

Truth

Magazine



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editor's page

Are All Religions Equally Good?



MIKE WILLIS

In recent weeks, John McCain distanced himself from the televangelist John Hagee because he implied that the Catholic Church was the great whore of Revelation 17. McCain did not want himself associated with any group that thought all other religions were false, in view of the political flak which Barak Hussein Obama received because of his “pastor.” This incident allows us to focus attention on a more important issue than the politics of this presidential campaign. Pluralism in America is the result of the teaching of relativism—the doctrine that there is no absolute truth. Relativism teaches that what is true is determined by what fits the individual. So, what is truth for one person may not be truth for another; what religion fits one person may not fit another. Therefore it is important that no one condemn the religion of another.

How does this reflect what Scripture teaches? Did the early church display a pluralistic view toward other religions? While many question the authority of Scripture expressing their willingness to disagree with Paul, Peter, and Jesus just as quickly as they will disagree with any modern man, those who believe the Bible is the inspired word of God will examine whether or not modern relativism agrees with God’s revelation.

There are many Scriptures that we could examine that would answer this question as easily as the one I have chosen. However, I would like to examine Paul’s statement to the Thessalonian Christians who suffered persecution because of their faith in Jesus. He stated that, at the second coming of Jesus Christ, God will take vengeance on those who do not know God and have not obeyed the gospel of the Lord Jesus. To encourage them to maintain their commitment to Christ, Paul wrote,

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God,

for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire *taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (2 Thess. 1:3-10).*

1 and 2 Thessalonians are important because they are the earliest letters written by Paul and, therefore, the oldest books of the New Testament. Scholars believe that 1 Thessalonians was written in A.D. 49, sixteen to nineteen years after the resurrection of Jesus (depending upon the date of his death). They reflect for us what the earliest Christians believed about who was saved and who was lost.

It is contrary to modern society’s concepts to think that anyone will be lost. ABCNEWS.com recently released a poll that said forty-seven

percent of pet owners believe their pets will go to heaven! Americans believe just about everyone will go to heaven. But that is not the teaching of 2 Thessalonians 1:8-9. This verse says that God will bring vengeance on those who do not know God and have not obeyed the gospel.

What does Paul mean by “to know God”? Those who “know not God” are elsewhere equated with the Gentiles or the “heathen.” Paul exhorted that Christians not walk “in the lust of concupiscence, even as the Gentiles *which know not God*” (1 Thess. 4:5). Gentiles did not know Jehovah as God although they worshipped many gods. When the gospel

Forty-seven percent of pet owners believe their pets will go to heaven! Americans believe just about everyone will go to heaven.

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have you not read...?



CONNIE W. ADAMS

Messiah: Person or Concept?

On a recent trip to Egypt and Israel, we had a very good guide who was Jewish. One of our group asked her why she did not accept Jesus as the Messiah. Her answer was that the Messiah does not refer to a person, but to a concept, an ideal which would be realized in universal peace (beating swords in plowshares). The Old Testament refutes this notion.

Personal References to the Messiah

When Jacob blessed his sons not long before his death, he said of Judah, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto *him* shall the gathering of the people be” (Gen. 49:10).

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a *son*, and shall call *his* name Immanuel (Isa. 7:14).

For unto us a *child* is born, unto us a *son* is given: and the government shall be upon *his* shoulder: and *his* name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace (Isa. 9:6).

This Messiah would have a definite lineage. “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon *him*...and *he* shall not judge after the sight of his eyes....But with righteousness shall he judge the poor” (Isa. 11:1-4). Note the personal pronoun throughout this passage.

“Behold the man (not the concept, CWA) whose name is the BRANCH; and *he* shall grow up out of *his* place, and *he* shall build the temple of the Lord: Even *he* shall build the temple of the Lord; and *he* shall bear the glory, and shall sit and rule upon *his* throne: and *he* shall be priest upon *his* throne: and the counsel of peace shall be between them both” (Zech. 7:12-13). This cannot refer to Solomon. The temple he built had already been destroyed in 586 B.C. by Nebuchadnezzar. In the second place, this BRANCH would be king and priest at the same time. Solomon was not of the tribe of Levi. Both Solomon and Jesus were of the tribe of Judah, of which tribe “Moses spake nothing concerning

priesthood” (Heb. 7:14). The priesthood of Jesus, therefore, could not refer to an earthly priesthood, but a heavenly one. He is a priest after the order of Melchisedec (Psa. 110:4; Heb. 7:17). This is not a concept sitting and ruling. It is the glorified Christ. Not only does this refute the Jewish claim, it devastates the premillennial notion that Christ will return to be king on earth. No, he is king at the same time he is priest and since he cannot be a priest on earth, he cannot be king on earth either.

Next, consider the Messianic prophecy of Zechariah 9:9: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and a colt the foal of an ass.” Folks, this was not a concept, or an ideal riding upon that donkey. *It was a man, a person.* How would you saddle up and mount a concept?

What About the Peace?

The reign of the Messiah would be one of peace, but not the peace so often longed for when national hostilities are laid aside. In Isaiah 2:2-4, the peace promised was realized when “all nations flow” unto “the mountain of the Lord and are “taught of his ways.” They make peace with God and each other. In Isaiah 11:9, we are told that they shall not “hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

The peace foretold by Isaiah and other prophets was found (and yet is) in the kingdom of Christ which is his church. In Ephesians 2:12-22, Paul taught that in Christ those who had been alienated from God and each other, now found peace through the blood of Christ. “For he is our peace, who has made both one, and hath broken down the middle wall of partition between us” (v. 14). “Both” here refers to Jew and Gentile, as the context of this passage shows. Jesus took the law out of the way, opening the way for peace. At the temple, there was a court of the Gentiles. But there was

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Messiah: Person or Concept?

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also a wall barring entrance to any Gentile with a warning posted that any Gentile venturing beyond that point did so at his own risk. But now, in Christ, that wall is removed so that both Jew and Gentile have peace with God and with each other when they come into Christ. That is what Hosea envisioned when he prophesied, "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hos. 2:18).

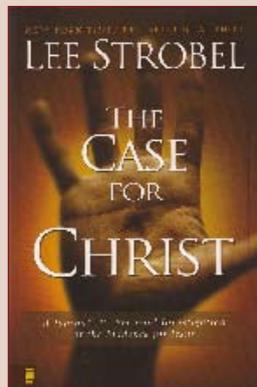
Swords, spears, and bows are weapons of war. Plowshares and pruning hooks are domestic tools. Lying down safely means that the enmity is over. When people of every nation are taught the way of the Lord and submit to his rule for their lives, then they will stop the violence and mayhem which we see among nations. Christ is our peace. When you come to him and are cleansed by his blood, you will find the peace of Isaiah 2:4, Isaiah 11:6-9, and Hosea 2:18.

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:16-22).

That is how we beat swords into plowshares, spears into pruning hooks, and the wild and tame beasts dwell together safely. All of this is found in the church of our Lord, the kingdom of Christ who is a real person and not just a "concept" or "ideal."

"Thanks be to God for his unspeakable gift."

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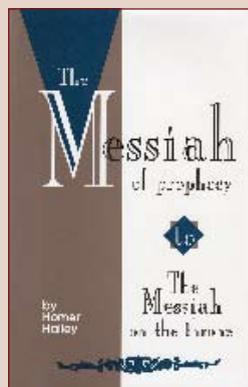


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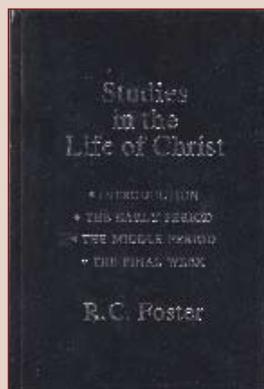


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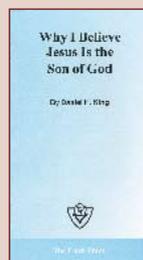


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What I Owe My Congregation

KYLE CAMPBELL

I am certain that most Christians realize that service to God is a must. Jesus said in Matthew 16:24, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Hopefully, every child of God will realize that he is under a solemn obligation of service to the absolute extent of his ability. Read the account of Jesus’ conversation with Peter in John 21:15-18. Three times Jesus asked Peter if he loved him, and when Peter replied, “Yes,” Jesus commanded Peter to serve him. When tempted by the devil in Matthew 4:10, Jesus said to him, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

I am also certain that most Christians realize why they are members of the church. Acts 2:41, 47 teach us that salvation and membership in the Lord’s church go hand in hand. The same action that saves us from sin also grants us membership in the Lord’s body. This is not coincidental. We are people who have been saved by the blood of the Lamb (Isa. 1:18; Rev. 7:14) and we are a people that have been called to a body that God has planned since the beginning of the world (Eph. 1:3-4; 3:8-10).

This “salvation” and “calling” uniquely prepares us for a work that God has in mind. Since most Christians know these facts, it seems to be almost irrelevant to study them again. However, I sometimes wonder if we know how to merge these two realities; that is, do we know our specific duties to our congregation? If God meant for us to be members of a local body as is shown in the New Testament (Acts 9:32; 26:10; Rom. 1:7; 15:25-26; 1 Cor. 1:2; 14:33; 16:1; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2, 4; Heb. 13:24), do we have any specific responsibilities to that body?

I believe that the very use of the word “body” indicates that we have a distinctive relationship and a distinctive duty to one another. Paul taught us in 1 Corinthians

12:18-20, 27 that we are “the body of Christ, and members in particular.” He also taught that no one member is more important than another. We are all crucial to the work of a local body. No one person can accomplish the tasks that God has set forth, just like no one member of my physical body can perform all the tasks necessary to get me through a day. I cannot dial a telephone with my ear or wash my hair with my foot. Without different members in my body, I am useless. The same is true with the church. With this in mind, let us investigate what we owe our congregations.

My Good Example

A Christian should want his congregation to radiate a wholesome moral and spiritual influence in the community. Therefore, I owe it the example of a good life. I am the light and the salt of the earth and if I lose that influence, I am worthless (Matt. 5:13-16). Peter wrote, “Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Pet. 2:12). Paul told Titus to “live soberly, righteously, and godly, in this present world” (2:12). This means staying away from everything that is specifically mentioned as sinful (1 Cor. 6:9-10; Gal. 5:19-21; 1 Tim. 1:8; Rev. 21:8; etc.) and fleeing everything that is questionable (1 Thess. 5:22; 1 Tim. 6:11).

My Greatest Concern

If you went to a congregation that broke into little huddles after services and only a couple of people spoke to you, would you go back? A Christian should want visitors who enter the door of the building to feel at home, to learn to love them, and to return to learn more of the gospel of Jesus Christ. They are our guests. I must make them feel welcome! I owe it to them and to the congregation to show myself friendly. I cannot stand back and wait for other members to greet them; I must take the initiative (Gal. 6:10; Heb. 13:2). It does not take a Solomon to figure out that people will only go where they are wanted. Why do you scratch your head and wonder why people will not return to your congregation if no one has been friendly, if no one has shown no genuine appreciation for them being there?

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What I Owe My Congregation

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My Time, Energy And Talents

No congregation can make progress without faithful and efficient leadership. To a certain extent, the members of a church make or break their elders. In order to make my elders stronger and more efficient, I must give them my support. Many congregations of the Lord's people do not have qualified men to serve as elders, but they still have leadership. As long as elders remain true and faithful to the word of God, I must not hinder and embarrass them in their work (Heb. 13:17; 1 Tim. 3:1; 5:17). I know there is a strong desire to say, "I could have done it better..." but how about trying, "May I make a suggestion?" Let us support those who are trying to guide the congregation, not criticize them.

My Financial Assistance

A congregation has financial obligations which must be taken care of at regular intervals. Whether I give or not, the obligations must be paid. If it is fair for my congregation to pay its obligations each week, it is fair for me to give each week. Remember, this is a commandment from God (1 Cor. 16:1-2). Though circumstances may force me to be absent at times, my contribution still needs to be given to the treasury of the church. It is my duty of faithful stewardship to help financially with the work of our local congregation (1 Cor. 4:1-2; 1 Pet. 4:10). Giving is a very practical measurement of my spiritual priorities. I cannot be greedy and withhold the blessings that God himself has given me and expect to please him.

