

Truth

Magazine



are there
human tracks
in the paluxy river?
page 8

“message board”
evangelism page 27

keep on
babbling
page 7

editor's page



MIKE WILLIS

He Came Unto His Own

In the prologue to John's gospel, the author announces who Jesus is in no uncertain terms. He does not leave the reader until the end of the book before he can know for sure who Jesus is. Rather, in the very beginning, he tells his reader in startling and astounding words who Jesus is:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men (John 1:1-4).

He also tells us that Jesus came to his own people, but his own people did not receive him: "He came unto his own, and his own received him not" (John 1:11). There are many ways to study the gospel of John, but one of them is to watch how people responded to his preaching and miracles, especially as John places in contrast with each other how people reacted to him.

The Jewish elite are represented in John's gospel, but not in a very positive light. Indeed, the word "Jews" almost becomes a synonym in John's

gospel for Jesus' enemies.

Those who had the best background to receive the Christ rejected him. Typical of such Jewish leaders is Nicodemus.

Those who had the best background to receive the Christ rejected him.

Nicodemus was a Pharisee, a member of the strictest sect of the Jews. He was a "ruler of the Jews" and one who was a "master" (teacher, RSV, NIV) in Israel. He had witnessed the miracles which Jesus had done in Jerusalem (2:23) and came to Jesus saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (3:1). Yet, Nicodemus had a low assessment of Jesus in saying that he was a "teacher come from God," for there were many teachers come from God (Moses, Elijah, Elisha, Isaiah, Jeremiah, etc.). When Jesus corrected his understanding of who the Messiah is (he is the Son of Man come down from heaven, 3:13), Nicodemus rejected Jesus (3:11-12). Nicodemus came unto his own but his own did not receive him. (As the gospel of John progresses, Nicodemus' own faith grows until he is willing to step forward to help bury the crucified Lord [19:39].)

John places in juxtaposition to Nicodemus the Samaritan woman in chapter 4. All of the advantages which Nicodemus had were absent in her case. She was raised in a false religion and had descended to the depths of immorality. She had been married five times and was living with a man who was not her husband (4:17). Yet when Jesus spoke of his knowledge of her past life ("He told me all that ever I did," 4:39), that was sufficient for her to conclude that he was the Messiah and Jesus plainly told her that he was the Messiah (4:26). She gladly received him and brought others from her village to hear the teaching of the Jewish Messiah. Though Jesus came to his own and they received him not, "...as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Jesus Heals the Blind Man

The incident in John 9 is also revealing of how men responded to the Messiah come from heaven. Jesus heals a man who was blind from birth (9:1), even though this man had no clue who Jesus is. He only knew him as "a man that is called Jesus" (9:11). After all, what can a blind man see? When the Pharisees see the commotion that this healing has caused, they investigate the healing that had been performed on the sabbath day (9:14). When the Pharisees asked how the man had received his sight, he said, "He put clay upon mine eyes, and I washed, and do see" (9:15). The act of spitting on the ground and making clay was tantamount in the eyes of the Pharisees to work and based on their fallible human judgment of what constituted work, they condemned Jesus saying, "This man is not of God, because he keepeth not the sabbath day" (9:16). The Jewish leaders could not receive Jesus. When they asked the blind man what he thought, he said, "He is a prophet" (9:17); the blind man's faith in Jesus was growing.

The Jewish leaders could not leave the healing alone and glorify God that one of their own had been healed. Rather, they had to discredit this blind man. So they called his parents to find out whether or not he actually had been blind, for they could not deny that he now could see. His parents confirmed that he had been blind from birth (9:20), but they refused to answer how he came to see "because they feared the Jews: for the Jews had agreed already, that if any man

CONTINUED ON PAGE 32

contents

<i>He Came Unto His Own</i> 2 MIKE WILLIS	<i>Three Basic Exhortations</i> 20 GARY HENRY
<i>Editorial Leftovers</i> 4 CONNIE W. ADAMS	<i>Book Marks</i> 21 CHRIS REEVES
<i>He Walked With God: Quentin McCay</i> 6 TOM O'NEAL	<i>Observations After A Catholic Funeral</i> 22 LEWIS WILLIS
<i>Keep On Babbling</i> 7 OLEN HOLDERBY	<i>Why Paul Went Back: To Him To Live Was Christ</i> 24 STEVE WALLACE
<i>Are There Human Tracks in the Paluxy River?</i> 8 BO KIRKWOOD	<i>Footnotes</i> 25 STEVE WOLFGANG
<i>Question & Answer</i> 11 BOBBY L. GRAHAM	<i>Greater Condemnation</i> 26 RAY WARFEL, JR.
<i>India Report 2007</i> 12 WILLIAM V. BEASLEY	<i>“Message Board” Evangelism?!</i> 27 ADAM LITMER
<i>Phrased Notation (Part 2)</i> 14 DAVID MARAVILLA	<i>A Little Wine for Thy Stomach’s Sake</i> 28 JOHN HENRY, SR.
<i>Achieving Stability</i> 15 IRVIN HIMMEL	<i>Children’s Page: Esther</i> 31 DONNA HALBROOK
<i>What a Difference Forty Years Can Make! ...</i> 16 DANIEL H. KING, SR.	<i>Directory of Churches</i> 33

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have you not read...?



CONNIE W. ADAMS

Editorial Leftovers

Mind Not High Things

“Mind not high things, but condescend to men of low estate” (Rom. 12:16). Whenever we become so lifted up with pride that we elevate our noses in the presence of humble people, while catering to the whims of those with considerable means, we fail to remember what inspiration revealed about such matters.

Jesus said, “For a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). James wrote, “God resisteth the proud, but giveth grace to the humble” (Jas. 4:6). Jesus went unto the poor and lowly. He did not refuse those of means who came to him, but “the common people heard him gladly.” Many, the country over, have become obsessed with the accumulation of status symbols. They must have this or that because somebody else does, and you are nobody without it. Never mind the fact that they cannot afford it. “Mind not high things.”

Who Will Go and Help?

Several of our gospel meetings in 2007 were with small and struggling congregations. Our last meeting for the year was in Des Moines, Iowa. Des Moines is a city of 500,000 people. There is one small congregation there of about 25 members. Ron Anderson preached for them for several years, but health problems caused him to resign. He is still there and takes his turn, along with two other men in speaking. They need a full-time man to come and work with them. They have searched in vain, up to now. They need a man who is mature in the faith and who can bring a large part of his support with him. To my knowledge, there are three other congregations in the state: one at Madrid, one at Grinnel and one at Davenport. You won’t have to have a visa, learn another language, or adapt to a different culture. Is anybody out there listening? The need is urgent also in both North and South Dakota, Montana, Wyoming and Idaho, to name just a few places in our own country. “But the laborers are few.”

A Merry Heart

“A merry heart doeth good like a medicine; but a broken spirit drieth the bones” (Prov. 17:22). Some of the most pleasant people I have ever known have been seriously handicapped. Yet, rather than allow themselves to be broken in spirit by their adversities, they have learned to smile through pain, maintained a sense of humor and can still see the happier side of life. They possess merry hearts and these do good “like a medicine.”

It is unpleasant to be in the company of those who are continually singing the blues. Such a disposition does nothing to adorn the doctrine of Christ. We can all be doleful creatures at times. A fretful, anxious, dejected outlook on life will ruin health, destroy the genuine joy that ought to come from living, and render one so possessed all but helpless in bringing the lost to Christ.

Sound Speech or Sound Silence?

The book of Titus is a divine treatise on the subject of “sound doctrine.” Sound doctrine is to be employed in exhorting and convincing gainsayers (Tit. 1:9). The word “sound” means literally, “in good health” or “wholesome.” In reference to teaching it means what is free from any admixture of error. The design of sound doctrine is that the taught be “sound in faith” (Tit. 1:13;2:1-2). The fruit of sound doctrine is living “soberly, righteously, and godly, in this present world” (2:12). The vocabulary of sound doctrine is “sound speech that cannot be condemned” (2:8). Doctrine that is sound can be expressed in language which is scripturally correct. It is when men have doctrines to uphold which are unsound that they must invent unsound terms with which to express these doctrines. Every religious movement has its own peculiar vocabulary. A return to the faith and practice of the early church was, and is, impossible without a return to the language of the Scriptures in even discussing religious topics.

But you will notice that the Lord’s call is for sound speech, not silence. Whatever is included in the phrase

CONTINUED ON PAGE 5

Editorial Leftovers (CONTINUED FROM PAGE 4)

“sound doctrine” is to be spoken, not withheld. When doctrines and practices arise contrary to the truth of the gospel, silence will not solve the problem. There are some preachers who, in private conversation, talk pretty stout, but who do not have the courage to speak publicly what they profess in private to believe. If you have convictions about sound doctrine, then speak up, using the vocabulary of sound doctrine—sound speech! Sound silence won’t get the job done.

“None of Your Business”

Not long ago, a sincere brother approached a sister who had not been attending meetings in the congregation where she claimed to be a member. As he talked with her about the matter, she told him that whether or not she was faithful in attending was “none of your business.” I am afraid that is the attitude of far too many weak church members.

The sister revealed her ignorance of what the Bible teaches concerning the duty of one Christian to another. A study of a few passages shows that it is not only our business, but our duty, to admonish the erring.

“Wherefore comfort yourselves together, and edify one another, even as also ye do” (1 Thess. 5:11).

“How we exhort you, brethren, to warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men” (1 Thess. 5:14).

“But exhort one another daily, while it is called Today, lest any of

you be hardened through the deceitfulness of sin” (Heb. 3:13).

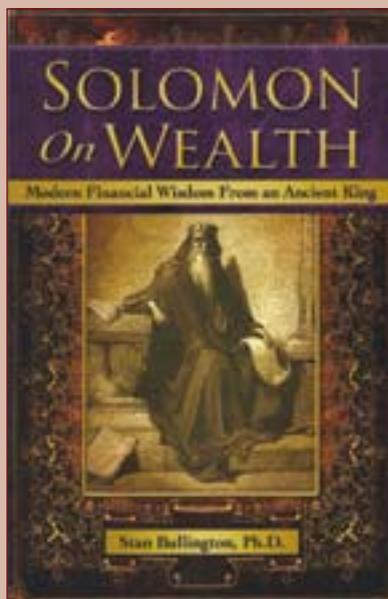
“And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb. 10:24-25).

“Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins” (Jas. 5:19-20).

“Brethren, if a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).

In the light of these plain statements, how could anyone say it is not the business of another brother, or sister, when they see one neglecting God-given duties? It is the business of elders, deacons, preachers, and all other Christians. If a Christian sees another shirking divine responsibilities, and does not seek to “restore such an one,” then he has also sinned. A conscientious Christian should be grateful that his brethren are interested in him. How dreary life would be were it not for the loving concern of brethren one for another. Yes, the welfare of my soul is the business of other Christians, even as your spiritual condition is some of my business.

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Dr. Stan Bullington is on the faculty at Mississippi State University and has taught economic analysis for engineers for more than twenty years. He has also taught Bible classes for over thirty years.

18919\$12.95

He Walked With God: Quentin McCay

TOM O'NEAL

The Bible says Enoch (Gen. 5:24) and Noah (Gen. 6:9) “walked with God.” One of the most respected Christians I have ever known, was Quentin McCay. I had the privilege for over fifty years of knowing him as he “walked with God.”

There was no put on, hypocrisy, or facade about Quentin. What you heard or saw was the real thing. He was dean of gospel preachers in Alabama. To be in his presence was to know without a doubt you were in the presence of one who was patterning his life after Jesus. One felt better just being in his presence.

I first met Quentin in the summer of 1956 when he was in a Gospel Meeting in Leoma, Tennessee in my home county of Lawrence. The battle over institutionalism was raging. When he drove up in the church yard in his blue and white Buick, I saw several copies of the May 3 and 10 issues of the *Gospel Guardian*. This was a special double issue put together by editor Yater Tant in an effort to teach brethren the truth and to try to avoid a division over this issue. That night he preached on “Unity” and I still have the piece of paper that I drew his blackboard chart on. I have preached it many times through the years.

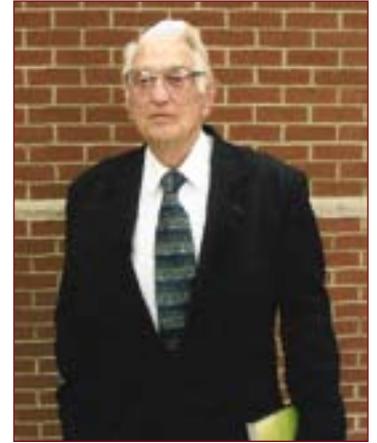
Quentin was born in a log cabin on November 8, 1918 in what is now the Bankhead National Forest in Lawrence County, Alabama. His youth was in Austinville which is now a part of Decatur, Alabama. His parents were Archie and Sarah Beatrice Blankenship McCay. He finished Freed-Hardeman College in 1944. He obtained his degree in Education from Jacksonville (Alabama) State while he preached in Gadsden, Alabama. This degree enabled him to later teach the Bible as history at Wallace State in Hanceville, Alabama.

In 1944 he married Geneva (Jenny) Pitt, who passed away before him in 2000 after 55 years of marriage. During those years Jenny was a great encouragement to Quentin as he preached the gospel during good times and bad.

Quentin was not only an able preacher of the gospel, but he was an accomplished song leader. During the 1940s he led congregational singing for many Gospel Meetings in North Alabama.

Death came to Quentin at the Athens/Limestone Hospital in Athens, Alabama on June 19, 2007 at about 3:40 A.M. at the age of 88. He is survived by his one daughter, Angela, and her husband, Bruce Craig; two grandchildren; James and Michael Craig all of Athens, Alabama; and one sister, Willie McKean of Decatur, Alabama.

Funeral services were conducted on June 22, 2007 by Bobby Graham and Herschel Patton. Doug Matlock and Buc Chumbley had the grave side service. Pallbearers were David Harwell, Charles Maples, Rick Hensen, Everett Conn, Eugene Britnell, and Harry Stewart. Burial was in Roselawn Cemetery in Decatur, Alabama.



Quentin McCay

It was December 19, 1997 that I visited Quentin in his home in Athens, Alabama, at which time he gave me a copy of his workbook, *Seeking The Lost*, which was published by the Guardian of Truth Foundation. In it he wrote, “To my friend in life and brother in Christ, Brother Tom O’Neal, in appreciation for his labor in the cause we both love and the God we seek to serve.” It was at this time he told me that the late Foy F. Wallace, Jr., baptized him at the old Grant Street church in Decatur and that he was distantly kin to Wallace.

