviousness, gossip and such like are incompatible with a godly spirit. Teaching against worldliness is necessary, but the best motivation for avoiding sin is by having a heart filled with the love of God.



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Chris Reeves

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A Quick Review Of Books

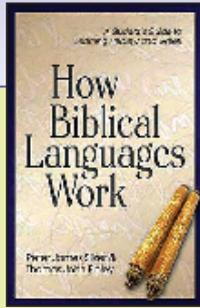


Making Sense of the Bible

H.H. Drake Williams III. Grand Rapids: Kregel Publications, 2006. 240 pages.

0-8254-4107-2.....\$13.99

It has been said from the days of Augustine that “the Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed.” The Bible is one unified and continuous story with separate themes that can be traced all through the Scriptures. It must be studied as a whole and not merely by its individual books. In *Making Sense of the Bible*, H.H. Drake Williams III (Professor of Greek, Tyndale Theological Seminary) traces ten key themes that begin in the Old Testament and run through the New Testament. The themes covered in this book are: creation, covenant, idolatry, the Messiah, law, salvation, kingdom, the Holy Spirit, the people of God, and prophecy. As Williams reviews these ten themes, he guides the reader to appreciate the intricate composition and unified masterpiece of the Bible. In an age where more people need to read the Bible, *Making Sense of the Bible* will bring people to a basic understanding of the whole of God’s message for us today.

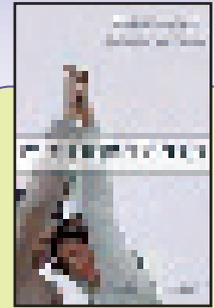


How Biblical Languages Work

Peter James Silzer and Thomas John Finley. Grand Rapids, Kregel Publications, 2004. 258 pages.

0-8254-2644-8.....\$18.99

God revealed his will to us in words . . . Hebrew words, Aramaic words, and Greek words. These words have been translated for us into English and many other languages around the world. Now, Silzer and Finley have authored a practical guide for learning these biblical languages. Silzer and Finley, both professors of linguistics and semantics, take the reader through the basics of word spelling and pronunciation, how words are made, how phrases and clauses are formed, understanding words, how words convey meaning, how languages change, and practical word study methods. *How Biblical Languages Work* is not overly technical. It is an ideal supplement to the first-year Hebrew and Greek student or any student seeking to do better Bible word studies. This book includes practical exercises, a glossary of terms, resources for further study, and a listing of helpful Internet sites relating to languages.



What Husbands Need

Judy Carden. Grand Rapids, Kregel Publications, 2006. 111 pages.

0-8254-2407-0.....\$9.99

Should marriages be “good”? No. According to Judy Carden, marriages should be “great”! Using biblical principles and the timeless truths found in Scripture as her foundation, Carden addresses the various aspects of marriage that wives can master so to treat their husbands the way God would have them to be treated. Carden covers respect, prayer, romance, relaxation, jealousy, forgiveness, chivalry, and other important topics related to marriage. She also tackles those problem areas in marriage such as breakdown in communication, fast-paced lifestyles, working outside the home, overcommitments, worldly ambitions, and other conflicts that put stress on a marriage. Carden believes that it is time for wives to turn their hearts back toward the home, reclaim their marriage, tighten their focus, and love their husband the way God wants. *What Husbands Need* is written to show wives how to act and think so they can have the blessings that God wishes to bestow upon all married couples.

Send your books to review to: Chris Reeves, 4922 Ogg Rd., Cedar Hill, TN 37032



Steve Willis

Reading, Writing, and Reflecting

Right to Believe and Practice Challenged

“In August, the 9th Circuit refused to re-hear a student’s free-speech case: T-shirts opposing homosexuality saying ‘Homosexuality is shameful’ and ‘Our school embraced what God has condemned.’ Judge Stephen Reinhardt said they were the same as racist remarks such as, ‘Hide your sisters—the blacks are coming’” (www.usareligiousnews.com).

“In East Berlin, a family of seven were threatened with eviction due to the noise they make while praying. The father of the family said ‘. . . high volume is needed in

the battle against the devil.’ Apparently this high volume included screams and singing into the night, beginning as late as 2:30 am.” (http://today.reuters.com).

“Soccer goalkeeper, Artur Bouruc, for the Celtics, was yellow-carded (cautioned) for ‘blessing himself’ (making the sign of the cross) in a match against their rivals, the Rangers, last season. He gained a criminal record over the matter after a six-month police investigation, for it was ‘said to have angered a section of the Rangers’ support’” (www.dailymail.co.uk).

Religious Abuse and Terror

“Billions of dollars has been stolen in religion-related fraud in recent years,’ so says the North American Securities Administrators Association. For five years, between 1984 and 1989, approximately \$450 million was stolen in religion-related fraud but from 1998 to 2001 the toll had risen to \$2 billion. Patricia Struck, president of the securities association and administrator of the Wisconsin Department of Financial Institutions, Division of Securities, said, ‘The scammers are getting smarter and the investors don’t ask enough questions because of the feeling that they can be safe in church’” (http://news.moneycentral.msn.com).

“Hard-line Muslim fighters, said by Washington to be harboring al-Qaida members, shot to death two Somalians, a man and a teenage girl, who were watching the World Cup. The soccer broadcast was

banned by ‘Radical Islamic militant fighters’” www.breitbart.com.

“A ‘dossier’ of extremist-Islamic literature was discovered on the campus of a London university by the UK’s *Sunday Telegraph*. One of the students described therein has been suspected in the plan to blow up passenger jets. Material found at two buildings used by an Islamic society at the university includes documents ‘advocating jihad and a pamphlet on how to deal with approaches from the security services’ and a tape honoring the 9-11 hijackers. The *Telegraph* also reported that extremist Muslim groups ‘had been detected at more than 20 institutions, both former polytechnics and long-established universities, over the past 15 years’” (www.telegraph.co.uk).

“The father of a Pakistani man suspected in the foiled al-Qaida-

Same-Sex Acceptance; Same-Sex Sells

“Sociologists at the University of Manchester (England), released the first UK study regarding same-sex partnerships since they were legalized in late 2005. The study generally showed ‘acceptance from families and friends—with some exceptions’ and that this was a ‘cause for celebration.’ Many referred to the partnership as marriage. Oddly, ‘Same sex partners are embraced by family as sons’—rather than sons-in-law or as sisters rather than sisters-in-law” (www.eurekaalert.org).

“Advertisers are writing campaigns that appeal to gay consumers, as *Time* magazine called it: A New Ad Adage: Same Sex Sells. NYC-based Commercial Closet Association, which counsels on ‘smarter representation of gays in advertising,’ reported ‘436 gay-themed ads’ in global gay and mainstream media last year—compared to approximately 350 in 2003. The American Family Association reinstated boycotts **protesting** the Ford ‘product-focused ads in U.S. gay media’ saying they are ‘giving credit to [homosexuality] as being a normal lifestyle’” (www.time.com).

linked terror plot in London said Saturday that his son had been misled by radical Muslim clerics. He is also alleged to have been involved in two attempts on the life of Pakistani President Musharraf in 2003 which killed seventeen” (www.lasvegassun.com).

Prominence or Preeminence?

