

Truth

Magazine



Special Issue:



Instrumental
Music
in Worship



Why We Need This Special Issue

This issue of *Truth Magazine* is dedicated to the study of instrumental music in Christian worship. The issue was organized and the authors were selected by Johnie Edwards. He has relied heavily on some of his former students from the training program at Ellettsville, though obviously not every author studied there. There is justification for devoting this much material to a discussion of this subject.

Writing in 2003, Linday Adams said that, since the spring of 2001, five urban churches affiliated with the institutional churches had added instrumental music to their service ("Instrumental Worship: Isolated or Key Trend?," *Christian Chronicle* [Nov. 3, 2003]). The churches listed were large churches: the Oak Hills Church in San Antonio, TX where Max Lucado preaches; the Northwest church in Seattle, WA; Amarillo South in Amarillo, TX; Farmer's Branch, TX; and the Southlake Boulevard church in the Dallas/Ft. Worth, TX area. In the article by Adams, the question was asked whether these were isolated incidents or a trend. Flavil Yeakley, director of the Center for Church Growth Studies at Harding University, thought they were isolated incidents, but John Ellas, director of the Center for Church Growth in Houston, saw this as a small trend tied to a great reality: "A much larger trend is the willingness to reevaluate previous theological positions, and a growing number of members are coming to very different conclusions about numerous church practices." Mac Lynn, longtime church statistician, identified a shift in church attitudes. He wrote,

Many churches are less concerned with historic markers that distinguished Churches of Christ. A half century ago, those indicators of true Christian practice included a cappella music, baptism for remission of sins, weekly communion, church organization and men in leadership. Today, the distinctives are eroding, as the culture impacts the churches. Most of the markers are still in place, but the attitude toward their essentiality has changed.

In the June 23, 2008 issue of *Christian Chronicle*, the nation's largest institutional church, the Richland Hills church in Dallas/Ft. Worth area, added instrumental music to its worship. Its preacher, Rick Atchley, was quoted as saying, "My e-mail is flooded with messages from elders and preachers across the country encouraging this church and praising us for the decisions we've made." The church also made a decision to start offering communion on Saturday nights.

In its January 22, 2009 issue, the *Christian Chronicle* announced that the Richland Hills church was being removed from its directory of churches. The directory of churches was prepared by Max Lynn until 2003, but since then has been compiled by 21st Century Christian. Richland Hills was one of *twenty-one* congregations omitted from the latest edition of the directory for using instruments of music in their worship.

My view of these churches adding instrumental music to their worship is probably different from that of mainline representatives quoted in the *Christian Chronicle*. When I began preaching in the late 1960s, the division over church support of human institutions, church sponsored recreation (fellowship halls), and the sponsoring church was waning to a close. The fellowship of God's people was divided. At the time, my brother Cecil gave me a stack of about 100 church bulletins and suggested that I write and request to be added to their mailing lists. The list included churches from both sides of the division. I soon began to see that the differences between the churches were much deeper than the issues over which we were dividing. The church bulletins from the institutional churches generally contained little, if any, distinctive doctrinal teaching. They were full of "Chicken Soup for the Soul" type of articles, announcements of upcoming church activities, and other matters relating to activities in the local church. By contrast, those bulletins which were being mailed out by

CONTINUED ON PAGE 32

<i>Why We Need This Special Issue</i>	2
MIKE WILLIS	
<i>Settling the Question of Instrumental Music</i>	4
JOHNIE EDWARDS	
<i>The Catholic Church Introduced and Defends It</i>	6
JOHNIE EDWARDS	
<i>History of Instrumental Music Among the Lord's People</i>	9
MARC GIBSON	
<i>Instrumental Music Used in the Old Testament</i>	12
KEITH WELCH	
<i>The Apostles Went to the Temple to Worship</i>	13
CONNIE ADAMS	
<i>"But I Have a Talent to Play"</i>	14
DAVID ELDRIDGE	
<i>Why Sing and Not Play?</i>	15
BRIAN J. FARKAS	
<i>Answering the Argument: There Will Be Instrumental Music in Heaven</i>	16
DONNIE OLIVER	
<i>Does "the Greek" on the New Testament Justify Use of Instruments of Music in Worship</i>	18
DANIEL H. KING, SR.	
<i>Doesn't Say Not To</i>	20
SEAN SULLIVAN	
<i>Instrumental Music in the Home</i>	21
TOM TEBAULT	
<i>Just an Aid?</i>	22
JUSTIN MONTS	
<i>Is Instrumental Music an Expediency?</i>	23
MIKE WEBB	
<i>Vocal Percussion</i>	24
JOHN ISAAC EDWARDS	
<i>Why We Oppose Instrumental Music in Worship</i>	25
HEATH ROGERS	
<i>"Instrumental Music is Not Part of the Worship"</i>	29
ANDY ALEXANDER	
<i>Book Reviews</i>	31
CHRIS REEVES	
<i>Directory of Churches</i>	33



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Settling the Question of Instrumental Music in Worship



JOHNNIE EDWARDS

The issue of mechanical instrumental music in worship can be settled by observing five basic Bible concepts:

UNDERSTANDING WE LIVE UNDER THE LAW OF CHRIST

Those who have studied the issue of using mechanical music in worship, find folks turning to the Old Testament for their authority for its use. True, instrumental music was a command in Old Testament times. "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the *commandment of the Lord by his prophets*" (2 Chron. 29:25; Pss. 81:1-4; 150). We do not live under the law of Moses, but under the "law of Christ" (Gal. 6:2; Matt. 5:17-18; Heb. 7:12).

BY KNOWING THERE ARE TWO KINDS OF MUSIC

We only know of two kinds of music: vocal and mechanical instrumental.

ASK: WHICH HAS THE LORD COMMANDED, VOCAL OR MECHANICAL INSTRUMENTAL?

It's now time to read the New Testament to see which is commanded. By reading the sum of the passages dealing with music in the New Testament, you will find that the only kind of music authorized is vocal. Read them (Matt. 26:30; Mark 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; Jas. 5:13). Do all of these refer to vocal music? Did you read anything about mechanical instrumental music? Using the words of Paul,

we learn that each person is to sing: "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). By the way, whatever I am told to do, you are told to do, and that makes for congregational singing. Thus, no choirs, solos, and the like are included in this passage.

REALIZE HOW THE BIBLE TEACHES

The word of God teaches by:

- A statement of fact.*
- A direct command.*
- An approved example.*
- Necessary inference.*

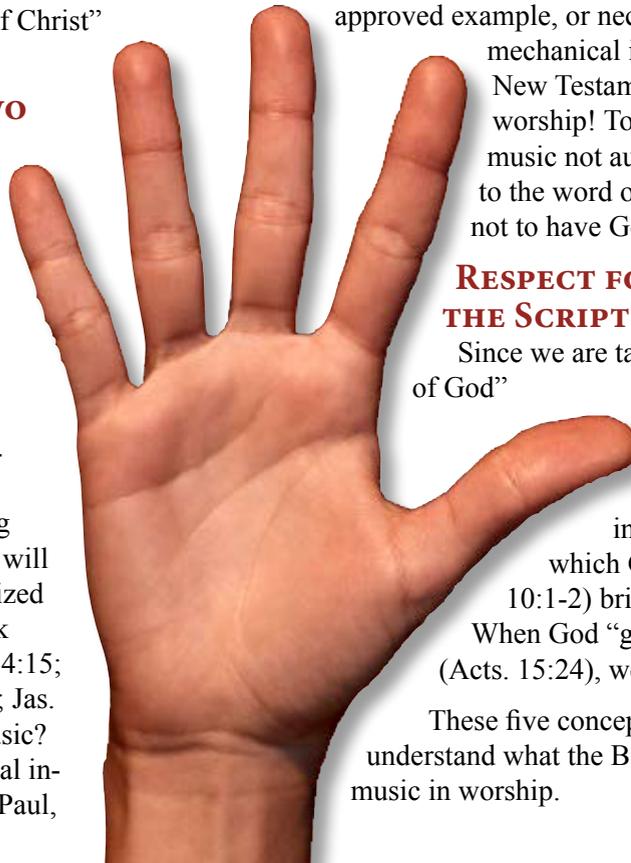
Since there is no statement of fact, direct command, approved example, or necessary inference authorizing mechanical instrumental music in the New Testament, it must not be used in worship! To do so, is to add a kind of music not authorized by the Lord. To add to the word of God is to sin and causes one not to have God (2 John 9: Rev. 22:18-19).

RESPECT FOR THE SILENCE OF THE SCRIPTURES

Since we are taught to "speak as the oracles of God" (1 Pet. 4:11) and to be silent where the Bible is silent, we do not have the right to use mechanical music in the worship. To do things which God "commanded not" (Lev. 10:1-2) brings on the wrath of God.