Quentin worked with several churches in Alabama as their local preacher. 1944-1945 found him in Ft. Payne, 1945-1949 at East Gadsden, 1949-1951 at Opp, 1951-1954 with the North Broad church in Albertville, and 1954-1957 at the East Huntsville congregation. In time all of these churches went the institutional route.

From 1957-1960 Quentin worked with the Steven Avenue congregation (now Chapman Acres) in Huntsville. It was after some division over the institutional issues that Roy E. Cogdill personally helped support him. He moved in 1960 to the 4th Avenue West congregation in Birmingham and stayed there until 1966. In 1967 he moved across town to the North Birmingham church and worked with them through 1968. He moved in 1969 to the 4th Street church in Cullman which lasted until 1972 when he moved back to Stephens Avenue in Huntsville in their new location of Chapman Acres, staying there until 1977. 1977 saw him move back to the 4th Street in Cullman where he stayed until 1983. In 1983 he moved to preached for the Baldwin congregation in Cullman Country where he stayed until 1988. When you see two churches where he had preached wanting him to return and work with them, it gives you an indication of the love and high respect that brethren had for

Keep On Babbling

OLEN HOLDERBY

The NIV renders Matthew 6:7, “And when you pray, do not keep on babbling like pagans, for they think they shall be heard because of their many words.” W.E.Vine explains “babblers” (*spermologos*) by saying, “It seems to have been used of a man accustomed to hang about the streets and markets, picking up scraps which fall from loads; hence a parasite, who lives at the expense of others.” He then adds, “Metaphorically it became used of a man who picks up scraps of information and retails them secondhand.” These thoughts offer a good commentary on the “vain repetitions” of the Authorized Version.

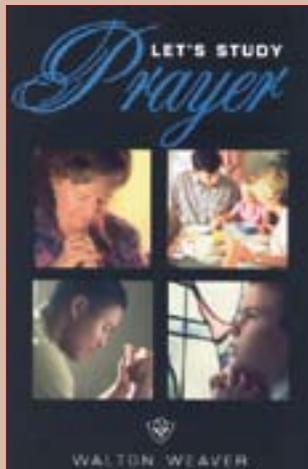
“Vain repetitions.” This is the only time the word “repetitions” is found in the New Testament, and in and of itself, the word says little as to good or bad. It needs an adjective to tell us the kind of repetition that is under consideration, and the word “vain” does that job well. Simply put, the word “vain” means “empty, or meaningless.” So, Jesus was telling his audience to not use meaningless or empty repetitions in their prayers. Don’t “keep on babbling” as do the heathen or pagans. The word “babbling” is a more colorful word, and it carries a stronger punch in regards to this sinful practice.

Jesus, also, gives the motive of such babbling, “They think they shall be heard because of their many words.” With this thought in mind, it is not “repetition” that is here condemned, but it is “vain repetitions,” perhaps repetitions used because of the desire to say more, to repeat what we have heard others say, or in order to gain the compliments of others. This may remind one of 1 Kings 18:26ff where Elijah was urging the prophets of Baal to holler louder and more, as he mocked them.

Do you know anyone who prays these sorts of prayers, privately or publicly?

In view of the above and in order to improve this aspect of worship, my conclusion would be that first, we need to examine our motives, taking a good honest look at our hearts (2 Cor. 13:5). Be sure we are praying to God, not to be “heard of men.” Secondly, we need to give more thought to the words and expressions which we use in our prayers. Listening to the prayers of others may afford us some good examples of prayer; but when we follow those good examples, let us be sure that it is your “heart’s desire and prayer to God.” May we ever refrain from being babblers; don’t keep on babbling!

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He Walked With God: Quentin McCay

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him. In 1989 he moved over in Cullman County to preach for the Simco church where he stayed until 1993. That year he preached for the Gardendale congregation while David Hartsell was in Europe. From 1998 to 2007 he was back at Simco in Cullman County preaching sometimes one to two times a month. Part of the time the Simco church had early Sunday evening services to enable him to get home before dark. When January, 2007 came, he agreed to preach the fifth Sunday. In addition to preaching in these places, he preached many Gospel Meetings in the Alabama-Tennessee-Georgia area.

I am glad the Lord blessed my life in letting me know my friend and brother. I wish that everyone who reads these

lines could have know him, for to have known him was to love him. Friends will miss him, brethren will miss him and most of all family—a daughter, son-in-law, grandchildren and a sister—will miss him. However none will sorrow as those who have no hope. If ever there was one who lived his life in preparation for the final day before the Judge of all the earth, it was Quentin.

The last time I had the pleasure of visiting with him was at the 2004 Truth Magazine Lectureship where I made the picture of him that accompanies this article.

I am indebted to his daughter, Angela, for most of the information in this article.

Are There Human Tracks in the Paluxy River?

BO KIRKWOOD

A few months ago, while watching a program on the Trinity Broadcast Network, a new concept was introduced to me that I had never heard. Dr. Carl Baugh, Founder of The Creation Evidence Museum in Glenrose, Texas, narrated the program I was watching. Dr. Baugh was very articulate and was presenting various scientific evidences for the creation model of the universe and intelligent design. Amongst several topics he mentioned on that particular program, the one that caught my attention was the existence of human footprints along dinosaur footprints in the Paluxy River near Glenrose, Texas. I, for one, had never heard of this until then and found it somewhat incredible. As Dr. Baugh pointed out in the program, if human footprints were contemporaneous with dinosaur footprints, this would have serious implications regarding the current theory of evolution. Evolutionists believe that dinosaurs predated man by millions of years and therefore would have a hard time explaining such phenomenon. Nonetheless, Dr. Baugh presented photographs of footprints that clearly looked humanoid and gave some compelling evidence to support his beliefs.

As a result of that program, I began to do some research of my own, which included eventually a trip to The Creation Evidence Museum in Glenrose, Texas. What I was unaware of at the time was the controversy that surrounded these “alleged human tracks” in the Paluxy riverbed. To discuss these controversies, a brief history is in order.

Dinosaur tracks have been known about in and around Glenrose for well over half a century now. In 1937, Dr. Roland T. Bird, while on a fossil collection trip for the American Museum, discovered dinosaurian prints in New Mexico and later found that those prints

had come from Glenrose. As a result, Dr. Bird traveled to Glenrose and eventually found in the riverbed clear, three-toed allosaurus tracks as well as brontosaurus tracks. He quarried these tracks from the riverbed and shipped them to New York, where they currently remain. Apparently, no humanoid tracks were discovered by Dr. Bird at that time.

Shortly after the discovery of Dr. Bird and possibly even before, rumors about human footprints occurring in the Paluxy River began to surface. As a result of this, in 1970, recent graduate students from Loma Linda University headed by Dr. Bernie Neufeld along with Leonard Brand and Arthur Chadwick began an investigation of the supposed human tracks in the Paluxy River. They were “puzzled” by the lack of careful analytical investigation prior to their work. One would have expected earth scientists to have flocked to the Glenrose area to investigate these tracks, they thought. Prior to their investigation, Stan Taylor, of “Films for Christ,” had investigated these tracks and had produced a film showing “human tracks” on the Paluxy Riverbed. Clearly, the tracks had a humanoid appearance.



CONTINUED ON PAGE 9

Are There Human Tracks in the Paluxy River?

(CONTINUED FROM PAGE 8)

Dr. Neufeld's team, after careful investigation, came up with a different opinion, however. They believed that the so-called human tracks were made by "sauropods." Admittedly, these tracks were somewhat different from the common tridactyl trackways in the river bottom; nonetheless, they became convinced that the elongated "humanoid" tracks of the Paluxy River bottom did not offer "irrefutable evidence of the coexistence of man and dinosaur." They went back to the Loma Linda University, according to Dr. Chadwick "convinced that the manlike tracks in Glenrose were not human."

Also of interest to Dr. Neufeld were a human and a cat track that came from Dr. Clifford Burdick. Dr. Neufeld was allowed to make cuts through these tracks and his results were inconclusive as to their authenticity. He published his work in 1975 in *ORIGINS Magazine*. For some ten years, no further research was carried out at the Paluxy Riverbed and to my knowledge the Loma Linda Investigation remains the only university-sponsored research regarding the human tracks of the Paluxy River.

The story, however, does not end there. After a period of time, both creationists and evolutionists began to have interest in these "human tracks" in the Paluxy River. In 1980, Glen Kuban, a computer programmer originally from Ohio, began doing research on his own and eventually teamed up with Dr. Ron Hastings, a high school physics teacher out of Waxahachie, Texas. About this same time, Dr. Carl Baugh had come to Glenrose in the early 1980s to establish his Creation Evidence Museum, obviously interested in the authenticity of the "human tracks." Since that time, basically these two parties

have been at odds with one another. Dr. Baugh has done extensive excavations in the Paluxy riverbed including digging up portions of the riverbank looking for human tracks and has discovered more supposed human tracks in the Paluxy River. Also, during this time, the Institute for Creation Research (ICR) became aware of the activities of both Kuban and Dr. Baugh.

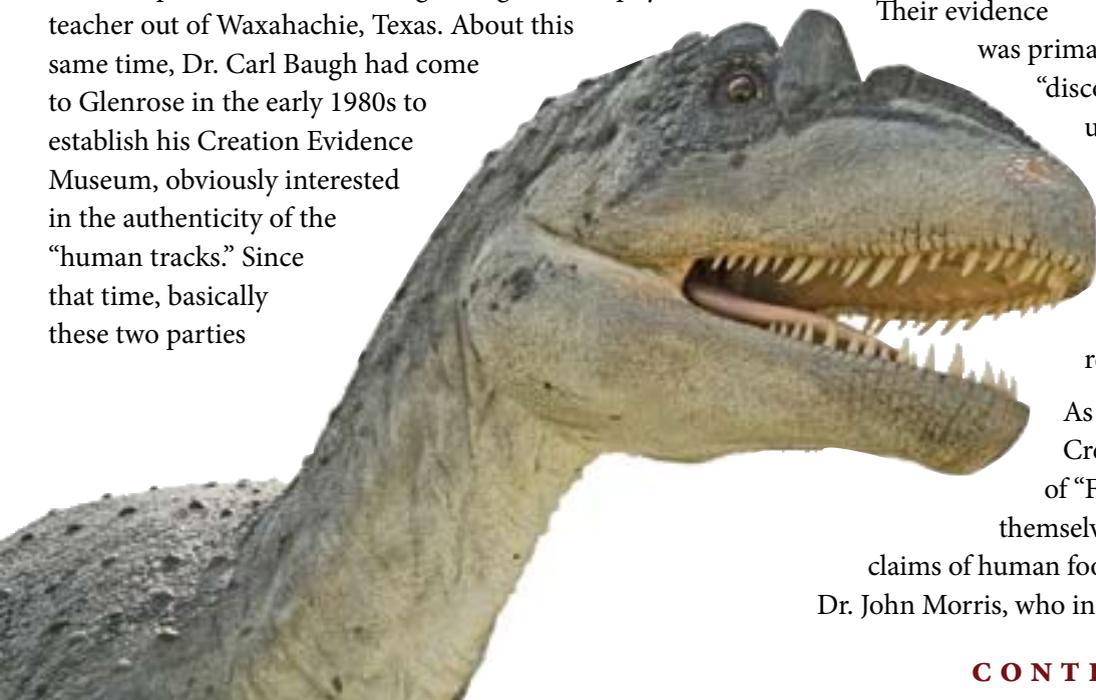
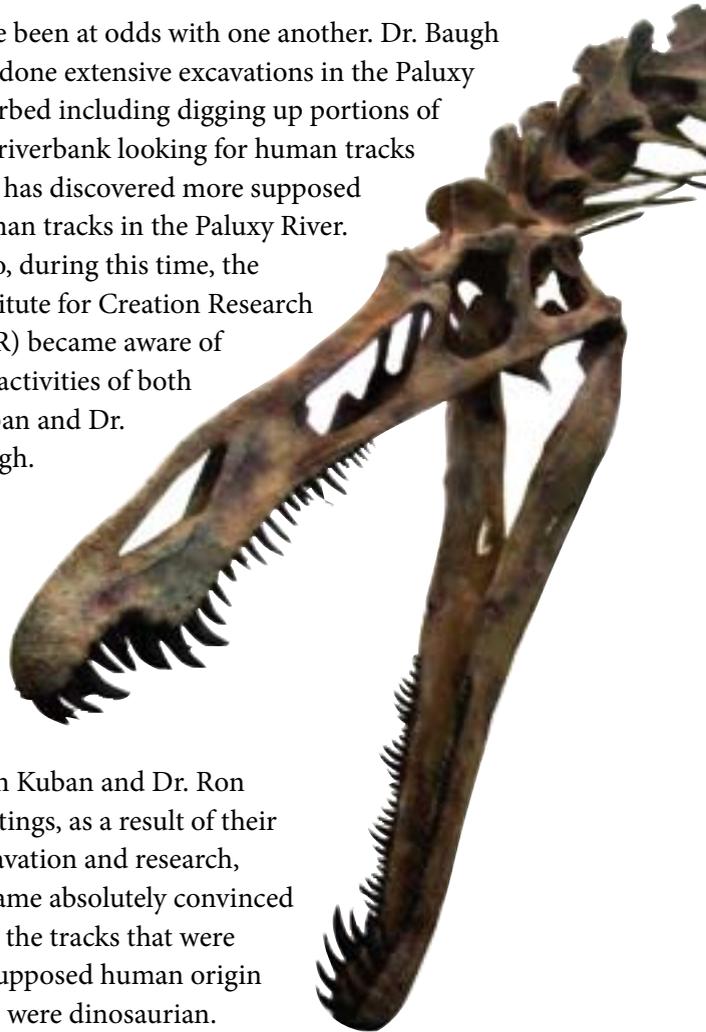
Glen Kuban and Dr. Ron Hastings, as a result of their excavation and research, became absolutely convinced that the tracks that were of supposed human origin were dinosaurian.

Their evidence

was primarily based on

"discolored haloes having the unmistakable form of tridactyl, sauropod tracks." Admittedly, the dinosaur species that made these elongated tracks could not yet be identified as no known dinosaur skeletal remains could account for these.

As a result of this, the Institute for Creation Research and Paul Taylor of "Films for Christ" began to distance themselves from Dr. Carl Baugh and the claims of human footprints at the Paluxy River. Even Dr. John Morris, who in 1980 had written a book touting



CONTINUED ON PAGE 10

Are There Human Tracks in the Paluxy River?

(CONTINUED FROM PAGE 9)

the evidence of human footprints along dinosaur prints, began retracting his position. Paul Taylor withdrew from circulation of the film “Footprints in Stone” and Dr. Morris published a “carefully worded retraction” in 1986.