Stan W. Adams

Several years ago my dad, Wiley Adams, preached a lesson by this title. He stated that “there is a difference in a person being prominent in the Lord’s church and in them being preeminent.” Dad continues to have a knack for stating things very clearly. Perhaps one of the biggest challenges Christians face, as they serve the Lord faithfully in the kingdom, is to fight the battle of prominence without preeminence.

I have been unfortunate enough to sit in some business meetings and observe some brethren who want the preeminence in the dealings of the congregation where they worship. They have a “my way or the highway” mentality that is destructive to the local work and sinful in the sight of God. I have observed the same with elderships in other places.

Colossians 1:18 teaches that “He is the head of the body, the church; who is the beginning, the firstborn from the dead, that in all things he might have the preeminence.” This passage is talking about *Jesus* and not about any individual in the Lord’s body. Since *Jesus* is the one who died for the church and also died for our sins, he is the one who *merits and deserves all preeminence*. No man dare try to assume *his* role or act in such a way as to be seeking preeminence. 3 John 9 speaks of a man who did this. His name was Diotrephes who “loved to have the preeminence among them, receiving them not.” This man wanted things done his way and would have prevented faithful men from coming. Verses 10-11 say, “. . . if I come, I will remember his deeds which he does, prating against us with malicious words: and not content therewith: neither does he himself receive brethren, and forbids those who do and casts them out of the church. Beloved, do not follow that which is evil, but what is good, he who does good is of God: but he that does evil has not seen God.” Demetrius is given as a contrast to Diotrephes. He was of good report among all men. Demetrius was prominent, without being preeminent.

Many good churches have been ruined and divided by men (and women) who “love to have preeminence.” While all Christians should seek to grow and mature in Christ (Heb. 5:1-14), we must all realize that local

churches do not belong to any man. Christ is the head and what he says is what we are bound to do. All doctrinal matters are settled by the Lord in his word. That only leaves judgment matters to be decided.

The Lord has ordained that the men of the local church collectively working together make the decisions as to the functioning of the Lord’s local church in matters of judgment (1 Cor. 11:3). No man is to press his personal agenda to the expense of the growth of the body. Decisions as to what faithful man is to fill the pulpit, what color carpet to buy, what faithful man leads singing, prays, etc., are to be left up to the judgment of the men in the absence of qualified elders. Some men, because of their age, experience, and time spent in a particular local work, can become very possessive of the local congregation and without intending to harm, they cause strife and division by forcing their way on everyone else. As a result the good work of the Lord’s people is hindered or killed.

While it is true that we should heed the counsel of godly, experienced men and women, we must never let ourselves consider this as a license for us to press our personal preferences on others to the dividing of the body where we worship.

Doctrinal purity must be maintained, because the Lord commands it. Sometimes that means standing alone against all. This is what God commands in Jude 3, “contend earnestly for the faith, once for all delivered to the saints.” When a person stands for truth, against all others, this is not seeking the preeminence, it is insisting on the preeminence of Christ and his ways. Defending the preeminence of Christ is not wrong, defending and seeking our own preeminence is sinful and hurts the Lord.

Many local churches are blessed to have men who have served as elders or as preachers in the past. These men can be a blessing to the Lord’s cause, but they must guard against pressing their opinions as law on others. Many times, there may be a man in the church who is qualified to be an elder, but there are no others to serve with him. Should he put himself forward as the dictator

Many good churches have been ruined and divided by men (and women) who “love to have preeminence.” While all Christians should seek to grow and mature in Christ (Heb. 5:1-14), we must all realize that local churches do not belong to any man.

Philippi

The city of Philippi was in the first district of Macedonia, and the immediate destination of Paul and Silas upon reaching Macedonia. In Philippi, Paul and Silas successfully preached the gospel. They met and converted Lydia, “a seller of purple goods”; cast out an evil spirit; were scourged, jailed, and miraculously saved; converted the jailer and his household; and established the Lord’s church in this city.

Philippi received its name from its founder, Philip of Macedonia. In Acts 16:12, Luke refers to it as the leading city of Macedon, and also mentions its status as a Roman Colony. This status was a distinction in which the citizens of such a city took a great deal of pride, and this attitude is indicated by the complaint against Paul and his associates for seeking to introduce customs and

practices contrary to the Roman pattern (Acts 16:21-26). Philippi was the place where Marcus Antonius and Octavius defeated Brutus and Cassius (42 B.C.), which defeat overthrew the Roman Oligarchy and Augustus (Octavius) became Emperor. This battle in large measure determined the fate of the Roman Republic, which became the Roman Empire. Roman soldiers settled in Philippi under the orders from Anthony and set aside the territory of Philippi as a Roman colony. The position of Philippi was that of an outpost or fortress whose principal business was to ward off barbarian hordes and to preserve the Roman peace on the edges of the empire. The military atmosphere may have kept away Jewish settlers, thus preventing the establishment of a synagogue.



Philippi Agora (Market place)

of the church? Where does God authorize such? The Lord has ordained that an elder serve over a local work with other qualified men who together compose an eldership.

Some who love the preeminence exert themselves by stating “I have a problem with that.” If one’s problem with something is based in Scripture, then he should be listened to and heeded. However, simply because someone does not like the way something is done (if it

does not violate Scripture), does not give a license to halt the progress of the work. For instance, because a person has had a bad experience with knocking on doors does not mean it cannot be productive. He should bend his will to the will of the others in any scriptural effort to evangelize the world.

Brethren, we need to discourage all who seek their own preeminence. We must let Christ reign and not try to sit on his throne. Honor God not men.

Philippi ... [from previous page](#)

Geographically, Philippi was an inland town situated about ten miles north of the Aegean seaport of Neapolis (modern Kavalla), from which it was separated by a continuous range of low lying hills. Philippi's maritime interests, centering at Neapolis, were safeguarded by the construction of a Roman highway, a spur of the great Via Egnatia.

The Roman Empire gave civilization two major contributions, peace and a great road system. The Roman-built Via Egnatia was a great military highway. The strategic and commercially viable Via Egnatia ran along the north of Macedonia, connecting Dyrrhachium on the Adriatic Sea with Thessalonica near the Aegean Sea. This was the prime route between Italy and Asia Minor. The Via Egnatia is the most famous road in the Roman Empire, the main artery in southern Italy, and was constructed by the end of the second century B.C. The total length of the Via Egnatia was 535 Roman miles (493 English miles). Thessalonica and Philippi were the principal cities of Macedonia having access to the Via Egnatia. The road was paved and 15

feet across. On a road such as the Via Egnatia a person could travel about 25 Roman miles (1,614.6 yards) per day, depending upon whether he was walking or riding. The Via Egnatia was a great highway through which all the traders from east and west had to pass. Not only did the Via Egnatia make possible the economic boom that occurred in Paul's day, but it played an important role in disseminating the gospel throughout Europe.

The Apostle Paul no doubt traveled the Via Egnatia between the cities of Philippi, Thessalonica, and Illyricum. Philippi for Paul was a strategic center for evangelizing Europe. It was well watered, in the midst of a very fertile territory, and close to it was some very rich gold mines.

The church at Philippi was established by Paul on his second Missionary journey, about A.D. 52. At Troas *"a vision appeared to Paul in the night; there was a man of Macedonia standing and beseeching him, and saying, come over into Macedonia and help us; and when he had seen the vision straightway we sought to go further into Macedonia, concluding that God had called us to preach the gospel unto them"* (Acts 16:6-10).