When God "gave no such commandment" (Acts. 15:24), we must respect God's silence!

These five concepts will forever help us to understand what the Bible teaches about the use of music in worship.



The Catholic Church Introduced and Defends It

JOHNNIE EDWARDS

History records that the Roman Catholic Church introduced mechanical instrumental music into the worship in the 8th century when a Pope was given an organ as a gift! The present Pope, Joseph Ratzinger, now Pope Benedict XVI, defends its use in worship in *The Spirit of the Liturgy*.

CATHOLIC ADMISSION

Pope Benedict admits that the early church did not use mechanical instrumental music; rather he said, “the church employed a purely vocal style of singing.” He is right on this count (Eph. 5:19; Col. 3:16; Heb. 2:12).

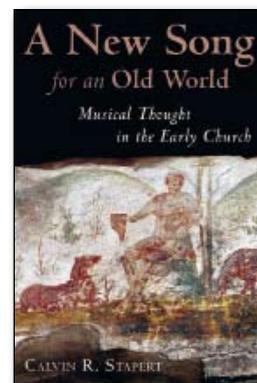
CATHOLIC ARGUMENTS

“Specification of singing does not exclude the use of instruments” is an argument used by the Pope as by many today. The law of exclusion is: “The statement or command to do one thing authorizes only the doing of the thing specified. The doing of any thing else is forbidden.” A good example of this principle can be seen in the command to eat “bread and drink the cup” in the Lord’s Supper (1 Cor. 11:23-28). All other elements are excluded.

The Pope then argues: “The example of the early church does not bear exclusive force because the subsequent introduction of instrumental music was a lawful development that occurred in harmony with *church tradition*.” He is saying that church tradition becomes the authority rather than apostolic commands! The Catholic Church takes human tradition over what the Bible says. Remember what Jesus said about tradition? “Why do ye also transgress the commandment of God by your tradition?” (Matt. 15:3). He also said: “But in vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:9).

The Pope likens the church’s right to add instrumental music to her right to issue authoritative creeds. The authority for musical instruments “is developed under the guidance of the Holy Spirit,” the Pope said. This really means it came by continuing revelation. Jude 3 will not allow such as “the faith was once delivered.”

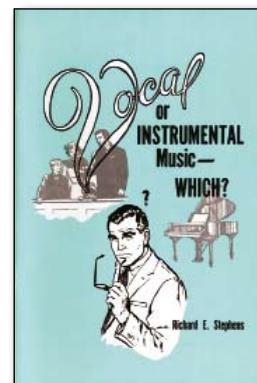
The Pope argues that instrumental music is found in the Greek of Ephesians 5:19. If so, each person would have to play and sing because what one is told to do, all are! This passage says to “sing and make melody in the heart.”



A New Song for an Old World *Musical Thought in the Early Church* by Calvin R. Stapert

Even as worship wars in the church and music controversies in society at large continue to rage today, conflict over music goes back to the earliest Christians as they sought to live out the “new song” of their faith. In this book, Stapert challenges contemporary Christians to learn from the wisdom of the early church in the area of music. Stapert’s expert treatment of the attitudes of the early church toward psalms and hymns on the one hand, and pagan music on the other, is ideal for scholars of early Christianity, church musicians, and all Christians seeking an ancient yet relevant perspective on music in their worship and lives today.

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Vocal or Instrumental Music — Which? by Richard E. Stephens

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What Others Have Said About Instrumental Music

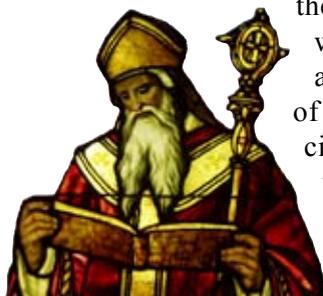


DONNIE V. RADER

The Scriptures alone are the standard for determining whether instrumental music should be used in worship. What men say does not determine whether a matter is scriptural. However, what they have said about it reveals a lot.

THE "CHURCH FATHERS"

Augustine: "Musical instruments were not used. The pipe, tabret, and harp here associate so intimately with



the sensual heathen cults, as well as with the wild revelries and shameless performances of the degenerate theater and circus, it is easy to understand the prejudices against their use in the worship" (354 A.D., describing the singing at Alexandria under Athanasius).

Erasmus: "We have brought into our churches certain operatic and theatrical music; such a confused, disorderly chattering of some words as I hardly think was ever in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time learning these whining tones" (Commentary on 1 Cor. 14:19).



Eusebius: "Of old at the time those of the circumcision were worshipping with symbols and types it was not inappropriate to send up hymns to God with the psalterion and cithara and to do this on Sabbath days. . . . We render our hymn with a living psalterion and a

living cithara with spiritual songs. The unison voices of Christians would be more acceptable to God than any musical instrument. Accordingly in all the churches of God, united in soul and attitude, with one mind and in agreement of faith and piety we send up a unison melody in the words of the Psalms" (Commentary on Psalms 91:2-3).

REFORMATION LEADERS



John Calvin: "Musical Instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law" (Commentary on Psalm 33).

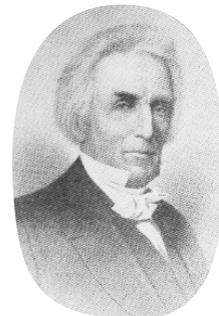
John Wesley: "I have no objection to instruments of music in our worship, provided they are neither seen nor heard" (quoted in Adam Clarke's Commentary, 4: 685).



Martin Luther: "The organ in the worship service is a sign of Baal" (quoted in *Instrumental Music and New Testament Worship*, James D. Bales, 130).

RESTORATION LEADERS

Campbell: "[Instrumental music in worship] was well adapted to churches founded on the Jewish pattern of things and practicing infant sprinkling. That all persons singing who have no spiritual discernment, taste or relish for spiritual meditation, consolations and sympathies of



renewed hearts should call for such an aid is but natural. So to those who have no real devotion and spirituality in them, and whose animal nature flags under the opposition or the oppression of church service I think that instrumental music would . . . be an essential prerequisite to fire up their souls to even animal devotion. But I presume, that to all spiritually-minded Christians, such aid would be as a cow bell in a concert” (Robert Richardson, *Memoirs of Alexander Campbell*, 2: 366).

Robert Milligan: “The tendency of instrumental music is, I think, to divert the minds of many from the sentiment of the song to the mere sound of the organ, and in this way it often serves to promote formalism in Churches” (*Scheme of Redemption*, 386).



J. W. McGarvey: “We cannot, therefore, by any possibility, know that a certain element of worship is acceptable to God in the Christian dispensation, when the Scriptures which speak

of that dispensation are silent in reference to it. To introduce any such element is unscriptural and presumptuous. It is will worship, if any such thing as will worship can exist. On this ground we condemn the burning of incense, the lighting of candles, the wearing of priestly robes, and the reading of printed prayers. On the same ground we condemn instrumental music” (*The Millennial Harbinger*, 1864, 511-513).

DENOMINATION LEADERS AND SCHOLARS

Catholic Encyclopedia: “Although Josephus tells of the wonderful effects produced in the Temple by the use of instruments, the first Christians were of too spiritual a fibre to substitute lifeless instruments for or to use them to accompany the human voice. Clement of Alexandria severely condemns the use of instruments even at Christian banquets” (*Catholic Encyclopedia*, 10: 652).

Charles Spurgeon: “We might as well pray by machinery as sing by it. . . . Israel was at school, and used childish things to help her learn; but in these



days when Jesus gives us spiritual food, one can make melody without strings and pipes . . . we do not need them. That would hinder rather than help our praise. Sing unto Him. This is the sweetest and best music. No instrument like the human voice” (Commentary on Psalm 42).

Adam Clarke: “But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have



been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and truth, for to no such worship are these instruments friendly” (*Clarke’s Commentary*, II: 690-691).

James Hastings: “If instrumental music was not part of early Christian worship, when did it become acceptable? Several reference works will help us see the progression of this practice among churches: Pope Vitalian introduced an organ in the church in the seventh century to aid the singing but it was opposed and was removed” (*Encyclopedia of Religion and Ethics*).

McClintock: “The general introduction of instrumental music can certainly not be assigned to a date earlier than the 5th and 6th centuries; yea, even Gregory the Great, who towards the end of the 6th century added greatly to the existing church music, absolutely prohibited the use of instruments. Several centuries later the introduction of the organ in sacred service gave the place to instruments as accompaniments for Christian song, and from that time to this they have been freely used with few exceptions. The first organ is believed to

CONTINUED ON PAGE 8

What Others Have Said About Instrumental Music

(CONTINUED FROM PAGE 7)

have been used in the Church service in the 13th century. Organs were however, in use before this in the theater. They were never regarded with favor in the Eastern Church, and were vehemently opposed in some of the Western churches” (McClintock and Strong, *Cyclopaedia of Biblical Literature*, 6: 759).



