

Truth

Magazine



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editor's page



MIKE WILLIS

I Could Have Done More

In 1993, Steven Spielberg directed an award winning movie about the Jewish Holocaust entitled *Schindler's List*. The movie tells the story of Oskar Schindler, a German businessman who saved the lives of over twelve hundred Polish Jews. Living in the shadow of Auschwitz, Schindler used his considerable wealth from the operation of his business to save as many Jews as he was able. In those years, millions of Jews died in Nazi death camps and the few he saved pale in comparison to the nearly six million who died.

Schindler himself was far from a perfect man. He usually had a mistress or two, drank heavily, and had the soul of a gambler. He made his money in the black market and the underworld associated with Gestapo bigwigs. Sometime during the Holocaust, his heart was touched by the brutality he witnessed, so he started using his factory to employ Jewish workers. He resolved to do everything in his power to defeat the German Holocaust. When all was done, he had saved over twelve hundred Jews from almost certain death.

In appreciation for his work, the Jews added Oskar Schindler to the Garden of the Righteous in the Yad Vashem Memorial in Jerusalem. He is buried near the bus parking lot near Zion Gate in Jerusalem. Usually many stones are placed on top of the grave, as a token of gratitude according to Jewish tradition, although he himself wasn't Jewish.

One of the most memorable parts of the movie occurs when the war has ended and Schindler was gathered with the people whom he saved. He buried his face in his hands and cried, "I should have done more!" Though most acclaim him as one of the heroes of the Holocaust, he felt a tremendous burden of guilt for the money that he wasted which could have been used to save a few more people. Whether or not the scene depicted what actually occurred I do not know, but it expresses a powerful thought.

What Will We Feel?

We Americans have lived through the most prosperous years any nation has enjoyed, at least so far as I know. Even our poor live on a level that is the envy of many nations. Our poor have houses to live in, watch color TV (many have cable TV services), have food to eat, have access to the best medical services in the world, have an automobile to drive, and many can still afford to buy cigarettes! Middle class Americans own their own home, have at least two automobiles (when the kids are in high school and college, many families have more autos than that), have sufficient funds not to worry about where the next week's meals are coming from, can afford to go out to eat a couple or three times a week, and otherwise enjoy what would be considered luxuries in many parts of the world. Many own wide screen TVs, have cable service for both the TV and internet, have a cell phone (as well as a land phone, both of which have call waiting), suffer from obesity because of overeating, and still complain about their lot in life!

What will we feel when we come before God in judgment to answer for how we have used the abundance of blessings he has given to us? The Scriptures teach that, as stewards, we must give account of how we have used those things with which we have been blessed. After giving the parable of the unjust steward, Jesus said, "Make to yourselves

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The Necessity of Fidelity in Marriage

DON ALEXANDER

Behaviors reflect what words express. Both behavior and words demonstrate one's values and priorities. Our most important life relationships suffer when our behaviors and words do not arise from a sense of fidelity and trustworthiness. The Psalmist cried out, "Help, Lord, for the godly are no more; the faithful have vanished from among men. Everyone lies to his neighbor; their flattering lips speak with deception (Ps. 12:1-2, NIV). The New Testament teaches us to regulate our behaviors and words by the authority of Jesus and to His ultimate glory: "Whatever you do in word or deed, do all in the name of the Lord Jesus..." (Col. 3:17). "Fidelity," translating *pistos*, means "the character of one who can be trusted, relied on." *Pistis* and *pistos* most often express "faith," "trustworthiness," "reliable," and "faithful" in the New Testament (*Thayer's Greek-English Lexicon of the New Testament*). It is important for the Christian to have "fidelity" and to display that faithfulness in all of life's realms, including marriage.

The Importance Of Being Faithful

There are several reasons why "fidelity" is emphasized in the Bible, showing its importance:

1. It is the character of God Himself (1 Cor. 1:9; 10:13; 2 Cor. 1:18; 2 Tim. 2:1-3). The apostle John wrote that, if we "confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness" (1 John 1:9). We who seek to serve the God of Heaven must be like Him.

2. It is the character of Jesus Christ, the Son of God (2 Thess. 3:3; Heb. 2:17; 3:2-6; Rev. 1:5). And who can ignore the One who is the "Faithful and True" who leads us to victory over sin and persecution (Rev. 3:14)? We need the Lamb of God to faithfully carry out His intercession on our behalf and be true to His "exceedingly great and precious promises" (2 Pet. 1:4).

3. It is the character of the trustworthy Scriptures (Acts 13:32-34; 1 Tim. 1:15; 3:1; 4:19; 2 Tim. 2:11; Tit. 1:9; 3:8; Rev. 21:5; 22:6). Our salvation and hope for the future with God depend on the trustworthiness of the Bible as God's special revelation to man.

4. It is the character that describes God's servants as trustworthy. In the Parable of the Talents taught by Jesus, it was faithfulness that separated the "good" servants from the "wicked" servant (Matt. 25:21-23). Other New Testament passages echo the call to be "faithful" (1 Cor. 4:2-17; Eph. 6:21; Col. 1:7; 4:7, 9; 1 Tim. 1:12; 2 Tim. 2:2; Heb. 3:5; 1 Pet. 5:12).

5. It is the quality the "believer" must have who lives a life of obedience to God in order to receive His promises (John 8:24; Heb. 11:1-6; Rom. 1:16-17; 10:9-10; Mark 16:15-16; Acts 2:41). Such fidelity or faithfulness to Christ is "unto death" in order to "receive a crown of life" (Rev. 2:10). The apostle Paul served Christ consistently and faithfully in fighting the "good fight." He "finished the course" and "kept the faith." Henceforth there was "laid up for me a crown of righteousness" which he believed the faithful God would "give unto me at that day" (2 Tim. 4:7-8).

Faithfulness to God produces in us faithfulness to others (Rom. 1:16-17; Matt. 22:34-40). One who is not faithful in loving God will not be faithful in loving his "neighbor as yourself." Faithfulness to God is further demonstrated in our business relations (Eph. 4:28f). Finally, faithfulness in domestic relationships is directly dependent on our faithfulness to God. Read chapters 5 and 6 of Ephesians along with Colossians 3 and 4 and be impressed with this direct connection. The Christian does not need to "swear" with an oath to make his words "faithful"; his word is his bond in God's world (Matt. 5:33-37).

Challenges To Marital Fidelity

We have no right before God to compartmentalize our lives, being "faithful" at church while being unfaithful in our daily lives. And, in fact, it is futile to try. A husband will be no more faithful to his wife than he is to his Creator. A wife who loves the Lord will love her husband and be faithful to him also. Satan, always the adversary of the faithful, will seek to use vulnerability of marriage partners to destroy faithfulness, fidelity in marriage. In over forty years of preaching the gospel and twenty years of those years also as a professional marriage and family counselor working with couples in trouble, I have noticed at least seven vulnerability factors which threaten marital fidelity:

1. Uncertain fidelity to God's will. It is forever that "unless the Lord build the house" we labor in vain to build it (Ps. 127:1-3). When marriage partners are unclear on their devotion to the will of God as expressed in the Bible and do not base their decisions on its precepts, trouble ensues.

2. Binding the marriage by material possessions. "Seek first the kingdom of God and His righteousness" (Matt. 6:24-34). A marriage is often the most vulnerable after enough time has gone by to acquire possessions. Some divorce because their expectations to acquire possessions were not fulfilled.

3. Emotional immaturity or unresolved conflict. Self-centeredness, dictatorial demanding, pouting attitudes, or nagging cause a marriage to be vulnerable to unfaithfulness.

4. Withdrawing from communication. When marital partners quarrel and do not resolve their differences they stack up like scrap lumber. And the snakes move in. It is always good to be "swift to hear, slow to speak, and slow to wrath" (James 1:19).

5. Lack of honesty. Honesty is speaking the truth, living the truth, and openness. Those who are to become "one flesh" cannot harbor double lives and use double tongued-speech with each other. "Speak the truth with his neighbor" also applies to one's spouse (Eph. 4:25).

6. Fantasizing about others. Jesus teaches us that the mind is connected to the body and provides its motivation. The mind is so powerful that we can visualize illicit sexual relations through fantasy. Avoid pornography, media, fantasizing about a co-worker or friend of the opposite sex (Matt. 5:27-32). Husbands and wives have an obligation to each other exclusively (1 Cor. 7:1ff). "Lord, I looked but never touched" won't hold up at the Judgment and it

destroys faithfulness this side of eternity. Christian men must take the lead in overcoming the tendency to make women sexual toys.

7. Inappropriate or questionable behaviors with those of the opposite sex. Husbands and wives should agree on how they each will relate to others. "Just a business lunch?" "Just an e-mail?" "Just a coffee break conversation?" "Just

a little unwinding latté after a hard day's work?" Save it all for your wife or husband and don't fall for a grand illusion that your secretary is more understanding than your wife.

Strengthening Your Marital Fidelity

It is important not only to avoid infidelity, but also to strengthen fidelity. Four things that can help couples be faithful to each other are these:

1. Make sure you and your spouse are faithful to God and His Word in every aspect of your lives. We bring ourselves to our marriages and we

can be no more faithful to our spouse than we are to the Lord.

2. Make your spiritual bond stronger as you focus on spiritual things together: worship, church involvement and dedication, talking together about the Bible as you let God speak with you through His Word, pray together, sing together, and "let the word of Christ dwell in you richly"

7 Vulnerability Factors Threatening Marital Fidelity

- *Uncertain fidelity to God's will*
- *Binding the marriage by material possessions*
- *Emotional immaturity or unresolved conflict*
- *Withdrawing from communication*
- *Lack of honesty*
- *Fantasizing about others*
- *Inappropriate or questionable behaviors with those of the opposite sex*

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“The Necessity of Fidelity in Marriage”

(CONTINUED FROM PAGE 5)

(Col. 3:16). “All the vain things that charm me most” can wait while you work with each other to develop into people God is pleased with (Matt. 6:33).

3. Set goals with your mate for your life together that are behavioral, realistic, and achievable. Don’t look around for greener pastures. There are no “greener pastures.” Develop regular times and rituals when you can revel in each other’s company as companions.

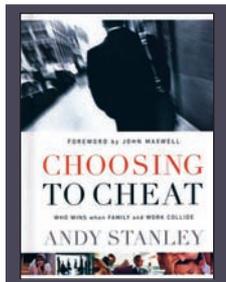
4. Make yourself “vulnerable” to your spouse. Tell your life companion about your fears, hopes, dreams, difficulties, desire, even mistakes. Make time for talking. Make time for activities of interest to both of you and do so with regularity.

Evaluate Your Hearts Before God

We bring ourselves to our marriage. Who we are at home should be no different in character and behavior than who we are in “public.” The challenge to maintain a faithful marriage begins with our hearts. Elisha Hoffman said it well in his great hymn: “Is Thy Heart Right With God?”

Have thine affections been nailed to the cross?
Dost thou count all things for Jesus but loss?
Hast thou dominion o’er self and o’er sin?
Over all evil without and within?
Are all thy pow’rs under Jesus’ control?
Does he each moment abide in thy soul?
Is thy heart right with God?

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Choosing To Cheat: Who Wins When Family & Work Collide?

by Andy Stanley

With only 24 hours in each day, we simply can’t fit everything in. And what we choose to cheat is a clear announcement of our values. Best selling author Andy Stanley helps you restore your vision of what really matters and guides you in making courageous decisions about your time. 142 pages, hb.

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Tibet, Dalai Lama, and Buddhism

DAVID HALBROOK

Political struggles like those recently in Tibet, remind us of the blessings that God has given to our nation.

In Tibet, the Dalai Lama is the preferred political leader, but they are currently occupied by China. He is also a leader in the Buddhist religion, where he is viewed as the incarnation of a god (*Time*, March 19, 2008).

The Dalai Lama is looked to as a great spiritual leader and voice for peace in our world, yet he believes, consistent with Buddhist teaching, that there is no absolute truth. Imagine a *spiritual leader* who does not believe in absolute truth. Jesus declared Himself to be “the way, the truth, and the life” (John 14:6). While the greatest peace Buddhism offers is “non-existence,” Jesus offers a greater peace—existence with God in heaven (John 14:1).

The non-belief in absolute truth demonstrates the foolishness and darkness referred to in Romans 1:18ff. When men reject the knowledge of God and truth that is available, their hearts are darkened, and professing to be wise, they become fools. Buddhists profess not to believe in absolute truth yet they believe it to be absolutely *true* that there is no absolute truth! How can they miss this contradiction? Read Romans 1 again.