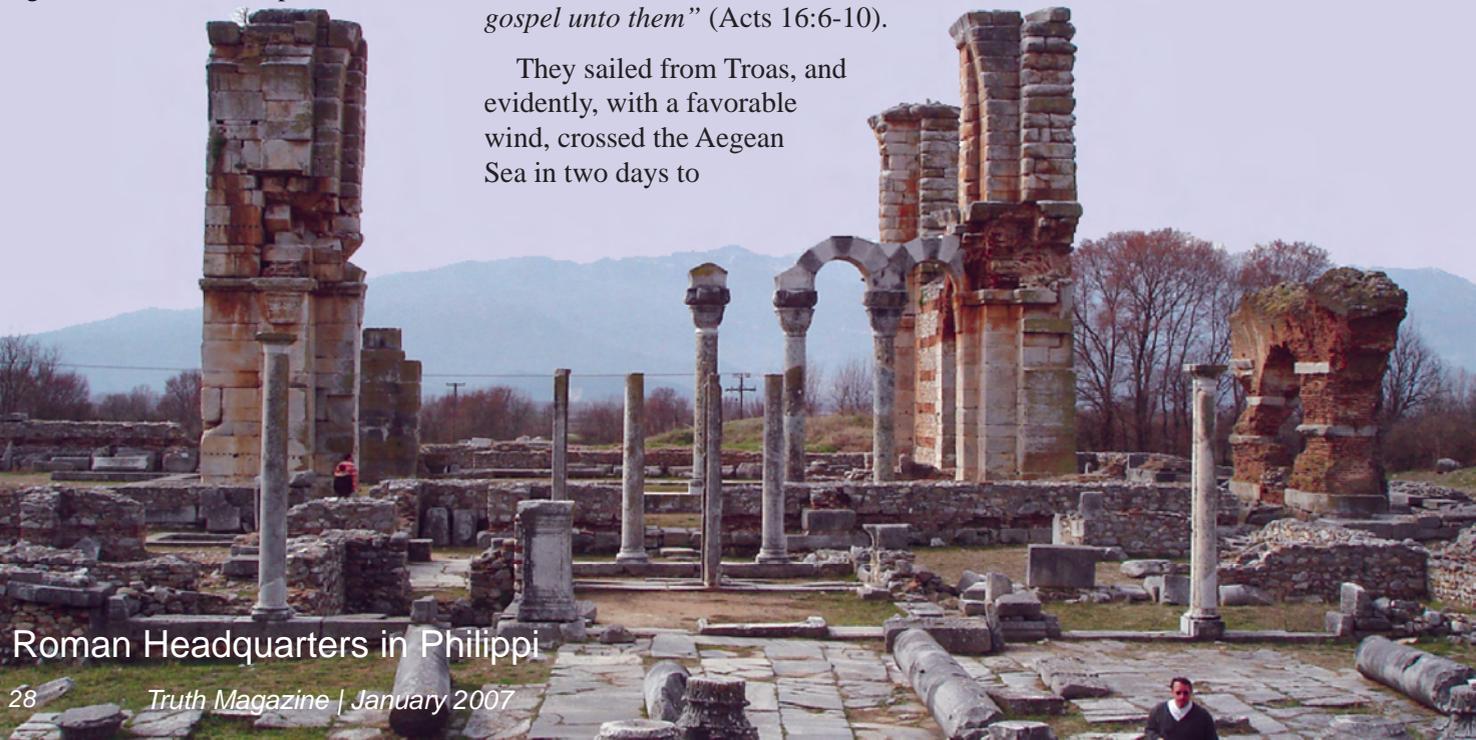
They sailed from Troas, and evidently, with a favorable wind, crossed the Aegean Sea in two days to

Neapolis, a journey that would ordinarily have taken five days. From Neapolis they went up to Philippi. These circumstances: the vision at Troas, a ship being immediately available, and a favorable wind on his journey indicate that God was guiding Paul to the city of Philippi.

In Philippi, Paul and Silas "went outside the gate to the riverside, where they supposed there was a place of prayer." One of the women, who heard them speak, was Lydia, "a seller of purple goods, who was a worshiper of God." Lydia was from Thyatire in Asia Minor. Lydia and her household were baptized into Jesus Christ (Acts 16:12-15). The conversion of Lydia represented the establishment of the first church in Europe. One of the possible sites for the baptism of Lydia is the River Krenides near Philippi.

Paul and Silas were cast into prison in Philippi and converted the jailor and his household (Acts 16:16-34). Paul had a great love and appreciation for the children of God at Philippi.

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Roman Headquarters in Philippi

contribute to instability in the work they leave behind. Some have larger egos than the brethren are able to feed. One such preacher was reminded by an exasperated brother that “When we sing How Great Thou Art,” we are not singing to YOU.”

3. Gossip peddlers set the wrong example. Preachers rail against gossip and its attendant evil about as much as any other infraction of divine law, yet many of us are the worst offenders of all. There is a brotherhood grapevine which swings from coast to coast and border to border which elevates the most unsubstantiated rumor to the status of hard, cold fact. Often fellow preachers are the victims of the careless lips of suspicion peddlers who relish the fact that they are definitely “in the know.” It becomes “common knowledge” that certain preachers are looking to move when they have never even thought of it, all because someone learned that the elders in another place called just to ask if they might be willing to consider a move. This writer has received several phone calls at times from places looking for a preacher all because somebody, for some reason, started the rumor that I was “looking” when there was not an ounce of truth to it. Brethren have been charged, tried and convicted in absentia of doctrinal and sometimes moral deficiencies based on false reports spread by suspicious minds and wagging tongues. “Thou that teachest another, teachest thou not thyself?”

4. Envious preachers set the wrong example. “Some indeed preach Christ even of envy and strife; and some also of good will” (Phil. 1:15). So it was when Paul wrote those words and so it is now. Some are eaten up with envy and

jealousy because of the esteem in which some of their fellow laborers are held. Even as in Paul’s day, they may be spurred on to greater activity not so much for the love of souls as for the purpose of cornering a greater portion of the glory they feel cheated out of. Why should a preacher in a meeting feel a tinge of injury to hear local brethren speak words of praise for the local preacher? Why should the local preacher feel hurt when brethren who hear him every week say kind things about a visiting speaker? In each case, why not “rejoice with them that rejoice?” It is a blessing that all of us are not alike. Each has his unique way of presenting the truth. All any of us can really do is sow the seed or water that already sown by others. None of us has the power to give the increase. I read somewhere that it is amazing how much we can accomplish when we don’t care who gets the credit.

5. Preachers who become too familiar with the sisters set the wrong example. It is painful to speak of these things. The cause of Christ has suffered severe damage in the last few years through this very thing. There seems to be a virtual epidemic of this malady. The scenario is all too familiar. A good brother who is happily married sets out to “counsel” with a sister who is having marital problems. He lets his guard down, violates his own rule to have either his wife present on such occasions or else one of the elders, or an older sister, so as to “provide things honest” in the sight of God and man, and the rest all too frequently becomes history. He feels sorry for her and in trying to help, imposes confidences from his own life. Additional “counseling” sessions are required and before long compassion merges into infatuation which is reciprocated, and there it goes. The news gets out and hasty resignations follow, or

else firings, much to the dismay of the congregations involved. Even when sincere confessions of wrong are made, the aftereffects live on to embarrass the church and to haunt the involved preacher for the rest of his life. The wages are high. My brethren, these things must stop. The cause of our Lord is far too important for any of us to give into such temptations to the destruction of our own families, the detriment of our own souls, and the retardation of the greatest work in the world. We need less “counselors” and more preachers of the word who will tell troubled people what the word of the Lord has to say in a setting that is beyond reproach and which leaves no occasion for the adversary to speak reproachfully. We do not need to hear confidences and intimate information which our wives cannot hear, or one of the elders, or an elderly sister. If you are a single preacher and one of the elders is not available, or there are none where you preach, then ask one of the older sisters to go with you. You may, or may not, know more about the Bible than she, but she will know a whole lot more about life than you do and can merge her wisdom with your knowledge to help the troubled.