My Faithful Attendance

I know that the very existence of any congregation depends upon the attendance of its members. In fact, attendance is the life of the church! For this reason, I must attend the services — all the services I can. Psalm 122:1 says, "I was glad when they said unto me, Let us go into the house of the Lord." How glad are you to come and worship with God's people? I could not live with myself if I knew that my congregation died because I would not attend the services (Heb. 10:25). Many of us are content to be "Sunday morning" Christians. How can I possibly convince God that my relationship with him is the most important one in my life if I will not even attend all the services (Acts 2:42)? How can I make God believe that I love him if I will not gather with his saints at every possible opportunity?

My Zeal For Converting Souls

I want my congregation to grow and multiply in number. Therefore, I must set myself to the task of converting people to Christ. I can do this by teaching and persuading. I can do this by persistent effort! I can do this by bringing and inviting people to our services. Proverbs 11:30 says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Jesus said in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." Too many Christians give up after one try or decide that they are "not any good with people." If there is one area where Christians have a terrible deficiency, it is in talking to people about the gospel. If I never express a desire for my neighbor to be saved, he will probably never obey the gospel. We must show people that we love them and want them to be saved (Rom. 10:1). In order to reverse the trend of non-growth in my congregation, I must be more diligent in spreading the gospel.

My Undying Love

My congregation cannot thrive in a frigid atmosphere. I must not allow the church by my carelessness to become a place where hearts are chilled. I must make it a place where hearts are warmed. Therefore, I owe it my heart and the warmth of my love (Gal. 5:13). When Jesus was teaching about discipleship, he emphasized the need for love. He said in John 15:12, "This is my commandment, That ye love one another, as I have loved you." My congregation will never flourish in an environment fed by jealousy, gossip, and hate. It will only grow by love. Furthermore, I must also love the truth (Ps. 119:97). To help guide my congregation, I must make the truth the focus of my undying love. This means that I will correct error when I see it and I will encourage my brethren to "ask for the old paths...and walk therein" (Jer. 6:16).

Wishing to be an honest man, I must meet my obligations to the best of my ability. I must, with the help that God gives, play my part in the incomparable work of building up the body of Christ which he purchased with his own blood (Eph. 4:12; Acts 20:28). If I am not willing to help my congregation become "fitly joined together" in love (Eph. 4:16), I am not worthy to wear the name "Christian."

Sodomite Marriages



STEVEN F. DEATON

Yes, another state, California, has moved to legalize and legitimize homosexual “marriages.” There are number of problems with this, including overruling the will of the people. In a democratic republic such as ours, the will of the people is supposed to be the will of the state, for the state derives its power from the people, not the people from the state. Anyway, I could go on with a political discussion, but that is not the point of this article.

There is an agenda among some segments of our society to tear down everything to do with God and the moral standards he commands in his Word. It is led by the church of Humanism, the American Civil Liberties Union, and is supported by many other organizations with an anti-God bent. Every form and facet of perversion and wickedness is not only to be tolerated, but promoted and protected by law. Those who have even a little adherence to biblical standards must see these entities and this movement as inherently dangerous to souls and the nation. As such, we must oppose it when and where possible.

The Bible teaches homosexuality is sinful, and not just in the Old Testament (Lev. 20:13). The New Testament is emphatic about the sinfulness of sodomy.

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and, and receiving in themselves the penalty of their error which was due (Rom. 1:26, 27).

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God (1 Cor. 6:9, 10).

From the beginning, God’s will has been one man for one woman for life. He made Adam and Eve, not Adam and Andy (Gen. 2:18-25). He did not make Eve and Elaine either. Homosexual activity is fundamentally against nature, contrary to God’s creation.

The argument that some animals which are a part of God’s creation practice homosexuality will not work. Some animals eat their young too. My dog eats her vomit. Are we to use animals as a standard in all behaviors?

Truth be told, this is what some really want — animals as our standard. This is a product of evolutionary indoctrination.

It is what helps promote and keep alive the abortion (read: murder) culture. It is what’s behind the push to legalize euthanasia (read: murder).

Now, to the “marriage” part: calling the ceremony or actions of two homosexuals making a commitment to each other, even exchanging rings, does not make it a marriage. Why? Because, as stated above, God established marriage. He created it, and therefore regulates it. No man, state, government, court, religious organization, or any other human being or entity can change this. It may be called a marriage, but the Bible calls it “vile,” “shameful,” and “against nature,” in a word, sin.

The same is true of polygamous “marriages” today. At one time God approved of polygamy. Abraham and Jacob had more than one wife. David was given many wives by God (2 Sam. 12:8; cf. 2 Sam. 3:2-5; 5:13). Under the New Testament of Jesus Christ, though, God commands one man for one woman. “...let each man have his own wife, and let each wife have her own husband” (1 Cor. 7:2). The second, third, and fourth “marriages” of fundamentalist Mormons and Muslims are not really marriages. They are adultery.

Polygamous or homosexual “marriages” are only marriages by civil law, not by divine will.

When blatant immorality is protected and promoted by the government, the state and/or nation is in trouble, serious trouble. “Righteousness exalts a nation, but sin is a reproach to any people” (Prov. 14:34). Every nation that has traveled the path of immorality has come crashing down. We are now on that path and doom cannot be too far off (though I am not a prophet or the son of a prophet). That is just the way the world works.

Hence, those of us who hold to biblical morals need to push back. We need to let our officials know our displeasure in their actions, whether the way they vote or the judges they appoint. If enough people will rise up and resist the tidal wave of sin, it can be held back. Will you be one who takes a stand or goes silently along?

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But As For Us

JOHNIE EDWARDS

The phrase, “But as for us” (2 Chron. 13:10), finds itself in the days of the divided kingdom when the children of Judah prevailed in battle (2 Chron. 13:18). You know, it matters not what others chose to do; it boils down to: “But as for us.” So, we take a look at this thought: “But as for us:”

(1) The Lord Is Our God. Most of the kings, during the time of the divided kingdom, did evil in the sight of the Lord. As a result, many of the people of the Lord sinned in following after false gods, although some said, “But as for us, the Lord is our God...” (2 Chron. 13:10). In the midst of false gods, we need to say this today. When it comes to worship; we must worship and serve God (Matt. 4:10; Rev. 22:8-9; John 4:24). We must not serve the “god of this world” (2 Cor. 4:4). Our God is the God of creation (Gen. 1:1); and the God in whom “we live, and move, and have our being” (Acts 17:28).

(2) We Will Keep The Charge of the Lord. Just as the folks in 2 Chronicles 13:11 we are determined to “set in order” and “keep the charge of the Lord our God” in every area of our services unto him. This includes worship “in spirit and in truth” (John 4:24) and “setting the church in order” (Tit. 1:5).

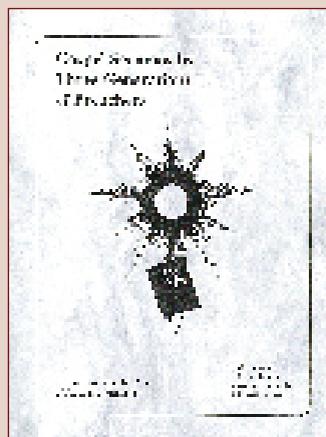
(3) We Will Rely Upon The Lord. In battle, “the children of Judah prevailed, because they relied upon the Lord God of their fathers” (2 Chron. 13:18). We must have the attitude expressed by Simon Peter when he asked, “Lord, to whom shall we go? Thou hast the words of

eternal life” (John 6:68). This should motivate us to rely upon and follow the Lord. When counsel of a spiritual nature is needed, we need to rely upon the Lord (Judg. 18:5; Ps. 33:11). You see, “That your faith should not stand in the wisdom of men, but in the power of God” (1 Cor. 2:5).

(4) We Will Seek The Lord Our God. King “Asa did that which was good and right in the eyes of the Lord his God. For he took away the altars of the strange gods, and high places, and brake dwn the images, and cut down the groves: And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment” (2 Chron. 14:1-4). According to 2 Chronicles 14:7 they “sought the Lord our God.” We must “seek ye first the kingdom of God and His righteousness” (Matt. 6:33).

(5) We Will Follow The Old Paths As A Church. We are determined to “stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein” (Jer. 6:16) as the Lord’s church. As to the work, worship, organization, plan of salvation as taught on the pages of the book of God, we will follow the old paths, “speaking as the oracles of God” (1 Pet. 4:11).

(6) We Will Serve The Lord As Individuals. We will follow the advice of Joshua, “as for me and my house, we will serve the Lord” (Josh. 24:15) and do this in “word and in deed” (Col. 3:17).



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Comforting Others During Death, Grief, and Loss

ART ADAMS

We are a death-denying society. Not only don't we deal with it well, but we often refuse to call it by its name. We speak of "passing on," "gone," "not with us," or "didn't make it" but we tend to avoid the word "dead." Why are we so uncomfortable with death? Perhaps it is related to modern culture removing death from family life and placing it in an institution. Eighty percent of deaths take place in hospitals and nursing homes—not at home as a natural course of life. In the Bible and in our culture until the last fifty years, family life consisted of births, marriages, and deaths as a part of the course of home life.

1. Tears. Grief tears often accompany the chest feeling tight and the throat aching. Women usually talk and cry. Males tend to stuff tears and have much rage before their surrender tears come forth. Men's eyes tend to fill with tears, but women's eyes tend to overflow. An average crying session for a man lasts about six minutes and often they cry only once about the event. On the other

hand, women cry more often and longer. While we are all the same, we are also all different with each human being expressing grief in his or her own way. For instance, David grieved before the death of his child and came to resolution with the death so quickly it surprised others (2 Sam. 12:15-24). Jacob, on the other hand, was still grieving thirteen years later (Gen. 37:35; 42:38). Comfort is needed (Rom. 12:15; 2 Cor 1:4; 2 Cor. 7:18; 1 Thess. 4:18). It is very unwise for those who comfort to place a time limit on someone else's grief. Be patient as the person grieves at his or her own pace.

2. Supporting Those Who Grieve. The average length of time for resolution of grief from an unexpected death is two years. During that time seasons cycle and anniversaries come and go, allowing the person to re-experience familiar events without the loved one. Memories can play some strange and perhaps cruel tricks on the grieving person. Expect some unusual statements from those who pour out their heart to you. About 70% of widows say they have been visited by their dead husbands. Thirty percent (30%) of widowers report being visited by their dead wives and 50% of parents say they have been visited by their dead children. These facts can make the grieving person question his/her sanity, want to dwell in or force the "image" again, or otherwise be puzzled by the "event." How do those providing support respond? Clearly there are some Bible messages about the dead not returning (2 Sam. 12:23; Luke 16:26-31). Personally, while sharing these verses, I invite the person to talk about their experience and its meaning for them. If the meaning is guilt, then I help them to address that guilt. If it is fear, I explore the fear with them. If it is love, then we talk about the love. The goal is to help the grieving one with acceptance of the death of the loved one and resolving unfinished emotional business.

It generally is not wise to make any more major changes in life than necessary. There will be enough going on with settlement of properties, disposition of belongings, and adjustments to being without the person. Running from the death by rebounding into another relationship is not fair to the one grieving, the family, or the one with whom the new connection is being made. The dead person is

CONTINUED ON PAGE 11



Comforting Others During Death, Grief, and Loss

(CONTINUED FROM PAGE 10)

not coming back. Acceptance of this fact can be very difficult. The grieving person needs to allow himself to feel his feelings and grow through those feelings. By all means – those who are grieving need to talk and convey what they are thinking. Even if it is repetitive, talking and communicating is a way of moving toward acceptance and eliciting human connectedness with others.

When seeking to comfort another, be an attentive listener and be aware of adjustments the person is making that may be difficult for him. It is usually best to let him bring up the subject of his loss when he is ready, but provide a safe environment and windows of opportunity for the person to talk and grieve.

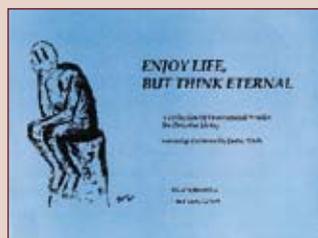
As much as we try to make it so, it is not business as usual when someone dies. Societal denial of death has resulted in a lack of suitable death education, even among the very ones who are the frontline caregivers. As a result many who minister to the dying and their families are often left to figure it out on their own and hope that they say “the right things.” As with Eliphaz, Bildad, and Zophar, who came to comfort Job, the comforter’s own discomfort may cause him to make decisions or say things based on his

own emotional needs rather than to provide help to the dying or grieving. Until the comforter is comfortable with his or her own mortality, he or she is not likely to cope adequately with anyone else’s mortality.