Hope for the world will not be found in politics, philosophy, or man-made religion. Jesus brought pure and undefiled religion—are you seeking it?

bible@jamestowncoc.com

With All Thy Heart

Purpose of this Special Study: In congregations all over the United States, churches are facing the problem of a significant portion of their members not attending gospel meetings, Sunday A.M. Bible classes, evening services, and mid-week services. In not a few cases, children of these families show little evidence of having any spiritual interests. Apathy and indifference are widespread. To address these problems, we are preparing a special series of lessons which will be made into an adult workbook on the level of one's commitment to the Lord. Given below are the lessons titles and brief description of the content:

- The Greatest Commandment (Matt. 22:34-40) Mike Willis
- Seek Ye First (Matt. 6:33) John Smith
- Let Him Deny Himself (Matt. 16:24) Heath Rogers
- They All Began to Make Excuse (Luke 14:15-33) Steve Neimeier
- Some Who Have Made Wrong Choices David Dann
- Now I Know That Thou Fearest God (Gen. 22:12) Ron Halbrook
- Loving God: My Time (Eph. 5:16) Matt Allen
- Loving God: My Wallet (2 Cor. 8:1-5) Stan Adams
- Teaching One's Children to Love God Mark Mayberry
- If the Salt Has Lost Its Savor (Luke 14:33) John Humphries
- Having A Form of Godliness (2 Tim. 3:5) Jesse Flowers
- Our Choices and the Local Church Bill Cavender
- Be Ye Steadfast (1 Cor. 15:58) David Halbrook

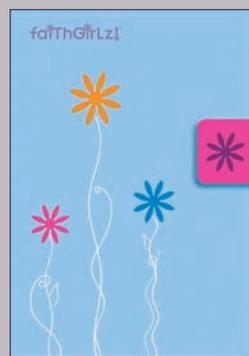
Look for this special study in the October issue of *Truth Magazine*



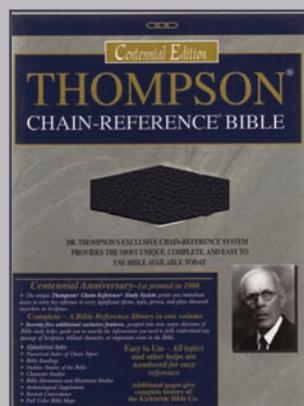
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Believer OK With Many Paths— but Is God?

RANDY BLACKABY

“Religion today in the USA is a salad bar where people heap on upbeat beliefs they like and often leave the veggies—like strict doctrines—behind,” begins the cover story of the “Life” section of June 24th’s *USA Today*.

The article’s main focus was the uncertainty as to how the “religious vote” will affect this year’s presidential election, but the first paragraph captures more truth than one typically would expect from a secular media.

The conclusions about American religious belief emerge from a Pew Forum on Religion and Public Life’s U.S. Religious Landscape Survey of 35,000 Americans.

At first examination, Americans remain much more religious than their European counterparts. An astonishing 92 percent in

the USA say they believe in God and 58 percent say they pray at least once a day.

But the good news abruptly ends there. The survey findings document a stunning lack of correlation between people’s professed beliefs or faith and their actions. Most Americans have a very non-dogmatic approach to faith, the Pew study found.

Here are a few illustrative examples:

- While 78 percent say there are “absolute standards of right and wrong” only 29% rely on their religion to delineate these standards. The majority (52%) see “practical experience and common sense” as their optimum guide. Smaller groups cited philosophy and reason or scientific information as their guideposts.

American Religious Landscape Changing Rapidly

RANDY BLACKABY

Many changes are disconcerting; but also offer windows of opportunity.

Several news reports based on recent polls and other analysis show the religious landscape in America to be rapidly changing. One of the greatest changes involves a general shift away from “church” associations and toward personal religious experience.

These changes have some very frightening aspects, raise great concerns about the foundations of faith and make one wonder whether America will follow the secular route of Europe. But, on the other hand, the facts of the religious landscape may give us windows of opportunities and knowledge concerning what we need to be doing to address the spiritual needs of the present day.

Here are some recent discoveries:

- Nearly half (44%) of American adults are leaving the “faith tradition” of their upbringing to either switch to another faith or abandon religious affiliation altogether
- Mainline Protestant churches are in decline, and only 51% of proclaimed Christians consider themselves Protestant, compared to about 66% in the 1960s and 1970s
- The Catholic Church has lost more members than any other church group, much of that due to leaving for another denomination; and

while nearly a third of Americans were raised Catholic, fewer than one in four say they’re Catholic today. Roughly 10 percent of all Americans are “ex-Catholics”

- While the Catholic Church has lost great numbers of members, overall membership has remained fairly stable because of the influx of immigrants who are Catholic
- Churches identified as “non-denominational” are gaining and the ranks of those claiming to be religious but described as “unaffiliated” is growing
- One quarter of young adults ages 18 to 29 claim no affiliation with a religious institution
- A majority of the “unaffiliated” describe their religion as “nothing in particular” but at least half of those say faith is at least somewhat important to them
- About 16% of adults say they have no religious affiliation. This includes those who describe themselves as atheists, agnostics, or “nothing in particular”
- Those moving out of religious groups outnumber those moving into one by three to one
- While the Jehovah’s Witnesses are one of the fastest growing religious groups, they also have among the worst convert retention rates, with only 37% of those raised in that denomination remaining members

- As other studies have found, 74 percent believe in the Bible’s teaching about heaven, but only 59 percent believe in hell—taught in the same Bible.
- A majority of Americans (70%) believe “many religions can lead to eternal life.
- About the same percentage (68%) believes “there’s more than one true way to interpret the teachings of my religion.”
- In another example of confusion, about 44 percent say they want to preserve their religion’s traditional beliefs but say also their religion should “adjust to new circumstances” or “adopt modern beliefs and practices” (Catholics—67%; Jews—65%; mainline Christians—56%; Muslims—51%).

Half believe homosexuality should be accepted

Of those surveyed, 50 percent believe homosexuality is a way of life that should be accepted. However, majorities of Jehovah’s Witnesses, Mormons, Muslims and Evangelicals called for society to discourage it. (The Church of Christ would probably

be lumped into the Evangelical category, though that is not necessarily an apt category for the Lord’s church.—rb)

American view of God is varied

As seen earlier, 92% believe in God. But that figure needs explanation and the survey provides some. Of those “believers,” only 51% have a certain belief in a personal God. Another 27% are far less certain about a personal God. What does that mean? Well, 14% call God an “impersonal force.”

“People say ‘God,’ and no one knows who they mean,” says Barry Kosmin, director of the Institute for the Study of Secularism in Society and Culture at Trinity College in Hartford, Conn.

Americans believe in everything

“Americans believe in everything. It’s a spiritual salad bar,” concludes Michael Lindsay, a sociologist at Rice University. He says Oprah Winfrey has more to do with setting the cultural

CONTINUED ON PAGE 10

The statistics above come from a study released in late February by the Pew Forum on Religion and Public Life, involving interviews with more than 35,000 adults.

Penn State University sociologist Roger Finke, who was involved in the survey planning, said, “Right now there is a dropping confidence in organized religion, especially the traditional religious forms.”

Another of the researchers, John Green, told reporters that American religion appears headed for more diversity, with the likelihood the country will be “less Protestant and less Christian” in the future.

What do we conclude from these reports?

It would be easy to just throw our hands up in despair at hearing these reports. But that is not a wise conclusion, nor an acceptable one. While one can’t see any totally positive news in these reports, it does suggest where Christians and local churches should be focusing.

The losses in numbers being suffered by the Catholic and mainline Protestant churches likely represents a combination of disgust at obvious hypocrisy and a failure of those groups to address spiritual needs. That is an open door for aggressive and effective evangelism.

The willingness of many to leave the so-called “faith traditions” in which they were raised is good news, in one sense, because it overcomes one of the great obstacles to evangelism—the blind adherence to a faith simply because parents and grandparents believed that way.

The drift away from “church affiliations” also demonstrates the Lord’s church needs to drastically ramp up its public teaching about the nature of the “true church.” It will be necessary for us to renew our teaching of our own members about the essentiality of the church, as well.

The popular notion that spirituality and faith can be practiced singularly and without joint interaction with other saints is making inroads in our own congregations. More public teaching about the true character of Christ’s church will teach unbelievers and confirm the faith of believers simultaneously.

The fluidity of religious convictions in America is a two-sided coin. It raises issues we will have to address among our own members, but it also offers opportunities in evangelism that we must seize if we are to carry out the Lord’s commission in the 21st Century.

Believer OK With Many Paths— but Is God?

(CONTINUED FROM PAGE 9)

agenda in America than do religious leaders. Folks like Winfrey use biblical language but mix it with other “traditions” to create what the *USA Today* writer called a “hodgepodge personalized faith.”

Kosmin is quoted as saying, “Exclusivism (one religion has the exclusive and absolute truth) has gotten a bad name in America today.”

Americans biblically illiterate

Most Americans, despite their feelings about being religious, “have no command of theology, doctrine or history, so it’s an empty religiosity,” says Alan Wolfe, director of the Boise Center for American and Public Life at Boston University.

“Every religious group has a major challenge on its hands from all directions. When the factors in Pew’s February’s findings that 44 percent of adults say they’ve switched to another religion or none at all, you have to wonder: How do you guarantee the integrity of a religious tradition when so many people are coming or going or following ideas that don’t match up?” says Luis Lugo, director of the Pew Forum.

Frank Page, past president of the Southern Baptist Convention, said he wasn’t surprised by the Pew findings. “The number (of

churches that) teach a clear doctrinal Christianity are a minority today. How would people know it when they never hear about how to be saved?” he said.

But the Baptist spokesman was right on another count also. He said, “Jesus predicted all this.” He quoted Jesus’ words, recorded in Matthew 15:8: “People honor me with their lips but their hearts are far from me.”

Where does the hodgepodge come from?

Beyond the ignorance of Bible teaching already noted, the Pew Forum also attributes the confusion to life in a pluralistic society where friends, co-workers, even family members come from a variety of faiths. It noted that 37% of couples were living with someone of a different faith than their own. “No one wants to think their spouse, friends or co-workers are mad or bad,” says Wolfe.

So, the researchers and social/religious commentators believe the wishy-washiness of American religious beliefs can be traced more to the home than to the church. Duke University sociologist Mark Chaves attributes the changing religious landscape to changes in the family, with rising divorce, increased cohabitation, smaller families, and steady increases in religiously mixed marriages. He says, “Don’t look at the church, look at the home!”

Future doesn’t look good right now

The study also found prospects for positive change in the future don’t look great. Adults under 30 are much less strict as regards adherence to religious principles than their parents. These young people, other studies have shown, tend to cycle back to their religious roots at key times, such as when they get married, have children, and the like. But when perceived needs pass, they drift away again.

Not surprising political connections

One of the realities of politics in the U.S. today is that people who regularly attend worship services and hold traditional religious views are much more likely to hold conservative political views while those who are less connected to religious institutions and more secular in their outlook are more likely to hold liberal political views. This is particularly true in regard to issues such as abortion and homosexuality.

USA Today, June 24, 2008, pp. 1D-2D
<http://religions.pewforum.org/reports>

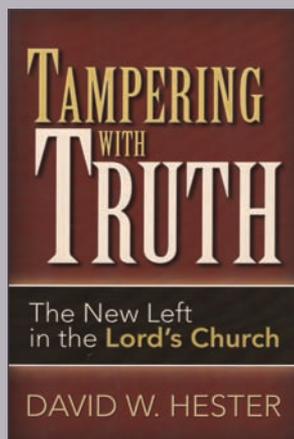
Tampering with Truth

by David W. Hester

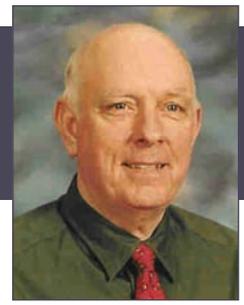
The New Left in the Lord’s Church identifies some of the doctrinal movements within churches of Christ, movements that have hurled the church into its most serious division in a hundred years. Leaders of this division brought into the church the same destructive radicalism

as their counterparts have brought into the political arena. This book deals with some of the hermeneutical differences that have created division: instrumental music in worship, contemporary Christian rock, feminism, and the work of the Holy Spirit. This book is a tool to help Christians understand and deal with the problems posed by the new left.

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question & answer



BOBBY L. GRAHAM

Question: Does the “put away fornicator” have a scriptural right to remarry his former spouse who put him away for adultery?

Answer: Yes. Reasons for this brief answer follow.