Philip Schaff: “It is questionable whether, as used in the New Testament, ‘psallo’ means more than to sing . . . The absence of instrumental music from the church for some centuries after the apostles and the sentiment regarding it which pervades the writing, the fathers

are unaccountable, if in the apostolic church such music was used” (Schaff-Herzog, 3: 961).

Works Cited:

The following sources were used in compiling these quotes:

<http://www.bible.ca/ef/topical-historical-quotes-about-music-in-worship.htm>

<http://www.bibleweb.com/library/jh-im1.html>

<http://www.kc-cofc.org/Articles/QuotesMIMInWorship.pdf>



Joe Goforth, 18 year old son of Wayne and Gina Goforth (preacher for the Woodland Heights church of Christ in Brownwood, TX), was hospitalized for three weeks in April. He was taken to the ER in Stephenville, TX (where Joe is a Ag-Business major at Tarelton State University) where it was determined he had liver failure. He was taken by ambulance to Baylor Hospital in Fort Worth for possible liver transplant. While there, he went into respiratory distress and kidney failure, which helped them to diagnose the underlying cause being heart failure due to a viral infection of the heart, believed to be from the H1N1 virus he had in October. He was then intubated and placed on a ventilator and sent by ambulance to Baylor of Dallas for heart transplant evaluation. Due to his age, it was decided that his immune system would be at greater risk of rejecting a transplant so that he was geared towards an open heart surgery to implant a “heart pump” (LVAD). Over the next week and a half, his liver and kidneys came back online once fluids were removed and medications were able to stimulate the heart to greater blood volume. The bottom two chambers of the heart are considered dead, and one not functioning, leaving one chamber that was trying to do all of the work. At the last minute, the heart team decided they wanted to attempt to send him home on an I.V. pump of heart stimulant and

medications with a regimen of cardio rehab to see if a youthful heart can be restored. A defibrillator was implanted along with a chest port for the I.V. The doctors have indicated that if this does not work, he would slowly begin to deteriorate and they would then know that the LVAD would be necessary rather than assume.

Please continue to pray that his heart may be restored to a healthy functioning level. Currently, his EF is at 5-10% (the percentage of blood that is pumped with each heartbeat) whereas 50% is considered normal and below 20% is considered disabled. A friend created a FaceBook page called “Praying for Joe Goforth.” Also, *The Abilene Reporter News* covered his story as a front page article that may be seen online at <http://www.reporternews.com/news/2010/apr/28/virus-lands-student-on-heart-transplant-list/>. UPI then picked it up and the story has been repeated in newspapers from New York to the Netherlands. The Goforth family is very grateful for the prayers, numerous cards, phone calls, e-mails from around the world from other saints.

Wayne Goforth
2202 Belmeade St
Brownwood, TX 76801





History of Instrumental Music Among the Lord's People



MARC GIBSON

History lays before us the efforts of those of past years who sought to restore the ancient order of God. When viewed through the lens of God's infallible truth, their words and actions reveal to us diverse attitudes and subsequent choices that resulted in either abiding in or transgressing from the doctrine of Christ. We would do well to recognize and carefully heed these lessons of our own history.

THE CONTROVERSY BEGINS

The introduction of instrumental music among the Lord's people came about in slow stages during the early years of the Restoration Movement in America. Questions and comments began to swirl on the subject, beginning as early as 1848. In the January 1849 issue of the *Christian Record*, editor J. M. Mathes took note of a question sent from a brother who wanted to know "our views of the propriety of introducing instrumental

music in worship."¹ In 1851, Alexander Campbell likened the use of instruments in worship "as a cow bell in a concert."² Questions

about the use of mechanical instruments in worship were being asked at the same time the missionary society was organized (1849). Both were destined to become the two major wedges that would divide the Lord's people over the next half century and beyond.



The issue of instrumental music remained a relatively abstract question for most brethren until an incident in the late 1850s that helped ignite a bona fide controversy. L. L. Pinkerton, the preacher at the church at Midway, Kentucky, in a statement sent to Benjamin Franklin of the *American Christian Review* in 1860, admitted his part in introducing an instrument (a melodeon) into the worship of the church there.³ Apparently, it was brought in a year or two earlier to help improve the dreadful singing. Instead, it caused an uproar among the brethren there, with those wanting the instrument finally prevailing in the end.⁴ Though this is one of the earliest and most famous examples of the instrument being introduced into a church of the Lord's people, a few other congregations had also introduced it by this time.⁵ The controversy had indeed begun.

POST-CIVIL WAR AND BEYOND

After the Civil War, the instrumental music controversy grew in intensity with such men as J. W. McGarvey, Moses Lard, I. B. Grubbs, and Benjamin Franklin opposing it as an unauthorized innovation. Other men, such as A. S. Hayden, Isaac Errett, J. S. Lamar, and J. B. Briney, defended it as an expedient. As the turn of the century drew closer, the division between these two mindsets was apparent, but not formerly recognized until 1906 when the U.S. Census of Religious Bodies made a separate listing for the Christian Church/Disciples of Christ (instrumental) and the Churches of Christ (non-instrumental).⁶

The twentieth century saw significant debates on the subject including *Stark-Warlick* (1903), *Otey-Briney* (1908), *Boswell-Hardeman* (1923), *Chubb-Boles* (1927), *Wallace-Hunt* (1951), and *Book-Miller* (1955). M. C. Kurfees wrote a landmark volume in 1911, *Instrumental Music in the Worship*, which provided a thorough study of the Greek word *psallo*. Efforts followed in so-called "unity meetings" to bring divided brethren together, but this worthy goal remained unattainable as long as instrumental brethren persisted in practicing what had initially driven the wedge of division. These brethren were unwilling to repent and return to the original New Testament pattern of

CONTINUED ON PAGE 10

History of Instrumental Music Among the Lord's People

(CONTINUED FROM PAGE 9)

singing and making melody in the heart (Eph. 5:19; Col. 3:16). Thus, the division continued, and this digressive spirit has now invaded nearly every facet of the contemporary Christian Church and Disciples of Christ.

Today, the ongoing struggle continues against the liberal mindset that would embrace such unauthorized innovations as instrumental music in worship.⁷ This mindset views any opposition to instrumental music as simply a "legalistic church of Christ tradition," not as a matter of divine authority. That viewpoint is wrong historically and scripturally. Nevertheless, this digressive spirit continues to spread through generations that are untaught and unwilling to seek the old paths of truth. Influential figures among us have sought fellowship with this spirit of error by practicing a perverse form of unity-in-diversity which embraces false teachers, destructive doctrines, and unscriptural practices. May God's faithful remnant today boldly march forward in the cause of truth just as faithful brethren did in days past, insisting on Bible authority for all that we do and opposing every form of error, including the unscriptural use of mechanical instruments of music in the worship of the church.

Endnotes

¹ Quoted in J.E. Choate and William Woodson, *Sounding Brass*

and *Clanging Cymbals: The History and Significance of Instrumental Music in the Restoration Movement (1827-1968)*, 19.

² *Millennial Harbinger*, 1851, 582.

³ Earl West, *Search for the Ancient Order*, I: 311; one of the melodeons used at the Midway church can be seen today on display in the library of Midway College.

⁴ *Ibid.*, 311-312.

⁵ *Ibid.*, 312; see also Everett Ferguson, "Instrumental Music," *The Encyclopedia of the Stone-Campbell Movement*, 414.

⁶ Homer Hailey, *Attitudes and Consequences in the Restoration Movement*, 210-221; see also West, Vol. II: 80-92, and Choate and Woodson, 19-106.

⁷ For examples of the introduction of instrumental music into the worship of churches of Christ in the last decade, see Lindy Adams, "Instrumental worship: isolated or key trend?" (*Christian Chronicle*, Sept. 2003), Bobby Ross, Jr., "Nation's Largest Church of Christ adding instrumental service" (*Christian Chronicle*, Jan. 2007), and Dave Miller, *Richland Hills & Instrumental Music: A Plea to Reconsider*, 2007. The attitudes and influences of error present in these churches can arise as a problem in any local church at any time. Strong preaching on establishing Bible authority with its application to issues of controversy must be consistent and continuous.

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DISCUSSIONS ON INSTRUMENTAL MUSIC IN WORSHIP



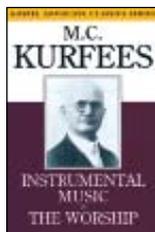
Should Instrumental Music Be Used In The Worship Of The Church?