Despite this, Dr. Carl Baugh, as well as others such as Dr. Don Patton, who has also been involved in the Paluxy excavations, continue to maintain that the humanoid appearing prints at the Paluxy River are genuine. They also maintain that the Burdick track is a genuine footprint

As mentioned earlier, after viewing the program on the Trinity Broadcast Network, I along with my wife, decided to go to the Creation Evidence Museum in Glenrose, Texas and see for ourselves these “human footprints.” The trip to the museum, however, was somewhat disappointing. First, the footprints that have been excavated at the Taylor and McFall sites are not available for viewing as they are on private property. The only “human track” at the Creation Evidence Museum was the Burdick track and although it is very wide and large it is human in appearance. Dr. Baugh points out, however, that there are people alive today such as Shaquille O’Neal that would produce a footprint of this size and proportion. Dr. Baugh notes that studies of the print show conclusively that it is not a carving but a genuine print, although Mr. Kuban disputes this.

So, are there are human footprints in the Paluxy riverbed or just prints of an unknown dinosaur that have somewhat humanoid appearance? I can only say at this time I’m not sure. There is clearly a strong debate to put it mildly between Dr. Baugh’s group and Glen Kuban and Ron Hastings at this point. Mr. Kuban maintains an extensive website, whose sole purpose seems to be in discrediting Dr. Baugh, Dr. Patton, and others associated with the Creation Evidence Museum and their conclusions. On the other hand, Dr. Baugh continues to staunchly defend the authenticity of the “human prints” of the Paluxy River. What remains a puzzle to me is the lack of significant scholarly work by credible archeologists, paleontologists, and university-sponsored research regarding these tracks. As mentioned earlier, the only university study of the “human tracks” that I am aware of was by Loma Linda University in 1970. Since then, research has been carried out primarily by Dr. Baugh and his group and Glen Kuban and Dr. Ron Hastings, who are

“amateur” paleontologists-archaeologists at best. Even Dr. Baugh and Dr. Patton’s credentials have come under fire by Mr. Kuban and the Pacific College of Graduate Studies, an Australian institution where both obtained their Ph.D’s, is no longer accredited.

Arthur Chadwick, who is now Professor of Biology and Geology at Southwestern Adventist College in Keene, Texas, has concluded the matter succinctly. He says, “Creationism does not need footprints in the Paluxy River for its support.” If further research into the footprints at the Paluxy River were carried out by university-based scholars with unbiased eyes (which, by the way, is extremely unlikely to occur), and such research were to show conclusively that the so-called human footprints were indeed dinosaurian, this would not destroy creationism in any way. (The reason such research would never be done is evolutionists consider it unnecessary. Using circular reasoning they conclude human footprints could not be beside dinosaur prints as the two did not exist together in time.) The problem at the Paluxy River demonstrates that creationists do have to be careful in what they lay claim to. Before touting certain evidences of absolute proof of creation, careful credible scientific study should accompany that information prior to making such claim. There is ample scientific evidence for the creation model and intelligent design supported by well-trained and gifted scholars who are not dependent on footprints in the Paluxy River.

Creationism does not need footprints in the Paluxy River for its support.

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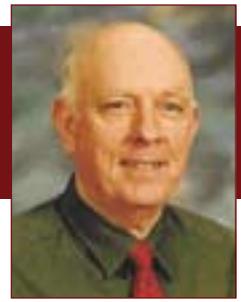
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question & answer



BOBBY L. GRAHAM

Question: A brother wrote wondering why Truth Magazine did not recommend a reliable translation, such as the KJV, which shows the genuineness of Mark 16:9-20, after an earlier issue showed the falseness of those versions which omit the passage.

Answer: I cannot answer for the Editor of *Truth Magazine* in this matter, but I can explain my position on such a matter. The purpose of the article to which the questioner referred was to demonstrate the poor attempt made at translation in certain current versions. Its purpose was not to identify reliable translations, because a writer can do only so much in limited space.

The same situation might obtain when a writer writes to demonstrate the error of some particular doctrine, denomination, or attitude, while not necessarily teaching positive truth on that matter in that particular article. Past or future articles might stress the positive truth in such matters. Through the years various articles criticizing some translations but recommending other translations have appeared, including a series of a dozen or so articles from this writer more than twenty-five years ago.

It is also realistic to point out that not even the King James Version, preferred by the writer according to his question, is a perfect translation. It also has certain flaws which we do not plan to detail in this brief medium. Flaws do not completely disqualify a version, because it might be strong in some areas but weak in others. If perfection in a version were necessary before one was usable, no translation would be usable. The KJV does not stand alone on its acceptance of the inspiration and reliability of the biblical text, its adherence to a word-for-word approach in translation, as opposed to a thought-for-thought approach or dynamic equivalence, or even its insertion of italics where translators thought them needed to complete the thought for the English reader. The KJV is not an inspired translation, though the original manuscripts which came from the pens of apostles and prophets were inspired by God (2 Tim. 3:16).

No one should construe this answer to be an attack on the King James Version of the Bible. This writer grew up using the KJV and sometimes still uses it. This answer simply seeks to deal honestly with the implications of the questions sent for our answer.

This might also be an appropriate place to say that, while this writer has not always agreed with every article in TM or the practices reflected therein, he has never believed the charge of some that an effort was being made to “line up” all brethren and congregations. There is a difference in teaching truth and pressuring people to conform. Therefore, it would not be the practice of TM to dictate what translation people should use.

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foreign evangelism

India Report 2007

WILLIAM V. BEASLEY

Each endeavor to teach God's word in India is special, and after each trip it seems almost second nature to call it one of the best efforts. This trip is certainly no exception. One of the things which made this effort both special and unique was a change in the goals set. This change is reflected in considering those who were invited to the classes.

Earlier trips were to conduct Preacher Training Classes (PTC) and to do evangelistic preaching in various villages during evening hours. I firmly believe good was accomplished thereby. On this trip the PTC was modified

into a PT/CC (Preacher Training/Conversion Class) and the gospel preachers invited to each effort (four Preacher Training/Conversion Classes were conducted) were greatly outnumbered by denominational preachers. Thus, one can see the reason for the Conversion part of the PT/CC.

Stories (anecdotes) that beg to be told about following each trip to India. It is hard to know what ones to tell, or, to be more precise, which ones can go without being told. Following a few truly vital statistics, are two stories which, in my opinion, cannot go untold.

During the efforts in Sathupalli, Narasaraopet, Akiveedu, and Hyderabad we had the great privilege of baptizing one individual (Hyderabad) and witnessing the baptisms of ninety-two others. One of these ninety-two we witnessed only via photographs taken. Of these ninety-three converts *only three were not denominational preachers*. The denominational preachers converted were, as would be expected, from several religious backgrounds:

Baptists	8
Bethany Fellowship.....	5
Church of God	5
Church of South India.....	15
FCM (Peace Mission).....	2
Hebron Church	1
Independent Churches	3
Lutheran Churches	4
New Apostolic Mission.....	1
Pentecostal.....	20
RCM (Roman Catholic Mission)*.....	13
Seventh Day Adventists	12
Trinity Gospel Mission	1

**In India the Roman Catholic Church has preachers who go to the villages (where a Roman Catholic Church is not located) teaching Catholic doctrine, striving to build up the Roman Catholic Church.*

CONTINUED ON PAGE 13



Above photos: New converts in Sathupalli, baptized on November 8 and 9.

India Report 2007 (CONTINUED FROM PAGE 12)

The effort in Sathupalli saw thirty-four converts, while we were present. Twelve days after the PT/CC was history, one man who had been in the class, rode a bicycle thirty kilometers (18.64 miles) to be immersed. He spoke of the major example used in teaching *Identifying the Church that Jesus Built*, and of sleepless nights that forced him to obedience.

In Akiveedu we had completed our series of classes, said many “good-byes” and were just about to have the closing prayer when two men came up and asked to be baptized. They did not say, “Behold, here is water; what doth hinder me to be baptized?” (Acts 8:37), but the request was basically the same. Oh yes, the conversion of the eunuch was one of the lessons taught in all four efforts. The closing prayer was postponed for a time.

On the third and final day of classes in Hyderabad eleven men made the good confession and were immersed into Christ. At some time during each class I would, to focus the attention of all present, ask, “Did I mention that I spent fourteen years in jail?” After a few moments of absolute silence, I would point out that it was as a Corrections Officer/Sergeant/Lieutenant, and not as an inmate. After being baptized one man was so overjoyed that he seemingly could not contain his great joy. He grabbed me and gave me a bear-hug, laid his head on my chest, while laughing, crying and talking (all at once). He would let go, and then do it all over again. At this point, I learned that he had spent eight years in jail...and not as a corrections officer. He identified with me even though we had been on opposite sides in the prison/jail game.

This is being written (originally) as I wait boarding to fly from Hyderabad to Frankfurt, Germany. This is the first of two flights that will, Lord willing, take me to Charlotte, North Carolina. I am thrilled! I am tired (this has already been a nineteen hour day, and my plane is not scheduled to leave for another three hours)! I am thankful! Hallelujah!

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Top photo: Men baptized in Narasaraopet on November 13; middle photo: Men baptized in Akiveedu on November 21; bottom photo: Men baptized in Hyderabad on November 26. The man on the far right is Isaac Ramu Nagur, the translator and one who did the baptizing.

singing with understanding

Phrased Notation (PART 2)

DAVID MARAVILLA

Phrased notation is a new layout scheme for the hymnal being produced by Sumphonia. This series of articles describes *phrased notation* and how it facilitates singing with understanding.

Layout in Bible Translations

Last month's article illustrated how proper layout of poetry, which includes hymns, aids in comprehension. We can see the advantages of proper phrasing by comparing poetic passages in the King James Version with newer translations of the Bible.

The KJV makes no attempt to break poetic lines into phrases. The text is simply divided into columns, and the column width determines how many words constitute a line. In the KJV, Psalm 19:7-9 appears something like this:

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

The same verses in the NKJV are phrased this way:

The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes;
The fear of the Lord is clean, enduring forever;
The judgments of the Lord are true and righteous altogether.

The difference in these translations, in this case, is not word choice; both read the same. The difference is phrasing. The relationship between the lines is easier to see in the NKJV because of the layout.

Now consider the NIV, in which the passage appears like this:

The law of the Lord is perfect,
reviving the soul.
The statutes of the Lord are trustworthy,
making wise the simple.

The precepts of the Lord are right,
giving joy to the heart.
The commands of the Lord are radiant,
giving light to the eyes.
The fear of the Lord is pure,
enduring forever.
The ordinances of the Lord are sure
and altogether righteous.

Of course, the wording of the NIV differs from the NKJV; notice, however, the subtle difference in phrasing. While the NKJV breaks the passage into lines, the NIV goes beyond that by breaking each line into couplets.

Logical Layout

The reason for changing the layout of poetry in newer translations is often misunderstood and its importance is overlooked. Many of us who grew up with the KJV noticed that passages like the Psalms looked different in the newer translations, but few of us understood why. We thought the layout changed simply to designate poetry from other parts of the Bible, or to increase the visual appeal of poetic sections.

The real reason for laying out Bible poetry in phrases is to highlight the built-in logic of Hebrew poetry. Unlike modern poetry, Bible poetry does not rhyme; it is not written in meter. The thing that sets it apart from non-poetic passages is the logical relationship between lines and phrases. It is often explained this way: "Bible poetry doesn't rhyme in word; it rhymes in thought." The extra line breaks, capital letters, indentations, etc., that make poetry in newer translations look different from the KJV, present poetic passages in a way that emphasizes these "rhymes in thought," thereby helping the reader grasp the meaning more readily.

Hymn Phrasing

Of course, proper phrasing of hymns is important for the same reason. For many years, hymnals did not contain music. In the 1800s, when music appeared in hymnals, hymn phrasing became neglected. In the next article, we will examine the evolution of hymnals and notice how the introduction of music immediately affected the way hymns were phrased.

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Achieving Stability

IRVIN HIMMEL

A quality of character needed by all Christians is stability. God teaches his people to be firm, steady, reliable, and immovable. The following are some things essential to attaining this quality.

Sound Teaching

Paul instructed Titus to “speak the things which become sound doctrine” (Titus 2:1). The caliber of teaching one receives bears directly on whether or not he is given to stability. People must be taught that conversion is more than being baptized for the remission of sins. Genuine conversion involves turning from sin and sincerely committing one’s soul and life to serving God. If one’s teaching has led him to “join” a group of people rather than turning to the Lord, we should not be surprised if he wavers and falters.

Strong Faith

Deep faith produces immovability. After Paul had preached in Thessalonica and converts had been made, he sent Timothy to them from Athens, hoping to increase their faith and fortify them against influences that might overthrow them. He reminded them of his objective in sending Timothy in these words: “to establish you, and to comfort you concerning your faith; That no man should be moved by these afflictions...” Again he said, “I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain” (1 Thess. 3:2-5).

Growth

Maturity cannot be reached without growth. We are expected to grow up in Christ, “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph. 4:14). Stability depends on our being “grounded and settled” (Col. 1:23). Tenacity and fixity result from growing in grace and in the knowledge of our Lord Jesus Christ.

Steadiness

Too many members of the body of Christ are of the “on again, off again” variety. Some take a spell of meeting regularly with fellow Christians for worship and edification,

then a different kind of spell hits them and they miss for a long while. Stability necessitates constancy. Some try hard to live in purity and holiness, then they drop their guard and plunge into sin. They lack consistency and perseverance. Paul admonished, “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:58).

Living Hope

When we are born into the spiritual family of God, we are begotten again “unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Pet. 1:3). To be a child of God is to have “hope of eternal life, which God, that cannot lie, promised before the world began” (Tit. 1:2). That living hope is “an anchor of the soul, both sure and steadfast” (Heb. 6:19). The hope we have in Christ anchors our souls to keep the raging storms of temptations, doubts, trials, adversities, persecutions, and afflictions from dashing us to pieces. Hope gives stability.

Constant Striving

Firmness of character does not come without effort. Many who are unstable and tossed to and fro need to learn to fight. They give in to the smallest obstacles. Minor criticisms upset them terribly. Slight peer pressure prompts them to engage in worldly practices. Any little inconvenience gives them excuse for not doing their duty. The New Testament reminds Christians that we are to hold fast our profession “without wavering” (Heb. 10:23). Earnest endeavour is vital to our developing that unfaltering allegiance to our Master.

What a difference it would make in the Lord’s work in general, and in each individual’s life, if we would demonstrate greater stability. We may not shift backward and forward between obedience and disobedience. We ought not to swing like a pendulum between faith and unbelief. We should not vacillate between truth and error, right and wrong. We must not yo-yo from divine wisdom to human wisdom. We dare not fluctuate betwixt Christ and Satan!