3. Regret. We tend to take people for granted. The single ingredient that makes grief hardest is *regret*. Some questions to ask are: What do you wish this person had said to you before he died? What do you wish you had said to the person before he died? What three things do you wish you had done with this person before he died? Name one place in the world, you wish you had visited with this person. If you could have changed one thing in your relationship with this person what would it be? How do you live your life so as to prepare for grief when you or someone you love dies? A poet once said, “The great tragedy of life is when one comes to die, only to realize that he has never really lived.” Say it now while it can be heard!

When death knocks. To die loved, comforted, nurtured and unafraid is a great achievement for anyone. How beautiful when “death is swallowed up in victory” (1 Cor. 15:54). It is the highest and best that we could wish for those we love.

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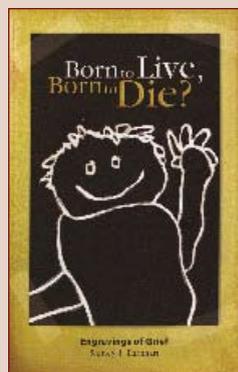


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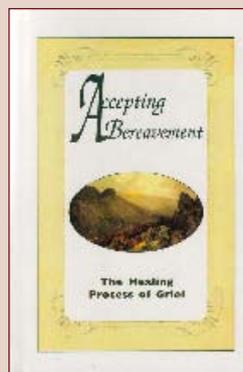


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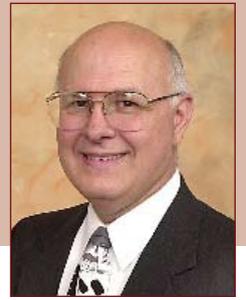
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Offers the words and experiences of many who have traveled the road of grief ahead of you and have found recovery and wholeness at the end of the process.

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Excursion to Egypt and Israel



MIKE WILLIS

In March-April 2008, I led a group of 59 travelers as we journeyed from Cairo, through the Sinai peninsula, and entered southern Israel, after which we traveled throughout Israel. When the group returned home, Andy Alexander, Tom Roberts, and I stayed for an additional week during which we were led by a guide who had done doctoral work in archaeology. Many of our readers may never have the opportunity to make such a trip, so I thought that I would try to give you some sense of what this marvelous trip was like by recounting our travels.

Egypt

Our trip began when we departed JFK airport in NYC and flew via Milan, Italy to Cairo. The airplane trip is long and everyone was worn out upon our arrival. Our guides picked us up at the Cairo airport and took us to our hotel. However, since there were still a couple of hours of sunlight, he suggested a short boat ride on the Nile. This was a very peaceful and relaxing excursion and helped us to adjust our body clocks to our new time zone (otherwise we would have been tempted to go immediately to bed).

The Nile River, with its annual flooding which enriched the soil around the river and in the Delta area, enabled Egypt to become the bread basket of the ancient world.



Our group of travelers enjoyed a quiet and relaxing ride on the Nile before going to our hotel for supper.



The Nile River, with its annual flooding, enabled Egypt to be the bread basket of the ancient world.

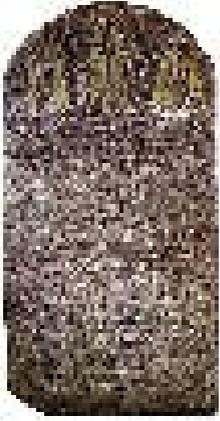
Even in Romans days, wheat was shipped from Egypt to Rome to supply the needs of Italy. Because prosperity depended upon the flooding of the Nile (which in turn depended upon rain hundreds of miles up river from Cairo), not on the annual cycle of rain in the Delta region, Egypt frequently would prosper when other economies were devastated by drought. Abraham journeyed to Egypt in search of food (Gen. 12), and Isaac would have gone there had God not forbidden him to go (Gen. 26:2). Jacob sent his sons to Egypt in search of food during a famine. Later, he moved his family to Egypt where they dwelt for 400 years (Gen. 37-50).

The next day we began our visit in Cairo commencing with a short stop at the memorial to Anwar Sadat who was assassinated on October 6, 1981. From there we went to the Cairo Museum which houses many of the world's greatest archaeological monuments. The monuments are impressive, but only a few of them make direct contributions to the Bible.

CONTINUED ON PAGE 13

Excursion to Egypt and Israel

(CONTINUED FROM PAGE 12)



The victory stele of Merneptah, erected in 1209 B.C., has the earliest non-biblical reference to the nation of Israel and is important for its setting the lowest possible date that the Exodus could have occurred.

One of the important displays is the Merneptah Stele (also known as the Israel Stele or Victory Stele of Merneptah). This large granite stele was erected by Amenhotep III, but was later inscribed by Merneptah (1213-1203 B.C.). This stele has the earliest surviving reference to Israel outside of the Bible. It is generally dated at 1209 B.C. and celebrates Merneptah's victorious campaign in Canaan. He lists Israel among those whom he defeated. The stele poses a problem for those who take a late date for Exodus (1250 B.C.), because Israel would hardly have had time to cross over into Canaan by the time the Merneptah campaign occurred. The Merneptah stele is independent (from the Bible) evidence of Israel's existence very earlier in her national life. We saw many other impressive displays

at the Museum (the display on Tutankhamum, for example), but the Merneptah Stele was relevant to me.



Because of their belief in the afterlife, the Egyptians mummified the body. Jacob and Joseph are the only two Bible characters said to have been embalmed.



Though not the tallest pyramid, this pyramid was previously covered with a smooth outer layer of polished limestone which mostly has been removed.

Many mummified bodies were on display reminding us of the two biblical characters who were embalmed—Jacob and Joseph (Gen. 50:2, 26). After he was embalmed, Jacob's body was taken to the Cave of Machpelah in Hebron, where it was buried in the family tomb along with Abraham and Sarah, Isaac and Rebekah, and Leah. Joseph's body was taken from Egypt when the Israelites migrated to Canaan (Exod. 13:19; Josh. 24:32).

Leaving the Museum, we journeyed to Giza to see the pyramids, one of the seven wonders of the ancient world. The Giza pyramid complex dates before 2500 B.C. The pyramids would have been standing when Abraham traveled to Egypt (Gen. 12) and when Joseph was taken as a slave to Egypt. There is little doubt that many of the Egyptians would have seen the pyramids. Though they have little biblical significance, except to provide social context for that portion of Scripture that relates to Israel in Egypt, the pyramids and sphinx are impressive. Always located on the west bank of the Nile (toward the setting of the sun), the pyramids were faced with polished, highly reflective white limestone and thought to represent the descending rays of the sun. Even today scholars are not positive how the pyramids were constructed. The Sphinx monument appears in front of the pyramid to Cheops. Near the Mycerinus Pyramid were three mastabas, which were burial tombs for important people in the Egyptian court.

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Excursion to Egypt and Israel

(CONTINUED FROM PAGE 13)



Sphinxes were temple guardians and they were placed in association with architectural structures such as royal tombs or religious temples.



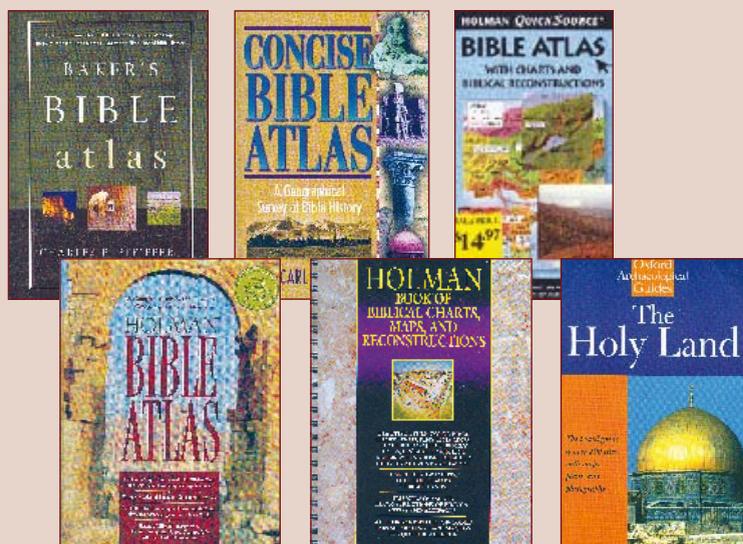
The smallest of the Giza pyramids, the Mycerinus Pyramid has three mastabas to its right.

Departing Giza, we traveled about twenty miles further south to Saqqara in order to see the Step Pyramid of King Djoser (2667-2648), the second king of the third dynasty. This pyramid is thought to have been created by Imhotep, one of Egypt's most learned men. From the location of the Step Pyramid, one is able to see more than a dozen other pyramids. The day was hazy so I am not sure that we could see all of the pyramids visible from that site.

We returned to our hotel for the evening, having enjoyed a delightful day around Cairo. I even got some shots of our associate editor and his wife riding a camel and, if offered the right price, I might even make the photo available.



The Step Pyramid of King Djoser (2667-2658) was built before the Giza Pyramids.



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The Lord's Church in Rome, Italy STEVE WALLACE

During a trip to Rome in recent months, Mary and I had an opportunity to visit the services of the saints of that historic city. Practically in the shadow of St. John's cathedral and the Lateran, the church meets at Via Sannio 69, near the heart of ancient Rome.

This church has existed since 1951 and has been active in the Lord's service. Their numbers at different times over the years testify to their efforts in evangelism, including their building back after some lean years. They moved into their present meeting place in 1957 and have maintained and improved it over the years. When institutionalism reared its head among churches in Italy, brethren in this church were questioning it before learning that brethren in the U.S. were doing so as well. (Brethren in Italy have had good success in bringing churches out of institutionalism.) These brethren have been responsible for the publication of much useful literature.

Alessandro Corazza has been with this church for many years. His sons, Arrigo and Stefano, have also both worked with it at different times, Stefano moving to work with it

most recently in 2001 after having worked with a group in another part of the city. Arrigo recently told this writer that his father was the first convert of American missionaries in Italy after the war.

When I first met Stefano in northeastern Italy in the late 1980s I was impressed with the amount of work he had done in printing material. Hence, I could not be surprised at seeing the shelves full of good material available in the foyer of the meeting place there. He and his father stay busy producing it. They have translated and published almost all of the available Truth Commentaries series and other good works as well. They have also published their own song book.

It was touching to have Stefano show us the old, worn church visitors' book. Reading through that book one sees so many familiar names among brethren of the last forty years. This writer was surprised to find his own name in it, recorded during a 1979 visit.

If you are planning a trip to Rome, make sure to visit the services of the church that meets at Via Sannio 69.



Outside the church that meets at Via Sannio 69.



Inside the auditorium.



Translated materials, left to right: The commentary on John by Daniel H. King, Sr.; Mike Willis' commentary on Galatians; shelves full of translated materials in the foyer; Truth Commentary series.

What I Want You to Know About Your Bible (Part 4)

HEATH ROGERS

You Can Understand the Bible

Some people don't read the Bible because they don't think it can be understood. Several things contribute to this kind of thinking. Some see the Bible as a tangled mess of contradictions, and they believe that making sense of it would be like working a jigsaw puzzle. Some become frustrated when they encounter the old English of the King James Version. Others have actually been taught by their church that the Bible can't be understood by the common man. They claim that it takes a specially trained or divinely gifted person to understand the Bible. Are these assumptions true or was the Bible meant to be understood by everyone?

God desires that all men understand His Word.

"Therefore do not be unwise, but understand what the will of the Lord is" (Eph. 5:17). "For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:3-4).

Why would God desire that all men come to a knowledge of the truth, but reveal that truth in a way that is impossible for all men to understand? This would not be characteristic of an all-loving, all-powerful, and impartial God.

Jesus taught in a way that everyone understood.

He purposely directed his message to the poor and simple (Matt. 11:5, 25). "The common people heard Him gladly" (Mark 12:37). He used words, phrases and illustrations that would be familiar to everyone, allowing both the ignorant and the educated to understand. Why would Jesus speak in a way that was easy to understand, yet allow his words to be recorded in a way that could not be understood?

Why would God desire that all men come to a knowledge of the truth, but reveal that truth in a way that is impossible for all men to understand?

Jesus expected the Jews to understand the Old Testament Scriptures. He repeatedly answered questions and arguments by appealing to what was written before (Matt. 12:3 19:4, 17). When answering the Sadducee's argument against the resurrection, Jesus said, "But concerning the dead, that they rise, *have you not read* in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead, but the God of the living. You are therefore greatly mistaken" (Mark 12:26-27). Jesus expected them to understand by reading this passage that man continues to exist after physical death. The fault did not lie in the Scripture. They were the ones who were "greatly mistaken."