When a married person commits fornication/adultery, the Lord does not require the innocent person to divorce that guilty one, but He merely gives permission to the innocent one to do so (Matt. 19:9). In many cases, innocent parties have exercised patience toward the guilty ones and have commendably held their marriages together. Who would not encourage them so to act and applaud their doing so? That innocent party can forgive the guilty person, in keeping with the Lord’s instructions, and the marriage can be continue in a right condition before God.

The reader is urged to note the following passages pertinent to our question:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery (Matt. 5:32).

And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery (Matt. 19:9).

But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife (1 Cor. 7:10-11).

The first two passages are sometimes used to forbid the guilty, divorced party, though repentant and planning to re-marry a former spouse, from marrying. Such use constitutes a misuse, because they both focus on persons besides the former husband, as we will demonstrate in the following paragraph. Of course, the Lord nowhere authorized that guilty person to marry another; but we are convinced that He did not forbid a remarrying of

the former spouse. In Matthew 5:32 the Lord taught that whoever puts away his wife and marries another commits adultery and whoever marries his put-away wife commits adultery. In Matthew 19:9 the Lord said that whoever puts away his wife for fornication and marries another does not commit adultery and he who marries her who is put away for her fornication commits adultery. Does the Lord’s “whosoever” in these verses include all people, or is there a limitation on who is included? Does the put-away/dissolved person identified in the verses include all people, or does the reference not apply to the guilty one’s being able to re-marry the former partner?

Look again to 1 Corinthians 7:11, where we can readily learn that when a wife departs her husband in an instance not involving fornication, that husband is the only one whom she can marry if she marries again. “Depart” here means “divorce,” for such is the demand in this context; note the parallel between the wife’s not departing and the husband’s not putting away (*aphiēmi*). A quick check of “separate” or “put asunder” in Matthew 19:6 and Mark 10:9 shows that the same word (*chorizo*) is there used, meaning “divorce,” as in 1 Corinthians 7:11. This passage, sometimes cited as justification for a separation stopping short of a divorce, fails to uphold the claim. We have to conclude that the divorced one is excluded from the “whosoever” clause forbidding anyone to marry a divorced person, because the Lord allows him to re-marry his former wife and mandates that he marry her if he chooses to re-marry. In view of the focus of the “whosoever” on others, not on the former husband, as seen in this noted exception, I have to conclude that the former husband or wife has the divinely given right to re-marry that former spouse. We all need to learn the lesson that a statement made in the Bible, thought sounding universal and absolute to us at first reading, often becomes restricted and limited upon further study.

Excursion to Egypt and Israel



MIKE WILLIS

Days 2 and 3

On our second day, we traveled from Cairo to Mt. Sinai. We did not go to the land of Goshen to see the excavations there because of time limitations. Instead we traveled by bus from Cairo arriving at Mt. Sinai about 7:00 p.m., a journey that took the Israelites about three months (Exod. 12:1; 19:1). The Israelites traveled from Succoth to Etham (Exod. 13:20) and then from there to Pi-hahiroth (Exod. 14:2). Pharaoh thought they were lost in the wilderness and pursued them. The miraculous deliverance of the Israelites occurred when God separated the waters of the Red Sea to allow the children of Israel to cross on dry land (Exod. 14). The exact location is unknown, but most scholars believe that the Israelites crossed the Red Sea somewhere around Lake Timsah and the Bitter Lakes region (James Hoffmeier, *Israel in Egypt*, 191). We crossed the Suez Canal further south and headed toward Mt. Sinai.

The exact location of the stops which the Israelites made along the way to Mt. Sinai are unknown. There are traditional sites for Marah, Elim, and Rephidim which we visited. Marah was the first stop for Israel after the



The biblical text states that Elim had twelve wells and seventy palm trees. Note the barren terrain around the site.



Marah is the place where the Israelites complained that the waters were bitter.

deliverance at the Red Sea. Here the waters were so bitter the Israelites could not drink of them. Moses was instructed by God to cast a certain tree into the waters to make the waters sweet (Exod. 15:23-26). At the traditional site of Marah, bedouins have erected booths to sell their wares. The booths remind one of what the children of Israel erected to observe the Feast of Booths after they settled in Canaan.

After our brief stop at Marah we journeyed south to Elim. The biblical text says that there were twelve wells of water and seventy palm trees there (Exod. 15:27). The palm trees give evidence of the presence of water but we did not see it.

In the wilderness of Sin, the Israelites complained about not having food to eat. They remembered the flesh pots in Egypt where they could eat until they were full. They complained to God so God sent manna from heaven to feed them. The terrain from Cairo to Egypt shows the barrenness of the desert. One has little trouble understanding why the Israelites were complaining.



This photo shows how palm branches are used to construct booths, much like the Israelites did when they observed the feast of Booths.

Scripture relates that at Meribah the children of Israel murmured because of lack of water. They were so upset that they were ready to stone Moses (Exod. 16:4). The Lord enabled Moses to strike a rock and water would come out to quench their thirst. There was no stop that was identified with this incident so we continued south to Rephidim where we had our evening worship. At Rephidim, the Amalekites attacked the faint and weary who lagged behind (Deut. 25:17-18). A great battle ensued during which Moses went to the top of a hill where he could see the battle. So long as Moses lifted up his arms Israel prevailed; when he became fatigued, the Amalekites prevailed. Aaron and Hur supported Moses' arms so that the battle would be decided in Israel's favor (Exod. 17:8-16). While we were assembled at the traditional site of this battle, Andy Alexander preached on the text from Exodus.



The drive from Cairo to Israel was through desert areas much like this.



The hill at Rephidim looks over a valley. On one such hill in the region, Moses held up his arms as the Israelites battled the Amalekites.

We arrived at Mt. Sinai after dark and had our supper. We went to bed as soon as possible because the next day would be a long day. We were awakened at 12:30 a.m. in order to climb Mt. Sinai. Not everyone felt that he could climb the 7000+ foot mount so they slept in while the rest of us boarded the bus to drive to the foot of Mt. Sinai. The guide offered us the choice of riding camels until we came to the steps ascending to the top or walking. I chose to ride the camels along with Laketa Williams. That was an experience itself, but I will forego telling about it. We arrived before those who were walking so we waited in a bedouin tent until those who were walking arrived. Then we proceeded up the 800 steps to the top of the mountain. The steps were not concrete steps, but rock steps that were quite uneven. We were climbing in the dark using flashlights so that we

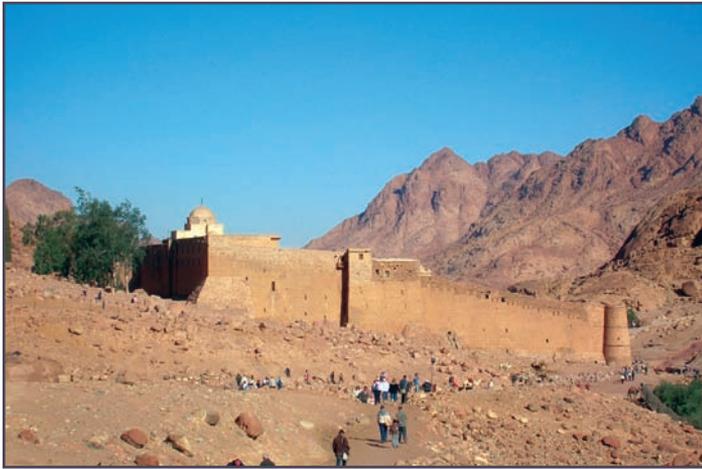
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Tourists walk down the 7000 foot mountain, Jebel Musa, which is thought to be Mt. Sinai.

Excursion to Egypt and Israel

(CONTINUED FROM PAGE 13)



St. Catherine's Monastery was where Tischendorf found the Sinaiticus manuscript.

could arrive at the top by sunrise. Many of us stopped along the way exhausted. The younger and stronger among us made it to the top and took some phenomenal photos of the sun rising on Mt. Sinai. As for me, I went up Mt. Sinai wanting to experience the feeling of being in the same place as Moses received the Ten Commandments. I was so physically stressed by the climb that I had little time to think about spiritual things. Perhaps some of those in better physical condition than me enjoyed it more.

At the foot of Mt. Sinai is St. Catherine's monastery. This is the location where Constantin von Tischendorf (1815-1874) found the Sinaiticus Manuscript in 1859. The monks were using the old documents to light their fires when Tischendorf identified them as valuable. Codex Sinaiticus



A typical bedouin tent.

consists of 346.5 pages of vellum made from antelope skins. It is assigned to the middle of the fourth century. In the New Testament, Sinaiticus is the most nearly complete among all the older Greek manuscripts that we possess, but the Old Testament has only pitiful fragments from the earlier part.

We left Mt. Sinai about 11:00 a.m. and journeyed toward Eilat where we would cross over into Israel. By 11:00 a.m., many of us had already had almost an eleven hour day. We were exhausted. As we journeyed north I kept thinking of how I would have reacted had I spent forty years wandering in the wilderness. I am afraid that I would have complained as much, if not more, than the Israelites because of the conditions under which they lived. I marvel, not that they complained, but that Moses was able to hold them together throughout the wanderings.

I planned a stop for tea at a bedouin tent along the way. There is nothing that I have done that gives people a feeling for the angels visiting Abraham so much as the bedouin tea. The bedouin tent illustrates what an ancient tent looked like, in contrast to Indian teepees. One can imagine Abraham and Sarah dwelling in some such tent as this. When we arrived at the tent, the woman lit a fire from dried branches and began boiling water and making ash bread. Within a few minutes, she had bread and tea to serve sixty people. One can imagine what it was like when Abraham had the fatted calf slain and prepared food for his guests to eat (Gen. 18).

We crossed into Israel about 3:30 p.m.



Bedouins prepared bread on an open flame pit.

When the Holy Spirit Speaks: Strong Feeling—or Words?

KYLE POPE

In our discussions with friends in the religious world, it is not uncommon to hear people claim that the Holy Spirit has led them to do or to say something. Many such people believe strongly that the Holy Spirit leads them in a direct manner, separate from the guidance found in the word. When questioned, in most cases, what they really mean by this is that they have felt a strong feeling within which led them to say or do something. It is always important to test all things by the standard of Scripture. On this issue, this is especially important, lest we find ourselves in the same position as the false prophets in the days of Ezekiel, “who follow their own spirit and have seen nothing” (Ezek. 13:3).

Are there times in Scripture when the Holy Spirit spoke to Christians through a strong feeling? As a test case we can survey the accounts in the New Testament in which we are told that the Holy Spirit spoke. As a record of the early church, and a history of the Holy Spirit’s work in the church, how does it describe the Spirit’s guidance to Christians?

There are six instances in which such direct guidance is recorded. The first example relates to the preaching of Philip to the Ethiopian nobleman. When he sees the man in his chariot, Scripture tells us: “Then the Spirit said to Philip, ‘Go near and overtake this chariot’” (Acts 8:29). We notice that the Spirit’s communication to Philip was clear, concrete, and in the form of a complete sentence. A second example, occurred when Peter saw the vision of the sheet lowered from heaven with animals in it. Scripture records, “While Peter thought about the vision, the Spirit said to him, ‘Behold, three men are seeking you. Arise therefore, go down and go with them, doubting nothing; for I have sent them’” (Acts 10:19-20). Here we see two complete sentences. One sentence expresses knowledge of things beyond Peter’s senses (i.e. there were three men). The second sentence commands certain behavior. These were not just vague feelings.

Two examples concern the prophet Agabus. The first reveals, “And in these days prophets came from Jerusalem to Antioch. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great

famine throughout all the world, which also happened in the days of Claudius Caesar” (Acts 11:27-29). While this account does not reveal the specific words of the Spirit, the nature of the revelation indicates a great level of specificity. We note that the Spirit revealed to him there would be (1) “a famine”; (2) it would be “great”; and (3) it would span “throughout all the world.” The second came when Paul was returning to Jerusalem. The text records:

And as we stayed many days, a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul’s belt, bound his own hands and feet, and said, “Thus says the Holy Spirit, ‘So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles’” (Acts 21:10-12).

In this revelation there is not only a complete sentence but the command from the Spirit to the prophet to use a prop—Paul’s belt, to illustrate what would happen to him. We see this is much more than a strong motivation within the heart of Agabus. It is clear communication in words.

Two final examples both concern Paul. While in Antioch, we learn about prophets in the church in that city. Of these prophets, Scripture records: “As they ministered to the Lord and fasted, the Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them’” (Acts 13:2-3). Here the Spirit identifies men by name—“Barnabas and Saul.” Here the Holy Spirit commands their appointment for a specific work. These are words which were spoken, recorded, and understandable. A final example, echoes what would be declared by Agabus. Paul relates: “And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me” (Acts 20:22-23). Here, once again, the Spirit uses clear words declaring that “chains” and “tribulations” await Paul. This was clearly not strong feeling, it was communication which could be recorded, written down, and clearly understood.