Wallace-Hunt Debate on Instrumental Music

Wallace affirming that it is scriptural to use an aid in the worship, such as a tuning fork or a microphone, but that it was sinful to use a piano or other mechanical instrument. Hunt set forth a very unique position affirmed that instrumental music

was an aid to worship and at the same time commanded and required to be used.

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Instrumental Music In The Worship

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The Highers-Blakely Debate On Instrumental Music

A Debate Between Alan E. Highers and Given O. Blakely

Highers affirmed that the use of mechanical instruments of music as an element of Christian worship is without Scriptural authority and therefore sinful.

Blakely affirmed that the employment of instruments of music in the singing of praise

does not transgress the law of God.

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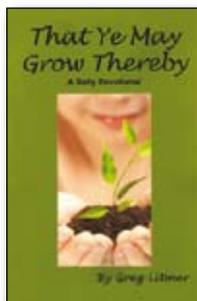


Both Sides Of The Music Question Discussed

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That Ye May Grow Thereby



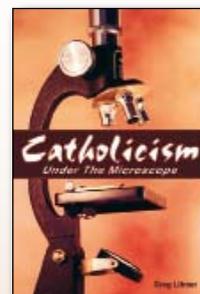
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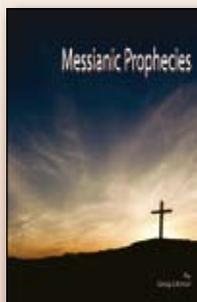
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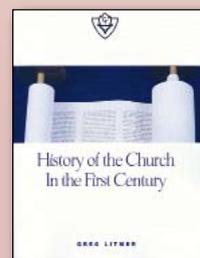
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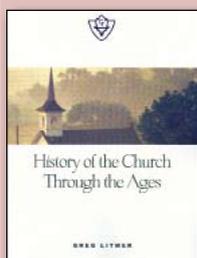
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Instrumental Music Used in the Old Testament

KEITH WELCH

In order to justify mechanical music in worship today many folks argue “instruments were used in the Old Testament.” This article will help folks “be ready always to give an answer” (1 Pet. 3:15) to the argument “instrumental music was used in the Old Testament.” Note the following:

THE OLD LAW WAS TAKEN AWAY

It is true that the Israelites in the days of King Hezekiah could be found in “the house of the LORD with cymbals, with stringed instruments, and with harps . . . thus was the commandment of the LORD by His prophets” (2 Chron. 29:25). Even David, a king of Israel, was found “with the timbrel and harp” (Ps. 149:3). However, these individuals lived under the Law of Moses. This law was only in effect “till the seed should come” (Gal. 3:19). The word “till” indicates a temporary duration of time. A reading of Galatians 3:16 reveals the seed was “Christ.” This law which authorized mechanical instruments in worship has been “taken . . . out of the way” (Col. 2:14), “abolished” (Eph. 2:15), and “nailed to the cross” (Col. 2:14).

THE OLD WORSHIP WAS TAKEN AWAY

The worship of the Old Testament was taken out of the way with the “abolishment” of the Old Law (Eph. 2:15). Under the Law of Moses, the Israelites were commanded to observe the Sabbath, make animal sacrifices, offer incense and much more. Shall the church worship in this fashion today on the basis that these channels of worship were practiced in the Old Testament? Shall we also practice polygamy (1 Kings 11:3) or permit a “certificate of divorce” for any cause (Matt. 19:7) because folks practiced such in the Old Testament? Not according to New Testament teaching!

A NEW LAW WAS PUT IN PLACE

A reading of Hebrews 8:12 reveals, “In that He says, ‘A new covenant,’ He has made the first obsolete.” This

new covenant is the doctrine or teachings of Christ which men are required to “abide in” (2 John 9). It was the death of Christ that took away the Old Covenant and put in force the New Covenant (Heb. 9:16-17). Men today do not live under the Old Testament, but under the New Testament. Jesus declared, “All authority has been given to Me in heaven and on earth” (Matt. 28:18). God commanded that we “Hear Him” (Matt. 17:5). The New Testament requires, “whatever you do in word or deed, do all in the name of the Lord Jesus...” (Col. 3:17). This means our worship today must be governed by the commandments of the Lord. To worship God without Christ’s approval is to worship “in vain . . . teaching as doctrines the commandments of men” (Matt. 15:9).

A NEW WORSHIP WAS PUT IN PLACE

With the installment of a new law came new worship. God has always required His people to worship in “spirit and in truth” (John 4:24). The channels of Christian worship consist of prayer (Acts 2:42), giving (1 Cor. 16:2), teaching (John 6:45), the Lord’s Supper (Acts 20:7), and singing (Eph. 5:19). To worship properly we must worship as God has directed. There are two types of music: vocal and mechanical. Today God has only authorized vocal music. We have been commanded to “sing” (Col. 3:16; Eph. 5:19). When God specifies a thing, it forbids any additions or subtractions. God commanded Noah to use gopher wood to build the ark, which excluded all other kinds of wood (Gen. 6:14). God has specified that we “sing,” which forbids the playing of any mechanical instrument!

Let’s be content “singing and making melody” in our heart to the Lord.

974 Robinson Ave.
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The Apostles Went to the Temple to Worship

CONNIE W. ADAMS

It is contended by some who advocate the use of instrumental music in worship today that, since the apostles went to the temple to teach and preach, that they approved of the use of instrumental music in worship to God. Let's look at this argument.

After the ascension of Christ, the apostles waited in Jerusalem, as they were commanded. "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This was according to what Isaiah had said 700 years before. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). Luke further informs us, "And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen" (Luke 24:52-53).

Keep in mind the fact that the Holy Spirit had not yet fallen upon them and the church had not yet been established. After the ascension it is said, "Then returned they unto Jerusalem from the mount called Olivet" (Acts 1:12). Since they were "continually in the temple" during this ten day period, it is a safe assumption that the events on Pentecost occurred at one of the porches of the temple, which would have accommodated a large gathering. The events of Acts 3 took place at the temple. "Now Peter and John went up together into the temple at the hour of prayer" (Acts 3:1). This took place at Solomon's porch (v. 11).

It is assumed that the apostles either sang with instrumental music or gave sanction to its use because they were at the temple. But the worship which took place there under the law of Moses required a Levitical priesthood, the burning of incense, the offering of animal sacrifices, rites of purification, and other things enjoined in the law of Moses. Why is it that those who try to make a case for instrumental music in the church, because the apostles went up to the temple, do not insist that the rites of purification, the burning of incense, and the slaughter and sacrifice of animals be made a part of divine worship now? We are waiting for the answer.

WHAT WERE THEY DOING THERE?

In Acts 4 we are told, "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection of the dead. And they laid hands on them, and put them in hold unto the next day" (vv. 1-3). Verse five says, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." They were preaching the gospel and converting Jews to Christ. If they were in sync with all that went on at the temple, then why were they arrested? In fact, they were forbidden "to speak at all or teach in the name of Jesus" (v. 18). Why were they threatened (v. 21) if they were practicing what the Jewish leaders regularly did?

In Acts 5, they were arrested again, but the angel of the Lord released them and said, "Go, stand and speak in the temple to the people all the words of this life" (v. 20). Verse 25 says, "Then came one and told them saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people." When they were brought before the council again, they were accused of filling Jerusalem with "your doctrine" (v. 28). Verse 42 says, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

At Apopka, Florida, I once was invited to speak to forty Episcopalian women on "What Is the Church of Christ?" They were studying different churches. With no strings attached, I hung up a chart on "The New Testament Church" and preached to them for about an hour. At the end, we had an interesting question and answer session until the Rector's wife abruptly ended that. I did not participate in any Episcopalian ritual, did not endorse anything they did there, but simply preached the truth.

If I wanted to defend instrumental music in the worship of the church, I believe I could find a better argument than this one. And yet with whatever defense is made, the fact remains that instrumental music is not authorized in the New Testament as a part of worship for the church for which our Lord died.



“But I Have a Talent to Play”



DAVID ELDRIDGE

Perhaps you have heard someone say, “I have a talent to play an instrument. Surely the Lord would want me to use this talent in worshipping Him.” The thought behind such a statement is this: If I have the ability to play a mechanical instrument and the Lord wants me to use my talents in His service, then God would necessarily want me to play this mechanical instrument as I worship Him. To some, this argument may seem reasonable at first glance. However, the ramifications of applying this line of reasoning lead one to the absurd.