We cannot expect the churches to grow in number or spirit without faithful and fearless preaching of the word of God. That preaching must be done by men who believe what they are saying enough to practice it in life. Purity of character adds an extra earnestness and confidence which is missing from those who know good and well they are masquerading behind pulpits to cover serious character flaws. Oh yes, I know none of us is perfect in the absolute sense, but, fellows, surely we can do better than a growing number have in the last few years. “Be thou an example of the believers.”

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separates one from God, but not necessarily all sin separates one from God. Such puts one in the foolish position of speaking for God. Unless God has made an exception, mere man has not been given the prerogative of doing so! It necessarily appears obvious that a mutually agreed upon separation does not come into this category; for it does not constitute one “putting asunder” the other one as the term denotes. Christians, in a godly attempt to maintain their vows, have discovered how much they need and love their mates by this practice.

Also, in Acts 5:29, we read, “We ought to obey God rather than men.” No situation is exempted from this truism. In my opinion, if marital circumstances produce a condition forbidding obedience to God and if it cannot be changed, one has no choice but to extricate himself from these circumstances. Likewise, a life-threatening situation would seem to be a justifiable reason for departure. Of course, there are thousands of “exceptions” which men have added to Christ’s one exception, as people seek to get out of marital arrangements they have gotten themselves into. Rather than suffer a little “hell” here on earth to avoid eternal torment, people have become a law unto themselves, marrying and divorcing indiscriminate of what God says. With such God is not well pleased (“Put Away,” “Put Asunder,” “Divorce,” *Truth Magazine*, XXX:6 [March 20, 1986], 178-179).

Brother Reneau correctly argued the principle that Acts 5:29 applies to other relationships in life in addition to the relationship to civil government. When a person cannot live as a Christian in a relationship, his obligation is to live as a Christian, even if that means he has to abandon that relationship.

Brother Maurice Barnett argued the same principle in *Gospel Anchor* (February 1993). He showed that one has an obligation to maintain his familial relationships unless those relationships prevent his serving the Lord. He concluded, “However, in the Lord’s instruction, the only way besides fornication that one can leave his spouse is when that spouse stands in the way of his or her mate serving God. We cannot forsake God to please our mates. If, in order to serve God, anyone must separate from the husband or wife, then it is exactly what he should do! *That is what 1 Corinthians 7:11 is about, based on what the Lord said in Like 18:29-30, and other passages.*”

I agree with brethren Reneau and Barnett. There is but one cause for divorce (fornication) that allows an innocent party the right to remarry. However, there are situations in which a person may have to leave a marriage in order to serve the Lord (see Luke 14:26; 18:29). Here is one such situation. In the case where a man is beating his wife and children (even to the extent of breaking their bones), a woman may have no other choice but to leave the marriage. If she stays in the marriage, the child welfare department will remove those children from her home and place them in foster care so that they will not continue to suffer physical abuse. The doctors who treat the children are required by law to report the abuse to civil authorities. Their school teachers have obligation to report abuse to civil authorities. A woman in such circumstances has the choice of staying in the marriage and having her children taken from her or getting out of the marriage. Some brethren are arguing that there is but one cause of divorce—fornication. Therefore, they argue that this woman has no choice but to stay in that marriage until she and/or the

children are beaten to death. She must allow her children to be taken from her and given to a foster home where they will be reared by unbelievers. I don’t believe that the word of God teaches any such thing.

Others make a distinction that she can get a legal *separation* from her husband but not a *divorce*. I ask, “What verse of Scripture teaches that?” Some resort to 1 Corinthians 7:10-11 to make that distinction. The text says: “And unto the married I command, yet not I, but the Lord, Let not the wife depart (*chorizo*) from her husband: But and if she depart (*chorizo*), let her remain unmarried (*agamos*), or be reconciled to her husband: and let not the husband put away his wife” (1 Cor. 7:10-11). The text indicates that the woman may “depart” in some circumstances. Whatever “depart” means, it left her “unmarried” and in need of being “reconciled” to her husband. The word *chorizo* (“depart”) also appears in 1 Corinthians 7:15—“But if the unbelieving *depart*, let him *depart*. A brother or a sister is not under bondage in such cases: but God hath called us to peace.” The “departing” of verse 15 is obviously talking about divorce. The word *chorizo* means in the active, to “divide, separate” (opposite of being joined together, see Matt. 19:6—“Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man *put asunder* [*chorizo*]); in the passive, it means “separate (one-self), be separated,” used “of divorce” in 1 Cor. 7:10, 11, 15 (Arndt and Gingrich 898). Thayer agrees saying *chorizo* means “to leave a husband or wife: of divorce, 1 Cor. 7:11, 15)” (674). *So, 1 Corinthians 7:10-11 is not making a distinction between legal separation and legal divorce, as some suppose.* It is speaking of “divorce.” Furthermore, 1 Corinthians 7:10-11 says, “Let her remain unmarried or be

reconciled to her *husband*.” The divorce under consideration in this text left her in such a state that the man was still called her “husband.” That could only occur in a divorce for some cause other than fornication. So, I go back to the question, “What verse of Scriptures teaches that one may legally separate but cannot divorce a mate who is physically abusing one’s mate and/or children?” Scripture does not make this distinction. It is a twenty-first century legal distinction of the United States legal system.

If brethren want to represent me correctly, let them state that Mike Willis believes that a person is authorized by God to divorce his fornicating mate for the cause of fornication, which cause gives the innocent party the right to remarry. Other than that, there is only one reason I know of that authorizes a person to leave a marriage—when he cannot live as a Christian in a marriage. In that case, he is commanded by God not to give up his Christianity in order to save his marriage, but to live as a Christian even if that means that he has to break his familial relationships. I do not believe that a Christian who wishes to please God is obligated to subject herself to endangerment of her life and that of her children in order to stay in a marriage. Practically none of my brethren do (though some do), though they may justify it through different arguments. The end result, however, is the same—there is another reason other than fornication for leaving a marriage, but that reason does not allow the innocent party the right to remarry.

Those who represent me as believing that a person can choose to leave a marriage for any reason whatsoever so long as he does not remarry are bearing false witness against me. It seems strange to me that one who is so careful to defend what the Scriptures say about

marriage has so little regard to practice what the Scriptures say about bearing false witness.

Brethren take quotations removed from the context in which they were spoken, put their own construction on the quotation, and then paint the picture that I (and others) have become a militant proclaimer of the view that one can divorce for any reason so long as he does not remarry. The slanderous misrepresentation is published all over the Internet and in journals. If the person who has been so misrepresented tires of the misrepresentations and responds, suddenly he is “teaching” his “opinions” and that makes him a false teacher. However, those holding a different view believe they have the liberty to teach their view without restriction. After all, their opinion is the only right view one can hold about such matters and anyone who disagrees with any of their judgments is thereby demonstrating that he is a false teacher unworthy of fellowship. There is something terribly wrong in this picture.