There is no question that the apostles were promised that the Holy Spirit would speak through them (Mark 13:11). There is also no question that the apostles were promised

CONTINUED ON PAGE 16

Phrased Notation - Part 5

Phrased Notation is a new layout scheme for the hymnal being produced by Sumphonia. Previous articles in this series explained how *Phrased Notation* wraps the tune around the hymn instead of allowing the music to alter the proper phrasing of the words on the page, and how this formatting technique aids comprehension, thereby helping worshipers to sing with understanding.

In this final article in the series, we will note the contrast between phrased notation and common phrasing in hymnals.

Examples of Phrasing in Hymnals

Many variables exist in laying out hymns on the printed page. Because factors such as page size, font style and size, notehead style and size, margin width, etc., vary among hymnals, layout phrasing also varies from one hymnal to another. Notice how the first verse of the famous hymn, "Abide with Me," by Henry F. Lyte, is phrased in the following examples:

Example 1

Abide with me; fast falls the even tide, The darkness deepens, Lord, with me abide! When other helpers fail, and comforts flee, Help of the helpless, O, abide with me!

Example 2

Abide with me; fast falls the even tide, The darkness deepens, Lord, with me abide! When other helpers fail, and comforts flee, Help of the helpless, O, abide with me!

Example 3

Abide with me; fast falls the even tide, The darkness deepens, Lord, with me abide! When other helpers fail, and comforts flee, Help of the helpless, O, abide with me!

Example 4

Abide with me; fast falls the even tide, The darkness deepens, Lord, with me abide! When other helpers fail, and comforts flee, Help of the helpless, O, abide with me!

The examples are from a sampling of seven hymnals. Four of them use the layout phrasing of Example 1. Interestingly, those four are hymnals used by churches of Christ. The other examples are from denominational hymnals, each differing from the others.

Uncoupled from the music, it appears that the line breaks in these examples are random. Of course, the layout of the music is what determines where each line breaks in the examples. Clearly, music layout detracts from the natural phrasing of the words in a variety of hymnals.

Proper Phrasing

The differences among the preceding examples are small, but the difference between them and the following example is significant. The same verse looks like this when phrased properly:

Example 5

Abide with me; fast falls the even tide,
The darkness deepens, Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

CONTINUED ON PAGE 17

When The Holy Spirit Speaks ...

(CONTINUED FROM PAGE 15)

that the Holy Spirit would directly guide them (John 16:13). These promises were not to all believers. The means through which the Holy Spirit guides believers in general is through the word of God, the "sword of the Spirit" (Eph. 6:17). The pattern of Scripture is that when the Holy Spirit did speak directly to believers it was in words, "which the Holy Spirit speaks" (1 Cor. 2:13). Any strong inclination of the heart which does not follow this pattern cannot reliably be viewed as the guidance of the Holy Spirit.

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Phrased Notation - Part 5 (CONTINUED FROM PAGE 16)

Of course, this is how the verse will be laid out with *Phrased Notation*, because proper phrasing of the hymn—that is, the words—takes priority over the layout of the music on the page. See the accompanying scan to see how

this verse, as well as additional verses of “Abide with Me,” will appear in the new hymnal.

Something is Wrong

It is a bit humorous that even computers detect problems with the phrasing of Examples 1-4. As this article was being typed, Microsoft Word underlined many things in those examples, such as capitalized words in the middle of lines, and non-capitalized words at the beginning of lines. However, the computer program did not flag anything in Example 5.

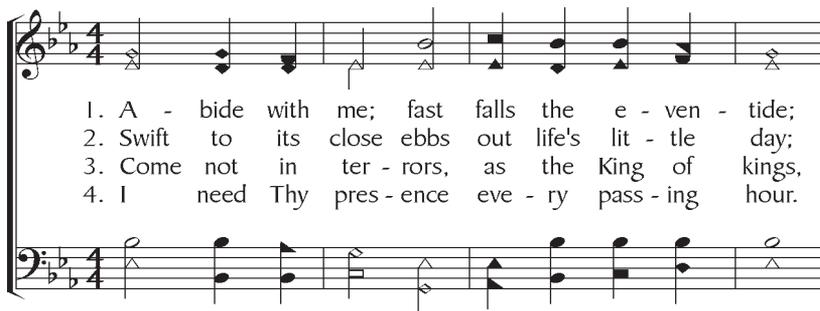
While that may be of only passing significance, it leads to a serious question: How can hymnals be filled with elements that break the fundamental rules of writing and comprehension—things that basic grammar checkers reject? Again, this deficiency is due to allowing the layout of music on the page to drive the phrasing of the words.

Conclusion

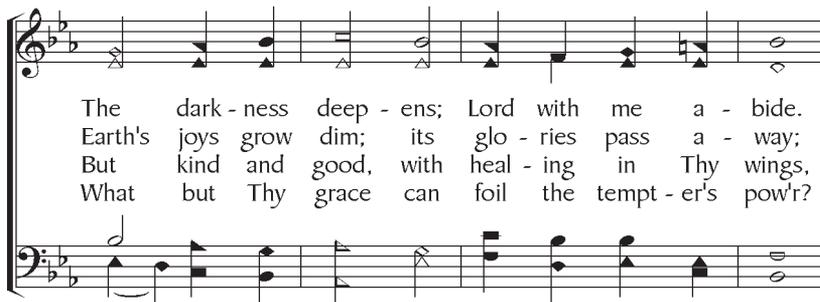
Since music first appeared in hymnals in the 1800s, no one has attempted to reduce the detrimental effect it has had on layout phrasing, until now. *Phrased Notation* demonstrates that music does not have to influence hymn phrasing in a detrimental way. As the image of “Abide with Me” shows, hymns can be properly phrased even when music is included, and natural layout phrasing will benefit song worship.

If you would like to see how *Phrased Notation* affects page layout in a collection of hymns, get a copy of *The Sumphonia Hymn Supplement* from Truth Bookstore.

Abide with Me



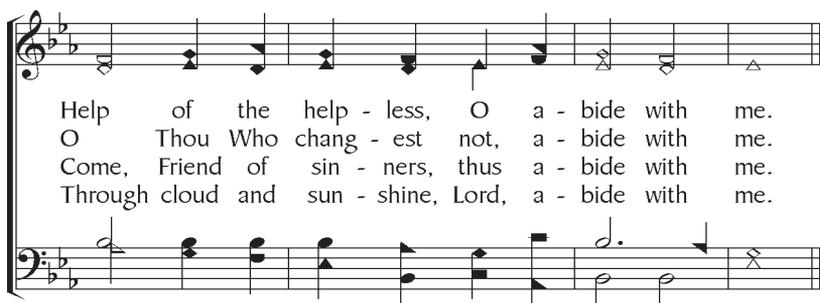
1. A - bide with me; fast falls the e - ven - tide;
2. Swift to its close ebbs out life's lit - tle day;
3. Come not in ter - rors, as the King of kings,
4. I need Thy pres - ence eve - ry pass - ing hour.



The dark - ness deep - ens; Lord with me a - bide.
Earth's joys grow dim; its glo - ries pass a - way;
But kind and good, with heal - ing in Thy wings,
What but Thy grace can foil the tempt - er's pow'r?



When oth - er help - ers fail and com - forts flee,
Change and de - cay in all a - round I see;
Tears for all woes, a heart for eve - ry plea—
Who, like Thy - self, my guide and stay can be?



Help of the help - less, O a - bide with me.
O Thou Who chang - est not, a - bide with me.
Come, Friend of sin - ners, thus a - bide with me.
Through cloud and sun - shine, Lord, a - bide with me.

Some Things Parents Need To Leave Their Children

JOHNIE EDWARDS

Parents go to a lot of effort to make sure that, if something happens to them and they suddenly die, means are left to care for their children. Parents make sure that children get a good education, funds to buy clothes are available, a comfortable house in which to live, maybe a car to drive along with a list of other such things. This is all well and good and no one should be faulted for so doing. Often, while this is being done, weighty matters are neglected. Let's think together about some valuable things which parents need to leave their children:

1. Respect For God. There is no greater need than teaching our youth to fear God. This was the conclusion that Solomon came to (Eccl. 12:13). In fact "the fear of the Lord is the beginning of knowledge" (Prov. 1:7). That is, respect for God motivates one to study God's word, to know. The gospel introduced to the Gentile world began with fearing God (Acts 10:34-35). God must be held in awe or reverence (Ps. 111:9).

2. Appreciation For The Word Of God. Every parent would do well to instill the great teachings of Psalm 119 concerning the word of God in their children. Our children need to know that the Bible is the word of God and is inspired (2 Tim. 3:16-17) as it provides "us all things that pertain unto life and godliness" (2 Pet. 1:3).

3. A Love For Gospel Preaching. Gospel preaching has taken a back seat in many churches today, even though it is the primary work of the Lord's church (Mark 16:15-16; 1 Thess. 1:8). God is pleased when the gospel is proclaimed (1 Cor. 1:21), since it is His "power unto salvation" (Rom. 1:16; 1 Cor. 15:1-6).

4. Importance Of The Church Of Christ. The church of Christ is the Lord's church (Rom. 16:16), was built by

Christ (Matt.16:18), and headed by Christ (Eph. 1:22-23). Jesus is its saviour (Eph. 5:23) and its foundation (1 Cor. 3:11). It is in the church of Christ that one is "reconciled unto God" (Eph. 2:16). This church is rare in that there is only one true church (Eph. 4:4; Col. 1:24), to which the "saved" are added (Acts 2:47).

5. Love For Lost Souls. Our most valuable possession is the soul. Jesus uttered, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt.16:26). There is just not enough love for lost souls. This accounts for the fact that so little soul winning is done (Prov. 11:30; Matt. 9:36-38). We all need to catch the spirit of Acts 8:4, 5 that "both men and women were baptized" (Acts 8:12). It would cause home Bible studies to be conducted all the time by those who know and love the truth (2 Tim. 2:2; 1 Tim. 4:16).

6. Not Forsaking The Assembling Together. A lot of elderly concern would be solved if we would leave our children the desire for faithful attendance as the church gathers (Heb. 10:25). This might well be the most neglected command in the Bible! It is easy for members to put other things ahead of "church attendance." A reading of Hebrews 10:26-27 will associate "willful sin" and "a fearful looking for of judgment and fiery indignation, which shall devour the adversaries" with such forsaking.

7. Singing. There is no greater music than that of singing. Parents would do well to begin early on, singing to their children and teaching them the value of "singing and making melody in the heart" (Eph. 5:19; Col. 3:16; Heb. 2:12) without mechanical instrumental music!

8. Value of Prayer: Few seem to have learned the importance of prayer. Children will miss a lot of valuable things if they are not taught to pray. Praying parents set a good example. After all, "the effectual fervent prayer of a

A good education, funds, housing, car, and such things ... are the weighty matters being neglected?

CONTINUED ON PAGE 19

Some Things Parents Need To Leave Their Children (CONTINUED FROM PAGE 18)

righteous man availeth much” (Jas. 5:16). God awaits our requests (Phil. 4:6-7).

9. Take Time To Worship. We live in a hurried, busy world. God has always expected His creation to worship Him, and still does (John 4:24; Rev. 22:8-9). The channels of worship must be left in the lives of our children (Acts 2:42; Heb. 2:12).

10. Always Put Church First. If putting the church first in our lives is not learned as a child, it may never be learned! Parents must set the proper example as they leave this as a lasting impressing on their children. After discussing the nonsense of worrying, Jesus proclaimed, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).

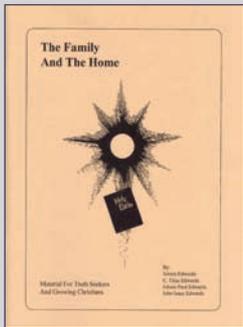
11. Respect For God’s Marriage Law. When about 60% of teenage marriages end in divorce; it is high time for parents

to teach and leave their children with simple Bible teaching concerning God’s marriage law. It would be great if moms and dads would read and impress their children with the teaching of Jesus in Matthew 5:32; 19:1-9; Rom. 7:1-4; 1 Corinthians 7:10-13; Malachi 2:16.

12. The Need For Remembering Their Creator While Young. The majority of those who obey the gospel do so in their youth. The words of the wise man are in order just here (Eccl. 11:9,10; 12:1). Wild oats do not have to be sown. They will be reaped (Gal. 6:7-8).

13. Heaven Will Be Worth It All. If parents leave their children a burning desire to go to heaven; they will have left them the greatest gift of all. This is true for the alternative to heaven is “everlasting punishment” (Matt. 25:46).