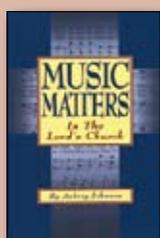
Does having a talent authorize that talent’s use? Let us first consider this question in general terms. Saul persecuted Christians and caused them to blaspheme (Acts 26:11). He was obviously talented at it as “*he made havoc of the church*” (Acts 8:3). Did simply having this “talent” mean that God authorized its use? There are those who have a “talent” to gamble, steal, or lie. Do these “talents” become acceptable to God simply because one has a “talent” for them? Surely, we can see that having a talent does not automatically authorize its use. More specific to the question at hand, if simply having a talent for something necessarily means that the Lord would have you use this talent in worshipping Him, then...

- Dorcas had a talent for making tunics and garments (Acts 8:39), so surely the Lord would have wanted her to make garments as she worshipped Him.
- Aquila and Priscilla had a talent for making tents (Acts 18:2-3), so the Lord must have desired that they make tents while worshipping Him.
- Peter and Andrew had a talent for fishing (Matt. 4:18), thus the Lord must have desired them to fish as they worshipped Him.

- There are those with a talent for baking pies, painting pictures, telling a good joke, racing cars, or playing football, so the Lord must want them to do these things as they worship Him.

Thus, we would have to conclude that we should have a sewing circle, fish-filled baptistery, art studio, racetrack, and a football field prepared during our worship services so that each one can use his/her talent while worshipping God. If such reasoning applies to the mechanical instrument of music, why can it not be applied to these? The fact is that God has not authorized anyone to sew, fish, paint, play football, etc. in worship to Him any more than He has authorized someone to worship Him with a mechanical instrument of music.

Consider the parable of the talents. Does the parable of the talents teach that, if I have a talent, God would want me to use it in worshipping Him (Matt. 25:14-30)? Many think the “talent” of the parable is a reference to someone’s ability. However, such is not the case. A “talent” was a weight and unit of money. Notice that the “talents” were given “to each according to his own ability” (Matt. 25:15). Thus, the “talent” was given based on ability and was not the ability itself. In this parable, the talents represent opportunities the Lord gives to use our abilities. The one-talent man was condemned because he had not used the opportunity his lord had given him. There is nothing inherently wrong with playing a mechanical instrument – I would like to have that ability myself. However, if one has the ability to play a mechanical instrument of music, may he realize that the Lord has not given him the “talent” (opportunity) to use that “ability” in worshipping Him as He has prohibited such by His silence.



Music Matters In The Lord’s Church by Aubrey Johnson

A new generation has grown up in most congregations that has little understanding of or appreciation for music matters in the Lord’s church. Within the Lord’s church there are voices calling out for “change.” This book discusses some of the changes related to music matters: instrumental music by some; vocal bands, humming, etc

0-89098-141-8 \$7.50



Why Sing and Not Play?



BRIAN J. FARKAS

Most people who visit the assembly of any church of Christ for the first time question why we do not use mechanical instruments during our worship services. As Christians, we use a “What saith the Scripture?” (Rom. 4:3) approach when examining how we are to worship God.

Listed below are ten “singing” passages that show us in what manner we are to worship God musically:

Matthew 26:30—“And when they had sung an hymn, they went out into the mount of Olives.”

Mark 14:26—“And when they had sung an hymn, they went out into the mount of Olives.”

Acts 16:25—“And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.”

Romans 15:9—“And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.”

1 Corinthians 14:15—“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”

Ephesians 5:19—“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”

Colossians 3:16—“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Hebrews 2:12—“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”

Hebrews 13:15—“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”

James 5:13—“Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.”

Why sing and not play? We learn from the verses listed above that we are commanded to sing. Adding mechanical instruments goes beyond what the Scriptures teach. The purpose of singing is to praise God (Heb. 13:15) and to teach and admonish one another (Col. 3:16). A mechanical instrument cannot teach, and the purpose of singing is not to entertain.

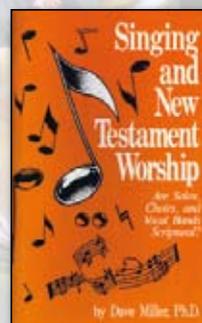
The next time a member of your family, a friend, or co-worker asks you why you sing and do not play, open your Bible and read these ten “singing” passages to them. If their hearts are honest and good (Luke 8:15), they will submit to God’s teaching concerning vocal music in worship.

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Why I Oppose Instrumental Music In Worship
by Mike Willis

TT54 \$.60



Singing And New Testament Worship Are Solos, Choirs and Vocal Bands Scriptural?
by Dave Miller, Ph.D.

0-89137-144-3 \$7.27



“There Will Be Instrumental Music in Heaven”



DONNIE OLIVER

Evidently, there are those who maintain that there is instrumental music in heaven and therefore, they are justified to have such in the church. This position is not supported in the pages of the Bible. It is the purpose of this article to set forth some problems with that teaching with the intent that the truth, as it always does, might shine forth to those who desire to know it. Notice the following problems with such a position:

IT ASSUMES A LITERAL INTERPRETATION

When one studies the book of Revelation, it must be remembered the book was set forth in signs and symbols for the benefit of those who were to receive it. The first verse in the book bears this out: “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev. 1:1). The ideology that because instruments are mentioned as being in heaven, they are permitted in the services of the church makes the assumption the instruments mentioned in the Revelation are literal. Notice however, that many times in the book of Revelation, things are described as something else. For example, Revelation 1:10 says: “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.” When John heard the voice in Revelation 4:1, he compared it with a trumpet. Notice Revelation 14:2, 3: “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth” (ASV). Take note of the word “as.” John did not hear thunder, waters, or harps but rather the voice he heard is described *as* those things. John was permitted to see things in the spiritual realm, and that needs to be remembered, if one is going to obtain a correct interpretation.

We must not make the mistake so many have in assuming a literal interpretation when one does not fit.

IT IGNORES PLAIN BIBLE TEACHING

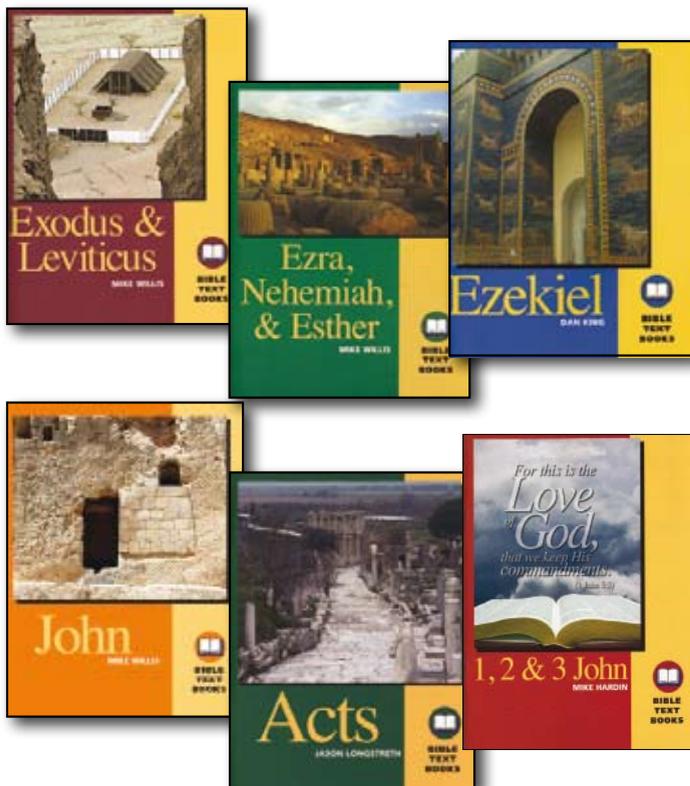
To advance the teaching of instrumental music in the church is to ignore what the New Testament teaches. God has prescribed how we are to worship Him. Jesus said, “God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24). To worship God in spirit is to do so with the right attitude and frame of mind. Jesus identified what truth is for us. He said, “Sanctify them through thy truth: thy word is truth” (John 17:17). Therefore, to worship God in truth means to do as He has instructed. When we consider music in the church, we better be concerned about doing as truth has revealed. In the New Testament, you will only find vocal as the type of music authorized (Eph. 5:19).