False Testimony About Collectivities

I also grow weary of having what I believe about collective action being misrepresented. *The Preceptor* magazine advertized the forthcoming book written by Gene Frost saying,

The Guardian of Truth Foundation claims “We Have A Right” . . . to create and maintain a human organization, which usurps the role of churches of Christ, in disseminating the Gospel of Christ and conducting public worship (July 2006, 12).

The same ad appears in the October 2006 issue of *Gospel Truths* (11). Whether this ad was written by the author of the book and sent to both papers or one paper copied the other paper, I do not

know. What I do know is that neither ad correctly represents anyone associated with the Guardian of Truth Foundation. Where did anyone associated with the Guardian of Truth Foundation ever make such a statement? Not me or anyone else associated with this Foundation believes that. Again, I say, “It seems strange to me that one who is so careful to defend what the Scriptures teach about the individuals working together seems to have so little regard for what the Scriptures say about bearing false witness against a brother.” Does one have an obligation to correctly represent his brethren? Certainly this ad does not do that.

Another charges that the “Guardian of Truth Foundation has become a missionary society” (*Gospel Truths*, August 2006, 1). The words “missionary society” have been used in the context of restoration history to describe an organization which solicits and receives funds from the churches for the purpose of providing financial support to preachers. The Guardian of Truth Foundation neither receives contributions from churches nor provides support for preachers in the field. Does the author have any responsibility to correctly represent those with whom he disagrees? Does he not know what the Scriptures teach about bearing false witness against a brother? Although he believes that individuals can only work collectively in the local church and, therefore, he cannot consistently pool resources with other individuals to teach the Bible, does he not have moral obligation to correctly represent his brethren?

False Testimony About Going Soft

Some brethren have reacted to my July 2006 editorial by charges that *Truth Magazine* is going soft. James P. Needham wrote two

continued on page 32

continued from previous page

articles published in *Gospel Truths* in which he concluded at the end of the second article,

What has happened to *Truth Magazine* is a water shed event. There is a definite possibility that history is repeating itself. It smacks of B.C. Goodpasture and the *Gospel Advocate* of the 1940s and forward. The *Gospel Advocate* announced that it would print only one side of the issues, and refused to even consider printing rebuttals, even when brethren offered to pay for the space. It also favors the Nashville softness movement which said they would not be discussing the premillennial issue (and others), which was raging then.

Should I really be impressed with writing up a brother based on a “definite possibility”? Would this writer protest someone using that kind of evidence to brand him? Can you imagine that kind of evidence being presented in court? The fact is that this is nothing but evil surmising (1 Tim. 6:4)—adding 2 + 2 together to get 5.

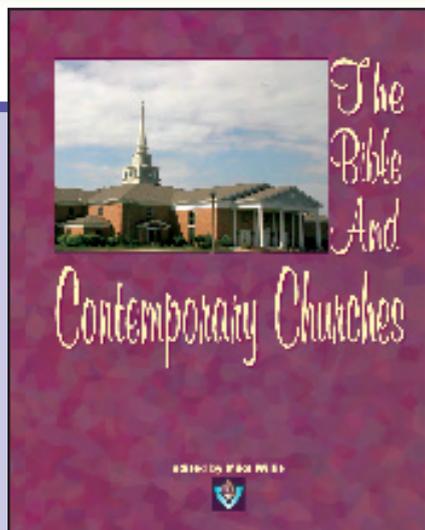
He continued, “The readers of the magazine will hear only *Truth Magazine’s* view of the matter, shades of the *Advocate* and Goodpasture.” So one indicts a brother as being guilty of compromise and going soft on the basis of a “definite possibility.” By the way, *Truth Magazine* has been open to exchanges from its inception and its policy is unchanged, contrary to the bold assertion of our critic. The fact that additional and more extensive

discussions can be carried on our web site does not preclude our publishing exchanges in the paper as well. No, there is not even a slight “possibility” that our policy has changed!

Conclusion

I grow tired of being misrepresented. I can handle the fact that someone disagrees with me—we have to deal with that every day, both in the church and out of it. But surely one has moral obligation to correctly represent those with whom he disagrees. I am not much of an expert in any field, except one. No one better knows what Mike Willis believes than I do. And, I can tell you without reservation that these brethren are misrepresenting what I believe. They have borne false witness against me (and others).

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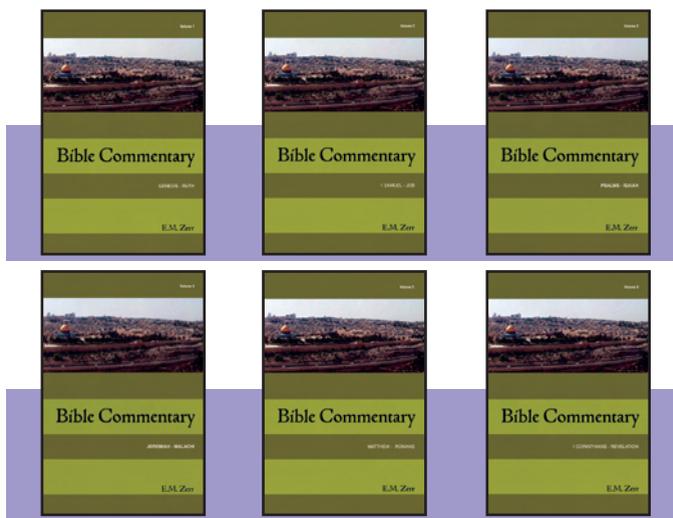
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<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer and Jason Moore (205) 822-0018 or 822-0082</p>	<p>MADISON, AL Hughes Road at Gooch Lane Church of Christ 1550 Hughes Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (256) 830-1654</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Elmo Wilson (256) 356-2723, 356-4513, 627-1763 or (662) 728-8088</p>	<p>BATESVILLE, AR Church of Christ Quail Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Lenoard Westbrook (870) 612-8409 or 698-0542</p>	<p>Subscribe To Truth Magazine Today 1-800-428-0121</p>	<p>BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbotson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>
<p><i>Shop at our online bookstore www.truthmagazine.com</i></p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillerest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CLINTON, AR Mt. Zion Church of Christ 1202 Hwy. 16 West Clinton, AR 72031 (1.2 miles W of US 65) Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Dodd Bldg: (501) 745-2572</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Don McClain Res. (501) 847-6577 Study (501) 568-1062</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818) 348-2193 Spanish congregation (818) 701-1112</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>MONTGOMERY, AL Church of Christ 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Cicero 244-1675, 277-9155, 271-4679</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harperk</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N, 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Seairight (870) 448-2055</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 64568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>
<p>BRUNDIDGE, AL Church of Christ 417 Clayton St (at US 231) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Paul Carter (334) 397-4684 Billy Carter: (334) 566-3205 pcarter@gracecba.net billyc@troycable.net</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Tommy Moore 285-6066; Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (928) 778-7858</p>	<p>CONWAY, AR Church of Christ Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>FOLSOM, CA Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 8:30 A.M. Worship 10:15 A.M. Bible Study 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White</p>	<p>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rhodes Davis</p>	<p>To Make Changes To Your Ad Contact Us At andyalex@ bellsouth.net</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hagenbuch 478-6108 or 782-0588</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds</p>	<p>FREMONT, CA Church of Christ in the Centerville area 38069 Martha Ave. Ste 100 Fremont, CA 94536 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>