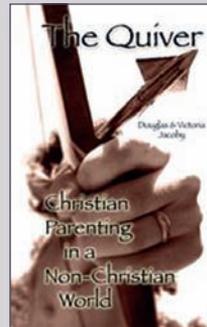
Have you checked on what you are leaving your children?



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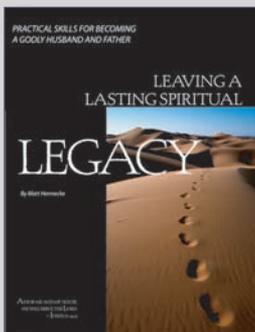
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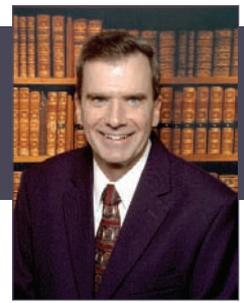


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book marks



CHRIS REEVES

The Christian and War

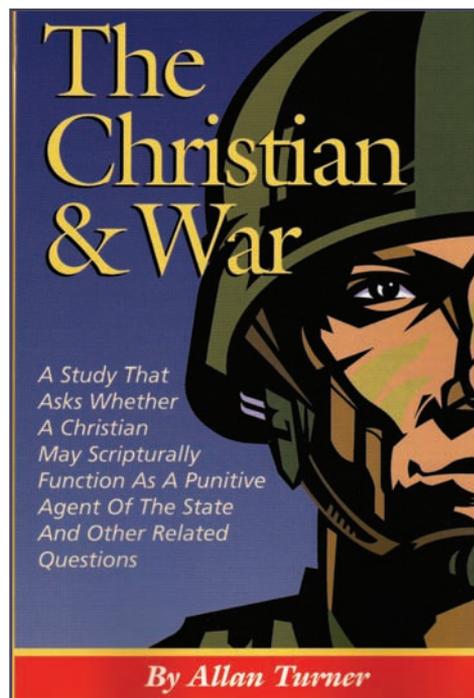
From the time of the Civil War forward, brethren in the modern era have discussed and debated the question of Christians participating in the military. Each time Americans find themselves at war this question is renewed with vigor. The Civil War, World War I, World War II, the Korean War, the Vietnam War, the Gulf War, and the current war on terror in Iraq, have all been wars that some Christians have participated in conscientiously, while other Christians have abstained. What position is a Christian to take regarding this question? Does the Bible allow a Christian to participate in the military? Along the same lines, can a Christian be a police officer? Can a Christian support capital punishment?

A recent book by Allan Turner, *The Christian and War*, addresses these questions. Turner opens his book with this question: “May a Christian scripturally function as a punitive agent of the state?” (13)¹ Those who would take the pacifist/anti-war position would answer, “No.” Turner, on the other hand, believes that a Christian may act as a punitive agent of the state under certain conditions. While some would argue that any and all use of deadly force is evil, Turner does not believe this. He believes that deadly force, used justly, is a moral obligation

of civil government. He argues that “1) war is a moral enterprise, and 2) those who participate in it, if they do so justly, operate as servants of God and, as such, even in extreme circumstances of war before God’s judgment and under His law” (13). There is moral restraint and mature thinking present in Turner’s position. He does not believe the war question falls into one of two camps: “pacifism” or “total war” (indiscriminate killing). He believes there is a better way. It is the way of “just war” – a war with moral restrictions – a war that targets the evil-doers only and avoids as much as possible the killing of noncombatants. Turner is quick to point out that he is not a war-monger, nor does he justify the evils that are often manifested in war or the unrestrained killing of the innocent. He believes a Christian may participate in war, but “war must always be the last resort” (19) after other avenues of justice have been tried.

Since Turner argues in favor of participation in “just war,” he proceeds in his book to demonstrate the biblical validity of such a war. When a Christian functions as a punitive agent of the state he is carrying out a God-given appointment (Rom. 13:1-7). How can he be sinning when he is doing what God appointed him to do? Turner rightly acknowledges the

CONTINUED ON PAGE 21



Allan Turner

About the Author

Between 1962 and 1966, Allan Turner served in the U.S. Air Force as an air policeman, eighteen months of which were spent in Okinawa, Japan. He was a patrol deputy for a short time, then a detective, with the Hillsborough County

Sheriff’s Office in Tampa, Florida. After leaving the Sheriff’s Office, he was a private investigator, security consultant, and polygraph examiner for a number of years.

During this time, he served his local church as a deacon and Bible class teacher. In 1976, he started preaching part-time for several churches in the Tampa area. Then in 1981, he began preaching full-time in Louisville, Kentucky. Since that time, he has preached the gospel in fourteen

The Christian and War

(CONTINUED FROM PAGE 20)

difference between murder and capital punishment (Gen. 9:6; Exod. 20:13; Rom. 13:9). There is even a difference between murder and self-defense (Exod. 22:2). All must understand that “the sword” (deadly force to restrain and punish evil-doers) of Romans 13:4 is a “divinely ordained means of executing human justice” (30). While Christians as members of a local church do not engage in earthly warfare, Christians as citizens of a nation have a right to be a punitive agent of the state and they may engage in a “just war.” A just war “must be *discriminate* (i.e., limited to the evil-doers and those who support them) and *controlled* (i.e., limited only to the force necessary to secure such justice)” (32). A just war must be just in its *reason* and its *conduct*. And yes, Turner classifies the current post-9/11 war on terror as a just war. This war, he believes, meets all the criteria of a just war and is both right and obligatory. (Turner addresses the Iraq war in detail in Chapter 10.)

In Chapter 3 of *The Christian and War*, Turner answers some popular pacifist arguments. For example, “What about loving our enemies?” Love does not exclude punishing the evil-doer, answers Turner. In fact, the “justice, mercy, and faith” discussed by Jesus in Matthew 23:23-24 includes protecting the innocent against evil-doers. The pacifist again asks, “What about returning evil for evil (Rom. 12:7)?” Turner responds, “It is never evil to do what is right” (42). Again, “What about turning the other cheek (Matt. 5:38-39)?” Turner reminds the reader of the context of Jesus’ words in Matthew 5. Here, Jesus was talking about *personal* ethics, not what civil authorities may do to punish evil-doers. (Turner devotes chapter 5 of his book to a detailed study of the background and context of Jesus’ Sermon on the Mount. Here, he tackles the difficult issues of personal vengeance and the treatment of our enemies.) Turner pauses at this point in his book to point out that a “Romans 13 government” is a minister of God

for good, but a “Revelation 13 government” is a minister of Satan for evil. This is a perceptive observation by Turner who believes Christians may serve with a true and just “Romans 13 government.” Turner also believes we need more “salty Christians,” a term he coined. Christians who are supposed to be the “salt of the earth” and the “light of the world” (Mt. 5:13) are “salty Christians” who, according to Turner, influence their nation for good by serving to uphold justice and punish evil. (Turner devotes chapter 4 of his book to examples of “salty chivalry” past and present.) Does this mean that Christians may serve any government in any manner and without any restraint? No. According to Turner, there are limits placed on Christians who choose to serve their government. He believes that “true patriotism is limited patriotism” (47). Turner states his position clearly:

Can a Christian participate in war? Yes, when the doing of justice demands it. Can the Christian participate in just any war? No, he most certainly cannot. If the war is not morally justified, and by this I mean consistent with the precepts and principles taught in the Bible, a Christian would not remain “unspotted” by participating in it. What’s more, a Christian could not participate even in a just war if the *means* being used to fight it are unjust. Consequently, the Christian must always sit in judgment upon the activities of his government, supporting it when it is right, but refusing to do so when it is wrong. This, I believe, is part of being what a true Christian is all about (49).

By the end of chapter 5, Turner has stated his case clearly in favor of Christians participating in a just war and he has defended it biblically and logically up to this point. In the remainder of the book, Turner addresses various questions and issues related to the war question. “What happens to a soldier in combat and how must they be treated when they return home?” (Chapter 6). Turner believes that it is a grave injustice to mistreat our soldiers after they return home from fighting a just war. “How can a just and righteous war be fought by Americans who continue to live a secularized life without God?” (Chapter 7). Turner documents how

CONTINUED ON PAGE 22

states, Great Britain, India, and Kenya, East Africa, living in Kenya for four and a half years. Other than this, he has preached regularly for churches in North Carolina and Ohio.

During the past twenty-seven years, Allan has written and edited church bulletins on a wide variety of subjects. He has also written for most of the religious papers associated with conservative churches of Christ. For several years

he edited and regularly wrote for *Justice Magazine*, a publication of the Committee for Justice in Government, an organization that was interested in ethics in the public square, along with various social and church-state issues. He presently lives in Roswell, GA where he continues to preach and teach some for the local church of which he is a member. His principle interest involves researching, writing, and publishing religious material on a variety of subjects.

The Christian and War

(CONTINUED FROM PAGE 22)

our secular American society in the past moved away from morality and a just God and at the same time moved its people away from seeing the value of fighting a just war and appreciating the just warrior. “What about nuclear weapons?” (Chapter 8). Turner believes that nuclear weapons can and should be used to target the evil-doer, but never used for widespread, indiscriminate killing. “What about the United Nations?” (Chapter 9). Here, Turner offers several insightful parallels between the modern UN and the ancient builders of the Tower of Babel in Genesis 11. The UN, according to Turner, is a proud, anti-God, and humanistic coalition offering “peace at any price” which is a peace without justice and righteousness.

Other key questions are answered by the author. “Was the war in Iraq just?” (Chapter 10). Turner believes the war in Iraq was a just war and that war has been won (past tense) even though the securing of peace there remains a present-day work. Turner also tackles the more difficult question of *why* the war in Iraq was just. He believes that when the facts of Saddam Hussein’s policies are reviewed, the war in Iraq will be accepted as just by all right-thinking people. It is “the most justly fought war in history,” Turner writes (200). In Chapter 10, Turner also addresses one of the most hotly debated topics of all time: the presence/absence of WMD’s (weapons of mass destruction) in Iraq. The reader will find Turner’s coverage of this topic on pages 185-199 to be attention-grabbing and informative. “What about

capital punishment?” (Chapter 11). Capital punishment, though a most controversial and emotional subject, can be biblically defended and justified from both the Old and New Testaments, writes Turner. In chapter 12, Turner offers his “closing salvo.” He reminds the reader one last time that the church (the kingdom of God) and the State (civil government), while separate, are not mutually exclusive. Christians must not erect a false dichotomy or wall of separation between the two. Christians who truly want to be salt and light (Matt. 5:13-16) can and must be an influential part of their government and society.

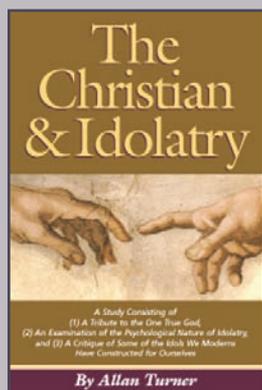
“Balance” is the word that comes to mind when reading *The Christian and War*. Turner avoids the total abstinence from punitive agencies offered by some extreme pacifists, and the indiscriminate killing demanded by the war-mongering, “war is hell” activists. Balance is also shown by the author in his exegesis of the biblical texts related to the war question. *The Christian and War* is highly recommended reading. Turner brings calm and reasoned argumentation to this often heated and volatile debate. Christians everywhere and on all sides of the war issue will profit from this reading.

Endnotes

1 All quotations and pages numbers in this article are taken from Allan Turner’s book, *The Christian and War*, Allnita Press, 2006.

The Christian and Idolatry

by Allan Turner



From a very early age, the author remembers being interested in the nature and characteristics of God. He was especially interested in His omniscience, particularly His foreknowledge, and how it relates to man’s free will. Later in life he decided to do some in-depth study on the subject. As a result, it became even clearer to him that there was no conflict between God’s foreknowledge and man’s free will. But because this was not so evident to many of those around him, he wanted to know why. It became apparent to him that far too many Christians were trying to relate to God as a man. As he continued to think about the various ideas and concepts about God he had heard among his fellow Christians, he came to understand that many of them frequently constructed and bowed down to a god (notice the use of the little “g” here) that was not the I AM THAT I AM revealed in Scripture. This study consists of 1) A Tribute to the One True God, 2) An Examination of the Psychological Nature of Idolatry, and 3) A Critique of Some of the Idols We Moderns Have Constructed Ourselves.

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Sins Of Ignorance—Do They Matter

DONALD P. AMES

So often people develop the attitude that if one doesn't know about his sins, he is OK; or if we sin in ignorance, we are OK. This subtle doctrine seeks to destroy the importance of sin, and causes us to become careless in teaching others the importance of sin.