IT MISSES THE MARK

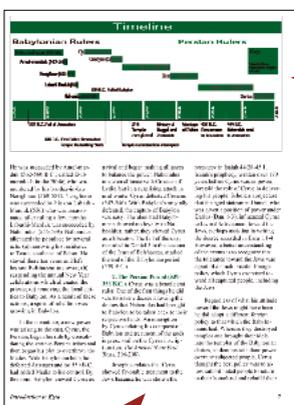
The notion that there are instruments in heaven, so bring them into the church, simply misses the mark. Regardless of what takes place in the sweet realm of heaven does not change what has been legislated by the Lord to take place in the church. This argument really has at its core a disregard for the sufficiency of Scripture (2 Tim. 3:16, 17; 2 Pet. 1:3) and the authority of Christ (Matt. 28:18, 19). Remember that God has spoken in the last days by Jesus, His Son (Heb. 1:1). What has been revealed to the writers of the Bible and penned are the commandments of the Lord (1 Cor. 14:37), and we are charged to keep those things without addition or subtraction (Rev. 22:18, 19). May we purpose that we will serve the Lord with a pure heart and on His terms.

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Does “the Greek” of the New Testament Justify Use of Instruments in Worship?



DANIEL H.
KING, SR.

One of the arguments which we frequently hear from those attempting to rationalize employment of mechanical instruments of music in the worship of the New Testament church has to do with the use of certain Greek words in the language of the biblical text. Of course, this is almost always a heavy sledge hammer to wield against the average person, because very few people know ancient Greek. Some who know a little about it have trouble dealing with the complexities of the many lexicons that have been produced by scholars who may have their own agenda to push regarding certain words and what they may or may not validate in religious practice. Therefore, if we are not careful when we speak of such things, we soon lose the average reader in the profundities of the arguments. Hence, the oft repeated expression, “That’s Greek to me!”

We shall attempt in the present analysis to keep our discussion “short and sweet.” In order to do that we will avoid altogether the more complex arguments that have been bandied about by scholars and want-to-be scholars and cut quickly to the main points in the dialogue.

First, it needs to be recognized that word usage is a dynamic process. If a word is listed in an English dictionary as having seven different meanings, it is not implied by this that it has all seven meanings at once. Nor does it imply that it has more than one of those possible meanings in a given context. Words change over time and they gain new meanings and sometimes shed old ones. For example, the term “lyric” derives from the word “lyre,” a mechanical instrument of music. Today the word denotes the “words of a song” which have nothing whatsoever to do with a musical instrument. The song itself may be sung with an instrument or it may not. The “lyre” or harp has dropped out of the meaning altogether. This principle of dynamic linguistic change is true in English and in Greek. Greek was a very old

language at the time of the New Testament writers. It had evolved over hundreds of years and its words had changed with the centuries. If one does not recognize this, he can become confused by the dictionaries which have a tendency to describe word derivation and evolution over the many years of its usage.

Second, it needs to be appreciated that it is context which chiefly tells us what we need to know about the meaning of a given word. If I were to say that “my dogs are tired from following my wife around in the mall,” you would know that I was describing my aching feet. On the other hand, if I explained that I just “had a couple of dogs for lunch,” you would infer that I had a pair of hotdogs (frankfurters) in my belly. If I said “the dogs are barking all over the neighborhood,” you would know that something was happening outside and the canines were in a state of excitement. Yet, in each of those instances I used the identical word to describe different things. The context told you the meaning in each case. The same thing is true with Greek words. Thankfully, the New Testament context of the words about which there is sometimes a good bit of disagreement is quite rich with both detail and meaning. Context does not lie. It reveals much in almost all instances. So we are not left guessing about what these terms meant when they were used by the writers of the New Testament documents.

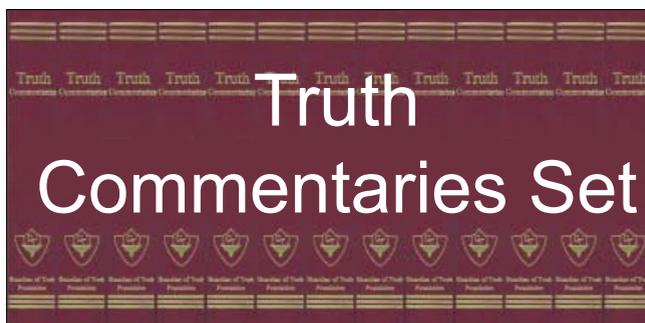
Having set before the reader the preceding observations, let us now turn to those two related words which have been at the center of contention regarding the use of mechanical instrumental music in New Testament worship. The words are the verb *psallo* and the noun *psalmos*. Both words are quite ancient and, in their earlier usage during the period of Classical Greek, versus the New Testament stage referred to as Koine, were employed in circumstances where instruments of music were sometimes present – but not always.

The verb *psallo* was used in its earliest stage meaning “plucking the hair,” “twanging the bow string,” “twitching the carpenter’s line,” “playing the strings of a musical instrument,” “singing to the accompaniment of an instrument,” as well as “singing a song” devoid of instrumental accompaniment. Likewise, the noun *psalmos* at first meant the plucking of a string, then came to mean a song sung to the accompaniment of a musical instrument, and finally described a “psalm or sacred poem.”

Is it not interesting that not a single translation of the Greek New Testament has ever translated either of these words as “playing on the strings of a musical instrument” or “twanging a bow string,” or even as “a song sung to the accompaniment of a musical instrument”? These words in the context of the New Testament writings alluded to “singing a religious song” in the verbal form and “a psalm” when employed as a noun. They indicated that the early church was to be engaged in celebrating the praises of God in song. That is all they

meant, and they did not imply anything beyond this. Those who have argued that musical instruments are implicit in the words themselves fail to recognize the force of the context, the historical evolution of the terms, and ignore the fact that no translation of Ephesians 5:19 or Colossians 3:16 or the other passages where these words appear has ever made mention of musical instruments in rendering the words into English. The verb *psallo* is always rendered as “sing, make melody, sing psalms,” etc. (cf. also Rom. 15:9; 1 Cor. 14:15; Jas. 5:13), and the noun *psalmos* consistently yields “psalm” or “hymn.” The evidence of the Greek usage and its translation into the language of modern speech is unanimous on this point.

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“Doesn’t Say Not To”

SEAN SULLIVAN

In our area we have several grocery stores, all of which have their own variations. What has happened, as of late, when we need anything less than a “full shopping list”—perhaps only milk, eggs, and bread—my wife will send me to the smallest of the area stores. This is certainly to save her the immense amount of time that is required for her to prepare two lists. The first involves a list of the three things she does want me to buy. The second is an extensive list of all the items that she does not want me to buy. The largest grocery store in our area has over forty-six thousand individual items, and to ensure that I did not buy anything other than the milk, eggs, and bread, it was taking my dear wife nearly a week just to prepare the “do not buy list.” Even the smallest store, with far fewer items is quite a burden. While shopping there, I require two shopping carts: one for those three items for which I was sent, and one to carry the huge stack of paper containing my “do not buy” list—if there were only a simpler way.

Does this example seem very strange to you? I sincerely hope so. To some, however, this would be the only valid option. Some live with the constant expectation that whatever is not forbidden is permitted. When a grown adult begins a point of reasoning with the words “It doesn’t say ‘Not to,’” it seems as though we are resorting to playground mentality, doesn’t it? The desire for a complete list of all that is forbidden, to accompany a list of that which is required, should seem ridiculous.

Bringing all these thoughts to our practices of worship—specifically the use of mechanical instruments of music—some have claimed the necessity of God stating, “*Thou shall not use a mechanical instrument in worship to Me.*”

The great efficiency of the Scriptures is that God has communicated His expectations to us (as our instruction in righteousness, 2 Tim. 3:16-17) and He expects us to use our minds to properly reason the intention of His will (2 Tim. 2:15). With few exceptions, the Bible is a book of “what

to do.” Yes, God has forbidden and warned against some things, but, in the most part, His word instructs us in what is right. God should not have to say what we *cannot* do, to ensure the things that you are to do, anymore than my wife should have to tell me what *not* to buy, in order to ensure that she receives only the three items she was seeking from the store.

Our question should be, “What has God authorized?” It should not be, “What has God failed to forbid?” that might grant me freedom to do what I want to do. To introduce any foreign element to the practices of worship is to disregard the basis of scriptural authority. Those who attempt to exploit God’s silence, or to look beyond what He has revealed, fail to find any validation for their assumptions.

Can we not safely trust that God is capable of requesting that which He desires? We can clearly see a precedent for this in the Old Testament. If God desires us to use mechanical instruments of music today, under the New Testament, then He could, and would, request it just as He did under the Old. God certainly knows the difference between singing and playing. God called for singing among the people (1 Chron. 16:8-11)—specifically singing—and then elsewhere, when desired, He called for playing of an instrument (1 Sam. 16:16; Psa. 33:2-3). This should provoke our awareness that in the New Testament, God has requested the “singing” that He desires (Eph. 5:19; Col. 3:16). With His stated desire in hand, we should simply do as He requests, and quit looking for what “He didn’t say not to.”