On another occasion Jesus was approached and asked what one must do to inherit eternal life. Jesus responded, "What is written in the law? What is your reading of it?" So he answered and said, 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' And He said to him, 'You have answered rightly; do this and you will live'" (Luke 10:26-28). Again, the answer was found by reading the Scripture. Jesus taught that it could be understood, and expected men to understand it.

The apostles claimed that their writings could be understood by their readers. The apostle Paul wrote, "How that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, *you may understand* my knowledge in the mystery of Christ)" (Eph. 3:3-4). Paul said that when the Ephesians read this epistle, they could understand it. Why wouldn't the same be true for us today? The apostle Peter acknowledged that some of the things that Paul wrote are hard to understand (2 Peter 3:15-16). They are *hard*, but not *impossible*. We have to study the Bible in order to understand it (2 Tim. 2:15). The promise of Scripture is that when we read, we *can* understand.

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You Can Understand the Bible

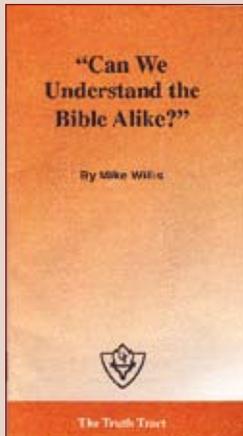
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Just because some people claim that they can't understand the Bible doesn't mean it can't be understood. Just because one doesn't understand all of it doesn't mean he can't understand any of it. God should not be charged with making his word too hard to understand when the real problem is that many people aren't willing to put forth the effort to study the Bible for themselves. The claim that the Bible cannot be understood not only contradicts plain passages of Scripture, it is also an indictment against its author. The Bible can be understood by anyone who is willing to ask, seek, and knock (Matt. 7:7-8).

Of course, it follows that, if we truly understand the Bible, we will understand it alike. Such a conclusion poses a challenge in our society today. People like to "agree to disagree," and honor one another's interpretations of the Bible as being equally valid. This view is popular, but it is

both illogical and unscriptural. As an older Christian once told me, "If you and I do not understand the Bible alike, we can't both be right. Both of us might be wrong, but we can't both be right." God's Word is not nebulous, abstract, and ever evolving. It is an established, eternal standard.

"Forever, O LORD, Your word is settled in heaven... Concerning Your testimonies, I have known of old that You have founded them forever" (Ps. 119:89, 152). Not only did the apostle Paul call upon his readers to understand God's Word, he called upon them to understand it alike. "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). If we truly understand the Bible, we will understand it alike.

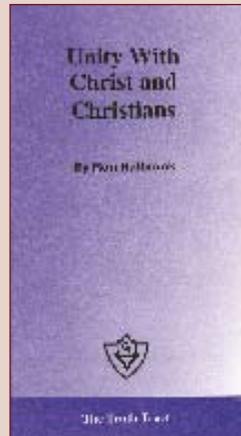


"Can We Understand the Bible Alike?"

by Mike Willis

This tract asserts that the Bible can be understood. Therefore, God expects His word to be understood alike.

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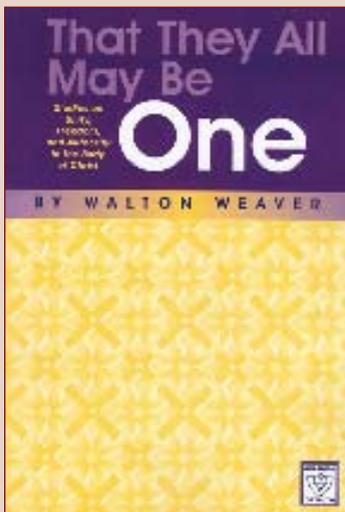


Unity With Christ and Christians

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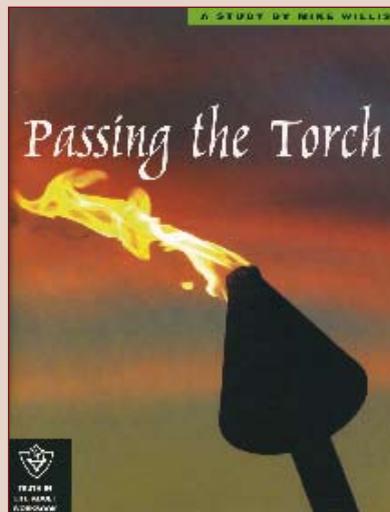


That They All May Be One

by Walton Weaver

A good examination of the biblical doctrines of unity and fellowship with a special section which reviews "Free In Christ" by Cecil Hook.

80371 \$19.95



Passing the Torch

by Mike Willis

This book looks back to issues that divided brethren in the past and how faithful brethren used the Scriptures to handle the issues at hand. 13 lessons with questions following each lesson, 99 pages.

80264 \$7.99

House Cleaning Needed

LEWIS WILLIS

I have almost reached the point where nothing in religion surprises me anymore. Then, *wham*, a news report leaves me speechless!

The Akron Beacon-Journal (4/26/08), printed a story on the religion page that just about topped all the things I have ever read. The article, entitled “Country church serves beer, pizza, and bull rides,” reflected a blatant abuse of purity, holiness, righteousness, and truth.

The First United Methodist Church in Sidney, Ohio recently held the first meeting of what they called the Country Rock Church. About 100 people attended that first meeting held at “*the Pub Lounge just off Interstate 75.*” You read that correctly, they met in a bar!

Chris Heckaman, head pastor of the church, was “a tad keyed up” as the service began. He said, “New churches are kind of like the most perilous things to start....But we’re just looking for creative ways to reach people in unconventional places.” I’d say he accomplished his goal. And, he obviously had the Devil as his aid on this mission.

Of course, the Lord and his disciples had a way of reaching those people. Jesus told the disciples, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). This new church, however, decided they wanted to offer something other than the gospel to their prospective members.

The newspaper article said they offered “beer, pizza, and bull rides,” instead of the gospel. If the gospel makes Christians out of sinners, I wonder what beer and pizza makes them. Better still, I wonder what it makes of preachers who serve up beer and pizza, instead of the gospel.

Pastor Heckaman “called his first Country Rock sermon a ‘bull-riding lesson’.... There are just a lot of parallels in learning how to ride a bull and how to get along in life.” Apparently, Jesus did not “get” that parallel; I cannot recall a single sermon from him about bull-riding!

I thought that modern man had fallen to about the lowest level possible in his corruption of the Lord, the truth, and his church, but obviously I have been mistaken!

This has to be the lowest “rung” on the ladder to which men have stepped in their efforts to corrupt the church which Jesus purchased with his blood at Calvary (Acts 20:28). Do they honestly think the Lord approves such conduct? Personally, I wonder if even the Devil would approve of such nonsense.

Do You Remember?

Shortly after Jesus began his ministry at Cana, he went to Jerusalem for the approaching Passover. He found in the Temple “those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise” (John 2:14-16).

Again, not long before his death, he returned to the Temple and found that the same corruption had occurred again. “And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” (Matt. 21:12-13).

I realize that modern denominationalism is not the church of God. Such division is an absolute violation of his purpose for the church (1 Cor. 1:10), and such is an abomination in his sight. But, modern men *think* their denominations are the church. They produce these divisions with the kind of foolishness which the newspaper article reported.

If Jesus entered one of these bar-churches, where beer, pizza, and bull riding was going on, can’t you just see him tossing out the preachers who produced such a degrading scene as that reported in the newspaper? These modern preachers have not re-created a “house of merchandise” or “a den of thieves” like the Jews of old had done. These modern denominational preachers have created “a bar of iniquity,” and they have done this in the name of the Lord!

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House Cleaning Needed (CONTINUED FROM PAGE 18)

Paul wrote, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). If there ever was a group of people who need to learn how to "behave" themselves in "the house of God," these people qualify!

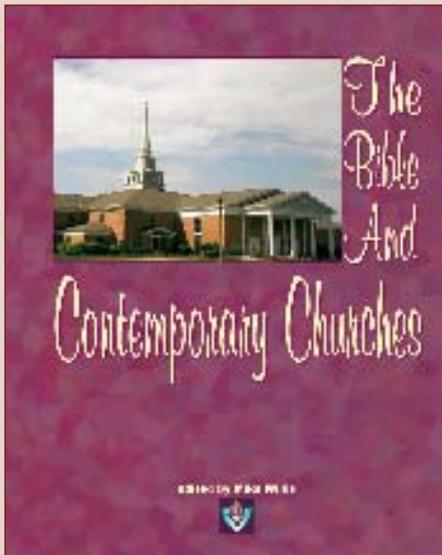
House Cleaning Needed!

In that passage Paul said the church is the house of God, and there needs to be a massive house cleaning on the order of the cleansing of the Temple by Jesus in the long ago! These people care nothing at all about the Truth. How could

anyone drag the church, the house of God, to such a low level? How could anyone possibly conclude that the Lord's church should involve itself in such obvious wickedness? Even children know to do better than this!

Can you begin to imagine these preachers having to give account for such evil on Judgment Day? The Bible teaches that is exactly what they will have to do. "So then every one of us shall give account of himself to God" (Rom. 14:12).

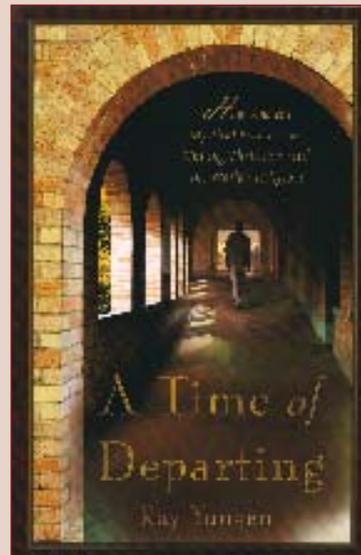
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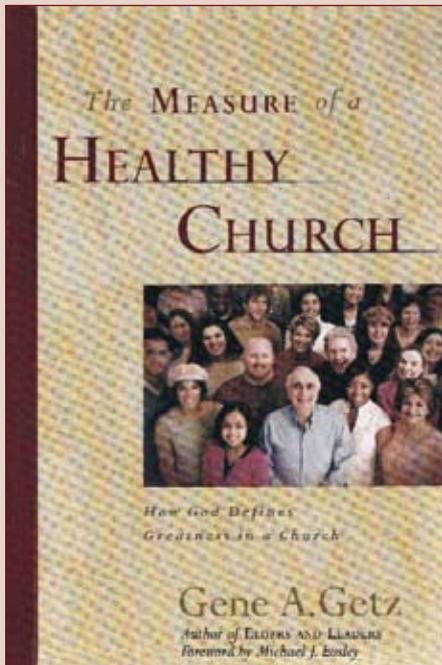


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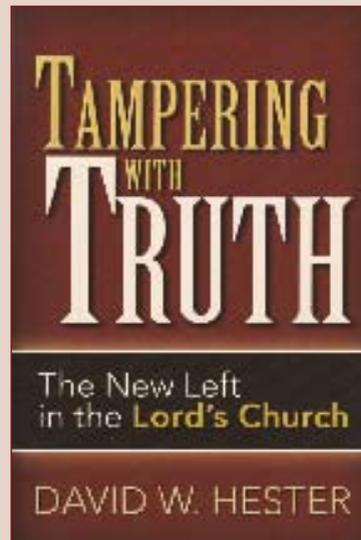


The Measure of a Healthy Church

by Gene A. Getz

In a world of competing voices about what church is all about, Gene Getz, with the wisdom God has granted him over decades of ministry, provides a solidly grounded and thoroughly biblical approach to how God assesses the strength, health, and maturity of a local church. Previously titled *The Measure of a Church*.

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Tampering With Truth: The New Left in the Lord's Church

by David W. Hester

Identifies some of the subtle and not-so-subtle doctrinal movements within churches of Christ. This book deals with some of the hermeneutical differences that have created a divided brotherhood: instrumental music in worship, contemporary Christian rock, feminism, and the work of the Holy Spirit.

978-0929-540658..... \$9.95

The Challenges of Congregational Autonomy

KYLE POPE

The Bible teaches that Jesus came to earth to build his church (Matt. 16:18). This was accomplished on the day of Pentecost when those who obeyed the gospel at the preaching of the Apostles were added to the church (Acts 2:47). Having all authority in heaven and on earth (Matt. 28:18) Jesus acts as “head over all things to the church” (Eph. 1:22). Individual congregations of believers recognize the headship of Jesus, yet are governed by a plurality of leaders chosen from the congregation based on qualifications revealed by the Holy Spirit (1 Tim. 3:1-7; Tit. 1:6-9; Acts 20:28). These leaders are called “bishops” or “overseers” (Gr. *episcopos*); “pastors” or “shepherds” (Gr. *poimen*); and “elders” or “presbyters” (Gr. *presbuteros*) but all these names represent the same rank of leadership over a local congregation (see 1 Pet. 5:1-4). Scripture teaches no organization or leadership higher than the eldership of a local congregation yet lower than the headship of Christ.