First and foremost, if one could be saved in ignorance, then the worst thing we could do would be to teach them the truth! They must learn and reject it, and then they would be lost. This makes the gospel a means of condemnation and not the "good news" of salvation. The message of the gospel is what we can do to be saved, not just to condemn us (John 3:17). But there are conditions attached—we must obey its message (Heb. 5:9).

In Leviticus 4-5, God shows His attitude toward sin, including sins done in ignorance. He points out if a person, or even a priest, sins in ignorance or unintentionally, he is still guilty of sin, regardless of his sincerity, and when he learns of his sin, he must offer up the proper sacrifice for that sin (Lev. 4:2-3). If the whole congregation sins unintentionally, they still have sinned, and must offer up a sacrifice for that when it becomes known to them (4:13-14). If a ruler sins unintentionally, and learns of the sin he committed, he too must offer up the appropriate sacrifice (4:22-23), as well as any of the common people (4:27-28). In 5:1-2, he points out if a vow is taken which causes one to sin, he is guilty of sin; or if one unknowingly touched the carcass of a dead animal. If he utters something unaware it is a sin, he is guilty of that sin, and upon learning of it, he must make the appropriate sacrifice (5:4-6). In 5:17, God sums it all up by saying, "If a person sins, and commits any of these things which are forbidden to be done by the commandments of the Lord, though he does not know it, yet he is guilty and shall bear his iniquity." Thus, he must make the proper sacrifice of that sin when he learns of his sins. Certainly this is in full harmony with what we read

about in the New Testament in such passages as Romans 10:2, Acts 3:17, Ephesians 4:18, and Hebrews 9:7 (to mention just a few).

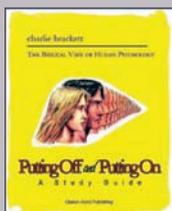
Since our sins can separate us from God (Isa. 59:1-2), then they are indeed important. Does God allow some

If a person sins, and commits any of these things which are forbidden to be done by the commandments of the Lord, though he does not know it, yet he is guilty and shall bear his iniquity (Lev. 5:17).

time in there for us to learn (assuming we are desirous of learning)? Apparently so from the reading of Revelation 2:5, etc. But that is not a "resource" to be counted upon, as (1) we do not know how long we may have—or when death might claim us before we are ready. (2) The wages of sin are still death (Rom. 6:23), and we do not want to take that chance. If you speed through a town at 80 mph, unaware of a sign that may have gotten knocked down that said "45 mph," the cop is not going to excuse your ignorance just because "you didn't see the sign."

So what must we do about the matter? We must study the word of God, that we might learn what our sins are, and then obey His word to get rid of them (John 8:31-32). My friends, sin is still sin, and until we seek His forgiveness, we have sin on our souls when we have done that which is wrong. Learn the word of God, find out if what you are doing is wrong (even if you were very sincere when doing it—see Acts 23:1, 26:9), then take the steps God requires to get rid of those sins before it is eternally too late (Acts 22:26, James 1:21; 1 John 1:5-10).

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Putting Off and Putting On by Charlie Brackett

Each Christian is to put off the old and put on Jesus Christ. That process is all about how we think and behave—the realm of psychology. The plain, practical language of this book shows you how to change behavior God's way. Learn how to overcome habitual anger, depressive thinking, low self-esteem, and addictions; and what motivates human behavior, both good and bad. Understanding the Biblical view of human psychology will help you avoid the ungodly counseling of secular psychology and psychotherapy. Includes discussion questions ideal for use in group studies at home or church. 184 pages. Paperback. 19788.....\$13.95

The Christian and Childhood Traumas

ART ADAMS

Strange how our past can creep into the present day, isn't it? The statisticians tell us that by age 18 one in four women and one in five men have been the object of abuse or victimization in very significant form (emotional, physical, or sexual abuse). The volume of perpetrators certainly speaks to the decadence and ugliness of this sinful world and numerous articles could be written about those who hurt other people. But, what about those among us who have suffered the trauma of such abuse?

One of the hardest things for any of us to do is to have compassion for ourselves. As youth we may have felt responsible for the things that happened to us. We blamed ourselves for the things that were done to us and for the deprivations we suffered. There are few things more powerful in this transformational process than for the one who was abused to be able to go back to that child who still exists within and say, "It wasn't your fault. You didn't do anything wrong. You were just a little kid." As long as we are judging, second guessing, and shaming ourselves we are giving power to the trauma. Indeed, we may be feeding the monster this is devouring us from within. Our life may be stuck or stalled as that monster from the past keeps growing inside of us. To heal, we need to take responsibility

As children we were not capable of understanding that the person overpowering us may have had problems that had nothing to do with us. So it felt like it was our fault. However, as a rational adult we can start to understand, make some sense of a senseless act(s), and bring to resolution the judging and shaming we have accepted into our lives.

without taking the blame. We need to own and honor our feelings without being a victim of them.

Children are not supposed to be abused and abandoned. Others should not do it and neither should the traumatized child abandon themselves. A way those who have been abused can abandon their own inner child is by locking that scared child in a dark place deep within and allow the cries of that wounded child to dictate their adult life.

As children we were not capable of understanding that the person overpowering us may have had problems that had nothing to do with us. So it felt like it was our fault. However, as a rational adult we can start to understand, make some sense of a senseless act(s), and bring to resolution the judging and shaming we have accepted into our lives. In searching the Scriptures, senseless acts against others are clearly seen in Herod's slaughter of children (Matt. 2:16-17), the incestuous rape of Tamar (2 Sam. 13:9-19), sibling jealousy/abuse/throwing into a pit/selling/and slavery of Joseph at age seventeen (Gen. 37), the making of eunuchs out of Daniel, Shadrach, Meshach, and Abednego (Dan. 1:3, 7, 9, 10, 11, 12), the Ethiopian eunuch (Acts 8:26-40) and the violation of women by invading armies. A clear message from Scripture to those who have been victimized is that they are not alone. Others have experienced similar traumas. It is in sharing our stories, questionings, emotions, and resolutions in a safe environment that we can come to acceptance and healing. This simply means pouring out our heart to God and sharing our hurts and pains with another Christian who will listen with compassion *and not be a whisperer behind our back*. The kingdom of God needs servants who will actively and compassionately listen to hurting brothers and sisters. Even more so, the kingdom desperately needs soldiers who will keep pointing to Jesus as the One who can heal all wounds.

To those who have been victimized against their will, "It was not your fault. You had no control over what that

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The Christian and Childhood Traumas (CONTINUED FROM PAGE 27)

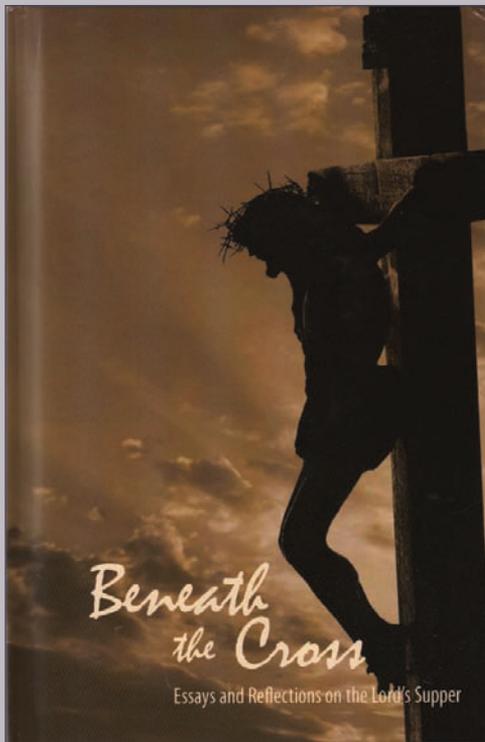
person did to you.” However, as we try to make sense of what happened, some responses after the violation can become our fault. These we must address and resolve. We must grapple with urges for vengeance, resentment, bitterness, rage, maliciousness, hatred, and the like (Rom 12:19; Eph. 4:26, 31; Matt. 5:43, 44). These may be aimed at the abuser, the systems that did not adequately punish the abuser, or may be generalized into all forms of ugliness and unpleasant responses. Regardless of what has happened to us, it does not give us a license to stop behaving like a Christian.

We must remember that there is a great day of judgment when all wrongs will be made right and all evil that remains on God’s books will be avenged (Acts 17:31). As in the days of Habakkuk we must do the next right thing while we patiently wait for the day of the Lord (Hab. 3:16-19).

In the meantime, while we wait let us remember the words of an abused one who was attacked, stripped of his clothes, thrown into a pit, his murder was plotted, he was sold into slavery, and was finally imprisoned falsely for eleven years. When he later met his perpetrators he said, “You meant it to me for evil, but God meant it to me for good to accomplish what is now being done, the savior of many lives” (Gen. 50:19, 20). Joseph learned that whatever comes in life, make the best of it and simply serve God for from your tragedy the same God can make you “the savior of many lives.”

Herein is the beauty—we serve a God who can take the dark and horrifying events of our lives and from those events empower us for good to others. Let Him work His beauty in your life, my friend! Minister to other hurting people!

artadams3049@yahoo.com



Beneath the Cross Essays and Reflections on the Lord's Supper

The Bible has much to say about the Lord's Supper. Almost every component of this memorial is rich with meaning—meaning supplied by Old Testament foreshadowing and New Testament teaching. The Lord's death itself is meaningful and significant in ways we rarely point out. This book explores the depths of symbolism and meaning found in the last hours of the Lord's life and offers a helpful look at the memorial feast that commemorates it. There are four sections:

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- **Seeing Jesus Through the Bible**
Essays tracing the story of the Messiah from Genesis to Revelation
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Reflections on Christ's sacrifice and its significance to the Christian life
- **Singing with Understanding**
Reflections discussing the meaning and themes of various hymns associated with the Lord's Supper

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“There Are Some Gospel Meetings In Our Area This Week ...”



HEATH ROGERS

While denominational churches are notorious for offering social and recreational programs to our communities, many churches of Christ set aside special times during the year to offer the only thing that the Lord's church is authorized to offer – the Gospel. A Gospel Meeting is the result of a lot of hard work. A lot of thought goes into planning for a Gospel Meeting. We invite a preacher to travel and work with us during the week. We spend time and money advertising and inviting people to attend. During the week we rearrange our personal schedules and often make sacrifices so we can be present for every service. After the meeting is over, we follow up on those who visited with us. Gospel Meetings are our special events.

Attendance during a Gospel Meeting will come from three sources: members, visitors from the community, and visitors from surrounding congregations. We certainly expect our own members to support our Gospel

Meetings with faithful attendance. The number of visitors that we have from the community will correspond to the efforts we have put forth in extending invitations. However, there is not much we can do about the number of visitors from surrounding congregations. It is just discouraging when they don't show up.

While we can't do much about other Christians attending our Meetings, we can discuss our support of their efforts. With higher gas prices and greater demands being made upon our time, I wonder how many of us even consider attending Gospel Meetings in other places. Before worship services begin, we hear the announcement: “There are

Let me ask you a question: When was the last time you attended another church's Gospel Meeting? Have you ever?

some Gospel Meetings in our area this week.” Some of us listen with interest for the location and the name of the preacher, but how many of us seriously intend on going? Let me ask you a question: When was the last time you attended another church's Gospel Meeting? Have you ever? I think you should. The following are some reasons why.

1. It is an opportunity to worship God. “I was glad when they said to me, ‘Let us go into the house of the Lord’” (Ps. 122:1). As a Christian, I should be excited about any and every opportunity to worship God in spirit and in truth. A Gospel Meeting gives me an additional opportunity to assemble with saints of like precious faith and lift my praise and adoration unto God.

2. It is an opportunity to hear Gospel preaching. “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Matt. 5:6). Every Christian should have a hunger and desire for the Word of God. A Gospel Meeting is an opportunity for us to fulfill this desire.

While the above points are obvious, and should be enough to motivate us to attend Gospel Meetings, there are other matters that I want you to consider.

3. It is an excellent family activity. We hear a lot of talk about the need for families to spend quality time together. Our schedules can easily send family members in different directions all hours of the day. What can we do to spend more time together as a family? Instead of going to a movie, ballgame or to the mall, might I suggest that your family attend a Gospel Meeting? Instead of family game night, why not start a tradition of family Gospel Meeting night? When you hear that a neighboring congregation is having a Gospel Meeting, make plans to attend as a family. The car ride there and back will be time spent together, and the worship will do you more good than any trip to the mall.