There is no need for my wife to prepare a complete list of all items in any grocery store to prevent me from buying them. She only has to tell me is what she needs. There is no need for God to list all things that are not acceptable to Him, when He has stated clearly what He desires. There is no legitimacy to the argument, “It doesn’t say not to.”

Newbern, Tennessee



Instrumental Music in the Home

TOM TEBAULT

There is a lot of controversy between brethren and the denominational world when it comes to instrumental music in the worship. One way denominational churches try to justify mechanical music in worship, is: “You have instrumental in the home.” It must be recognized that we have a number of things in the home that would not be proper in the worship of the church.

WE HAVE BABIES IN THE HOME

The Bible often refers to the family with children (Eph. 6:1-4). We do not have babies as members of the church. Children are not accountable for wrong doing as Jesus taught the apostles. “And Jesus called a little child unto him and set him in the midst of them, And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven” (Matt. 18:2-3).

WE HAVE FOOD AND DRINK IN THE HOME

The Corinthians were instructed: “And if any man hunger, let him eat at home” (1 Cor. 11:34). Paul rebuked these brethren for trying to have such in the church. “What? Have ye not houses to eat and drink in? Or despise ye the church of God . . . ?” (1 Cor. 11:22). The Romans were told: “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). The authority of Christ will not allow such as a part of the spiritual activities of the church (Matt. 28:18).

ORGANS, PIANOS, AND OTHER INSTRUMENTS IN THE HOME

We use these in the home for entertainment and enjoyment. The Lord’s church is not a place for such since the Bible teaches us to “sing” (Eph. 5:19; Heb. 2:12) in the church.

WE HAVE KITCHENS IN THE HOME

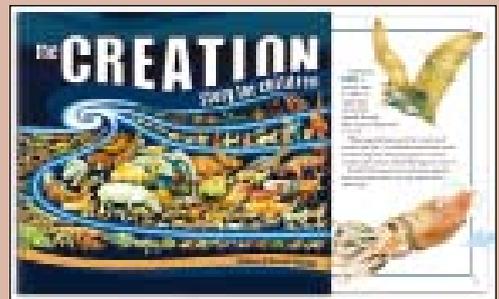
Because we have kitchens in our homes, the authority of Christ will not allow the church to provide such (Matt. 28:18). The things we have in the home should stay in the home and should never be used to justify the use of mechanical instrumental music in the Lord’s church.

Sunman, IN

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Just an Aid?



JUSTIN MONTS

Some seek to defend instruments in worship by suggesting they are merely aids to worship. The argument is made that since we use songbooks, a pitch pipe, or pews and lights in a church building, playing a piano is no different. In reality, these are not parallel.

In order for a piano or organ to be an aid in worship, there must first be a passage authorizing music to be played to God in the New Testament. The authorization may come in the form of direct commandment, necessary inference, or approved apostolic example. No such passage can be found. So, instruments are not aids to worship, but rather additions. And, all additions are to be rejected by God's people (Deut. 4:2; Prov. 30:6; Rev. 22:18). Only two types of music exist in the world, vocal or mechanical. Christians are authorized to sing: "... singing and making melody in your heart to the Lord" (Eph. 5:19), "... singing with grace in your hearts to the Lord" (Col. 3:16), "... In the midst of the assembly I will sing praise to You" (Heb. 2:12).

Since God has specified vocal music, it follows that pianos, guitars, drum sets, and all other man-made instruments (representing mechanical music), are excluded.

Below is a chart you may find helpful. For an item to be an aid there must first be instruction given which it would help carry out or fulfill. For instance, Hebrews 10:25 commands Christians to assemble. So, whatever helps Christians fulfill the command to assemble would be an aid. Hence, there is authority for a meeting house (to stay warm in winter, cool in summer, and dry when it rains), pews to sit on for the duration of the service, lights to see as we sing and study, restrooms to take care of our physical needs, and drinking fountains to clear our throats so that we can sing and teach plainly. All of these are aids to fulfilling the command to assemble and worship God. There is a command to sing (Eph. 5:19; Col. 3:16). A song book can help Christians raise their voices in praise. Without it, it would be difficult to remember the words! And, a pitch pipe helps all to start in the right key. Such are aids to singing. But, there must first be a command to play music to God before a piano could ever be called an aid. As it stands, the "aid" argument falls flat and is justly off-key.

Command	Authorizes	Aids
Noah: Build An Ark (Gen. 6:14)	Tools	Hammer, Axe, Saw
Assemble (Heb. 10:25)	Place	Meeting House
Teach & Preach (1 Tim. 4:6)	Ways & Means	Projector, Power Point
Give (1 Cor. 16:1-2)	Storage	Basket, Plate
Take Lord's Supper (Acts 20:7)	Utensils	Plate, Cups
Baptize (Mt. 28:18-20)	Water	Baptistery
Sing & Make Melody (Eph. 5:19)	Songs, Leader, Words	Books, Notes
Play (?)	Songs	Organ
Play (?)	Games	Gym



Is Instrumental Music an Expediency?

MIKE WEBB

The discussion of the use of instruments of music in worship is a controversial and, sometimes, volatile subject. It does not matter what we like or enjoy or how strongly I feel about the subject. The only thing that matters is what God's word says. Many arguments have been made trying to defend the use of instruments of music in worship. In this article, I want to deal with the argument that instrumental music is simply an expediency.

WHAT IS AN EXPEDIENCY?

Let us begin by defining our terms so that we know exactly what we are discussing. Dictionary.com defines an "expedient" as "a means to an end." Webster defines an "expedient" as something "useful for effecting a desired result; suited to the circumstances or the occasion; advantageous, convenient." When one claims that instrumental music is expedient, he is claiming that it is authorized because it helps accomplish what he believes to be good.

BASIC PRINCIPLES CONCERNING EXPEDIENCIES

1. An expedient must first be lawful. We must have authority for everything that we do in service to God (Col. 3:17; 2 John 9). We cannot introduce something unauthorized and justify it as an expedient. If an aid or help goes beyond the doctrine of Christ, we have no right to use it as an expedient.

2. An expedient cannot be specified. When God specifically commands that we do something, we have no choice but to do it that way. We cannot do it another way and claim it is simply an expedient. For example, God commanded Noah to build an ark out of gopher wood (Gen. 6:14). Since God specified gopher wood, Noah could not build the ark out of oak and defend it as an expedient.

We can also illustrate this principle using the Lord's Supper. The Lord specified the unleavened bread and fruit of the vine as the elements in the Lord's Supper (Matt. 26:26-29). When the Lord specified these elements, it eliminated any other element from being used. We can-

not use lemonade and hamburgers on the Lord's Table and defend them as an expedient.

INSTRUMENTAL MUSIC IS NOT AN EXPEDIENT

1. Instrumental music is not an expedient because it is not lawful. In order to claim instrumental music as an expedient it must first be proven to be lawful. There is no authority anywhere in the New Testament for using instruments of music in worship. The only kind of music that we read about in the New Testament is singing (Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Acts 16:25). Instrumental music is not an expedient, because it is going beyond the doctrine of Christ (2 John 9).

2. Instrumental music is not an expedient because God specified singing. God commanded us to "sing and make melody" in our hearts (Eph. 5:19; Col. 3:16). When God specified singing, it eliminates every other kind of music. The command to sing eliminates whistling, instruments, humming, and any other kind of music besides singing. When one uses an instrument in worship, he is not using an aid, but rather an unauthorized form of music.

Instrumental music cannot be justified by calling it an "expedient" any more than Noah could have used oak and called it an expedient to gopher wood. Expediency implies the right to choose. Noah did not have a right to choose the type of wood and neither do we have the right to choose the kind of music to use. God specified singing just like He specified gopher wood.

If we want to please God, we must stay within the confines of His revealed will (1 Cor. 4:6). Before we can declare a thing an expediency, we must first prove it to be authorized. If it goes beyond the doctrine of Christ, we have no authority to use it as an expedient. Since instrumental music is unauthorized and singing is specified, one cannot justify the use of mechanical instruments of music by calling it simply a matter of expediency.



Vocal Percussion



JOHN ISAAC EDWARDS

Vocal percussion has become an integral part of the contemporary *a cappella* movement. Since only the speech apparatus is used, and not a mechanical instrument, some may wonder if vocal percussion is acceptable in the worship of God.

WHAT IS VOCAL PERCUSSION?

Also known as beatboxing or mouthdrumming, vocal percussion is the art of creating sounds with one’s mouth that approximate, imitate, or otherwise serve the same purpose as a percussion instrument.

WHAT DOES THE BIBLE SAY?