Those who seek to follow the scriptural pattern of church organization through the years have rightly rejected all human efforts to impose upon the church any superstructure which attempts to control local congregations. The biblical pattern of congregational independence is clear. Although the Bible never uses the term “autonomous” to describe this independence, the principle is inferred by the very silence of Scripture regarding any structure higher than the local church, as well as the charge given to the elders of local congregations to “shepherd the church of God which is among you” (1 Pet. 5:2). While the autonomy of the local church is a biblical principle, it is not without its challenges. Let’s consider a few such challenges:

Autonomy is not self-legislation. The word “autonomy” is derived from the Greek words *auto* meaning “self, or same” and *nomos* meaning “law”—thus the idea is “a law unto themselves” (or “self-governing”). This term might give us the wrong impression. It might lead us to imagine that each congregation is left to *govern themselves*. Certainly in matters of judgment this is true. Yet this doesn’t mean that each congregation may decide for itself what it should teach or how it should function—that is determined by the Head—Jesus. He governs through what is revealed in Scripture. This is what Jesus described after his teaching on discipline when he declared, literally “whatever you bind on earth *will have been bound* in Heaven” (Matt. 18:18, emphasis and

translation mine). While no human being has the right to tell a congregation what it should do, Jesus Christ does have that right. Our efforts to seek truth must lead us to conform to his will, not to imagine we can set the rules for ourselves.

Individual efforts may parallel the work of the church.

The scriptural pattern of congregational independence means not only that congregations must never surrender control to another organization (i.e. convention, synod, diocese, etc.), but also that it must not surrender its work and responsibility to another organization (i.e. missionary society, school, children’s home, etc.). Brethren since early in the last century have rightly opposed the denominational moves of many congregations to financially support human institutions. Such support is unscriptural and reflects a move away from the pattern of Scripture. If something is the work of the church—the church must carry it out. If it is not—the church has no business being involved in it!

The challenge comes when efforts carried out by individuals parallel work for which the church is also responsible. In matters of benevolence this seems a little clearer to us. For example, although the church is authorized to support qualified widows (1 Tim. 5:3-16), we understand that it does not rob the church of its glory if a widow can support herself. In matters of teaching this becomes a little harder for us to see. Must all efforts to teach the gospel be under the control and oversight of the local church? I’m not talking about rejecting the authority of the elders, but let’s just say that an opportunity arises to teach in our workplace or some other venue—most of us would recognize that this is not in conflict with the work of the church if I engage in a private Bible study which I have organized. What if this opportunity involved some other Christians in the same venue? Does the fact that a group of individual Christians teach mean that the local church must assume oversight of this for it to be scriptural?

We have rightly argued through the years that members of the church acting as individuals in things that are not the work of the church does not constitute the church taking action. As a result Christians as individuals may have a potluck, play a ball game, or go fishing together—even though the church collectively has no right to build a kitchen, sponsor a ball game, or plan a fishing trip. Why doesn’t the same thing hold true for those works which both the church and the individual

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The Challenges of Congregational Autonomy

(CONTINUED FROM PAGE 20)

share? For example, Lois and Eunice taught Timothy (2 Tim. 1:5). They did so in their responsibility to him as family. Would this have been a rejection of the work of the church? Of course not. Autonomy doesn't mean that our rights and responsibilities to teach the truth are limited to only what can be done in and through the local church.

Production of Bible study tools. The role of the church as the "pillar and ground of the truth" (1 Tim. 3:15) grants to it the authority to provide the tools necessary to teach the Bible. Many local churches fulfill this role by writing and printing their own handouts, Bible class material, bulletins, or other tools. Does that mean that all literature must be produced by the local church? Do individuals or groups of individual Christians have the right to produce Bible study tools?

A number of years ago a brother who was considering worshiping where I preached expressed concern over efforts made by Christians acting together as individuals to produce Bible study literature. He worried that this represented an effort to exercise control over individual congregations. I understand his concern. Many denominations have created superstructures and publishing houses which regulate literature used by their denomination (e.g. Watchtower Society, Southern Baptist Convention, etc.). However, there is a difference between a human institution presuming to mandate what literature churches must use (with local churches then accepting that mandate) and brethren as individuals making literature available to churches or individuals.

Consider an example—I know of no local church which undertakes the work and expense of printing its own Bibles. Instead, they purchase Bibles from publishing houses which are denominational if not secular in nature. Is this a rejection of church autonomy? No. We understand that not all churches could manage the expense, time demands, expertise, and equipment necessary to carry out such an effort. Now, if the time came in America when Bibles were not available or reliable, then churches would have to assume this work—but at present that is not necessary. If we understand this, why is it any different if individual Christians provide study tools? It does not compromise autonomy if brethren as individuals help in a work which the church shares. What is ironic is the fact that brethren who might take issue with the efforts of Christians to produce Bible study literature think nothing about purchasing Bibles, reference books, or literature from denominational bookstores at the mall or down the street. Does it somehow preserve autonomy to rely on sources subject to denominational error but then oppose efforts made

by sound brethren to teach the truth? If we are going to accept the principle of church autonomy we must also recognize that it does not compromise this autonomy for Christians as individuals to do what is necessary (and within the bounds of scriptural limitations) to provide brethren with tools that are sound and scriptural.

Independence is not isolation. It is not the business or right of any other congregation to meddle in the affairs of another congregation nor to dictate its behavior. However, being children of God means something. John teaches that those who have fellowship with God the Father, are in fellowship with others in fellowship with him (1 John 1:3). In Christ, we are brethren. We must "love the brotherhood" (1 Pet. 2:17). Congregational independence doesn't mean that we ignore the spiritual well-being of our brethren in other places. Paul didn't do that. When the churches in Galatia began to give way to error, he wrote to them (Gal. 1:6-9). Jesus led John to write to seven different churches of vastly different strengths and weaknesses at a time when John himself was exiled on Patmos (Rev. 1-3). Someone might argue, "yes, but they were apostles." That's true, but does that mean we should close our eyes and ears to the needs of our brethren?

Imagine a situation in which a brother in Christ gave way to sin and became a drunkard, a thief, a drug abuser, a rapist, a child-molester, or even a murderer. In spite of the best efforts of the brethren in his congregation, he refused to repent but then chose to leave and identify with another congregation. Does autonomy mean that his brethren should ignore his unrepentance and close their eyes to the danger to his own soul, or even the physical well-being of those in the congregation to which he has moved? In some cases, in the types of sins mentioned, criminal law itself would count it as complicity to remain silent. Would it not constitute spiritual complicity in sin to fail to help our brethren restore such a one, or guard themselves against the physical or spiritual damage such a one might cause? This is not to say that brethren and elderships should become private detectives, talebearers, backbiters, or gossips. Certainly, the conditions would be different if such a brother or sister was repentant. However, the point is that if carried too far we can allow an extreme concept of autonomy to lead us to "walk by on the other side" while our brethren lie in the ditch of error, hardship, and sin. That is not love. That is not the biblical pattern.

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Filthy Speech

TOM O'NEAL

Among the things that Paul wrote to the Ephesians was “Let no corrupt communication, proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (4:29) and “Be ye therefore followers of God, as dear children: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks” (5:1-4). To the Colossians, Paul said, “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth” (3:8).

All Christians have heard friends, neighbors and relatives use filthy speech at some time or another. Sad to say, some who claim to be God’s children have engaged in the use of filthy speech. One of the ways one can engage in filthy speech is by telling filthy or dirty jokes. Sadder even still is the fact that some preachers are not ashamed to use filthy speech or tell dirty jokes, some even in the presence of other gospel preachers. It seems that some are not embarrassed by their filthy mouths.

What is **corruptness**? Of “corrupt” Thayer says, “rotten, putrid...corrupted by age and no longer fit for use, worthless” (568). W. E. Vine says, “corrupt, rotten (akin to *sego*, to rot), primarily, of vegetable and animal substances, expresses what is of poor quality, unfit for use, putrid. It is said of a tree and its fruit, Matt. 7:17, 18; 12:33; Luke 6:43; of certain fish, Matt. 13:48 (here translated “bad”); of defiling speech, Eph. 4:29)” (Vol. 1, 95).

What is **filthiness**? Of *aisochrones* W. E. Vine says, “baseness (from *aischos*, shame, disgrace), is used in Eph. 5:4, of obscenity, all that is contrary to purity” adding “Broadly speaking, *aischrones* signifies whatever is disgraceful” (Vol. II, 98-99). Thayer says, “baseness, dishonor” (17).

What is **foolish talking**? Of *morologia* W. E. Vine says, “from *moros*, foolish, dull, stupid, and *lego*, is used in Eph. 5:4; it denotes more than just idle talk. Trench describes it as ‘that “talk of fools” which is foolishness and sin together’” (IV, 109). Thayer says of “foolish talking” “that ‘talk of fools’

which is foolishness and sin together” (114).

What is **jesting**? Of *eutrapelia* W. E. Vine says, “properly denotes wit, facetiousness, versatility (lit., easily turning, from—*eu*, well; *trepo*, to turn). It was used in the literal sense to describe the quick movements of apes and persons. Pericles speaks of the Athenians of his day (430 B.C.) as distinguished by a happy and gracious ‘flexibility.’ In the next century Aristotle used it of ‘versatility’ in the give and take of social intercourse, quick repartee. In the sixth century, B.C., the poet Pindar speaks of one Jason as never using a word of ‘vain lightness,’ a meaning approaching to its latest use. Its meaning certainly deteriorated, and it came to denote coarse jesting, ribaldry, as in Eph. 5:4, where it follows *morologia*, foolish talking” (Vol. II, 274). Thayer says it comes from a word that denotes “easily turning; nimble-witted, witty, sharp” and then says, “in a bad sense, scurrility, ribaldry, low jesting” (263). Webster says of “ribald” “low coarse, or scurrilous; esp., coarsely offensive in language” (*New Collegiate Dictionary*, 728). *The American Heritage Dictionary* says of “ribald,” “pertaining to or indulging in vulgar, lewd humor” (1,061). The word ‘vulgar’ basically means the common people or the great masses of people. Thus, the vernacular language of a people. The Latin Vulgate translation of Scripture was one for the common man. *The American Heritage Dictionary* gives “4. Obscene or indecent; lewd: a vulgar joke” (1,356). It is in this later sense that we use the word in this article. *The American Heritage Dictionary* says of “scurrility,” “given to the use of vulgar or low abusive language; foul-mouthed” (1,104).

As in Paul’s day, there are those who can and will turn every statement into something ugly, vile, vulgar, and dirty. They can turn innocent comments, remarks, or words into something that is vulgar, suggestive and crude with the twist of a word or an inference, which the speaker never had in mind. If reproved, they seem innocent and charge the one who reproves them with having a dirty mind. Such language is not only not nice in decent company, but is also condemned by the Holy Spirit. With some there is no line beyond which they will not go in their use of language. Their language is coarse, crude, and vulgar. Some individuals seem not to be able to communicate in any

CONTINUED ON PAGE 23

Filthy Speech (CONTINUED FROM PAGE 22)

language except this kind. Their entire speech is laced with such language. Such vulgar speech indicates that the speaker is not sufficiently educated to communicate with others in clean,

decent speech. The Christian does not use such language. He knows that he will give an account for his speech (Matt. 12:36-37).

Some publications are well known for their filthy language. Books are often filled with such on nearly every page. Magazines often have such language upon their pages. You and I live in a world where we do not have control over what is published, but we do not have to purchase such and take it home and spend our time reading such. How could a person be up lifted morally, edified spiritually, and made a better person by reading such filth?

Some movies are well known for their filthy language. Movies have changed drastically over the last several years. Some readers are old enough to remember Clark Gable uttering one word in *Gone with the Wind* and all the commotion that it caused. Now look at the language used in the movies. It is almost impossible to find a movie today that is not filled with filthy speech. The sad thing is that a number of people who call themselves Christians go to see such, rent them, and bring them into their homes and view

them with their family. What are children to think when parents watch such? If they register a protest to such, what good does that do if they continue to watch those kind of films?