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What a Difference Forty Years Can Make!

DANIEL H. KING, SR.

After the great victory over Sisera and his army at the hands of Deborah and Barak, the Bible reveals that the land “had rest for forty years” (Judg. 5:31). Previously, after the death of Shamgar, God’s people had departed from him and he had given them over into the hands of Jabin, king of the Canaanites at Hazor, and his minions. When they cried out to him for help (4:3), the Lord had raised up Deborah and Barak to deliver them from their oppressors. Surely they had learned their lesson this time! Apparently for forty years or so after this they remained faithful and the land continued in peace. However, with the passing of yet another generation, forty years or so, things changed pretty drastically.

As the next chapter begins, the text reports that a not-so-subtle revolution was definitely in the air: “And the children of Israel did that which was evil in the sight of the Lord” (6:1). Because of this spiritual rebellion, God delivered his people into the hands of the Midianite raiders for seven years. Their raiding parties robbed the common folk of almost everything valuable. When the Bible takes up the story of the call of Gideon to lead his people against this new foe, the young prospective judge is found hiding out against the cruel raiders, beating out wheat in a winepress “to hide it from the Midianites” (6:11). Among the requests made to him by the Lord, is the following one: That night the Lord said to him, “Take your father’s bull, and the second bull seven years old, and pull down the altar of Baal that your father has, and cut down the Asherah that is beside it and build an altar to the Lord your God on the top of the stronghold here, with stones laid in due order. Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down” (6:25-26). Believe it or not, Gideon’s father had by this time constructed an altar to Baal and had set an Asherah pole beside it! He had become a worshipper of Baal and Asherah, the chief god and goddess of the Canaanites!

What a difference forty years can make! It is hard for us to believe that in so short a period of time so radical a change had taken place in the thinking and practice of the people of Israel. In fact, they had reverted to idolatry and away from faithfulness to Jehovah *in a single generation*. It may be hard for us to get our minds around it, but the Bible informs us that it had occurred. No explanation of how or why this had come about is supplied in the text. We are left to our

own devices or else to drawing parallels from other biblical situations and circumstances. Several observations need to be considered on the basis of these simple and rather straightforward facts as they appear in the biblical record.

The expression “forty years” represents more than just four decades, it signifies the changing of the generations.

In this period of time, the older generation pretty much dies off and a newer one takes its place. Certainly this was the case for the wilderness generation, as Moses so plainly asserts: “And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your dead bodies be consumed in the wilderness” (Num. 14:33); “And Jehovah’s anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of Jehovah, was consumed” (Num. 32:13). God waited for the old generation that had proven itself unworthy of Canaan to die off, and a new one which might be faithful and obedient to appear. It took forty years to accomplish this.

Many of us have lived long enough to see this take place in our own lives. We call it the “passing of the old guard.” Personally, I have preached now for some forty-two years. When I began the work, men like Roy Cogdill, W. Curtis Porter, W. W. Otey, Luther Blackmon, C. D. Plum, A. C. Grider, Hoyt Houchen, Harry Pickup, Sr., Frank L. Smith, Yater Tant, Cecil Willis, H. E. Phillips, Cecil Douthitt, Stanley Lovett, W. R. Jones, Bennie Lee Fudge, Irven Lee, John T. Lewis, Granville and Leonard Tyler, James R. Cope, Robert Turner, W. L. Wharton, Jr., A. Hugh Clark, Robert H. Farish, Herbert Winkler, Leslie Diestelkamp, James P. Miller, Clinton Hamilton, and a host of others like them were household names. They “rattled the rafters” in a whole host of places, preaching powerfully on “the issues,” giving no quarter to error or those who promoted it, either in theory or in practice. Now all of these and many others like

It is hard for us to believe that in so short a period of time so radical a change had taken place in the thinking and practice of the people of Israel.

CONTINUED ON PAGE 17

What a Difference Forty Years Can Make!

(CONTINUED FROM PAGE 16)



them have “gone the way of all the earth.” This has been the case now, in forty years or so, in spite of modern medicine and all of its marvelous advances!

No doubt it was in the context of reflection upon the passing of his own contemporaries, the unfortunate “exodus and wilderness generation,” that Moses wrote Psalm 90 with its sobering remembrance of those who had gone on before him, and in this world are no more:



Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God. You return man to dust and say, “Return, O children of man!” For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night. You sweep them away as with a flood; they are like a dream, like grass that is renewed in the morning; in the morning it flourishes and is renewed; in the evening it fades and withers. For we are brought to an end by your anger; by your wrath we are dismayed. You have set our iniquities before you, our secret sins in the light of your presence. For all our days pass away under your wrath; we bring our years to an end like a sigh. The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away (Ps. 90:2-10).



Top to bottom:
Irven Lee, Cecil Willis,
Hoyt Houchin

Soon enough one generation passes and another takes its place. The young take over for the old. Strong leaders are buried and new and untested ones soon reside in their offices. They will either prove themselves worthy, or fall miserably short. But they will have their turn at the wheel.

Relatively speaking, it takes only about forty years for all of this to happen. Thus, within the span of a single human generation the world can become a very different place! It can be better, or it can be a whole lot worse, depending upon how well they step up to their responsibility at the helm.

Subtle changes gradually take place in the thinking of the new generation. Usually these changes are so exceedingly subtle that those who entertain them never even realize that they are participating in any sort of spiritual revolution. At the last, they are often very far removed from the views and attitudes of their forebears.

Within the span of a single human generation, the world can become a very different place!

It is difficult for us to fathom how Gideon’s father could have come to embrace an altar for Baal and Asherah on his property. It is probably safe to say that it was not built in a single day! It is also safe to surmise that it was not built during the days of Deborah and Barak, or even immediately thereafter. It took time for the minds of the people to change sufficiently for them to accept such a thing in Israel. But forty years had passed since the days of Deborah and Barak. Their generation had disappeared from the face of the earth. In point of fact, that is all it took. That is all it ever takes.

Likewise, it is difficult for us to appreciate how it is possible that Solomon in his old age allowed his heart to be turned away from the Lord, and permitted the construction of several idolatrous shrines around Jerusalem:

For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the Lord and did not wholly follow the Lord, as David his father had done. Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. And so he did for all his foreign wives, who made offerings and sacrificed to their gods (1 Kings 11:4-8).

We cannot imagine Solomon in his younger years taking the steps he did in appeasing idolaters and allowing idolatry to proliferate in Israel as he did under the influence of his

CONTINUED ON PAGE 18

What a Difference Forty Years Can Make!

(CONTINUED FROM PAGE 17)

foreign wives in his old age. Interestingly, the Bible tells us that Solomon reigned over the people for about forty years (1 Kings 11:42). By that time, through some inexplicable mental process, his own mind had been changed sufficiently to allow him to embrace such reprehensible things, and evidently, many in Israel went along with it also. How could this have happened? The answer is simple: forty years had passed.

In our own time many “change agents” in the churches of Christ are moving us back in the direction of denominational thought and practice. Some of those who stood as stalwarts forty years ago say little or nothing in opposition today. Previously they were like “voices crying in the wilderness,” now they are like toothless dogs that have forgotten how to bark. Years from now if the Lord allows them to live that long, they may awaken and wonder how things have gone so far. Perhaps not. Perhaps their thinking will have altered sufficiently with the changing of the times that they will look back with pride at the fact that the churches they preach for are no longer the “poor little quarreling groups of fanatics who thought they were the only ones going to heaven” that they were forty years ago, and have become prosperous, numerous, inclusive, and non-judgmental. After all, forty years have passed! If it could happen to Solomon, it can happen to us also. Make no mistake about it, all it requires is the passage of enough time, the passing away of a single generation and the arrival of another. Just forty years!

If it could happen to Solomon, it can happen to us also...all it requires is the passage of enough time.

Forty years can lead to unimaginable changes in attitudes and practices, religiously speaking. The first of all of the commandments that God gave to his people, was this one: “Thou shalt have no other gods before me” (Exod. 20:3), and the second was related to it: “Thou shalt not make unto thee any graven image. ... Thou shalt not bow thyself down to them, nor serve them” (Exod. 20:4, 5). Nevertheless, the father of Gideon built an altar for Baal and an image of Asherah. How he was able to justify this in his mind, or reconcile these actions with the Law of God it is impossible for us to know.

Maybe he was ignorant of God’s Law. Perhaps he was able to justify his action through some form of circuitous reasoning.

He could have been a man for whom religion was only a formality. We shall never know with any amount of certainty, this side of eternity, the answer to this puzzle. The fact that he would not allow his son to be put to death for destroying the altar and the idol gives us some small consolation in the course of the story (Judg. 6:30ff.). However, the record itself is certainly illustrative of how extremely far men may travel in such a very short span of time, spiritually speaking. Those around him sought the death of his son for this blatant act of religious bigotry, so this surely indicates that his contemporaries and his community were entirely supportive of his action in building and maintaining this altar of heathen worship. Their thinking was consistent with his thinking. This part is not particularly surprising, though, because “group think” is common in most every age.

How far afield things may ultimately go is well illustrated by a surprising remark made by Jude in his epistle: “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ” (Jude 4). We have often wondered that men could go so far in their religious aspirations as ultimately to deny the Lord Jesus, but in very fact it has happened many times. The Gnostics may have been the first to create a false Christ to follow, but they certainly were not the last. The “quest for the historical Jesus” in our own lifetime has created a “Christ of faith” or “Jesus of the *kerygma*” (public proclamation) and distinguished him from the so-called “real Jesus” or “Jesus of history.” Men will travel very far from their “original ground,” apparently altogether oblivious to the changes being made—and all with the simple passing of the years.

The lesson for our own generation. The part that is worrisome to us is the inarguable fact that forty years (and more) have now passed since the institutional battles of the nineteen forties and fifties. The generation that fought those battles and suffered through the difficulties of that era has now mostly disappeared from the earth. A younger generation of men has taken its place. Change is definitely in the air.

In general, the fighting spirit (1 Tim. 6:12) of that time has been replaced by a spirit of accommodation and appeasement. Community churches with their multiplied ministries and mass marketing methodologies have affected the thinking of a whole host of young preachers and even

CONTINUED ON PAGE 19

What a Difference Forty Years Can Make!

(CONTINUED FROM PAGE 18)

some elders. Many of the new generation would deny this enthusiastically, but those of us who have lived long enough to remember the preaching and writing of that era know different. There are a number of younger men who are clearly “bucking the trend.” They have as much “sand in their craw” as any of the earlier generation ever had. For them we are thankful to the God of heaven. We pray that God will raise up with their number a whole host of Gideons with the courage to tear down the altars of Baal and burn the idols of Asherah, even though it may never earn them the everlasting gratitude of their own generation. In truth they deserve it, but they will never have it in this world. That much seems absolutely certain.

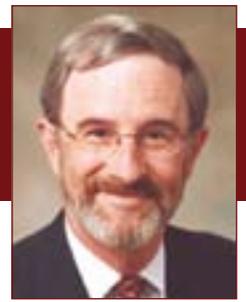
Getting back to our original story, it must not be forgotten that after Gideon had saved his people from the Midianites, Israel’s memory was frustratingly short: “And the children of Israel remembered not the Lord their God, who had delivered them out of the hand of all their enemies on every side; neither showed they kindness to the house of Jerubbaal, who is Gideon, according to all the goodness which he had showed unto Israel” (Judg. 8:34, 35). Every new generation must confront this challenge and apply the lessons of the past. Remember, it only takes forty years!

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June 23-26, 2008 • Bowling Green, Kentucky

Monday	Tuesday	Wednesday	Thursday
8:00 - 8:50	<i>In the Beginning Was the Word</i> (John 1:1) Anthony Genton	<i>The Work of the Spirit</i> (John 16:7-14) Bruce Reeves	<i>Preach The Word</i> (2 Tim. 4:1-5) Norman Fultz
9:00 - 9:50 A	<i>Come Unto Me</i> (Matt. 11:28) Adonis Bailey	<i>Contend Earnestly For The Faith</i> (Jude 3) Bobby Holmes	<i>Blessed Are The Dead Who Die in the Lord</i> (Rev. 14:13) Lewis Willis
9:00 - 9:50 B	<i>The Unity of the Spirit</i> (Eph. 4:1-7) Wayne Seaton	<i>Receive Ye One Another</i> (Rom. 15:7) Jeremy Sweets	<i>Whosoever Divorces His Wife</i> (Matt. 19:9) Andy Alexander
10:00 - 10:50 A	<i>The Word of God Is Living and Powerful</i> (Heb. 4:12) Mike Grushon	<i>True Worship</i> (John 4:24) Andy Diestelkamp	<i>Bring Up Your Children in the Nurture and Admonition of the Lord</i> (Eph. 6:1-4) Royce DeBerry
10:00 - 10:50 B	<i>Works of the Flesh: Sensuality</i> (Gal. 5:19) Gale Towles	<i>Works of the Flesh: Sins Against Brethren</i> (Gal. 5:20-21) Ron Halbrook	<i>Love</i> (1 Cor. 13) Rick Liggins
11:00 - 11:50 A	<i>Strangers and Pilgrims</i> (Heb. 11:13-16) David Halbrook	<i>Upon This Rock I Will Build My Church</i> (Matt. 16:13-19) Brian Anderson	<i>Without Faith It Is Impossible To Please Him</i> (Heb. 11:6) Phil Martin
11:00 - 11:50 B	<i>Daughters of Sarah</i> Carla Adams	<i>Eunice and Lois</i> Marilyn Curtis	<i>Euodia and Syntyche</i> Bonnie Gary
Lunch Break			
2:00 - 4:00 p.m.	Open Forum: <i>Must We Divide Over Every Issue?</i>		Open Forum
Singing 7:00 - 7:30 p.m.			
<i>God So Loved The World</i> (John 3:16) Mike Willis	<i>Go Ye Into All The World</i> (Mark 16:15-16) Connie W. Adams	Singing	<i>More Than Conquerors</i> (Rom. 8:37) Steve Monts

toward a deeper devotion to God



GARY HENRY

Three Basic Exhortations

Pursuing a deeper devotion to God can be a frustrating exercise in that we can get lost in the details. Most of us have so many areas in which we need to grow and there are so many practices that we need engage in for our spiritual good, the whole project can seem daunting. We can lose sight of the forest while tending to the individual trees.

When we've lost our way, however, growing in godliness is like many other endeavors: we need to get back to the basics.

And when it comes to the basics of spiritual growth, there is no more fundamental text than 1 Thessalonians 5:16-18. Here Paul lays down three exhortations of such primary importance that one commentator has called them "the standing orders of the Christian church."

Growing in godliness is like many other endeavors: we need to get back to the basics.