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<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Piner (951)925-1991</p>	<p>PAGOSA SPRINGS, CO Church of Christ Community Center 451 Hot Springs Blvd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Frazier and Eddie Campbell 731-3183 or 264-4236</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>KISSIMMEE, FL Downtown Church of Christ 1504 W. Patrick St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy de Klerk (407) 344-9027 www.downtownchurchofchrist.org</p>	<p>ORLANDO, FL S. Bumbo Church of Christ 3940 S. Bumbo Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Joshua C. Creel (407) 851-8031 or (321) 235-3307</p>	<p>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercof.org</p>
<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Lonnie Fritz (562) 420-2363 Mark Reeves (562) 420-9577</p>	<p>BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Tim Fannin (302) 934-8903 Jerry Marvel (302) 629-4211 Bill Dykes (302) 855-1305</p>	<p style="text-align: center;">Subscribe Today! Truth Magazine Call 1-800-428-0121</p>	<p>LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Marc W. Gibson Don Hastings (863) 688-4336</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave. (The Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 833-5786 or 416-7130</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p>ALACHUA, FL Santa Fe Hills Church of Christ Hwy. 441, 1/2 mile west of I-75 (Exit 78) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (386) 462-4325 or (352) 333-7003 www.geocities.com/jameslyopp/</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (321) 453-3320</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ben Liggins (850) 234-2521 or 234-1368</p>	<p>TAMPA, FL Nebraska Ave. Church of Christ 4608 Nebraska Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:50 P.M. Wednesday 7:30 P.M. (Spanish: Sun. AM & Wed. PM) Evangelist: Larry Dickens (813) 985-7113 or 988-5577</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. (303) 456-4895</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (863) 294-2607</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Preacher: Sam Csonka (303) 366-5283</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (904) 796-9803</p>	<p>GENEVA, FL Geneva Church of Christ Ave. C and 2nd St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (407) 349-9998</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (912) 922-1158 or 953-5217</p>
<p>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (719) 597-6661</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: V.C. McCormick (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jason Schoenholz (954) 961-4112</p>	<p>NAVAREE, FL Church of Christ 8490 James M. Harvell Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Bell (850) 939-1177 or 939-8620</p>	<p>PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770)918-1932 Wendell Holland, elder (770)761-6987 Building (770) 929-3973</p>
<p>GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (1/2 mi. E. of Indiana St.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (303) 233-5683</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jamie Rhoden (904)693-0432 or 781-5704</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Hudgins (352) 694-2922</p>	<p>PLANT CITY, FL Church of Christ Plant City Church of Christ 315 N. Wilder Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>	<p>PINE MTN. VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas (706) 628-5117 or 628-5229</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparr Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Richard Thetford (970) 245-5112</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p style="text-align: center;"><i>shop at our online bookstore www.truthmagazine.com</i></p>	<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (229) 244-8630</p>
<p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar (813) 321-2721</p>	<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 1:30 P.M. Worship 2:30 P.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>

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<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501</p>	<p>MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Hamilton 284-5299 or 286-5488</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. Evangelist: Ron Anderson 262-6799</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Tom Tbhault (270) 422-3878</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>
<p>BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (west of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (618) 438-2911 or 435-2981</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>SOUTH MARION, IN 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: Jerry Sayre (765) 662-7457 or 674-7015 www.1peter321.com</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Al Sandlin (641) 236-6052 (641) 236-1955 or 793-2989</p>	<p>CAMPBELLSVILLE, KY Church of Christ 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. (270) 789-1651</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP Call 1-800-428-0121 To Place An Ad</p>	<p>OOITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Schellhorn (316) 321-1025</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Steve Wolfgang & Scott Vifiquan 236-4204, 236-8506 or 238-0860</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>
<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnnie Edwards Evangelist: John Isaac Edwards (812) 876-2285 or 336-4630</p>	<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>SHEPHERDSVILLE, KY Hebron Lane Church of Christ 3221 E. Hebron Lane Sun. Morning 9:00 A.M. Sun. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Ron Halbrook and Steven Deaton (502) 955-1748 or 957-5115 (Bldg.)</p>
<p>DOWNS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of 1355) Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 www.dgccc.org</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (785) 235-8687 or 273-7977</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847</p>	<p>TOMPKINSVILLE, KY Lyons Chapel Church of Christ 2401 Center Point Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank VonDracek (270) 487-8448</p>
<p>GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149 (630) 858-2290</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Berlin (219) 942-2663</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Martin (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. (316) 722-6622 or 744-1841</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>	<p>Shop at our online bookstore www.truthmagazine.com</p>
<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wesley Key (217) 234-3702</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613 Eric Spencer (317) 750-5939</p>	<p>To Make Changes To Your Ad Contact Us At andyalex@bellsouth.net</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 282-2374</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>
<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Cloikos (847) 991-1288 or call: (847) 359-7098 or 882-8084</p>	<p>JAMESTOWN, IN Church of Christ (1 1/2 mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemcier (765) 676-6404 or (317) 892-6285</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W., (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Edward Rangel (317) 878-5969 E-mail: rangelallo@netzero.net</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J.F. Dancer, Jr. (270) 274-4451 or 274-4486</p>	<p>LOUISVILLE, KY Manslick Rd. Church of Christ 4724 E. Manslick Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Himmel (502) 231-8435 Office: (502) 964-3624</p>	<p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</p>
<p>To Make Changes To Your Ad Contact Us At andyalex@bellsouth.net</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Joshua Welch (765) 453-2356</p>	<p>AMES, IA Church of Christ 535 E. Lincoln Way Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 3:00 P.M. Wednesday 7:00 P.M. Evangelist: Kent Clark (515) 382-2406 ameschurchofchrist.com</p>	<p>BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Todd Chandler (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>

<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>	<p>DULUTH, MN Church of Christ 318 N. 18th Ave. E. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>	<p>ST. ROBERT, MO Church of Christ in St. Robert 22715 Hwy Y Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:00 P.M. Evangelist: Randall Duvall (573) 336-7176 or 336-5896 www.srcc.org</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>
<p>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</p>	<p>ROCHESTER, MN N. Broadway Church of Christ 2002 Second St., SW Bible Study 10:30 A.M. Worship 11:30 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Luvinimo D. Samaniego (501) 289-8906</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dee Lancaster (505) 266-7577 www.heightschurchofchrist.com</p>
<p>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 8 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>	<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnerz (507) 534-2905 or 932-3521</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Griffin (702) 648-4827 bldg. 243-4536 cell</p>	<p>ALBUQUERQUE, NM Sandia Church of Christ 3939 San Pedro N.E. Building D-2 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek Chambers (505) 830-2086 www.sandiachurchofchrist.com</p>
<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, 590-2852 or 551-8274</p>	<p style="text-align: center;">Subscribe Today! Truth Magazine</p> <p style="text-align: center;">1-800-428-0121</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-520</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A 3578 Walden Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Monday 7:00 P.M. (775) 786-2888</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: David Bailey (716) 691-7649</p>
<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (410) 551-6549 or 969-1420</p>	<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>CAPE GIRARDEAU, MO Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573)334-9673</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Johnston (816) 322-0042 or 318-3642</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: (919) 467-0012 Jeff Archer: 319-1757</p>
<p>RIVERDALE, MD (Washington, D.C. area) Wilderoft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>MOORESTOWN, NJ Moorestown Church of Christ in the Cherry Hill, N.J. Area Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (856) 665-2496</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ St. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/4 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone 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>ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 11:00 A.M. Wednesday 7:00 P.M. (586) 775-4059</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Don Davis (228) 832-5529</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 859-2333 (417) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woolums (704) 922-8985</p>
<p>DAYTON, MN Riverside Church of Christ Raintree Plaza 11311 Dayton River Road Worship 10:00 A.M. Bible Study 11:15 A.M. (763) 742-9683</p>	<p>HORN LAKE, MS Church of Christ Corner of Meadowbrook and Foxbriar Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Nelson (662) 393-5617 or 342-1941</p>	<p style="text-align: center;">To Place An Ad Or To Make Ad Changes Contact andyalex@bellsouth.net</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (505) 585-2497</p>	<p style="text-align: center;"><i>Shop at our online bookstore www.truthmagazine.com</i></p> 