Some TV and radio programs are known for their filthy language. Some four letter words which only preachers were permitted to use in preaching on the radio a few years ago because they were words found within the Bible, are mild in comparison to what is said on some programs today. I have known of people being cut of the air for saying filthy words in years gone by. Today, hardly anything said causes people to be cut off the air.

Some entertainers are well known for their filthy language. When they are on radio or TV they restrain to some extent the words they use. However, when they perform in clubs or in videos they have no limit to which they will not go using every filthy word known. No Christian should be found in such clubs or listening to such videos.

Some music uses filthy language. Many songs not only use filthy language, but are about vulgar and indecent circumstances. Parents would do well to listen to what their children listen. They might get the shock of their life to learn what their children are hearing. When parents wonder why their children are acting the way they are, the answer could well be in the influence of the music to which they are listening. Children cannot listen to filthy, vulgar, suggestive music and not be affected by it in time. Such does not edify the child and build them up morally, spiritually or socially.

Of such language, the Apostles Paul said, "let it not be once named among you, as becometh saints" (Eph. 5:3).

Vulgar speech indicates that the speaker is not sufficiently educated to communicate with others in clean, decent speech. The Christian does not use such language.

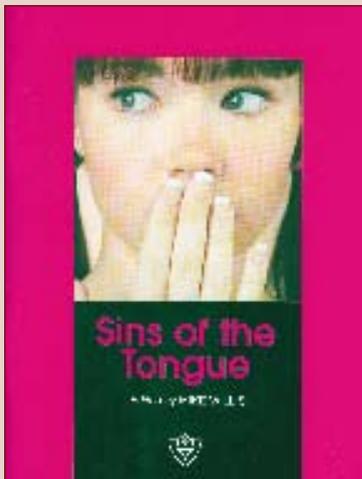
Sins of the Tongue

edited by Mike Willis

13 lesson discussing the sinful use of the tongue:

- 1) The Power of the Tongue
- 2) Lying, Bearing False Witness, & False Swearing
- 3) Slander
- 4) Cursing
- 5) Whispering and Backbiting
- 6) Railing and Clamor
- 7) Murmuring and Complaining
- 8) The Slippery Slope of Flattery
- 9) Caustic Speech & Words That Stir Wrath
- 10) Boastings and Swellings
- 11) Blasphemy
- 12) Filthy Speech
- 13) Sinful Silence

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Lowly Service Brings Exaltation

IRVIN HIMMEL

The mother of Zebedee's children once came to Jesus with her sons, James and John. She had a request. When the Master asked, "What wilt thou?" her appeal was expressed in these words: "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom."

Privileged positions were desired. Cabinet posts were coveted. Clearly, there was a craving for elevation to stations of highest rank in the King's court. Prestige and distinction were envisioned.

Not only did this woman misunderstand the nature of the Messiah's kingdom, she also misjudged the measure of greatness. In his reply, Jesus said, "Ye know not what ye ask." He further remarked, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant" (Matt. 20:20-28).

Unlike political kingdoms, the government of the Messiah offers advancement through abasement, loftiness through lowliness, splendor through surrender, sublimity through servility, magnification through ministration, admiration through abnegation.

On another occasion, the disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" He set a little child in their midst, explaining, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:1-4).

The ambitious disciples were slow to learn that it is not where we sit but where we serve that counts.

As late as the night of the Lord's betrayal, the disciples were engaged in strife over which of them should be accounted the greatest. Jesus reminded them, "The kings of the

Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:24-27). Jesus enforced this lesson by his own example of lowly service.

Today, there are some in the church who look for places of honor. Like the scribes and Pharisees, they love the chief seats (Matt. 23:1-6). Their love of preeminence may not be as daring as that displayed by Diotrophes (3 John 9), but they long to be in the limelight. They prefer to be put on a pedestal. They have a passion for power.

Genuine greatness in God's sight is measured by usefulness, not by sitting in a chief seat. Humility is a hallmark of true nobility. Whether one is an elder, a preacher, the author of a book, a teacher of the Bible, the editor of a journal, or a little known, low-profile person, lowliness of mind will enhance his influence for good.

Honor in the kingdom of God is reserved for all who are willing to serve. The Lord does not call people to be "big shots." He wants servants, not chieftains. Service is a mark of distinction, a badge of honor. The way up is down. The royal road to esteem and respect is the path of dutifully serving God and giving oneself in doing good.

So you desire to be the one who "calls the shots"? Forget it! Seek out someone who needs your help and do what you can for him. Do not seek to be first in rank; seek to be first in the field of service.

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Genuine greatness in God's sight is measured by usefulness, not by sitting in a chief seat.

The Bible, Intelligent Design and Evolution

DAVID HALBROOK

“In the beginning God created the heavens and the earth” (Gen. 1:1). Can I scientifically prove *who* wrote those words? No, I know that by faith. But I can know that *someone* wrote them. I can be certain that they did not evolve over millions of years through a single or series of random linguistic events. The arrangement of letters into words, words into sentences, and sentences into a series of connected thoughts reflects the fact that *someone* who knows and understands that language has intentionally and intelligently arranged those letters, words, and sentences.

Understanding that, let us reason together.

Likewise, the universe and its intricacies do not tell us *who* the maker is, but it can be clearly seen that there is a maker (Rom. 1:20). I understand that to be the idea behind “Intelligent Design.”

This has become an issue affecting educational, scientific, and even religious segments of our society. A recent movie, *Expelled: No Intelligence Allowed*, explores this controversy. In my opinion, this movie is worth seeing even if only to hear the way that “leading” scientific minds view “Bible believers.”

Leading evolutionist Richard Dawkins once stated, “It is absolutely safe to say that, if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid, or insane (or wicked, but I’d rather not consider that).”¹ In *Expelled* he, along with other evolutionists being interviewed, expresses similar sentiments (though the movie producers are not thus slanted). You need to view this movie so you can see and hear these words come out of *their* mouths.

While it is no surprise when atheists and agnostics affirm evolution, many churches are headed by individuals who accept evolution.

Katherine Schori (head of the Episcopal Church USA) in a *Time* interview plainly stated, “I firmly believe that evolution ought to be taught in the schools as the best witness of what modern science has taught us.”²

The current “pope” Benedict (head of the Catholic Church) claims that there is no clash between faith and evolution. The Catholic Church even claims that a Catholic priest “developed the theory of the Big Bang.”³

According to an April 13, 2007 article, “Roman Catholic,

Orthodox and mainline Protestant churches” generally accept that evolution is responsible for human existence.⁴

Jesus said that *God* made man “at the beginning,” not millions of years after the beginning (Matt. 19:4). Genesis records that the physical creation took six evenings and mornings. Whom will you believe?

The apostles taught that there is one head (Eph. 5:23). Which head will you follow?

Jesus and the apostles taught that there is only one “kind” of church (Matt. 16:18; Eph. 5:23; 4:4). Of which church are you a member?

If these teachings seem too simple, beware the enchantment of human wisdom and begin to “guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge by professing it some have strayed concerning the faith. Grace be with you” (1 Tim. 6:20-21).

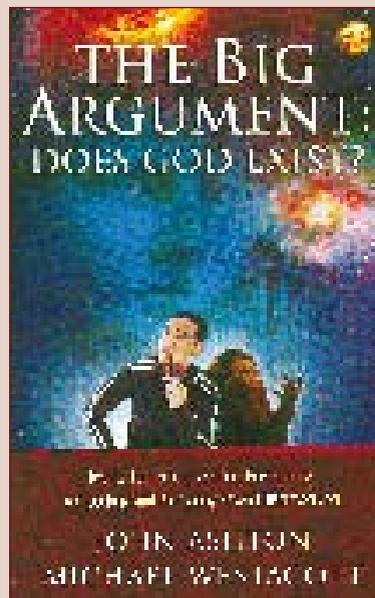
¹ www.icr.org/article/3860/

² July 10, 2006, time.com

³ www.catholiceducation.org

⁴ Heneghan, Tom. “Science can’t explain creation.” April 13, 2007. www.news.com.au/heraldsun/story/0,21985,21548399-663,00.html

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The Big Argument: Does God Exist?

by Ashton & Westcott

John Ashton, the editor who brought us *In Six Days* and *On the Seventh Day*, has done it again with this compelling new book that is a must-read for all Christians. In this exciting new book, Ashton brings together the evidence of 24 scholars from the fields of science, archaeology, and philosophy to present an irrefutable argument for the existence of God.

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singing with understanding

DAVID MARAVILLA

Phrased Notation (PART 4)

Phrased Notation, a unique approach to laying out hymns and tunes, is a feature of the new hymnal currently being produced by Sumphonia. *Phrased Notation* wraps the tune around the hymn instead of allowing the music to alter the proper phrasing of the words. *Phrased Notation* is so logical one wonders, “Why didn’t someone think of this before?” The last article explained how music, when first introduced into hymnals in the mid 1800s, immediately affected the phrasing of the hymns. In the process of combining notes with words, proper phrasing of the hymns was neglected. For whatever reason, that practice has continued until now.

Phrasing and Understanding

As previous articles discussed, the proper phrasing of poetry helps the reader’s comprehension. This is evident in Bible poetry. Consider the following layouts of Psalms 51:2-3:

Wash me thoroughly from my iniquity, And cleanse me from my sin. For I acknowledge my transgressions, And my sin is always before me.

*Wash me thoroughly from my iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions,
And my sin is always before me.*

Both examples are identical except for phrasing. The second example reveals subtle relationships between lines and clarifies the meaning of the passage.

Phrasing and Song Worship

Likewise, hymns are easier to understand when phrased properly. Often the relationship between lines is obscured because of the layout.

Consider “Jesus I Come” by William T. Sleeper. The main point of this hymn is that when we trust in the Lord and obey him, we move “out of” bad things and “into” good things provided by and found only in the Lord. That idea is repeated throughout the hymn and becomes the apparent theme, even with a quick reading:

Out of my bondage, sorrow, and night, Jesus, I come, Jesus, I come; Into Thy freedom, gladness, and light, Jesus, I come to Thee.

While the *out of/into* contrast may be easily seen, some of the finer points are masked by a paragraph-type layout like the one above.

*Out of my bondage, sorrow, and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness, and light,
Jesus, I come to Thee.*

In the poetic layout, however, some of the subtleties become more apparent. First, it becomes clear that lines one and three are related to each other, as are lines two and four. Second, other contrasts become visible—in addition to *out of/into*, we see the parallels of these opposites: *my bondage/ Thy freedom, my sorrow/Thy gladness, my night/Thy light*.

The theme of contrasts continues throughout the hymn, as illustrated in these lines from verse two:

*Out of my shameful failure and loss...
Into the glorious gain of Thy cross...
Out of life’s storms and into Thy calm...*

Noticing these things is more than a literary exercise for people who like to dissect hymns. Like Bible poetry, hymns like this have built-in logic, and they become more meaningful when we catch these subtleties. Much of the beauty of hymns is that these parallels between words, phrases, lines, and couplets seem to click in our brains, making the message come to life.

An additional factor in the understanding of hymns is time. Unlike scripture, which we often analyze and meditate upon, reading hymns at any other time apart from when we sing them is often neglected. In fact, we sometimes spend more time learning to sing the notes correctly than we do on understanding the words. When we miss subtleties in meaning during the fifteen seconds it takes to sing four lines of a hymn, we may not even realize we overlooked anything. Hymns laid out logically makes them easier to understand quickly—while we are singing. Proper layout of hymns, which is the result of *Phrased Notation*, will help worshippers sing with understanding.

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Scriptural Prayer

MARK MAYBERRY

Introduction

God speaks to us through his word; Christians communicate with him through prayer. Let us consider several important aspects of scriptural prayer.

Prayer Involves Faith

Meaningful prayer comes from a heart that places its trust in God. A confident prayer life is built on faith in God's redemptive plan and pattern (Heb. 11:1, 6; cf. James 1:5-8; 5:14-16).

Prayer Involves Worship

Prayer is an expression of adoration and praise. Before heaven's throne, angels hide their faces and cry, "Holy, holy, holy is the Lord of hosts" (Isa. 6:1-3). In like manner, disciples should manifest a deep reverence for God (Pss. 8:1-9; 29:1-2; 95:1-6).

Prayer Involves Confession

Proper realization of God's holiness demands an acknowledgement of our unworthiness (Isa. 6:5). While sin harms self and others, ultimately it is an offence against God (Ps. 51:4). Therefore, let us humbly confess our transgressions (1 John 1:9), and make necessary corrections (Ezra 10:1-4).