Rejoice always. Most Christians understand that there is a difference between happiness and joy, and that we can experience joy even in the midst of pain. Speaking of our hope, Peter wrote, "In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials" (1 Pet. 1:6). But when we're hurting, it's hard to remember what we know about the joy of the Christian. So we need to train our minds to return to the joy that is always ours in Christ. In fact, we need to rejoice so regularly that joy is never very far away from our conscious thoughts. There is a strength and peace that come from joy that can't come from any other source, and there is nothing we can do that is any more conducive to spiritual growth than joy.

Pray without ceasing. To pray "without ceasing" certainly doesn't mean that we never do anything but pray. It means that we pray very often, living a life that is characterized by frequent prayer rather than one in which prayer is a rarity. There is even a sense in which we can learn to live in a prayerful attitude even when we're not praying per se. Like joy, prayer can be something that continually hovers on the edges of our thoughts. As somebody said, prayer can be the atmosphere in which we live.

But praying without ceasing can also mean that we pray with perseverance and don't give up. In Luke 18:1, we are told of

Jesus, "Then He spoke a parable to them, that men always ought to pray and not lose heart." Unceasing prayer is the kind that keeps praying when others would quit, and that's the kind that will help us learn a deeper devotion to God.

Give thanks in everything. There are many things that are evil, and although we might give thanks for the outcome of these things, they are not things in themselves that we would give thanks for. To give thanks "in everything" is, as the English Standard Version renders it, to give thanks "in all circumstances." Daniel is an example here. On the day it became illegal to pray, we are told that he "went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days" (Dan. 6:10). Many of us might have prayed on such a day, perhaps, but would we have given thanks? Daniel did, and like him, we need to learn the habit of giving thanks even on dark and difficult days.

Why are these three exhortations so powerful and valuable? I believe it is because they are "perspective adjusters," that is, when we do them, we find our sense of proportion, priority, and relative importance returning. When, even in the midst of hardship, we discipline ourselves to rejoice, we have our sights lifted above our immediate difficulties to the coming triumph of God over every difficulty. When, although we don't feel like it, we engage in prayer, we can't help but have our sense of priorities refreshed. And when, despite hindrances and heartaches, we give thanks for what is still right and good in our Father's world, we are reminded that problems are never the whole story at any given moment. Rejoicing, praying, and giving thanks are like having a very dirty pair of eyeglasses cleaned: afterwards, we can see so clearly that we're amazed to see again the things that we had lost sight of.

So my brothers and sisters, let us rejoice always. Let us pray without ceasing. And let us give thanks in the midst of every circumstance. These are the ABCs of spiritual growth. Returning to them regularly can keep us from getting lost in the details of daily living.

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book marks



CHRIS REEVES

How to Write

Alastair Fowler

Oxford University Press, 2006. 202 pages, softback

19707\$9.95

Bulletin articles. Bible class curriculum. Magazine articles. Workbooks. Commentaries. PowerPoint charts. Many Christians will find themselves at one time or another teaching the Bible through the medium of the printed word. How good do you write? (Should be, "How well do you write?") Do you misplace your words badly? (Should be, "Do you badly misplace your words?") If you want to express yourself clearly, do you write with perspicuity or with perspicacity? Which word is correct? (Answer: *perspicuity*.) Alastair Fowler, a seasoned writer and Professor of English, has written a handy reference tool for anyone who wishes to put his thoughts in print. *How To Write* is a small book designed to make your writing easier and to help you accurately put pen to paper (or fingers to computer keyboard). Writers, get *How To Write* and keep it near your desk. You'll be glad you did and so will your readers!



Volume 1 covers faith and baptism, worship, church organization and discipline, and daily Christian living. Volume 2 covers attitudes and beliefs surrounding the Bible, miraculous gifts, angels and demons, the priesthood, church and state, sexuality and marriage, and end times. Both volumes close with a glossary of terms, an alphabetical list of sources cited, and time charts. *Early Christians Speak* is a scholarly but highly readable source for early church history.

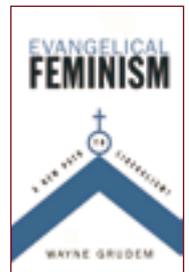
Evangelical Feminism: A New Path to Liberalism?

Wayne Grudem

Crossway Books, 2006. 272 pages, softback

19708\$14.99

Feminism has continued to make inroads into mainline denominations since the 1960s. Some even in churches of Christ have been affected by feminist theology. In his latest book on the subject, *Evangelical Feminism*, Wayne Grudem once again takes on the feminist movement. In this work, Grudem documents the widespread undermining of biblical authority in the arguments of certain evangelical feminists (religious feminists who believe God allows men and women to have equal roles in the church and in the home). Grudem also discusses several new developments in mainline denominations which demonstrate how one can easily travel down a "slippery slope" from evangelical feminism to out-right liberalism. In Part 1, Grudem describes the paths some evangelical feminists have taken to liberalism in recent history. In Part 2, Grudem answers several feminist arguments made against the Bible. Here, the value of this book is evident in Grudem's cataloguing of feminist arguments and his own keen answers. In Part 3, Grudem debunks several untruthful and unsubstantiated feminist claims. In Part 4, Grudem answers the question, "Where is evangelical feminism taking us?" Ultimately, Bible authority is at stake in the debate with the evangelical feminist movement. *Evangelical Feminism* is a recommended exposé of this dangerous movement.



Early Christians Speak

Everett Ferguson

ACU Press. (Volume 1, Third Revised Edition [1999] 237 pages; Volume 2 [2002] 430 pages.)

Vol. 1 10082\$17.95

Vol. 2 18646\$19.95



In the early centuries following the New Testament church, what was believed by those who claimed to be Christians? What new doctrines and practices emerged at this time that would later become normative religion? *Early Christians Speak*, written by Everett Ferguson, Professor of Church History at Abilene Christian University, outlines the development of early Christian faith and practice. His two-volume work is extremely helpful in studying what New Testament practices changed and what practices remained the same throughout the first three centuries. Ferguson opens each chapter with relevant quotations from early church writers and then discusses their role in the formation of early church practice.

Observations After a Catholic Funeral

LEWIS WILLIS

A few weeks ago the mother of my brother-in-law passed away. Joyce and I attended her funeral in Pittsburgh, conducted in the building of a Catholic church. I asked my brother-in-law's consent to my writing of this article; he had no objections.

Only one other time have I attended a Catholic funeral, and that was many years ago. Thus, some of the things I observed prompted this article.

Observation #1

In the front of the auditorium was a huge statue representing the crucified body of Jesus. I would estimate the statue was at least twenty-five feet in height. Additionally, it was in color, showing his body colored as a body. The nails in his hands and feet were black, and the blood coming from his wounds was red. The statue was a vivid scene to behold.

Through the years I have preached sermons about the crucifixion, attempting to describe in words that awful scene. I have read the text of the Scriptures which describe the Lord's death, but I have never succeeded in conveying the sense of the scene as effectively as that statue did that day.

Of course, God recorded this event in a way which pleased him. He told the story in *words*, not with a statue. Had he

wanted to relate it with a statue, he could easily have done so.

However, in addition to the *words* which tell us this story, God selected another means to remind us of the death of his Son. His way was the Lord's Supper, instituted by Jesus himself, just prior to his death (Matt. 26:26-29). Paul said this memorial was to be observed in remembrance of Jesus, in which his disciples "do shew the Lord's death till he come" (1 Cor. 11:23-26). I am convinced and convicted that the Lord's way of remembering Jesus is best, but I confess to you that the statue made a vivid impression on me, seeing it for the first time.

Observation #2

Not knowing the exact location of the building, we arrived early. As we waited in the lobby, I saw a booklet entitled "How Does A Person Become A Catholic?" I have to be careful here because the booklet has a 1994 copyright of the Archdiocese of Chicago. I do not want to violate copyright law, so I will have to state their process of becoming a Catholic, without quoting the exact words of their document. However, a marked contrast exists between the teaching of the New Testament and the teaching of their tract. Notice the difference.

How to Become a Catholic

(From copyrighted booklet)

The Catholic Church offers unbaptized people the opportunity to become members. The initiation process, called "catechumenate," is gradual.

The prospect meets with other possible members, and they can ask questions about the church and learn about Jesus' message as it is lived in the church.

Desiring to proceed with the process, they enter the catechumenate, and they are called "catechumens."

How to Become a Christian

(New Testament, Acts 2)

"And when the **day** of Pentecost was fully come..." (v. 1).

"And they were all filled with the Holy Ghost, and began to speak...as the Spirit gave them utterance..." (v. 4).

"...and ye that dwell at Jerusalem, be this known unto you, and hearken to my words" (v. 14).

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you ... ye have taken, and by wicked hands have

CONTINUED ON PAGE 23

Observations After a Catholic Funeral

(CONTINUED FROM PAGE 22)

How to Become a Catholic

(continued)

The catechumenate provides the teachings of the church. The catechumens learn about prayer, the feasts to be observed, the seasons of the church calendar, etc.

Each catechumen is assigned a sponsor who supplies companionship and support.

The church follows the catechumen's progress through the program.

The process climaxes when the catechumen undergoes the rite of baptism, is confirmed, and begins celebrating the eucharist, usually done on Easter.

The new member is given time to reflect on the sacraments and is involved in the life of the church.

From the time the person becomes an unbaptized catechumen, until he can celebrate the sacraments, "usually takes at least a year."

The catechumen is then a member of the Catholic Church.

How to Become a Christian

(continued)

crucified and slain; whom God hath raised up ..." (vv. 22-24).

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (v. 36).

"Now when they heard this, they were pricked in their heart, and said ... What shall we do?" (v. 37).

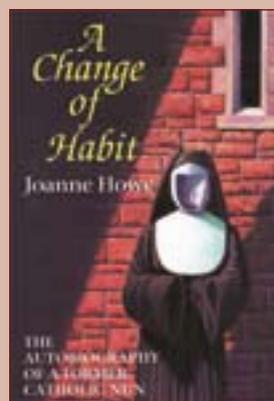
"Then Peter said ... Repent and be baptized ever one of you ... for the remission of sins ... (v. 38).

"Then they that gladly received his word were baptized; **and the same day** there were added unto them about 3000 souls" (v. 41).

"...And the Lord added unto the church daily such as should be saved" (v. 47).

The contrast between the Catholic way of making members, which cannot be found in Scripture, and the Lord's way of making members in his church, is striking, is

it not? Among other things, the Catholic process requires a year to complete, while the Lord's way can be completed in a single day.

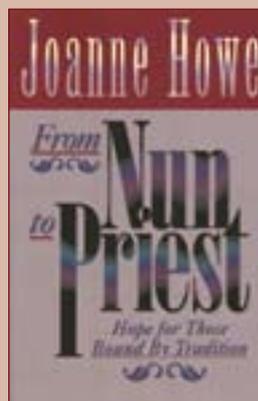


A Change of Habit

The Autobiography of a Former Catholic Nun
by Joanne Howe

Autobiography of a former Catholic nun. A detailed account of the author's search for spiritual fulfillment. The author takes you through the sacrifice, rigors, humility and discipline of what it takes to become a professed nun. She shares her deep devotion and duty to God as a member of the 'religious', a Roman Catholic nun. But she senses something is missing from her life spiritually. So she seeks the truth that shatters her beliefs that have been a part of her for so many years.

10071\$9.99



From Nun to Priest

Hope for Those Bound by Tradition
by Joanne Howe

Based on 19 years of experience as a former nun in the Roman Catholic church, Joanne Howe compares teachings and traditions from her Roman Catholic background with the teachings God has revealed through the Bible. These easy to understand summaries of scriptural teaching in the book cover a wide range of doctrinal issues.

11998\$10.99

Why Paul Went Back: To Him To Live Was Christ

STEVE WALLACE

Perhaps nothing better explains Paul's willingness to return to places where he had established churches and to set out for places he had yet to visit as well as Philippians 1:21: "For to me to live is Christ, and to die is gain." Paul's chief aim in life was to serve and glorify Christ. This is so apparent from the previous context in Philippians 1. Therein Paul mentions in passing his imprisonment (vv. 7, 12-17), while dwelling on how the gospel had been spread as a result of it. He cared more for the spread of the gospel than he did for his own freedom. He wrote, "According to my earnest expectation and hope, that...Christ shall be magnified in my body, whether by life, or by death" (v. 20). He cared more that Christ be magnified than he did for his own life. Paul's past history, found in the book of Acts, shows us that he faced many challenges as a result of his commitment to Christ. Let us take a moment to review it.

- On his first missionary journey Paul and Barnabas were run out of town in both Antioch of Pisidia and Iconium (Acts 13:50-51; 14:5-7). Paul was later stoned in the city of Lystra (Acts 14:19).
- During his second missionary journey Paul, along with Silas, was beaten and imprisoned in the city of Philippi (Acts 16:22-23). After they were freed they went on to Thessalonica and then to Berea. Paul had to flee from both of these cities as a result of persecution (17:5-14).
- On his third missionary journey Paul's safety was greatly threatened by the riot of the silversmiths at Ephesus (Acts 19:23-30). Later, Jews laid wait for him in Greece causing him to change his route of travel (Acts 20:1-3).
- At Jerusalem he was nearly beaten to death by a mob and then suffered two years of imprisonment (Acts 21:27-32; 24:27).

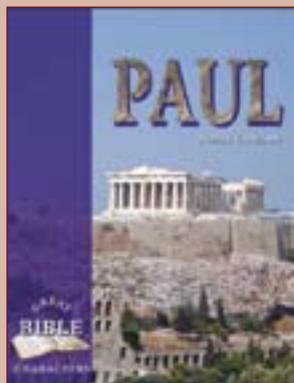
Thus far we have concerned ourselves with what Paul suffered during a large part of his recorded labors. With what was

Paul concerned during all this time and afterwards?

1. **The souls of the lost.** In spite of all the efforts to stop him from doing so, Paul continued preaching the gospel to lost souls (for examples cf. Acts 14:1, 7, 20, 21; 16:13, 32). This is one reason he could write, "For me to live is Christ."
2. **The souls of his brethren.** Paul also continued in efforts to correct, instruct and edify his brethren. The Thessalonians "were become very dear to" him (1 Thess. 2:8). He freely confessed his love for his Corinthian brethren (2 Cor. 2:4). He said he had his brethren of the church at Philippi in his heart (Phil. 1:7). As we saw in our last article, Paul was concerned about the spread of error among such Christians. Further, he yearned to see them grow stronger and continue on the road to eternal salvation (Rom. 1:11; Phil. 1:6, 27; 2:5-16). Again, we see how, when considered from this standpoint, Paul's life was identified with the Savior.
3. **To finish his course in the service of Christ.** Paul made mention of this in Acts 20:24 when he was already well along his way in his course. Later, when the end drew near, he could write in 2 Timothy 4:7, "I have fought the good fight, *I have finished the course*, I have kept the faith." Clearly, Paul had a sense of purpose in his life that motivated him to continual efforts in the service of Christ (2 Tim. 3:10; Phil. 3:9-14).