CONTINUED ON PAGE 27

4. *It is an opportunity to encourage other brethren.* We are encouraged by those who visit during our Meetings. When we take the time to attend Gospel Meetings in other places, we are an encouragement to them. However, our presence does more than lend support to the effort they are putting forth that particular week. All churches thrive off of the momentum that can be caused by a good Gospel Meeting. Encouraged by such, they may become more zealous in their local work. This point is especially true if the church is small in number. There are faithful brethren in small churches all across this country who are struggling to carry out the Lord's work. Attendance by other Christians in the area sends a positive message to these saints. It lets them know that they matter, that their efforts are worthwhile, that their light can be seen, and that other Christians care. The call from the Macedonians was, "Come over and help us!" (Acts 16:9). If you want to do something that would help brethren, consider attending more Gospel Meetings.

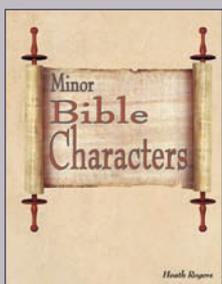
5. *It is an opportunity to see old friends (and make new ones).* Our lives are busy, and we rarely make the time to travel just to visit friends. Do you have friends who attend faithful churches in nearby places? How long has it been since you have seen them? Wouldn't it be great to see them again? You can, during their Gospel Meeting. Some of our older members have friends in these places, and would love to attend Gospel Meetings like they once did, but they can't see to drive at night. How about inviting them to go with you?

You don't have any friends who attend these churches? Would you like to? Let me tell you how – start showing up at their Gospel Meetings. Some of the best friends that my wife and I have were met while visiting other churches during their Gospel Meetings. We started "showing up." Soon our faces became familiar and we were being invited over to someone's house after services to get to know them. The next thing we knew – we were friends.

6. *It may generate better attendance during our own Gospel Meetings.* The purpose of Gospel Meetings should

not be to attract the biggest crowd. We should not judge a meeting's success by the number of visitors we have had from surrounding congregations. However, we know how discouraging it can be when we plan and announce a Gospel Meeting and few Christians take the interest and time to travel from surrounding areas to attend. However, can we complain about such poor support from area congregations when we are just as guilty? The local church where we are identified as a member does not lie at the center of the brotherhood. The works that are going on in surrounding places are equally important. The road that they travel to attend our Meetings goes both ways. If we would like their support during our Gospel Meetings, shouldn't we be willing to take the time, drive the miles, and support them in their Gospel Meetings (Matt. 7:12)? Who knows, perhaps our example may encourage them to attend more Gospel Meetings themselves?

While I believe strongly in the points that have been made, this article is not a blanket endorsement of every Gospel Meeting that we may have the opportunity to attend. I would not encourage Christians to attend a Gospel Meeting at a church that has shown that it is no longer abiding in the doctrine of Christ, and I certainly do not encourage Christians to attend Gospel Meetings that are conducted by men who are known to teach error. As stated above, our very presence at a Gospel Meeting is taken by the members as support for their effort. We cannot lend support to those who are not abiding in the doctrine of Christ without partaking in their evil deeds (2 John 9-11). We are living in a time when lines are being drawn and doors are being closed. Personally, I believe that doors need to remain open as long as possible, but decisions regarding how we use our influence and where we place our support need to be made very carefully. Although a willingness to attend Gospel Meetings should be our first impulse, discretion must be exercised.

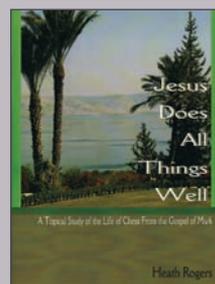


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Irenaeus: A Witness Of A Different Kind

STEVE WALLACE

Irenaeus was born in Asia Minor around A.D. 120 (Ferguson, *Eerdman's Handbook*, 76; A. C. Coxe, *Ages Intro. to Against Heresies*). As a young man he studied under Polycarp, whom, he writes, was "instructed by apostles, and conversed with many who had seen Christ."¹ Further, it is probable that he moved among other memorable historical figures.² In the late second century he became bishop of Lugdunum, the modern city of Lyon in France.³ An enigmatic character you say? Rather, as a leading figure in the church of that century he was a man of his times – and a witness of a different kind.

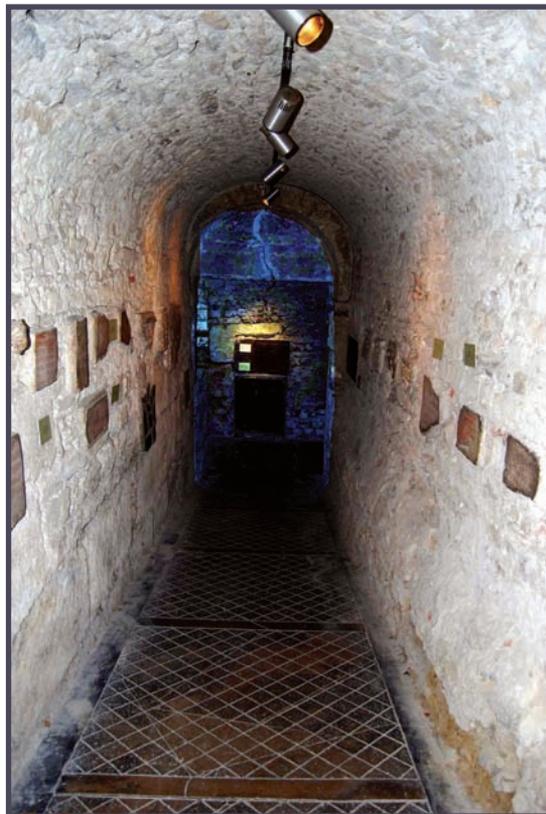
A Witness Of The Spread Of Error In The Second Century

The New Testament writers often wrote of the dangers of apostasy. Its coming was foreseen and its forms described. Let us note a couple prominent errors in the religious world of Irenaeus' day.

1. Gnosticism. Gnostics claimed secret knowledge, apart from the New Testament, and embraced many false beliefs. Paul seems to have had some of their errors in mind when he wrote, "Some shall fall away from the faith...forbidding to marry, and commanding to abstain from meats" (1 Tim. 4:1-3). John mentioned another: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God" (1 John 4:2-3). The main reason Irenaeus is remembered is because of the work he authored to fight Gnosticism. Schaff calls him "the leading

theologian in the conflict with Gnosticism."⁴ Originally known as *A Refutation and Subversion of Knowledge Falsely so Called*, it is generally referred to under the shorter title, *Against Heresies*. Until the discovery of ancient scrolls containing Gnostic writings at Nag Hammadi in upper Egypt in 1946, Irenaeus' writings were one of the major sources of Gnostic beliefs. They are also a witness to his efforts in resisting these errors. Thus, we see in his writings an extra-biblical testimony to errors mentioned in the Bible.

2. Church government. The Bible knows no organization of Christians larger than the local church and no office larger than that of elder of a local church (Phil. 1:1; Acts 14:23; 1 Pet. 5:1-2). There were always a plurality of elders in a church, and the term elder is used interchangeably with bishop (Acts 14:23; 20:17, 28, ASV). Paul warned the elders at the church at Ephesus, "From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:30). History testifies that professed followers of Christ soon grew dissatisfied with the limitations of oversight found in the New Testament. One sees this in the office and writings of Irenaeus. Regarding Acts 20:17ff he wrote, "For when the bishops and presbyters who came from Ephesus and the other cities adjoining had assembled in Miletus. . . ."⁵ We first note Irenaeus' use of "bishops and presbyters" which is curious, to say the least. (One sees "bishops



The passage way down to the crypt underneath the 16th century St. Irene church building.

Irenaeus: A Witness Of A Different Kind

(CONTINUED FROM PAGE 28)

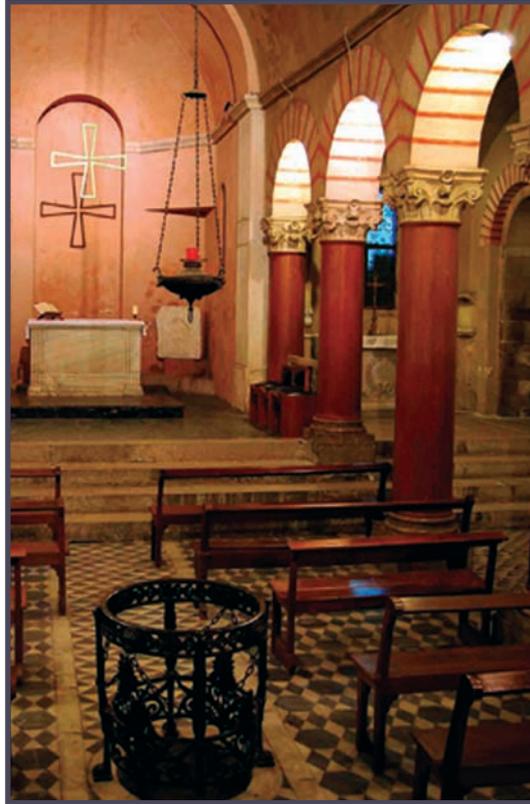
and deacons” at Phil. 1:1.) Further, the text of Acts 20:17-38 knows nothing of officers of churches coming from “other cities.” As noted in our introduction, Irenaeus was bishop of the city of Lyon. In light of his office, the most reasonable inference one can draw from his writings is that he saw it necessary to add some words to the Bible text in order buttress the unscriptural office that he held. Not surprisingly, he also argued for the succession of presbyters, bishops, and the preeminence of the bishop of Rome.⁶ All these things testify to the speed with which professed followers of Christ became discontented with the kind of church government found in His word and instituted offices in the church unknown in the days of the apostles.

A Witness To Truths Of The Gospel

Inconsistency in a religious leader is that which allows him to stand for truth in some or many instances while flaunting it in others. We see this in Irenaeus.

1. Irenaeus rebuked the bishop of Rome. Dubbed a “saint” by the Roman Catholic Church, his actions seem not so “saintly” with reference to one of the cardinal beliefs of that religion.

Modern Catholicism holds the doctrine of the infallibility of the Pope, the bishop of Rome. In his introduction to Irenaeus’ writings, A. Cleveland Coxe mentions a time when Irenaeus “had the mortification of finding the Montanist (Gnostic, sw) heresy patronized by Eleutherus the Bishop of Rome.”⁷ We have already noted Irenaeus’ staunch stand against this error. Further, he was not passive in the face of other papal error. Schaff writes,



A crypt claimed to date from the second century where Irenaeus was originally interred.

For when Pope Victor, about the year 190, in hierarchical arrogance and intolerance, broke fellowship with the churches of Asia Minor, for no other reason but because they adhered to their tradition concerning the celebration of Easter, the same Irenaeus, though agreeing with him on the disputed point itself, rebuked him very emphatically as a troubler of the peace of the church, and declared himself against a forced uniformity in such unessential matters.⁸

It is clear that, in the second century, papal infallibility was not yet a doctrine of the then developing Catholic church. (Indeed, it was not defined dogmatically until the first Vatican Council of 1870.) Further, Easter, a religious celebration foreign to Scripture, was not yet a settled practice doctrinally.

2. Irenaeus’ testimony concerning the canon of Scripture.

He made much use of the Bible in his fight against Gnosticism. His abundant citation of the books of the New Testament in *Against Heresies* attests to their canonicity.⁹ He testified to the existence and authorship of the

four gospels.¹⁰ He cited Mark 16:19, thus witnessing to its place in that gospel in spite of the arguments of modern critics.¹¹ Irenaeus thus joins a host of writers from the second to fourth centuries who give their testimony to the inspired writings that had been accepted from earliest times.

Irenaeus’ Lyon Today

Considerable excavation of the old Roman site of Lugdunum has taken place. A large amphitheater along with a smaller one are at once evident. A connected field of ruins lie in the immediate vicinity. This writer was surprised to learn of the existence of a crypt claimed to date from the second century which is said, by a sixth

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century source, to have been the site where Irenaeus was originally interred. The passage way down to it contains many related religious inscriptions which date from the early centuries after Christ. The 16th century St. Irene church building occupies the ground above the crypt.

Conclusion

Looking at Irenaeus in the light of the New Testament leads one to criticize his office and many of his practices on the one hand, while respecting him for his fight against error on the other. Viewing him in light of later apostasies causes one to pity him for the part he played in laying the groundwork for them and for his shortsightedness. In spite of all this, in the church of his day he no doubt seemed somewhat heroic, this while treating the church of his day as if it were a source of authority. The Bible teaches by good and bad examples (1 Cor. 11:1; 10:1-12). We receive similar instruction from Irenaeus. We can yet learn from the truth



A amphitheater evident from excavation of the old Roman site of Lugdunum.

he taught and the errors he embraced.