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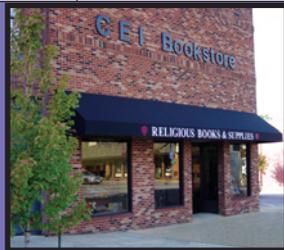
<p>FORT BRAGG/ SPOUT SPRINGS, NC Spout Springs Church of Christ 960 West Road</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p> <p>(910) 893-5057</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street</p> <p>Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>	<p>NEW CARLISLE, OH 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.</p> <p>Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxey 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.</p> <p>Evangelist: Dean Blackwell (541) 773-2649</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave.</p> <p>Bible Study 10:15 A.M. Worship 11:15 A.M. Tuesday 8:00 P.M.</p> <p>Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>TAYLORS, SC (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.</p> <p>Evangelist: Bill Mosley (864) 268-5224 or 877-2728 www.taylors church of christ.com</p>
<p>HILDEBRAN, NC Foothills Church of Christ Take exit 119 off I-40 to N. Center St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M.</p> <p>Randy Siler (828) 728-1286 Gary Hurley (828) 495-8776</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>	<p>NEW LEBANON, OH 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.</p> <p>Evangelist: Glen Murphy, Jr. 687-2985</p>	<p><i>shop at our online bookstore</i> www.truthmagazine.com</p>	<p>BEAUFORT, SC 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.</p> <p>Parris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>WEST COLUMBIA, SC 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.</p> <p>Evangelist: Bruce Evans (803) 755-0023 or 894-7226 wbe@wolfnet.com</p>
<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: T.J. Elliott (828) 652-7504 or 652-2584</p>	<p>FREMONT, OH 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.</p> <p>(419) 849-3340 or 849-3686 www.amplex.net/churchofchrist</p>	<p>NEW RICHMOND, OH 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.</p> <p>Evangelist: Jeremy Dehut (513) 943-1135</p>	<p>SWEET HOME, OR 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.</p> <p>Building: (541) 367-1599</p>	<p>HOPKINS, SC Lower Richland Church of Christ 3000 Trotter Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Wayne Seaton (803) 776-0754</p>	<p>COLLIERVILLE, TN East Shelby Church of Christ 4700 Mayfield Rd. West</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Doug Seaton (901) 853-7840 or 759-1242</p>
<p>SALISBURY, NC Church of Christ 1037 Faith Road at the Corner of of Morlan Park I-85 East to Jake Alexander East to Faith Road</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M.</p> <p>Minister: Nathan Gochee (704) 645-7291 or (704) 202-2447 www.salisburychurch.org</p>	<p>HAMILTON, OH 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.</p> <p>Evangelist: David A. Stansberry (513) 868-9988</p>	<p>NORTHWOOD, OH (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.</p> <p>Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>Wilsonville, OR Church of Christ 10665 SW Wilsonville Rd. 10 Blks. West of I-5</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Kevin Fermeick (503) 678-5333 (503) 246-2430</p>	<p>NORTH CHARLESTON, SC 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.</p> <p>(843) 553-4970 www.findthechurch.com</p>	<p>COLUMBIA, TN 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.</p> <p>Evangelist: Andrew Roberts 388-6811 or 381-7401</p>
<p>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Keith Greer (937) 426-1422</p>	<p>Subscribe Today! Truth Magazine Call 1-800-428-0121</p>	<p>UHRICHVILLE, OH 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>(740) 922-9528</p>	<p>AVONDALE, PA 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.</p> <p>Evangelist: David Phillips (302) 733-7920 Randy Farme (610) 869-4146</p>	<p>ORANGEBURG, SC Edisto Fork Church of Christ 1502 Binnicker Bridge Rd. (Grange Building)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M.</p> <p>Evangelist: Fred England (803) 939-0672</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville 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.</p> <p>(931) 388-5828 or 381-3319</p>
<p>CINCINNATI, OH Blue Ash Church of Christ</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Russell Dunaway, Jr. 891-3174</p>	<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(614) 876-4089</p>	<p>WAVERLY, OH Church of Christ 209 Mullins St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M.</p> <p>(740) 947-7122 or 289-3401</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, PA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>	<p>SUMTER, SC 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.</p> <p>Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>DAYTON, TN 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.</p> <p>Contact: (423) 618-6250 or 332-4604</p>
<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>	<p>MANSFIELD, OH 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 6:00 P.M.</p> <p>Evangelist: James Bond 526-2868 or 526-4739</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: James B. Lusby (405) 340-3189 or 728-3058 www.seminolepointecoc.org</p>	<p>EXTON, PA 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.</p> <p>363-8042</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M.</p> <p>Evangelist: Jason Malham (615) 859-1841 www.millersvillechurch.com</p>
<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>(614) 868-1375 www.lcoco.net</p>	<p>MANSFIELD, OH 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 6:00 P.M.</p> <p>Building: (419) 522-8982 Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>STILLWATER, OK East 6th Ave. Church of Christ 2417 E. Sixth Ave. (Hwy. 51)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Percy Wilson (405) 743-2603 or 780-7192 prwilson@brihthok.net</p>			
<p>DAYTON, OH Residence Park Church of Christ 4328 Hoover Ave.</p> <p>Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Gerald Wilder (937) 263-5463 or 554-1485</p>	<p>MARIETTA/RENO, OH Jct. Se. Rt. 7 & 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.</p> <p>(740) 373-0064 (Joe Schoff) or 473-9028 (Steve Foutty)</p>	<p>TULSA, OK 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.</p> <p>Evangelist: Ross Oldenkamp (918) 252-1220</p>		<p>Visit Us at the Truth Bookstore 420 Old Morgantown Rd P. O. Box 9670 Bowling Green, KY 42102</p>	