Conclusion

Paul's life shines forth as an example to all who desire to serve God in Christ. His continued labors in spreading the gospel and actively helping converts are particularly exemplary to those who travel to foreign lands to preach the gospel today. Let us all hear his words of Philippians 1:21 today and seek to live them out in our lives, no matter what our station in life may be. It is indeed the upward way.



Paul

by Bobby Graham

This workbook contains the following lessons: • Young Saul Grows Up • Saul Trains for Leadership in Judaism • Saul's Zeal for Judaism • Saul's Conversion to Jesus Christ • Saul's Apostleship • Early Travels of the New Convert • Paul Travels the World for Christ (1) • Paul Travels the World for Christ (2) • Paul Travels the World for Christ (3) • Paul's Arrest and Trials (1) • Paul's Arrest and Trails (2) • Paul's Final Years • Paul—Major contributor to the New Testament • Bibliography. Great for individual or class studies.

80347\$7.99



Footnote⁴

Jesus The Word According to John the Sectarian: A Paleo-Fundamentalist Manifesto for Contemporary Evangelism, Especially its Elites, in North America

STEVE WOLFGANG

(Grand Rapids, MI; William B. Eerdmans Publishing Company, 2002), pp. 66, 73-74, 77.

“By worldliness I mean not merely the disregard of fundamentalist taboos against smoking, drinking, dancing, movie-going, gambling, and the like, but more expansively such matters as materialism, pleasure-seeking, indiscriminate enjoyment of salacious and violent entertainment, immodesty of dress, voyeurism, sexual laxity, and divorce...”

Robert Gundry is a modern evangelical—like many in denominational churches which still claim some sense of allegiance to Christ as the divine Son of God (not simply a profound ethicist) and to the Bible as God’s revelation (not just a collection of pithy moral aphorisms).

An emeritus professor at Westmont College in Santa Barbara, CA, Gundry has been controversial at least since the publication of his Commentary on Matthew, more than twenty years ago. Many “evangelicals” felt he was too comfortable with the methodologies of redaction criticism, even disputing Gundry’s personal claim to believe in the inerrancy of Scriptures. But let us not be so distracted that we miss the larger point, or so focused on someone’s methodology or errors in one area that we ignore plain truths—whoever the spokesman may be.

Nor are “evangelicals” the only ones Gundry disturbs. Some of my own brethren have reacted strongly to Gundry’s description of worldliness when they have heard me recite it in sermons and lectures. Apparently it is precise enough to cause these brethren (who evidently feel stung by his depiction) to confront me. Usually they are indignantly intent upon informing me that they reach about those things on my list (or at least plan to, at some point in the future).

Of course, it’s not *my* list—it’s Gundry’s (though I like it well enough). Nor am I the Chief of the Brotherhood Morality Police, nor Chairman of the Watchdog Society, any more than Gundry is the Watchpup of Evangelicalism. But if it causes some brethren enough discomfort to voice concerned agreement, or to induce an outbreak of preaching on such subjects, why, *mirabile dictu*.

Gundry, however—not content with mere description—also identifies some causes of the erosion of allegiance to biblical morality which he bemoans.

“The sense of embattlement with the world is rapidly evaporating among many evangelicals, especially evangelical elites, among them those who belong to the ‘knowledge industry.’ In the last half century they have enjoyed increasing success in the world of biblical and theological scholarship. They reacted against the separatism of the fundamentalist forebears, who precisely in their separation from the world knew they had a sure word from God for the world...”

And how was this sense of alienation from the larger culture, the world, lost? Gundry explains: “With non-evangelicals’ increasing recognition of our contributions to biblical and theological scholarship and with the consequent whetting of our appetite for academic, political, and broadly cultural power and influence are coming the dangers of accommodation, of dulling the sharp edges of the gospel, of blurring the distinction between believers and the world, of softening—or not issuing at all—the warning that God’s wrath abides on unbelievers (John 3:36), in short, of only whispering the word instead of shouting him, speaking him boldly, as the Word himself did.”

Gundry’s use of terms like “sectarian” (especially in contexts or with nuances different from those in which many Christians are accustomed to hearing such terms) may be disturbing to some. But one need not use his language, nor agree with all of his conclusions or solutions, to acknowledge that his “insider perspective” on modern evangelicalism has the ring of truth—especially when he observes that “it is sectarians—those who have separated from the world, who see only in black and white—it is they, rather than reformers, accommodationists, and assimilationists who speak with the most controlling authority. Sectarians know the truth, the whole truth, and nothing but the truth; and they know it most assuredly” (66).

He that hath ears to hear, let him hear.

Contemplating normal hell is hard enough, but hell seven times hotter. Some Bible verses seem to imply degrees of punishment. This statement by Jesus is one, “Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets, who devour widows’ houses, and for appearance’s sake offer long prayers; these will receive greater condemnation” (Luke 20:46-47). Will there be degrees of punishment, and if so does this verse prove it?

Punishment By Degree Seems Reasonable

A murderer should receive a harsher punishment than a petty thief. Even thieves are differentiated in the American judicial system. Grand theft is more serious than petty theft. Punishment befitting the crime is also a biblical principle. God said, “You shall appoint as a penalty life for life, eye for eye, tooth for tooth...” (Exod. 21:23-24).

I like the idea too. Mass murders, pedophiles, and the like getting the maximum—carnal as it is. Even though Jesus was talking about hypocrites greater punishment for these others still sounds reasonable. And I also like to wish that those not far from the kingdom might not suffer much. This only proves though that degrees of punishment are reasonable to me, a man in the flesh.

Limited Information

The difficulty is limited information on hell. It is limited first to the Bible. Near death experiences will not fit the biblical timeline, “it is appointed for men to die once and after this comes judgment” (Heb. 9:27). In the Bible, too, our knowledge of Satan’s keep is restricted primarily to a few statements by Jesus. So I cannot rule out the possibility of some variants in punishment, but I do know that Jesus’ remark in Luke 20 does not prove these variants.

Greater Than What?

Jesus points out that a mask of righteousness will not hide, or excuse sin. He does not however name hypocrisy as the greatest sin. He says such will receive greater condemnation, but greater than what? There is no antecedent to define this greater condemnation.

Is it greater than other sinners, normal sinners? If so who are these normal sinners, and what sins constitute normalcy? Lying? But all liars are listed alongside murderers who will have their part, “in the lake that burns with fire and brimstone” (Rev. 21:8). Will their condemnation be greater in comparison to their accolades? Or will it be greater because they have more than the average number of sins to answer for? Each of these is an equally fair inference, but none addresses what Jesus is targeting.

The Inescapable Conclusion

Jesus’ phrase “greater condemnation” is similar to a charge against the Pharisees. “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves (Matt. 23:15).

These statements, “greater condemnation” and “twice as much a son of hell” are hyperboles. They exaggerate the point to make the point. The point is the Pharisees do not help the sinner whom they proselytize. They simply move him or her from the proverbial frying pan into the fire. Similarly by telling the scribes that they are under pain of greater condemnation they cannot escape the conclusion that they are condemned.

If there is a verse that teaches degrees of punishment it is not Luke 20. Certainly there is an answer, but by hearing what Jesus is teaching in Luke 20 we need not find out.

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“Then Cometh the End...”

by Mike Willis

What happens at death? Is death the end or will one continue to exist after death? Is punishment for the wicked eternal or temporary? Will a person be reincarnated until they obtain nirvana? What will happen when Christ returns? If you have ever asked these questions, this study is for you. These topics and more are discussed from a biblical standpoint. Great for individual or class studies.

80260 \$5.99

“Message Board” Evangelism?!

ADAM LITMER

For the first time in my life I decided to check out a “Christian” internet chat room. In order to enter any of the rooms I had to become a member of this free site. Once I had done that I entered the rooms and began examining the conversations that were taking place. “Just what I expected,” I thought to myself. There was absolutely no discussion taking place in any of the chat rooms that would make a person think that this was supposed to be “Christian” chat with spiritual dialogue. In fact, I was able to read about people’s thoughts on the latest season of American Idol, the current weather conditions in a portion of Canada, and loads of other topics having little or nothing to do with Christianity. This was supposed to be a site for Christian adults to chat about spiritual things so, although I was not greatly surprised, I was disappointed as I exited the chat rooms.

I was just about to exit the site altogether when I noticed that this particular site also has message boards. I debated for a moment whether or not to take the time to glance at them and decided that I might as well since I was already at the site. Brethren, what I saw absolutely blew me away. By and large members of the Lord’s church have a very low opinion of “Christian” chat sites. As was the case in the chat portion of the site I was on, often times there is very little that distinguishes such discussions from the kind a person would find in Entertainment Weekly. Add to this the fact that there is a ton of false teaching on these sites and it seems that they really aren’t worth the effort it takes to type in their address in the first place. Such was my mindset—until I began to read the message boards.

Brethren, there were quite literally thousands of Bible questions posted from folks looking for truth that sat unanswered. There were those questioning the teaching of their “pastors.” There were those who were not Christians and were seeking someone, anyone, to help show them what the Bible teaches on the subject. There were questions dealing with Christian living. There were even questions concerning marriage and divorce! If it was a Bible question, it was somewhere on that message board!

So often we as Christians tend to generalize tremendously when it comes to members of denominations. So many

times we make it sound as if there isn’t a single one among them who cares anything about the truth. We make it sound as if all any of them want is a religion that makes them feel good and if God’s Word interferes with those feelings then they are prepared to toss it out altogether. While many that I have met are indeed like this, I am increasingly beginning to understand that many are not. There are countless numbers of people on these message boards alone who are asking serious Bible questions and they want serious Bible answers in return.

My eyes have been opened. There is a whole new avenue of evangelism that we have, by and large, entirely ignored and it is sitting on “Christian” message boards all over the Internet. Millions have questions that they desperately

want answered. Millions have listened to the preaching and teaching of their denominational leaders and have come to realize that something is not right. Millions are looking for a group of Christians who practice and teach only what the Bible tells them to practice and teach. Millions are seeking the truth!

No longer is there any excuse (as if there ever was) for the old argument, “We’ve tried all we can. There just isn’t anyone interested

in the Lord anymore.” They are there, brethren. We’ve just got to find them and reach out to them. It is as simple as going to the Internet, going to Google, and typing in “Christian chat rooms” or “Christian message boards.” It appears that most chat sites have message boards attached. If you have been bemoaning the fact that you have so very few opportunities to be evangelistic, here is a largely untapped avenue.

It occurred to me as I sat reading many of the questions asked on the message boards that I could take the next six months off from my duties as an evangelist and do nothing but answer these questions for twelve hours a day and, when that six months was up, I would not have been able to get around to even a fraction of them. Good and honest people are searching for the truth if we are only willing to seek them out. Truly did our Lord say: “The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest” (Matt. 9:37-38).



A Little Wine for Thy Stomach's Sake

JOHN HENRY, SR.

The Apostle Paul told Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23). There are many who refer to this passage in an attempt to justify drinking intoxicating or alcoholic wine. But what is odd to me is that regardless of how much one intends to drink, he/she quotes what Paul told Timothy as a justification for the drinking that one intends to engage in. How odd it is that Paul's advice is correctly quoted, and then conveniently explained away, corrupted, and then twisted to suit one's own fleshly desire.

These are some questions that must be answered: What does the Scripture teach on the subject of the consumption of alcohol? Is the Christian to abstain, or does he have the right to drink alcohol (wine) if he so chooses? And, what does God say about the matter?

First, Paul was talking to Timothy and not to people today. The conditions were such that Timothy could no longer drink water. I have been overseas and the water in some places is not fit to drink because of the germs and bacteria it contains. If one drinks it, he will become sick to his stomach. This is probably what was happening to Timothy. Today, I take some medicine that the doctor gives me just in case I accidentally drink contaminated water. In Timothy's day they had not made the medical advancements that have been made today. Paul's suggestion to Timothy on the medical use of wine has nothing to do whatsoever with the practice of social (wine) drinking!

Second, the wine was to be used as medicine, "For thy stomach's sake." How many people drink wine for their stomach's sake? Just like the medicines we take today for our infirmities (diseases), once the disease is gone we quit taking the prescribed medicine(s) for our illness(es). The same would be true in Timothy's case. Once the infirmity had vanished, he probably ceased to take the wine as medicine just as we would do today.

Third, look at the word "little." Vine tells us that this word "little" means "small, of things with regard to size or quantity." How much medicine does one usually take when he or she is sick, a teaspoon or tablespoon full? Or maybe a "little more"? Those who advocate drinking wine, do you drink a "little"? And do you drink it for some illness you have? If not, why do you drink it?

Something else one needs to consider: Two tablespoons, of 86 proof brandy or whiskey can achieve an alcohol

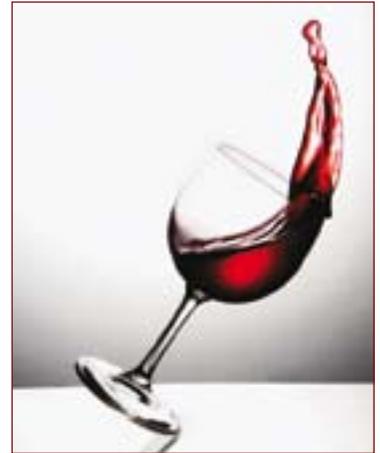
blood level of 0.04 almost immediately. One tablespoon of gin, vodka, rum, and some whiskeys will cause the blood level to reach 0.05. Six tablespoons (about one third cup) of our modern fortified wine will give one a blood level of 0.04-0.05. To give us an idea of how this compares with the wine in Paul's day, it would require approximately

one gallon of the 3 to 6 proof fermented grape juice drunk within one hour to attain a 0.03 blood alcohol level. Quite a feat, don't you think, for someone who is sick (Kingry)?

Fourth, look at the deception of Eve. How did Satan deceive Eve? By lying! Eve knew what God commanded, that they were not to eat of the fruit of the tree in the midst of the garden lest ye die. But Satan told Eve, "*Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil*" (Gen. 3:4-5). Satan got Eve to disobey God by telling her a lie and getting her to believe it. Satan convinced Eve that it was all right to eat of the forbidden fruit, even though God forbade it. Likewise, Satan convinces many today that it is all right to drink wine (other than for medicinal purposes), even though God forbids it. Notice what God says about fermented drink, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). Also, notice the warning about the intoxicating effects of wine found in Proverbs 23:29-35. The passage clearly says that those who are "*deceived*" into thinking it is all right to drink wine are "not wise!" Could it be any clearer?