Endnotes

- 1 Irenaeus, *Against Heresies*, 826, 827, *Ages Software*.
- 2 Reynolds and Croskery, *The Pulpit Commentary: The Gospel of John*, 58, *Ages Software*.
- 3 *Introductory Note to Irenaeus Against Heresies*, A. Cleveland Coxe, D.D. *Ages Software*, 617.
- 4 *History of the Christian Church*, I: 342, *Ages Software*.
- 5 P. 870, my emphasis, sw.
- 6 Pp. 824-826.
- 7 Coxe, 612.
- 8 I: 141.
- 9 In *The Pulpit Commentary*, *Ages Software*: cf. Hervey's introduction to 1&2 Timothy and Titus, 3; Plummer & Clemence's introduction to 1-3 John, 3, and Irenaeus 836.
- 10 P. 823; see Reynolds & Croskery, "Introduction to the Gospel of John" in *The Pulpit Commentary*, 38, for similar evidence given by Theophilus, Bishop of Antioch before A.D. 170.
- 11 P. 846.

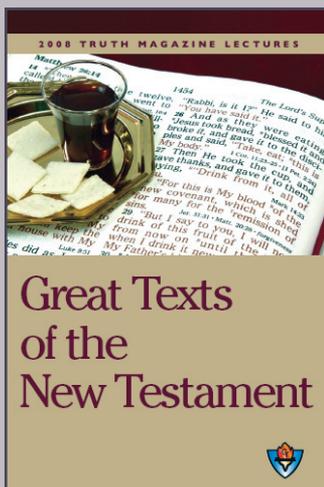
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Psalm

Theme

The Psalms are beautiful poems expressing private and public worship to God. "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psa.103:1). "Serve the Lord with gladness: come before his presence with singing" (Psa. 100:2). "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1).

There are 150 psalms or chapters in the book of Psalms. King David wrote about half of them. King Solomon wrote a few, Moses wrote one, and several other writers wrote the rest. When many good and bad things happened to these men, God guided them to write these poems to be used as prayers and songs.

The book of Psalms contains five groups or collections of psalms: (1) Psalms 1-41, (2) Psalms 42-72, (3) Psalms 73-89, (4) Psalms 90-106, and (5) Psalms 107-150. Each group

Memory Verse

"Blessed be the Lord for evermore. Amen and amen"

(Psalm 89:52).

ends with a short expression of praise to God, such as, "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen and amen" (Psa. 41:13). This means God should be praised at all times. "Amen" means, "Let it be done," or, "It is true." Yes, it is true that God should be praised because He gives us our life and all blessings.

The Psalms express the presence, love, and care of God when we are glad and when we are sad. David wrote, "The Lord is my shepherd; I shall not want" (Psa. 23:1). This means God will always take care of us like a shepherd cares for his sheep. God will take care of us when good things happen and when bad things happen. "Bless the Lord, O my soul" (Psa. 103:1).

Activity - Multiple Choice

Choose the right meaning in the following verses. How do they help us to be better children?

1. Which lesson does Psalm 102:1-2 teach? A. We should serve God each day. B. We pray to ask God's help in times of trouble or distress. (Hint to teacher: A child can pray to God when sad, and pray for his parents when they are sad. God hears our prayers and knows the best way to help us.)
2. Which lesson does Psalm 119:9-11 teach? A. The young man should obey God's Word. B. God will punish the wicked. (Hint to teacher: The child who learns God's Word will know how to obey God and his parents.)
3. Which lesson does Psalm 120:1-2 teach? A. We should study God's Word. B. We pray for God's help if someone tells lies to hurt us. (Hint to teacher: If we do not like someone to lie against us, we also should not lie against someone. God teaches us to always tell the truth.)
4. Which lesson does Psalm 127:3-5 teach? A. Do not worship idols. B. Children are a blessing from God. (Hint to teacher: When parents and child love each other, both are happy. If parents neglect a child, or if a child does not obey his parents, both will be sad.)
5. Which lesson does Psalm 128:1-6 teach? A. God blesses the parents and children who are faithful to Him. B. Jesus is the Son of God. (Hint to teacher: When we go to Bible class and church services, we learn how to be faithful to God and how to have a happy family.)

Review Memory Verse from Job:

"Though he _____ me, yet will I _____ in him" (Job 13:15).

I Could Have Done More

(CONTINUED FROM PAGE 2)

friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:9-12).

The story is followed almost immediately by the story of the rich man and Lazarus. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores" (Luke 16:19-21). This rich man used his goods to satisfy himself (he was clothed in purple and fine linen, and fared sumptuously every day), but he did nothing to meet the needs of his poor neighbor who was sick (full of sores) and hungry (desiring to be fed with the crumbs which fell from the rich man's table), and unable to prevent the dogs from licking his sores. The rich man was aware of this but apparently did nothing to relieve his suffering. Will we answer for similar opportunities to help which we ignored?

I suspect that when we come to the end of life and later stand before God in judgment, we too will feel like Schindler is depicted as thinking, "I should have done more."

I should have given more to the poor and to support the gospel. How much more good would be done if each Christian family decided to eat at home one more meal a week and used that money to help the poor among us or to increase our contributions at church? Would there be good works that are presently being left undone that we could do if we sacrificed a little more? Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Are we letting opportunities slip past us?

There are works in the Philippines and India in need of funds, where the economy is so poverty stricken that a

minimal contribution can do enormous good. If you need helping locating someone in these countries to assist, I can direct you to men who have devoted considerable time to these works and can advise you about how to help and who to help.

There are elders who oversee the church treasury who may likely feel the same way. Their treasury has tens of thousands of dollars sitting idly, without any designated use, while they turn down requests for support from qualified preachers wanting to work with a small congregation. Will these elders lament that they did not do more when they stand before God in judgment?

I should have spent less time watching TV and more time doing good works. Some of us spend precious little time studying the Bible, visiting the sick, supporting those who have lost a loved one to death, trying to set up a home Bible study with someone, and other good works. What difference will it make if we miss an episode of *The Biggest Loser*, *Lost*, or *American Idol*? Do you think we will regret the *lost* years of service on that day? Will we be the *biggest loser*? Will we look back and think, "I could have done more!" Such people bear little resemblance to an *American idol*!

I could have done more to influence my family. There are parents who have been negligent in the rearing of their children. Their children are now grown and do not show an ounce of interest in spiritual things. Back when they wanted to go to Bible class, mom and dad were too busy with activities they thought were more important than taking them to Bible class. Precious opportunities to shape their little minds were lost and the Devil filled the vacuum with alluring and attractive fun things to do. Soon the world was much more appealing than the boring things at church. When mom and dad decided to make a deeper commitment to worship, they could not interest their teenaged children in going. Such parents will lament, "I could have done more." Parents who attend all of the services but seem to have children relatively uninterested in worship might ask themselves, while they still have the power to influence their children's lives, "Can I do more?"

How will we feel when we stand before the Judge of all the earth?

directory of churches

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<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. (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 Liggins (850) 234-2521 or 234-1368</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1128</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>ALACHUA, FL Santa Fe Hills Church of Christ Hwy. 441, 1/2 mile west of I-75 (Exit 78) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (386) 462-4325 or (352) 333-7003 www.geocities.com/jameslyopp</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>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 Tutten, 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>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Buttrick (305) 634-5924</p>	<p>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: Al Sandlin 352-351-5188</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) 221-2721</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 Sparr Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: 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 Jurlington 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) 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>ELETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards Evangelist: John Isaac Edwards (812) 876-2285 or 336-4630</p>	<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>DANVILLE, KY 385 E. Lexington Ave. Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Steve Wolfgang & Scott Viquain 236-4204, 236-8506 or 238-0860</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>	
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>	
<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Keith Welch (219) 942-2663</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. (316) 722-6622 or 744-1841</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847 or 651-7141</p>	<p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</p>
<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgcoc.org</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613 Eric Spencer (317) 750-5939</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian 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. 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) 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 ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630-529-2149) (630) 858-2290</p>	<p>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 892-6285</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>	
<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Joshua Welch (765) 453-2356</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David R. Dodd (317) 878-5969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com</p>	<p>BOWLING GREEN, KY West End Church of Christ 300 Blue Level Rd., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Todd Chandler & Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</p>	
<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MARION, IN South Marion Church of Christ 3629 S. Washington St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (765) 998-7134 or (765) 384-7540</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. 262-6799</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>	<p>WEBSTER, MA Church of Christ Webster 168 Main St. Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (508) 765-6067 Preacher: Peter Capoccia</p>	
<p>Shop online at truthbooks.net</p>		<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:45 A.M. Wednesday 7:00 P.M. Evangelist: Brian Chapman (641) 236-1955 or 793-2989</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (270) 789-1651</p>	<p>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 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 Pkw. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 321-1025</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>	<p>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, 590-2852 or 551-8274</p>

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<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (505) 434-5834</p>	<p>FRANKLIN, NC Westside Church of Christ 2302 Old Murphy Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: John Gurtler (828) 369-5159 (evangelist) (828) 369-5186 (building) http://nc-churchofchrist.org</p>	
<p>SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</p>	<p>COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p>FAIR GROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 or (417) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>HOPE MILLS, NC Gray's Creek Church of Christ 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 Sr. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>ALBUQUERQUE, NM 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 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>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.lcoco.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573) 334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyron St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org</p>
<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>	

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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686 www.amplex.net/churchofchrist</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>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>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.moorevillepikeccoc.com</p>	<p>MURFREESBORO, TN Compton Rd. Church 663 Compton Rd. Bible Study 9:00 A.M. Assembly 10:00 A.M. Assembly 6:30 P.M. Wednesday 7:00 P.M. David Arnold (615) 896-6550 or 896-9474</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net</p>
<p>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@bcgglobal.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. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>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>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.faithweb.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 Smoky 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 McCreary (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 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judiway Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Jay Taylor (281) 970-2976 elysian39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 446-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 (325)944-8147 or (325)896-2038</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 422-5926; (281) 515-8939; (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>
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<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@sbcbglobal.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 Sils (276) 956-1150 or 956-6049</p>
<p>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>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 Tatus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlos (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>
<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. Evangelist: Craig Meyer (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p>ROSENBERG, TX Church of Christ 908 Frost St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Trick Bldg: (281) 232-4425 Cell: (832) 228-8973</p>	<p>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 Also: (804) 497-3638 or (804) 271-0877</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>

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<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 Davison 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 10:20 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 ISI 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 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<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 Marrrtown Church of Christ 825 Marrrtown 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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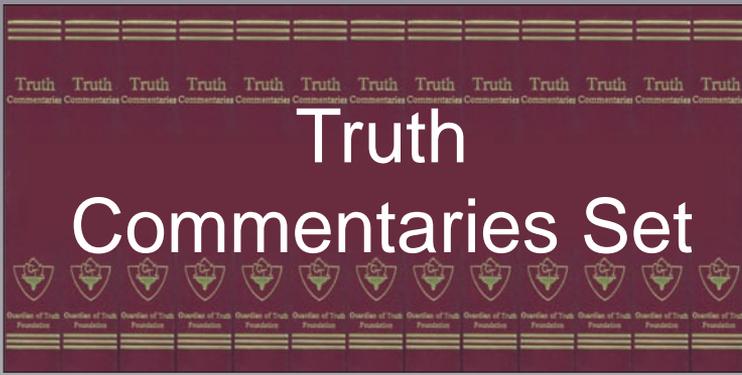
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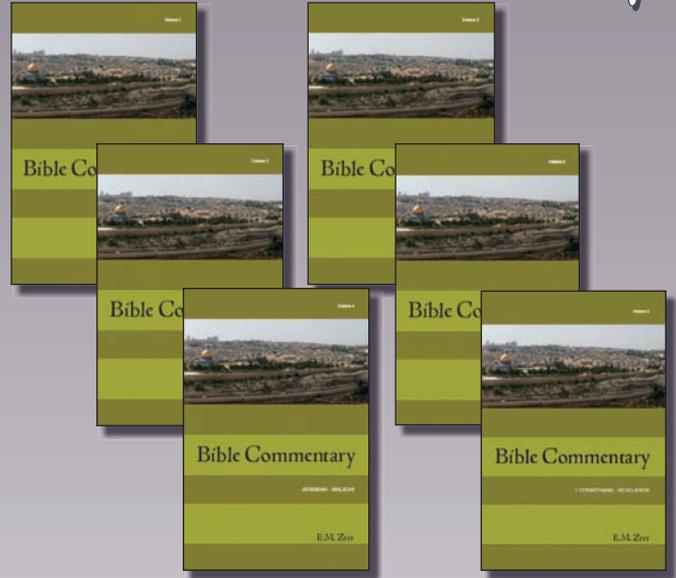
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