Prayer Involves Thanksgiving

Sinners have no right to spiritual blessings, nor any claim upon divine mercy. Nevertheless, God has provided a way of escape from the curse of sin. If we render obedience to the gospel, he will graciously accept us as his own. Ingratitude is characteristic of the ungodly (Rom. 1:21); believers, in contrast, live thankfully (Eph. 5:18-20; Col. 3:17; 1 Thess. 5:16-18).

Prayer Involves Dedicated Action

Prayer is no substitute for good works. Christ wept over Jerusalem in compassionate prayer, and afterwards entered the city to give his life a ransom for many. We arise from bended knee, and bend our backs in strenuous effort. Authentic prayer leads to dedicated action (Exod. 14:13-18; Josh. 7:6-15; Heb. 5:8-9; James 1:25).

Prayer Involves Proper Request

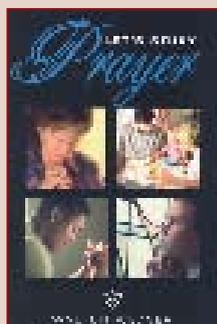
God's holy and wise purpose does not permit him to grant every petition just as it is asked. Several hindrances to answered prayer are mentioned in the Bible: iniquity and sin (Isa. 59:1-2; 1:15), disobedience and rebellion (Jer. 14:10-12; 1 John 5:16-17), self-promotion and self-righteousness (Matt. 6:5-6; Luke 18:11-14), unbelief (Heb. 11:6; James 1:5-8), unforgiveness (Mark 11:25-26), wickedness (Ps. 66:16-20; Prov. 28:9), and worldliness (James 4:1-4).

More positively, God has promised to answer our requests when we believe that we will receive what we ask (Mark 11:22-24), when we ask in Christ's name (John 14:13-15), when we abide in Christ and his words (John 15:5-7), when we obey the Lord's commandments (1 John 3:21-22), and when we ask according to his will (1 John 5:14-15).

Conclusion

Prayer is a request to a personal God who hears and answers in the way that he deems best. Trusting in God and rendering obedience to his word, let us avail ourselves of the awesome power of prayer (James 5:16; Phil. 4:6-8; 1 Pet. 5:6-7).

markmayberry@gmail.com



Let's Study Prayer

by Walton Weaver

Great study material on the subject of prayer. 13 chapters with discussion questions following each chapter. Some of the topics discussed: What Is Prayer?; Does Prayer Really Work?; What in the World is God Doing?; How in the World is He Doing It?; The Practice of Prayer; The Qualities of Prayer; The Conditions of Acceptable Prayer; The Content of Prayer; Prayer and Salvation; Prayer and Confession; Prayer and the Intercession of Christ. Great for individual or class use.

80387 \$7.49

Job

Theme

God gave his people five books to teach them how to be wise and how to praise God in good times and bad times. That is why we call these books "Books of Wisdom and Worship." We call them also "Books of Poetry" because they are written as poems.

To tell about Mary and a lamb in prose, we say, "Mary had a small lamb covered with white hair or wool. It followed her everywhere." If we say this as a poem, we say, "Mary had a little lamb, Its fleece was white as snow. And everywhere that Mary went, The lamb was sure to go!" The poem is beautiful and easy to remember. Parts of the Bible are written as prose, and other parts as poems.

The first book of Wisdom and Worship is Job. Job was rich, had a large happy family of ten children, and enjoyed good health. Most importantly, he loved and obeyed God. Satan tried to destroy Job's faith and love for God. Satan sent evil men and a storm to destroy all of Job's wealth. Another storm killed his children. Then Satan infected Job with painful sores all over his body.

Job's friends told him God was punishing him for great sins he committed. When he asked what sins, they did not know. They were mistaken because he did not commit such sins.

Job was also mistaken because he thought God was punishing him and he did not know why. Satan, not God, was hurting him.

Job continued to love and obey God even when he suffered without knowing why those bad things happened. God taught Job and his friends a great lesson: We can trust in God even when we do not understand many things about God and about suffering in the world. God will always love us and care for us even when we suffer. We will always love and obey him like Job even when we do not know why bad things happen.

3505 Horse Run Ct.
Shepherdsville, KY 40165-6954

Memory Verse

**"Though he slay me, yet
will I trust in him."**

Job 13:15

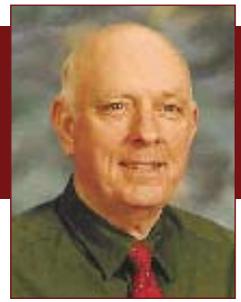
Activity – Multiple Choice

1. Job had: (*Job 1:3*)
a. no wealth b. some wealth c. great wealth
2. Whom did God give permission to test Job?
(*Job 1:9-12*)
a. his wife b. Satan c. his friends
3. When Job lost everything, what did his wife tell him to do? (*Job 2:9-10*)
a. praise God b. work to get things back
c. curse God
Did Job do what she said? Yes or No
4. Job's friends tried to convince him that he lost everything because: (*Job 15:5-6; 18:5, 17, 19, 21; 20:5-7, 29*)
a. he did not work hard enough
b. he committed many great sins
c. God is cruel
5. After all his suffering, Job: (*Job 42:1-2, 10*)
a. cursed God b. submitted to God
Because of Job's reaction, God:
a. cursed Job b. gave Job more than he had before

Review Memory Verse from Esther:
(Mordecai told Esther:) "Who knoweth

_____ as this?"
to the kingdom for such a _____ as this?"
(Esther 4:14).

question & answer



BOBBY L. GRAHAM

Question: *Some congregations offer the Lord's Supper on Saturday evening but others criticize them for doing so. Some contend the Supper should not be offered after 6:00 p.m. Sunday night. Did the Acts 20:7 meeting occur on Saturday night or Sunday night? At what point does the Scripture change from Genesis 1:5 to 12:00 a.m.? Is there a debate on this subject in print?*

Answer: It is correct that a few congregations dominated by the "New Hermeneutics" among more liberal people have begun having the Lord's Supper on Saturday night and at wedding occasions on various days, but they do so without scriptural authority. There is not so much as a hint in the New Testament that the Lord desires such; thus those so observing the Supper do so by sight, not by faith (2 Cor. 5:10). The significance of the first day of the week is everywhere stressed in the gospel accounts of the resurrection of the Lord and in the epistles. No other day of the week bears the importance of the first day, because of having no connection to the Supper or to the event it commemorates. When people decide that they will follow a certain course that seems good to them, it is difficult to bring them to repentance. They are already focused on themselves, and devotion to Christ and his will mean little to them. Theirs is a "pick-and-choose" religion, so that in some instances they choose what the Lord wills, but in others what they will. The hodgepodge of denominational religion has long reflected this tendency; now those who were once simple New Testament Christians, having adopted the same attitude, are pursuing the same course of man-made religion. Attitudes do have consequences!

A few others, still holding to the need for biblical authority, have said that the Supper must be eaten at night because the early disciples met at night to eat it (Acts 20:7). (They have insisted it must be a "supper" eaten at night, not a "lunch" eaten in the daytime.) On the other hand some have denied that it can be eaten on Sunday night because it would no longer be the first day of the week, as well as for other reasons which we do not here consider. We see in these conflicting ideas the confusion that has sometimes existed over the time of the Lord's Supper.

Without trying to deal separately with each idea in the preceding paragraph, let us establish that the time which Luke must have had in mind in the inspired record of Acts 20 was Roman time. If he had been employing Jewish time (the day beginning at sundown), then the apostle Paul would have left Troas the same day at break of day, not "on the morrow" as Luke says Paul planned to do (Acts 20:7, 11). Luke's use of Jewish time would have had the saints gathering to eat the Supper in the evening hours following the beginning of that first day at sundown, Paul's preaching following the Supper

and continuing until midnight (which in the Roman method would have been the time of change from the first day to the second day, what is called "the morrow" in v. 7), and then other events leading up to break of day. According to Roman time, the natural transition would have been made from one day to the next, so that Paul did depart the next day.

It is also important for us to understand that the method of designating time in a day—beginning with evening and passing to morning, as in Genesis 1 and other Old Testament and New Testament references—is not a divine landmark from which no one should ever stray but an accommodation to prevailing practice. To insist on the perpetual use of this method in marking time, consistency would also require that the person also observe the biblical method of beginning months and years. If he tries to do so, however, he faces the problem of which calendar to use—the civil calendar or the religious calendar, both of which the Jews used. Must our calendar begin with the first of Nisan (or Abib), as did their religious year in our March; or must it start about September 15, as did their civil year? The Lord did not direct us in this matter!

Even the designation of "supper"—the Greek *deipnon*—does not designate the time for the Lord's Supper. Greek authorities tell us that the word designates the main meal, which was *ordinarily* eaten in the evening or toward evening; but ordinary family practice does not establish binding religious precedent, if for no other reason than its lack of universal practice. Different practices sometimes prevailed in the same family and nation, and they certainly varied from one nation to another. The main meal of our nation has been changing from the evening meal to one at another time of day over the last few decades. The meaning of "main meal" discloses that it does not fit the Lord's Supper in all respects, for the Lord's Supper is the only meal which the New Testament sanctions Christians to eat together when they gather to worship the Lord, not just the main meal. The Holy Spirit's use of *deipnon* is simply another case of his employing a common word of that day to express to the people familiar with it some idea conveyed by it. He was not saying that this new spiritual meal is like the ordinary family's main meal in every way; that is, he was not using it literally. He really was emphasizing it was the *Lord's* meal.

Taking a Look at the Salvation Army

MARC W. GIBSON

One of the more familiar sights around department stores at Christmas time is the Salvation Army bell-ringers and donation buckets. Many think of the Salvation Army as just another benevolent organization that solicits donations, like Goodwill or the March of Dimes. But is it just a benevolent organization, or is it much more? The vigilant Christian will ask, “Should I support the Salvation Army by putting money in their buckets to help the needy?”

One point needs to be made very clear here at the beginning: Examining the organization of the Salvation Army is by no means suggesting that we should not help the needy. There are those in our society who are less fortunate than ourselves and need the help of caring individuals. But understanding how this is to be properly done is just as important as recognizing the need to do it. The end does not always justify the means. We should do what God commands in helping the needy (Prov. 14:31), but not in any way that would violate his revealed will.

As we examine the Salvation Army, let us remember that God’s word is revealed to guide men into all truth (John 17:17; 16:13; Jude 3). We must distinguish between what God has revealed and the doctrines and commandments of men (Matt. 15:8-9). There are some things in this world that claim to be religious and of God, but are of men, and will be uprooted by God (v. 13). We should put ourselves and others to the test of divine truth to determine what is of God (1 John 4:1), and judge with righteous judgment (John 7:24). We must uphold the wisdom and truth of God by exposing and avoiding error (Eph. 5:11).

Historical Beginnings

The Salvation Army was started by William Booth, who was born in Nottingham, England in 1829. As a young man, he joined the Methodist Church, and became a preacher in this denomination around 1846. In 1862 he left to evangelize among the poor and started the East London Christian Mission in 1865. The name was changed to “The Salvation Army” in 1878.

The Salvation Army’s work in the United States was launched in 1880 and is now represented in all fifty

states. As of 2002, the Salvation Army membership was 2-3 million and found in 109 countries. It runs many evangelical centers and social institutions in various parts of the world. A member of the Salvation Army is known as a Salvationist.

A Religious Denomination

It considers itself a religious denomination. General Clarence Wiseman said, “The Army is a church and...a denomination among denominations” (*The War Cry*, “Are We a Church?” January 22, 1977, 8-9). Catherine Booth stated, “Neither are we diverse from the Churches in the great fundamental doctrines of Christianity” (*Handbook of Doctrine*, 1969, 3, as quoted in *Handbook of Religious Quotations* compiled by Dawson and MacArthur, 154-155).

The Salvation Army is a religious denomination that happens to specialize in benevolent work. But it has the same problem that other religious denominations of today have—it was started by men, organized by men, and follows the doctrines of men.

The Salvation Army was established more than 1800 years too late to be the church that Jesus built and started on Pentecost in A.D. 30. The Salvation Army has no connection to the church that belongs to Jesus Christ.

The Salvation Army was established more than 1800 years too late to be the church that Jesus built and started on Pentecost in A.D. 30.