<p>JACKSON, TN Sunset 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.</p> <p>Evangelist: Steve Wilkerson (731) 423-0907 or 424-5510</p>	<p>NASHVILLE, TN 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.</p> <p>Evangelist: Terry Francis (615) 356-7318 or 412-6684</p>	<p>ABILENE, TX North Park Church of Christ 2958 Grape St. (3 blocks south of I-20)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Wayne Goforth (915) 677-6934 or 672-8026 E-mail: wgoforth@abilene.com</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(817) 738-7269</p>	<p>To Make Changes To Your Ad Contact Us At andyalex@bellsouth.net</p>
<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Kevin Kay (615) 928-4000 or 753-9865</p>	<p>NASHVILLE, TN 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.</p> <p>Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faitweb.com</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles W. of Hwy. 75)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: John King (214) 514-0443 (972) 727-5355 (bldg)</p>	<p>CLEVELAND, TX Church of Christ 310 E. Houston</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Robert Davis</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(972) 227-1758 or 227-2598</p>
<p>KNOXVILLE, TN 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.</p> <p>Evangelist: Jack Wise, Jr. (865) 573-6638</p>	<p>NASHVILLE, TN Riverside Dr. Church of Christ 1530 Riverside Dr. (Near Opryland & Titan's Stadium)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Tommy Hagwood (615) 262-0241 www.riversidechurchofchrist.com</p>	<p>ALVARADO, TX 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.</p> <p>(817) 295-7277 or 790-7253</p>	<p>CLUTE, TX Church of Christ 343 S. Main</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>(979) 265-5283 or 265-2933</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084)</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Michael McLemore (281) 578-1897</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Brett Hogland (806) 795-3377 or 928-9262</p>
<p>MARYVILLE, TN Smoky 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.</p> <p>Harold Tabor (865) 977-4230 Robert Lawson (865) 681-7995</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road</p> <p>Worship 10:00 A.M. Wednesday 7:00 P.M.</p> <p>Facilities available for Sunday evening services upon request.</p> <p>Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOf-Christ.ORG</p>	<p>ALVIN, TX 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.</p> <p>Evangelist: Mark Mayberry (281) 331-4953 or 388-2595</p>	<p>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>(361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Jack L. Smith (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>
<p>MEMPHIS, TN 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.</p> <p>Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>ROCKWOOD, TN 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.</p> <p>Evangelist: Cecil Belcher (865) 717-3654</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Zeke Flores (979) 849-8376</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E.</p> <p>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.</p> <p>Evangelist: Jay Horsley (281) 534-4870</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judway</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M.</p> <p>Evangelist: Jay Taylor (281) 970-2976 clysian39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelists: Tom Roberts (817) 466-3160</p>
<p>MURFREESBORO, TN Compton Rd. Church 663 Compton Rd. Church</p> <p>Bible Study 9:00 A.M. Assembly 10:00 A.M. Assembly 6:30 P.M. Wednesday 7:00 P.M.</p> <p>David Arnold (615) 896-6550 or 896-9474</p>	<p>SAVANNAH, TN 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.</p> <p>Evangelist: Jonathan Ellis</p>	<div data-bbox="554 1128 770 1310" style="border: 1px solid black; padding: 5px; text-align: center;"> <p>Shop at our online bookstore www.truthmagazine.com</p> </div>	<p>EDNA, TX 301 Robison</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX McKinney Central Church of Christ 1815 White Ave.</p> <p>Discover Learning Center</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Jack Howard III (214) 544-3035</p>
<p>MURFREESBORO, TN 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.</p> <p>Evangelists: David Bunting (615) 893-1200</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Donnie V. Rader (931) 685-1113 or 684-9099 drader@cafes.net</p>	<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Ron Lehde</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>Ken Looper (915) 821-1084 (915) 855-4327</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist (281) 795-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Carl Mullins (972) 285-1610</p>
<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. PO Box 2257, Zip 37133 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M.</p> <p>(615) 494-9686</p>	<p>To Make Changes To Your Ad Contact Us At andyalex@bellsouth.net</p>	<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Larry Hatley David Halbrook (281) 422-5926 or 421-7367</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of US. 69</p> <p>Bible Study 9:30 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>(936) 422-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>
<p>NASHVILLE, TN 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.</p> <p>Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>TULLAHOMA, TN 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.</p> <p>Evangelist: Jim Mickells (931) 455-0273 or 455-5723</p>	<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Tony Mauck (281) 427-8729 or 837-9259</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p> <p>Call 1-800-428-0121 To Place An Ad</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Randy Harshbarger</p>

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<p>ROSENBERG, TX Church of Christ 908 Frost St.</p> <p>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: (832) 232-8973 (281) 232-4425</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco)</p> <p>Worship 9:30 A.M. Bible Study 10:10 A.M. Worship 11:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Reuben Southall (804) 233-5959</p>	<p>TACOMA, WA Manitou Church of Christ 4806 So. 66th St. (P.O. Box 7523, 98407)</p> <p>Sunday 10:00 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road</p> <p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>CANADA Hamilton, Ontario 450 Concession St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr.</p> <p>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>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road</p> <p>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>RICHMOND, VA West End 4909 Patterson Ave.</p> <p>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>YAKIMA, WA W. Washington Ave. Church of Christ 902 W. Washington Ave. Conservative</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Rick Christian 273-0261 or 273-3267</p>	<p>CANADA Peterborough, Ontario The Board Rm., Parkway Place Mall, Lansdowne St. W.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Wednesday 7:30 P.M. Evangelist: Peter McPherson Other meetings: phone (705) 742-5349</p>
<p>SAN ANTONIO, TX Church of Christ in Valley-Hi (Near Lackland AFB) 4302 SW Loop 410</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (210) 674-4188 or 647-1212</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Tatus St.</p> <p>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>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd.</p> <p>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>CHARLESTON, WV Church of Christ 522 Daugherty St.</p> <p>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 Lowell Thomas (304) 965-9369</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (304)527-4438 or 737-4158</p>	<p>CANADA West End Church of Christ (Meets at Ukrainian Federation Hall) 145 Evans Ave. Toronto, Ontario M8Z 5X8</p> <p>Bible Study 2:15 P.M. Worship 3:15 P.M. Tuesday 7:00 P.M. Evangelist: John Maddocks (905) 230-1617 www.preachthegospel.com</p>
<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E.) Exit Pecan Valley)</p> <p>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>CHESTER, VA Rivermont Church of Christ 2316 E. Hundred Rd. (2 mi. W. of Hopewell on Hwy. 10, 5 1/2 mi. E. I-95, exit 61A)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert S. Swain (804) 530-1764</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center</p> <p>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>CHARLESTON, WV Church of Christ 873 Oakwood Rd.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Anthony Genton (304) 342-5637 or 727-1794</p>	<p>GREEN BAY, WI Hillcrest Church of Christ 1621 Hillcrest Dr.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:00 P.M. (920) 499-5677 Evangelist: Jimmy Pettigrew www.hillcrestchurchofchrist.com</p>	



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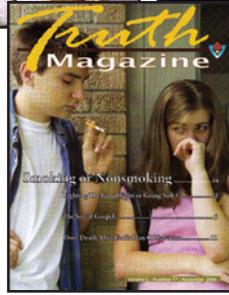
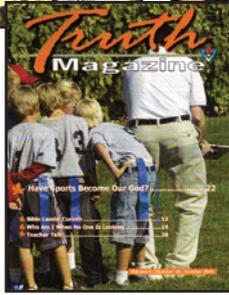
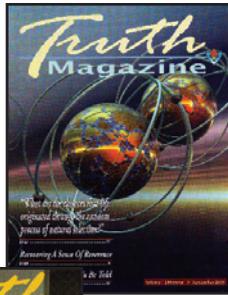
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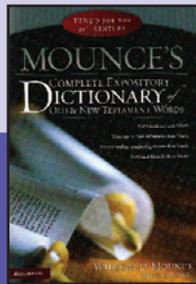


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