Water to Wine

But since we are on the subject of deception, let's look at the marriage feast in Cana where Jesus turns the water into wine or did he turn it into booze (John 2:1-11)? Many believe, because of the deception of Satan, that Jesus Christ, the Son of the Living God, turned the water into something that was alcoholic so the men could become drunk (immoral; Gal. 5:19-21). Does one really believe that Christ would go against



CONTINUED ON PAGE 29

A Little Wine for Thy Stomach's Sake

(CONTINUED FROM PAGE 28)

the teaching of his Father? That he used his miraculous power to produce about 120 gallons of intoxicating wine, which the Holy Spirit denounces as “a mocker” and as “the poison of dragons”? The burden of proving such is with those who make the accusations that Jesus turned the water into an intoxicating wine. John never says one word about Jesus committing such an immoral action! To think that the Son of God turned the water into an intoxicating wine, so these men might become drunk, is not only ridiculous, but also shows one's ignorance of the Scriptures! Let's notice some things about the story.

First we learn that Jesus arrived the third day of the wedding feast. In the times of Christ a marriage feast would have lasted seven days with guests arriving each day. Friends of the family who arrived during the seven days of festivity were served refreshments. If a family failed to provide adequately for the guests, it was considered a social disgrace, not to mention that the bridegroom's family might find a lawsuit slapped against them. Such an error as this would never be forgotten and would haunt the newlyweds all their lives. That's why we hear the urgency in Mary's voice, “They have no wine” (2:3). The Lord's mother could not image the Lord allowing this newly wed couple to bear such humiliation in their new life together.

One thing I want to make absolutely clear, drunkenness was condemned by the Jewish Rabbis and would have required a very large amount to become drunken (that is assuming that this wine was in a fermented state, but this is not a safe assumption), since the normal way of diluting it was three parts water and one part wine.

The guests would sit around bowls on the floor usually according to age and rank, with the most honored guests sitting nearest the bowls. After the first group or “circle” satisfied themselves, those next in rank, honor, or age sat down to eat and so on until everyone was fed. The meal consisted of a lamb stewed in rice or barley. Wine was served with their meal. After the honored guests finished their meal, they would rise and sit in seats around the wall and gossip, or listen to recitals, sing songs, or maybe ask each other puzzling riddles. They did not just simply sit there all day and drink wine! Yet many have this picture of the marriage feast at Cana, that it was some kind of drunken orgy attended by our Lord! Not So! The reason there needed to be so much wine was to accommodate the guests for a whole week (King).

It is obvious that the ruler was not drunk because he recognized the difference in the juice immediately. Only the person with a perverse mind could image Jesus supporting drunken revelry and using his power to furnish men with

something that would destroy their physical and spiritual well being. People today cannot use the Cana miracle to justify indulgence in any of the intoxicating beverages of today (1 Cor. 10:31-33; Rom. 14:15-17, 21; Gal. 5:19-21; Rom. 13:12-14).

Fifth, we look at the word “wine.” The word “wine” as used in the story of the marriage feast (John 2:1-11), is translated from the Greek word *oinos*, or grape juice. The “good wine” means the more potent. To the first century man the “good wine” was the freshest.

Albert Barnes says, “This shows that this had all the qualities of real wine. We should not be deceived by the phrase “good wine.” We often use the phrase to denote that it is good in proportion to its strength and

its power to intoxicate; but no such sense is to be attached to the word here. Pliny, Plutarch, and Horace describe wine as “good,” or mention that as “the best wine,” which was harmless or “innocent”—*poculo vini “innocentis.”* The most useful wine—“*utilissimum vinum*”—was that which had little strength; and the most wholesome wine—“*saluberrimum vinum*”—was that which had not been adulterated by “the addition of anything to the ‘must’ or juice.” Pliny expressly says that a good wine was one that was destitute of spirit (lib. iv. c. 13). It should not be assumed, therefore, that the “good wine” was “stronger” than the other: it is rather to be presumed that it was milder” (*Barnes Notes*).

“In classical Greek, usage may be cited to show *oinos* is the designation of the grape itself, the juice still within the grape, the fresh pressed juice, and unintoxicating drinks. A corresponding word in the Hebrew language is *yayin*. When the Hebrew scholars translated the Hebrew Old Testament into the Greek language (known as the Septuagint), they used the Greek word *oinos* to express the meaning of their word *yayin*. The word *oinos* is used in the Septuagint as a generic term for wine—fresh, cooked, fermented juices alike (cf. Num. 6:4; Judges 13:4 where “wine” is used for the grape itself)” (Butler). Aristotle, Pliny and Nicander speak of *oinos* that does not intoxicate. No one should use Jesus' miracle at Cana to justify drinking today unless he can prove absolutely that the wine Jesus made is just like the wine he/she is planning to drink!

Authority To Drink Today's Alcoholic Beverages

Many turn to the passages just sighted (John 2:1-11; 1 Tim. 5:23) as proof texts for drinking today's alcoholic drinks.

To the first century man the “good wine” was the freshest.

CONTINUED ON PAGE 30

A Little Wine for Thy Stomach's Sake

(CONTINUED FROM PAGE 29)

Friend the authority for drinking today's beers, wines, and liquors is just not there. I cannot say that it is a sin for alcohol to never pass over one's lips. For if this were true we would never be able to use "Nyquil" or any other medicine that contains alcohol to help us feel better when suffering from a cold. Nor, could we eat yeasty fruit tarts over a day old, because they contain a certain amount of alcohol. Remember, the Holy Spirit was guiding Paul as he wrote that letter to Timothy and mentioned, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." And if the wine did contain alcohol, which would take at least a year for maximum fermentation, it could never reach an alcoholic content above 14 percent (28 proof). You see; there is a limit to the amount of alcohol that can be produced by natural fermentation. God saw to that. But in order to exceed the natural limit, man must add sugar to boost the alcohol content. Sir Humphry Davy says of alcohol: "It has never been found ready formed in plants" (William Patton, *Bible Wines*, 92). That's why our liquors contain such high alcohol content, they are induced by men. You cannot get 100 or even 110 proof alcohol content by natural fermentation! It just doesn't work like that. It is against the laws of nature that God put into motion.

Albert Barnes says, "The wine referred to here was doubtless such as was commonly drunk in Palestine. That was the *pure juice of the grape*. It was not brandied wine, nor drugged wine, nor wine compounded of various substances, such as we drink in this land. The common wine drunk in Palestine was that which was the simple juice of the grape. We use the word "wine" now to denote the kind of liquid which passes under that name in this country—always containing a considerable portion of alcohol not only the alcohol produced by fermentation, but alcohol "added" to keep it or make it stronger. But we have no right to take that sense of the word, and go with it to the interpretation of the Scriptures. We should endeavor to place ourselves in the exact circumstances of those times, ascertain precisely what idea the word would convey to those who used it then, and apply that sense to the word in the interpretation of the Bible; and there is not the slightest evidence that the word so used would have conveyed any idea but that of the pure juice of the grape, nor the slightest circumstance mentioned in this account that would not be fully met by such a supposition" (*Barnes' Notes*).

Peter says, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries" (1 Pet. 4:3). In this passage we find three words that describe modern drinking practices. All three words apply to the life style of the old man of sin, that is, one living

to satisfy the lusts of the flesh. Peter pleads with those who are following God's will to leave buried the shameful practices of the past (see also Romans 6). The three words we want to look at are "excess of wine," "revellings," and "banqueting."

"Excess of wine" comes from a compound Greek word, which means "drunkenness" (Thayer, 442). The idea then is to become intoxicated, inebriated, or drunk with alcoholic wine because one has spent a period of time drinking. God said, "drunkards shall not inherit the kingdom of God" (1 Cor. 6:10). "Revellings," is used generally of "feasts and drinking-parties that are protracted till late at night and indulge in revelry" (Thayer, 367). This refers to the wild behavior arising from uncontrolled passions or minds incapacitated by strong drink. Trench observes that both "riot" and "revelry" are embraced in the term (226).

According to Arndt and Gingrich, "banqueting" is "a drinking, esp. a drinking party, or a carousal" (702). This refers to social drinking and/or cocktail parties. The idea is to participate in a drinking party, not necessarily in excess, of an alcoholic beverage. Such drinking is a sin in the sight of God regardless of what society tells us. We must obey God rather than man or our passions (Acts 5:29; Gal. 5:19-25; Col. 3:5-10)!

God condemns unbridled lust or desires! They are contrary to his will, and offensive to his sight. They who fail to bridle their passions and lusts will not inherit the kingdom of God. They will be lost in Hell!

Conclusion

The God-Breathed Scriptures teach us that wine is "a mocker," "bites like a serpent," and "stings like an adder," as "the poison of dragons," "the cruel venom of asps," and is the emblem of the wrath of God Almighty (Prov. 20:1; 23:32; Deut. 32:33; Jer. 25:15). Now, anyone with common sense can surely see that he is being deceived by the Devil himself if he thinks for one moment that God approves of social drinking or drunkenness.

Resource Material

Butler, Paul T. *The Gospel of John*.

Cyclopedia Of Biblical, Theological, And Ecclesiastical Literature By McClintock and Strong, Volume V.

Halbrook, Ron. *Social Drinking Demythologized*.

Hamilton, Clinton. *Commentary on 1 Peter*.

Jenkins, Ferrell. *Flesh And Spirit*.

King, Daniel H. *Commentary on John*.

Kingery, Jeffery. *Alcohol And The Child Of God*.

Patton, William. *Bible Wines*.

Esther

Theme

After the Jews were taken as captives to Babylon, the Persians took over Babylon with its Jewish population. The book of Esther explains how God preserved his people when a wicked man tried to destroy them. God is more powerful than men and he has many ways to fulfill his plans and to defeat the plans of wicked men. God's power to fulfill his plan is called "providence."

The King of Persia became angry with Queen Vashti and chose a new Queen. A sweet, beautiful, godly girl named Esther was an orphan who was raised by her cousin Mordecai. The King did not know she was a Jew, but he decided she was the best young lady to be his new Queen. This was God's providence at work.

Once some evil men planned to kill the King. Mordecai learned their plan and told Queen Esther, who told the King. He executed those evil men. This was God's providence at work.

The King's official named Haman made a law to kill all of God's people in Persia. Mordecai told Esther to reveal Haman's evil plan to the King. In Persian custom, she could not approach the busy King unless he invited her. He would be very angry if she violated the custom. She used her faith in God and her feminine wisdom. She prepared a delicious feast and invited both the King and wicked Haman. The King was so happy at the feast that he offered to give Esther whatever she asked. She told the King about Haman's evil law and asked him to protect the Jews including herself. The King was angry with Haman and executed him. This was God's providence at work.

God's providence saved the Jews from slaughter so that Jesus could be born of the Jews. The Jews thanked God by observing a new feast day called the Feast of Purim every year.

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Shepherdsville, KY 40165-6954

Memory Verse

(Mordecai told Esther,)

"Who knoweth whether thou art come to the kingdom for such a time as this?"

Esther 4:14

Activity – Match the Answers (some names match more than once)

- | | |
|---------------|--|
| 1. Ahasuerus | a. God's power to fulfill his plan |
| 2. Mordecai | b. King of Persia (1:2) |
| 3. Haman | c. Jew who was made Queen (2:17) |
| 4. Providence | d. Family member who raised Esther (2:5, 7) |
| 5. Esther | e. Hanged on gallows he had made for Mordecai (7:10) |
| | f. He told Esther of the plot to kill the King (2:21-22) |
| | g. Official of the King, above all the princes (5:11) |
| | h. Asked the King to take away Haman's evil plan (8:3) |

Review Memory Verse from Nehemiah:

(Nehemiah said,) "Come, and let us build up the wall of Jerusalem" (Neh. 2:17).

He Came Unto His Own (CONTINUED FROM PAGE 2)

did confess that he was Christ, he should be put out of the synagogue” (9:22). What cowardly conduct! Jesus had healed their son of his inherited blindness, but they are unwilling to confess Jesus before these men, lest they be excommunicated. They dodge the issue saying, “He is of age; ask him” (9:23). Surely, the parents to whom Jesus came refused to receive him, in spite of their son being blessed by the healing.

The Jewish leaders return to the blind man and again ask him about his healing. He must be discredited and the effort to discredit him through his parents had failed. They tell him, “Give God the praise: we know that this man is a sinner” (9:24). That is a strange assessment, given the fact that Nicodemus witnessed Jesus’ miracles and concluded that he was a “teacher come from God.” The blind man’s courage is growing. He answers the leaders saying, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see” (9:25). Rather than quibbling with them about who Jesus is, he forces them to grapple with the evidence of the miraculous healing. The leaders ask him again to tell them how he was healed, but the man said, “I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?” (9:27). That was more than they could stand. How dare a blind man to imply that they could become Jesus’ disciples. “Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples” (9:28). They said, “We know that God spake unto Moses: as for this fellow, we know not from whence he is” (9:29). One thing is for certain: these men to whom Jesus came were not about to receive him.

The blind man who sees more clearly than they do has more to say. He says, “Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing” (9:30-33). His faith continues to grow; Jesus is now “not a sinner” but is “of God,” regardless of what the Jewish authorities say!

The Jewish authorities reply, “Thou wast altogether born in sins, and dost thou teach us?” (9:34). The charge that the blind man had been born in sins alludes to the question with which the chapter opened (“Master, who did sin, this man, or his parents, that he was born blind?”—9:2). The blind man is discredited as a sinner because he was born blind! So the Pharisees cast him out of the synagogue (9:34). But the man had strong enough faith to suffer at the hands of these willfully blinded leaders.

Jesus found the healed blind man and led him to a more perfect faith. He asked him, “Dost thou believe on the Son of God?” (9:35). The man replied, “Who is he, Lord, that I might believe on him?” Note that he calls Jesus “lord,” although this may be only a title of respect without the full implications of divine lordship. Jesus said, “Thou hast both seen him, and it is he that talketh with thee” (9:37). What would be the reaction of this man? Jesus came to his own, but the leaders among his people rejected him. What would be the reaction of this blind man who had been abandoned by his parents because he had already said too much about Jesus? The Scripture says, “And he said, *Lord, I believe.* And he worshipped him” (9:38).

The very ones most prepared to receive Christ turn their backs on him while those who appear least prepared receive him gladly.