Creed Book

The creed book of the Salvation Army is “The Salvation Army Handbook of Doctrine.” In this is contained eleven “Articles of Faith” which the handbook says are “in accord with the truths contained in the ancient Christian creeds known as the Apostle’s Creed and the Nicene Creed” (*Handbook of Doctrine*, 10). Their teaching, public and private, is to “conform” to these Articles of Faith. Here you have a human creed based on other human creeds. To be a part of the Salvation Army, you need to have something

Taking a Look at the Salvation Army

(CONTINUED FROM PAGE 30)

in addition to the Bible, because the Salvation Army is an organization that is not authorized in the Bible. We need to get back to the Bible and to reject the doctrines and commandments of men. We can do good in the way God authorized it to be done.

Organizational Structure

The organization of the Salvation Army includes such officers as the International General and Chief of Staff. The United States is divided into four territories, each with its own commander under a National Commander. Also, there are Captains, Majors, Lieutenants, etc. Where is any of this authorized by God in his word (1 Pet. 4:11)?

Respecting God's Authority

In the Articles of Faith, the Salvation Army teaches that because of Adam's sin, "all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God." This is the false doctrine of original sin. The Bible teaches that the guilt of sin is not passed from father to son (Ezek. 18:20).

The Salvation Army also teaches error on the subject of baptism: "On the part of the Church, the act of baptizing was a sign of acceptance and welcome into the Christian fellowship. No one thought the convert was being baptized in order to receive salvation. They were baptized on the ground that they were already believers" (*Ibid.*, 185). This contradicts what Jesus and the apostles taught concerning the command of God to be baptized in water for the remission of sins (in order to receive salvation, Mark 16:16; Acts 2:38; 22:16; 1 Pet. 3:21).

Where is the biblical authority for a church to act as a general benevolent society to all the poor of the world? Helping all the worldly poor is a good work, but it is not a work that God authorized his spiritual institution to undertake. Individual Christians are to do good to all men (Gal. 6:10), but the church must do only what God authorizes it to do. We simply cannot do

Helping all the worldly poor is a good work, but it is not a work that God authorized his spiritual institution to undertake.

whatever we think is a "good work" and fund it with church money. Does Bible authority mean anything?

Other false doctrines taught by the Salvation Army:

- Special illumination of the Holy Spirit for salvation (see Eph. 3:1-5; 1 Cor. 2:7-16).
- No provisions for partaking of the Lord's supper (see 1 Cor. 11:23-26).
- Use of mechanical instruments of music in worship (see Eph. 5:19).
- Use of women preachers (see 1 Tim. 2:12-14).
- Raising money by soliciting the general public (see 1 Cor. 16:1-2).

Conclusion

While reaching out to the poor and needy is a good work, we need not create a human religious denomination to accomplish the task. Many private and public services are available that can be funded to do this work today. As has been rightly said, "There is no virtue in filling a man's belly with food while filling his soul with error" (Wayne Jackson). We cannot, and must not, support any organization that would teach and uphold false doctrines that will cause men to lose their souls. The end of helping the poor *does not justify* the unauthorized support of the human religious denomination known as The Salvation Army.

From *Leader*, Lakeland Hills Church of Christ, November 28, 2004



Are All Religions Equally Good?

(CONTINUED FROM PAGE 2)

was preached to these Thessalonians, those who became Christians “turned to God from idols to serve the living and true God” (1 Thess. 1:9). Those who did not turn to God from idols did not know God.

Consider other evidence about the saved and lost in the letters to the Thessalonians. Those who did not obey God and had not obeyed the gospel were unsaved (1 Thess. 2:16) and needed the gospel preached to them through which they could be called into the Lord’s kingdom (1 Thess. 2:12-13). Without the gospel, they lived outside the kingdom of God. Those Jews who killed Jesus and tried to impede the preaching of the gospel to the Gentiles had the “wrath of God” upon them (1 Thess. 2:16). Those who faithfully serve the Lord have the promise of resurrection to glory, but all others “have no hope” (1 Thess. 4:13). When Jesus comes back sudden destruction will fall on those outside of Christ and they cannot escape (1 Thess. 5:3). Brethren are children of light who have hope of eternal salvation through Jesus, but those outside of Christ are “children of darkness” and without hope (1 Thess. 5:4-5). All those who do not believe the truth but have pleasure in unrighteousness will be damned (2 Thess. 2:12).

Those who turned to God from idols, who knew God and obeyed the gospel of his son, were designated as the “church of the Thessalonians” (1 Thess. 1:1), brethren (1 Thess. 1:4), children of light (1 Thess. 5:5), saints (2 Thess. 1:10), and believers (2 Thess. 1:10). These various terms were all applied to those who believed in Christ and are not applied to those who did not know God and obey the gospel. Paul was not ashamed to equate his little group in Thessalonica as the saved and all of the rest as the lost.

What did the early church think about who was saved and who was lost? The early church clearly thought that those in Gentile religions were children of darkness, unsaved, and without hope. They clearly thought that those who turned from idolatry to Christ in obedience to the gospel which Paul preached were saved from their sins and had hope of everlasting life. Those blessings were reserved for those in Christ. Because the early church had the view that their

religious group was the saved and those outside that group were lost, many social historians describe them as a “sect.”

If that is how the early church thought of unrevealed religion, what should we believe and preach about unrevealed religions in our own day? Dare we allow political correctness to shape our dogma and what is preached in our pulpits? Have we become so obsessed with political correctness that we are reluctant to stand in our own assemblies and preach that those outside of Christ are lost? Are we ashamed to preach that those who have departed from the gospel are outside of Christ and without God (2 John 9-11)? Such distinctive doctrine is unwanted in some churches because it is viewed as abrasive (regardless of how kindly it is preached) and might drive off the visitors. Some are embarrassed for their upper middle class friends to hear that we believe in the oneness of the church and that salvation is extended only to those who know God and obey the gospel of his Son. Secretly in their hearts some believe there are Christians in all denominations (not in the sense of wayward Christians, but in the sense of Christians who are just as approved of God in their denomination as those in the Lord’s church); others have become emboldened to say that the Lord’s church is just another denomination like all the Protestant and Catholic denominations and that one can be saved in any of these denominations. Can you imagine Paul implying that one could be saved in pagan idolatry or in apostate Christian groups (Judaizers, Gnostics, etc.)?

Few gospel meetings feature sermons which identify the Lord’s church and contrast it with the denominations of men or distinguish the plan of salvation from the doctrine of salvation by faith only. Unfortunately, visitors can attend some of our assemblies for weeks or months but never learn that they cannot be saved while following the teachings of the Baptists, Methodists, Presbyterians, or Catholics. Sometimes a visitor wants to “join” the church of Christ. Because distinctive preaching has been neglected or banned, this visitor views the Lord’s church as just another denomination. Such “converts” in their own mind are only moving their membership from one denomination to another. Without preaching which distinguishes the Lord’s church from the denominations of men, a generation will be raised up who cannot tell the difference between the Lord’s church and the denominations of men. It has already happened among institutional churches of Christ. Are we far behind?

Paul was not ashamed to equate his little group in Thessalonica as the saved and all of the rest as the lost.

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 437 Clayton St (at US 231) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Paul Carter (334) 397-4684 Billy Carter: (334) 566-3205 pcarter@graceba.net billyc@troycable.net</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Plkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>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: Jeff Henderson 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 Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hagenbuch (479) 478-6108 or 782-0588</p>	<p>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>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 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.seffnercoc.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>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p>ORLANDO, FL S. 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. Evangelist: 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>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>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. Evangelist: James L. Yopp (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Marc W. Gibson Don Hastings (863) 688-4336</p>	<p>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 Ligin (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>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, 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 Tuten, elder (678) 475-7212; 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>BRONX, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>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 5:00 P.M. Wednesday 7:30 P.M. (719) 597-6661</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL Geneva Church of Christ Ave. C and 2nd St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (407) 349-9998</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL 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>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 961-4112</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: 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 Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 230-3332 (Bldg.) or 268-9638 (Wendell Bowman) jimbell007@netzero.net www.jccoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>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>

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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>LOOLITIC, 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>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 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 Monte (270) 586-3978 www.franklinchurch.com</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>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 align="center">Subscribe Today! Truth Magazine 1-800-428-0121</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>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>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>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 Westside Church of Christ 3500 S. Meridian</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>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>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>GLEN ELYNN, 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 Nijmeier (765) 676-6404 or (317) 892-6285</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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St.</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>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>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>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>BOWLING GREEN, KY West End Church of Christ 300 Blue Level 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>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport)</p> <p>Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</p>
<p>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>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>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>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 align="center">Shop online at truthbooks.net</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: Kevin Sulc (765) 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 align="center">To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48</p> <p>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>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pk.</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 KCampbell@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 332-0513 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 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>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>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center)</p> <p>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>

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<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcolchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-6623</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ 1391 Sand Hill Road Bible Study 10:00 A.M. Worship 11:00 A.M. 910-423-8719 910-424-2372</p>
<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Don Davis (228) 832-5529</p>	<p>KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (.7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: T.J. Elliott (828) 652-7504 or 652-2584</p>
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ St. 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 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>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>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 Church of Christ 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>
<p>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>
<p>ROCHESTER, MN N. Broadway Church of Christ 2002 Second St., SW Bible Study 10:30 A.M. Worship 11:30 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Luvimino D. Samaniego (501) 289-8906</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 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>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>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.lccc.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573) 334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>
<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

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TEXAS**

<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686 www.amplex.net/churchofchrist</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) (615) 653-1828 (Wilson Adams) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p style="text-align: center;">To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN Compton Rd. Church 663 Compton Rd. Bible Study 9:00 A.M. Assembly 10:00 A.M. Worship 10:30 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 W. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 209 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Parris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>DAYTON, TN Main Street Church of Christ 250 Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604</p>	<p>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 563-7312</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>	<p>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>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851</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>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 7:30 P.M. Evangelist: Wayne Goforth (325) 677-6934 or 672-8026 E-mail: wgoforth@sbcglobal.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>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.findthechurch.com</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>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>
<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>MEDFORD, OR Church of Christ 1850 Spring St. (Roxxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (615) 797-1114</p>	<p 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>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>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>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faiweb.com</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>AVONDALE, PA Avondale Church of Christ 1606 Glen Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 733-7920 or (610) 268-2088 Randy Farme (610) 869-4146</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>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 Taber (865) 977-4230 Robert Lawson (865) 681-7995</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>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>
<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Brad McCleary (803) 783-0079 Steven Hutchinson (803) 604-6011</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judway Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Jay Taylor (281) 970-2976 elysian39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 (325)944-8147 or (325)896-2038</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 422-5926; (281) 515-8939; (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (1-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>
<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Alamesa) 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>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred Watkins</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (936) 422-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>	<p>LANCASTER, TX Dallas Avenue Church of Christ 601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 227-1119 or (817) 371-5776 lklice@sbccglobal.net www.dallasavenuechurchofchrist.org</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Randy Harshbarger</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:30 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 Sims (276) 956-1150 or 956-6049</p>
<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>Shop online at truthbooks.net</p>	<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>
<p>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Michael McLemore (281) 578-1897</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 Taxus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlos (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>
<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. Evangelist: Craig Meyer (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p>ROSENBERG, TX Church of Christ 908 Frost St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Trick Bldg: (281) 232-4425 Cell: (832) 228-8973</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 Also: (804) 497-3638 or (804) 271-0877</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>

<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 727-1794</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Rick Christian 273-0261 or 273-3267</p>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. Wednesday 7:00 P.M. (304) 622-5433</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (304) 527-4438 or 737-3124</p>
<p>SEQUIM, WA Church of Christ American Legion Hall Corner of Sequim Ave. & Prairie St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MORGANTOWN, WV Glen Oaks Church of Christ Greenbag Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
<p>TACOMA, WA Manitou Church of Christ 4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 10:00 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>	<p>CANADA Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - Chad Comfort (905) 562-4739</p>
<p>YAKIMA, WA W. Washington Ave. Church of Christ 902 W. Washington Ave. Conservative Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliff Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>CANADA Peterborough, Ontario The Board Rm., Parkway Place Mall, Lansdowne St. W. Bible Study 10:00 A.M. Worship 10:50 A.M. Wednesday 7:00 P.M. Evangelist: Peter McPherson Other meetings: phone (705) 742-5349</p>

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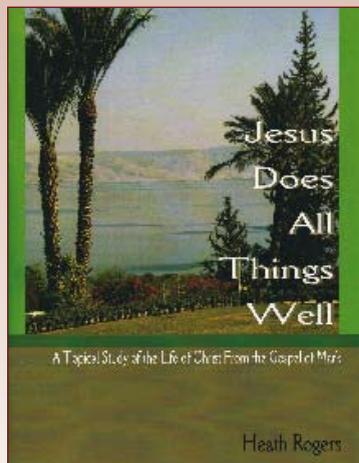
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