Application

One might be inclined to think that the ones who are the spiritual leaders in America would be ready to receive Jesus more than all others. After all, they are preachers, bishops, archbishops, cardinals, reverends, and pastors. If you doubt that, just ask them and they will gladly tell you their pompous religious titles. They have been educated in some of the best seminaries and colleges in our land. They are brilliant people; if you doubt that, just ask them. When Jesus comes to these people what response do they give? Do they receive him and bow down to worship at his feet?

The religious intelligentsia of most mainline Protestant denominations are quick to tell you that they do not believe in the virgin birth, the miracles that Jesus, the inspiration of the Bible, and that faith in Christ is essential for salvation. They reject the Jesus of the Bible in favor of their own version of Jesus. They deny that one can know about an historical Jesus and affirm that the Jesus “of faith” is different from the Jesus of history. In our own day, Jesus comes to his own and his own receive him not.

*In our own day,
Jesus comes to his
own and his own
receive him not.*

The gospel is not being received well by those who are rich, and increased with goods, and have need of nothing, but who do not know that they are wretched, pitiable, poor, blind, and naked (Rev. 3:17). But the gospel is being received by those who are poor in spirit, mourn because of their sins, are meek, and hunger and thirst after righteousness (Matt. 5:3-6). Those who receive the blessed Savior can become the sons of God (John 1:12). What is your response to Jesus’ gospel?

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directory of churches

ALABAMA
THROUGH
CALIFORNIA

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

<p>BIRMINGHAM, AL Pine Lane Church of Christ 3955 Pine Lane • Bessemer, AL (N. side of Exit #6 at I459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Terry W. Benton (205) 425-2352 or 978-8342</p>	<p>Shop online at truthbooks.net</p>	<p>OWENS CROSS ROADS, AL Church of Christ at Elon In Elon Community 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples 256-539-0772</p>	<p>TUCSON, AZ Tucson Church of Christ 2020 N Forbes Blvd., Suite 107 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc R. Hinds</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>		<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd. SE Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (256) 881-9535 www.weatherlychurch.com</p>	<p>PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>YUMA, AZ Valley Church of Christ 2375 W. 8th St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bob Lovelace (928) 539-7089 www.yumavalleychurchofchrist.com</p>	<p>JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Dennis Adams (501) 982-6413, 982-6776 or 985-5159</p>
<p>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 Cicero (205) 822-0018 or 822-0082</p>	<p>MADISON, AL Hughes Road at Gooch Lane Church of Christ 1550 Hughes Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Walton (256) 830-1654 www.teachingtruth.org</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Fuller (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 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Leonard Westbrook (870) 612-8409 or 698-0542 and Alan Jones (870) 793-0954</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501)847-6677 Study (501) 568-1062</p>	<p>ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Olen Holderby (510) 523-0547 www.alamedacoc.org</p>
<p>BRUNSDIDGE, 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@graceba.net billyc@troycable.net</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Plwy. (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>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>BELLFLOWER, CA Rose Ave. Church of Christ 17903 Ibbetson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>
<p>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>FAIRBANKS, AK Chena Small Tracts Road Church of Christ 5033 Chena Small Tracts Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (907) 479-8918</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>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>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818)348-2193 Spanish congregation (818)701-0112</p>
<p>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>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>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 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>ROGERS, AR Central Church of Christ P.O. Box 763 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Ricky Manes (479) 636-7484 (479) 631-0288</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>
<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roger Blackwelder (256) 536-5296 or 776-2223</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: David Hartselle</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>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 (479) 478-6108 or 782-0588</p>	<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>FOLSOM, CA Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 9:30 A.M. Bible Study 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>

<p>FREMONT, CA 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>	<p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</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>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.seffnercofc.org</p>
<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Alan Piner (951)925-1991</p>	<p>MONTROSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>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 S. Bumby Church of Christ 3940 S. Bumby Bible Study 9:30 A.M. Worship 10:30 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>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546 Tom O'Neal (813) 625-5651</p>
<p>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>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: Eddie Campbell (970) 264-4236</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>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>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>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>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>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>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1128</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>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>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>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; Bob Tullan, elder (770) 979-1207; Building (770) 929-3973</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>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL 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>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>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (719) 597-6661 Spanish Service 3:00 P.M.</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL 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>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>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>GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (½ 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>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jason Schoenholz (954) 961-4112</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Hudgins (352) 694-2922 Evangelist: Jeremy Ferguson</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>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bohannon (970) 245-5112</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) 781-5704 or 693-9929 693-0432 www.mariettacoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>PLANT CITY, FL 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>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>

directory of churches

ILLINOIS
THROUGH
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<p>BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (west of Wal-Mart)</p> <p>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>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards Evangelist: John Isaac Edwards (812) 876-2285 or 336-4630</p>	<p>OOOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood</p> <p>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>DANVILLE, KY 385 E. Lexington Ave.</p> <p>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 Vifiquain 236-4204, 236-8506 or 238-0860</p>	<p>TOMPKINSVILLE, KY Lyons Chapel Church of Christ 2401 Center Point Rd.</p> <p>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>CHICAGO, IL Northside Church of Christ 2543 W. Division 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: James R. Davis, Jr. (312) 961-2150</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St.</p> <p>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>PEKIN, IN Church of Christ (First St. & Karnes Ct.)</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr.</p> <p>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>CHICAGO, IL Church of Christ 1514 West 74th Street</p> <p>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>HOBART, IN Church of Christ 300 N. Liberty St.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Keith Welch (219) 942-2663</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. (316) 722-6622 or 744-1841</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847 or 651-7141</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster</p> <p>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>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355)</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgcoc.org</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256</p> <p>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>SALEM, IN Westside Church of Christ 2000 West State Rd. 56</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian</p> <p>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 www.cocwestside.com</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E.</p> <p>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>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St.</p> <p>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>GLEN ELYN, IL Church of Christ 796 Prairie, 60137</p> <p>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>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts.</p> <p>Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (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)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David R. Dodd (317) 878-5969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St.</p> <p>Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr.</p> <p>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)</p> <p>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>MATTOON, IL Southside Church of Christ 1100 S. 17th St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Joshua Welch (765) 453-2356</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. 262-6799</p>	<p>BOWLING GREEN, KY West End Church of Christ 820 Old Morgantown Rd., 42101</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Todd Chandler & Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many</p> <p>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>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MARION, IN South Marion Church of Christ 3629 S. Washington St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (765) 998-7134 or (765) 384-7540</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd.</p> <p>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>BLOOMINGTON, IN Church of Christ 825 West 2nd St.</p> <p>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.</p> <p>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>GRINNELL, IA Church of Christ 1402 Third Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:45 A.M. Wednesday 7:00 P.M. Evangelist: Brian Chapman (641) 236-1955 or 793-2989</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen)</p> <p>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>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	
<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCcampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>NOBLESVILLE, IN Noblesville Church of Christ 15321 Herriman Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hughbanks (317) 770-0798 or 332-0733 www.noblesvillechurchofchrist.com</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 321-1025</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80</p> <p>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>WEBSTER, MA Church of Christ Webster 168 Main St.</p> <p>Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (508) 765-6067 Preacher: Peter Capoccia</p>
<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCcampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>NOBLESVILLE, IN Noblesville Church of Christ 15321 Herriman Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hughbanks (317) 770-0798 or 332-0733 www.noblesvillechurchofchrist.com</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 321-1025</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80</p> <p>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>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School)</p> <p>Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>

<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, 590-2852 or 551-8274</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 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>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>
<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 551-6549 or 969-1420</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 (417) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (505) 434-5834</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: T.J. Elliott (828) 652-7504 or 652-2584</p>
<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Don Davis (228) 832-5529</p>	<p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALBUQUERQUE, NM 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>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Keith Greer (937) 426-1422</p>
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>
<p>DULUTH, MN Church of Christ 318 N. 18th Ave. E. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>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>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>
<p>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lccoc.net</p>
	<p>ROCHESTER, MN N. Broadway Church of Christ 2002 Second St., SW Bible Study 10:30 A.M. Worship 11:30 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Luvimino D. Samaniego (501) 289-8906</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 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: Rick Billingsly (919) 467-0012 (919) 372-1497</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573) 334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>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>To make changes to your ad, contact us at andyalex@bellsouth.net</p>
<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyron St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	

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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686 www.amplex.net/churchofchrist</p>	<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, PA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804)526-6464 or (804)675-0216</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jack Wise, Jr. (865) 573-6638</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865)430-5980 www.KingBranchRoadChurchOf-Christ.org</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p style="text-align: center;">To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Brad McCleary (803) 783-0079 Steven Hutchinson (803) 604-6011</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Robert Lawson (865) 681-7995</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>COLLIERVILLE, TN East Shelby Church of Christ 4700 Mayfield Rd. West Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Terry Francis (901) 853-7840 or (901) 759-1242</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>WAVERLY, OH 209 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MURFREESBORO, TN Compton Rd. Church 663 Compton Rd. Bible Study 9:00 A.M. Assembly 10:00 A.M. Assembly 6:30 P.M. Wednesday 7:00 P.M. David Arnold (615) 896-6550 or 896-9474</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Building: (419) 522-8982 Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecofc.org</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Parris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 455-5723</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 373-0064 (Joe Schof) or 473-9028 (Steve Foutty)</p>	<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>HOPKINS, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Seaton (803) 776-0754</p>	<p>DAYTON, TN Main Street Church of Christ 250 Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. PO Box 2257, Zip 37133 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 494-9686</p>	<p style="text-align: center;">Subscribe Today! Truth Magazine 1-800-428-0121</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.findthethechurch.com</p>	<p>JACKSON, TN Sunset Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 423-0907 or 424-5510</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ABILENE, TX North Park Church of Christ 2958 Grape St. (3 blocks south of I-20) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Goforth (325) 677-6934 or 672-8026 E-mail: wgoforth@sbcglobal.net</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (615) 797-1114</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>
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<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>	<p>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Michael McLemore (281) 578-1897</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p>ROSENBERG, TX Church of Christ 908 Frost St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Trick Bldg: (281) 232-4425 Cell: (832) 228-8973</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 Also: (804) 497-3638 or (804) 271-0877</p>
<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. Evangelist: Jay Horsley (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 (325)944-8147 or (325)896-2038</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
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<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Ken Looper (915) 821-1084 (915) 855-1524</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Carl Mullins (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred Watkins</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (281) 422-5926; (281) 383-1005; (713) 818-1321</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 795-0837</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Reuben Southall (804) 233-5959</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wilson Adams (281) 427-8729 or 837-9259</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (936) 422-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>Shop online at truthbooks.net</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Harshbarger</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ken Sils (276) 956-1150 or 956-6049</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>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. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>
<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (806) 795-3377 or 928-9262</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 or 231-3748 www.planochurch.org</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxis St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlos (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Class 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>

<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd.</p> <p>Worship 11:00 A.M.</p> <p>Robert Mallard (757) 464-4574</p>	<p>CLARKSBURG, WV Westside Church of Christ Davisson Run Road</p> <p>Sunday Morning 9:30 A.M. Wednesday 7:00 P.M.</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.</p> <p>(304)527-4438 or 737-4158</p>
<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 486-6639 or 650-4440 churchofchrist@utin.net</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave.</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523</p>	<p>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>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>MORGANTOWN, WV Glen Oaks Church of Christ Greenbag Road</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SEQUIM, WA Church of Christ American Legion Hall Corner of Sequim Ave. & Prairie St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison</p> <p>Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - Chad Comfort (905) 562-4739</p>
<p>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 Marrrtown Church of Christ 825 Marrrtown 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. Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00P.M. Steve Rudd, Evangelist (905) 575-8437</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. Bible Study 10:00 A.M. Worship 10:50 A.M. Wednesday 7:00 P.M. Evangelist: Peter McPherson Other meetings: phone (705) 742-5349</p>
<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>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. (304) 727-1794</p>		

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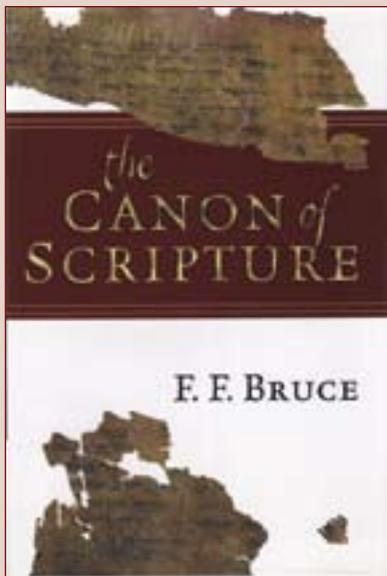
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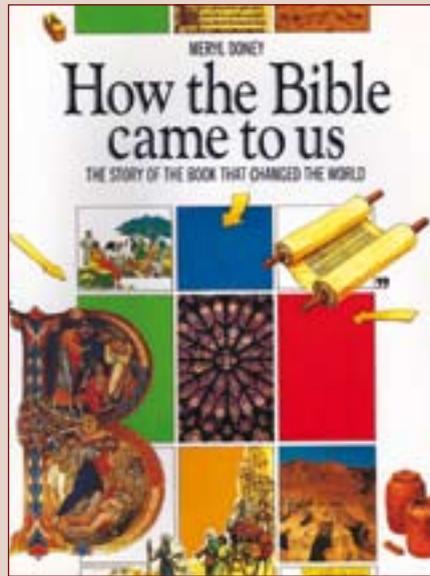


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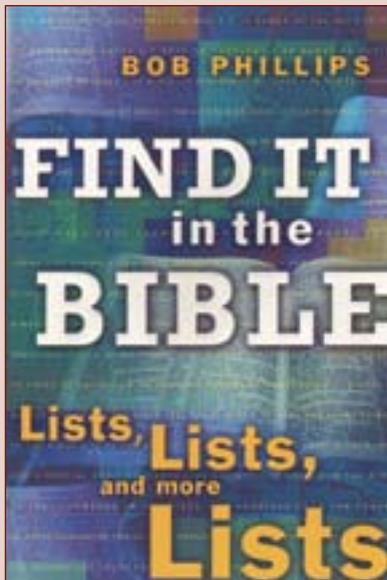
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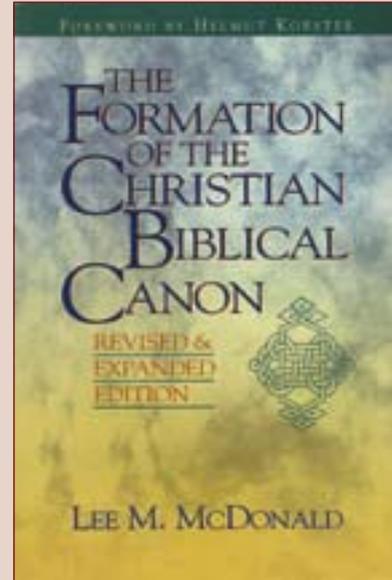
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