Paul wrote, “Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19). He did not say, “speak-

ing and beatboxing.” Nor did he say, “singing and mouthdrumming.” He rather said, “speaking . . . singing” and that specifies the nature of vocal music. Did you notice where the melody is made? In one’s heart – not one’s mouth! This passage speaks to all of us alike. If all of us are “speaking . . . singing” (as the passage commands), then none of us will be beatboxing or mouthdrumming! There is no command for beatboxing, no example of mouthdrumming, and no Scripture that necessarily infers the practice of vocal percussion. The New Testament is as silent about vocal percussion as it is about a mechanical instrument in the worship of God.

In an effort to fill worship with excitement and pizzazz, these contemporary services have supplanted that which God designed for our edification and His praise!



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October 5-15, 2010

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This custom tour will not be combined with another group. Traveling together with other Christians enriches the vacation experience. You will form friendships that last well beyond the days of our travel. Our groups enjoy singing together as we travel as well as making time for worship on the Lord’s day.





Why We Oppose Instrumental Music in Worship

HEATH ROGERS

One of the things that separates most churches of Christ from denominations is that we do not use instrumental music in our worship. This is obvious to anyone who visits our assemblies, and we are often asked about it.

For most people, using instrumental music in worship is no big deal. “If it makes the singing better, and the service more uplifting, what does it hurt?” They may think it is just something that we do to be different; that it is a tradition.

For us, instrumental music in worship is a big deal. It is not some trivial thing that we do to be different. It is not a matter of tradition – it is a matter of conviction. We are opposed to the use of musical instruments in worship unto God today. Why do we hold such a belief?

1. We Are Told to Sing. We are not at liberty to do what we want in our worship unto God. When we look up the mention of music in worship in the New Testament we find...

“And when they had sung an hymn, they went out into the mount of Olives” (Matt. 26:30).

“And at midnight Paul and Silas prayed, and sang praises unto God” (Acts 16:25).

“For this cause I will confess to thee among the Gentiles, and sing unto thy name” (Rom. 15:9).

“I will sing with the spirit, and I will sing with the understanding also” (1 Cor. 14:15).

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms

and hymns and spiritual songs, singing with grace in your hearts to the Lord” (1 Col. 3:16).

“In the midst of the church will I sing praise unto thee” (Heb. 2:12).

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb. 13:15).

“Is any merry? let him sing psalms” (James 5:13).

That is it. All the mention that we have of music in worship in the New Testament is *singing*.

Someone may reply, “But doesn’t the book of Revelation talk about harps in heaven?” Yes, harps are mentioned in three places in the book of Revelation (Rev. 5:8; 14:2; 15:2), but such passages do not argue in favor of using instrumental music in the worship of the church today. First, these passages talk about heaven. We are now upon earth. Heaven is not a worship service in the Lord’s church. Second, do we really believe that there will be literal harps in heaven? The Bible teaches that heaven is a spiritual place. Harps are physical things. If flesh and blood cannot be in heaven (1 Cor. 15:50), then why can wood and metal? Third, the book of Revelation is a book of signs and symbols (Rev. 1:1). In fact, in Revelation 5:8 we are told that the golden bowls full of incense represent the prayers of the saints. How do we know that the harps are not symbolic as well?

We do believe in music in church – a *cappella* music. We sing because that is what God has told Christians to do in worship unto Him. God is seeking for those who will worship Him “*in spirit and truth*” (John 4:23-24). When we just sing, we know we are doing what God has told us to do. When we use an instrument, we cannot be sure.

CONTINUED ON PAGE 26

Why We Oppose Instrumental Music in Worship

(CONTINUED FROM PAGE 25)

2. Musical Instruments Are Not Authorized. For some people, the Bible has to specifically condemn a practice in order for it to be wrong. They will say, “Show me where the Bible says, ‘Thou shalt not use musical instruments in worship to God.’” This is authorizing a practice from the silence of Scripture. The silence of Scripture is prohibitive, not permissive.

Some commandments in the Bible are general in nature. By that, we mean that they are inclusive. The Great Commission is a good example. “*Go therefore and make disciples of all the nations...*” (Matt. 28:19). How are we to go? God did not specify, so we are at liberty to choose. We can walk, ride a horse, sail on a ship, drive a car, fly on a plane, etc.

However, some commandments in the Bible are very specific in nature. These commandments exclude – confining us to the specific limitations God has set forth. For example, in Genesis 6:14-16, God told Noah to build the ark out of gopher wood. Noah was not at liberty to use any other kind of wood. God did not have to tell him not to use oak, pine, walnut, etc. When God specified gopher wood, that automatically excluded every other kind of wood.

We use this same kind of reasoning everyday, oftentimes without even thinking about it. For example, let’s say you go into a restaurant and order a hamburger with pickles, onions and ketchup. When you place this order, you do not bother telling the waitress that you do not want lettuce, cheese, mustard, mayo, etc., because you specified what you do want. Again, let’s say you hire someone to put a new roof on your house. You tell him that you want him to use brown shingles. This is specific. You do not have to tell him not to put on a metal roof or cedar shingles, and you do not have to tell him not to use gray, black, red, green, etc., shingles. “Brown shingles” automatically

excludes every other option.

If God had told us to make music, we would be free to sing, play, or do both. However, in the New Testament, He specifically tells us to sing, and that automatically excludes every other kind of music. This is why we only sing.

By the way, the proper response to “Show me where the Bible says I can’t use musical instruments,” would be, “Show me where it says you can.” The burden of proof belongs to those who argue in favor of doing something, not to those who argue against it.

3. God Does Not Want Them Used Today. Someone may respond, “They used musical instruments in the Old Testament. If it was good enough for them, it is good enough for us today. After all, God doesn’t change.”

No one denies that musical instruments were used in the Old Testament. In fact, the Law of Moses commanded the use of musical instruments (2 Chron. 29:25-28). But does that mean that we can use them today?

Do you keep the Sabbath Day? Do you keep the Jewish feast days? Do you abstain from eating pork and catfish? Were you circumcised on the eighth day? Why not? These things were also commanded in the Law of Moses found in the Old Testament.

The Bible teaches that if one goes back to keep a part of the old law, he is a debtor to keep the whole law (Gal. 5:1-3).

Have you ever wondered why your Bible contains an Old and New Testament? The Old Testament contained the law that the Jews lived under. The New Testament signifies that a change has taken place. Hebrews 8:6-11 teaches that when Jesus died on the cross, the Law of Moses was taken out of the way and was replaced with a new and better covenant. Under it, we worship God in a better way. In the Old Testament the Jews worshipped God with musical



instruments that appealed to the ear, a grand Temple that appealed to the eye, and incense and burnt offerings that appealed to the nose. Why? Because they had not chosen to be God's people. They had to be taught to "know the Lord" (v. 11). God had to get their attention. They had to be impressed with who the Lord was by the worship that was offered unto Him.

Under the new and better covenant, God already has our attention. He does not want us to worship with instruments that appeal to man's senses. He wants us to worship from the heart (Eph. 5:19). We are to make melody with the heart, not on an instrument.

The question is not, "Don't you like instruments?" or, "Don't you want instruments?" The question is "What does God want our worship to consist of?" There was a time when God commanded man to use musical instruments. They served a purpose under that old law. However, like keeping the Sabbath, the feast days, burnt offerings, and circumcision, they are not a part of the new covenant.

4. Historical Evidence Argues Strongly Against Musical Instruments. Secular history does not have the authority of inspired Scripture. However, history does speak on this subject, and it is interesting to note that it makes a strong argument *against* the use of musical instruments in worship.

"The use of organs in churches is ascribed to Pope Vitalian (657-672). . . . The attitude of the churches toward the organ varies. It shared to some extent the fate of images except that it never was an object of worship. . . . The Greek church disapproved the use of organs. The Latin church introduced it pretty generally, but not without the protest of eminent men, so that even in the Council of Trent a motion was made, though not carried, to prohibit the organ at least in the mass (Schaff, *History of the Christian Church*, IV: 4309).

"In view of the controversies over the use of instrumental music in worship . . . it is an interesting question whether instruments were employed by the primitive Christians. We know that instruments performed an important function in the Hebrew temple service and in the ceremonies of the Greeks. At this point, however, a break was made with all previous practice, and although the lyre and flute were sometimes employed by the Greek converts, as a general rule, the use of instruments in worship was condemned. Many of the fathers, speaking of religious song, make no mention of instruments; others like Clement of Alexandria and St. Chrysostom, refer to them only to denounce them" (Edwin Dickinson, *History of Music in the Western Church*,. 54).

Consider also some comments made on the subject by scholars and founders of some modern-day denominations.

John Calvin (Presbyterian founder): "Musical instruments, in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The papists, therefore, have foolishly borrowed this, as well as many of other things, from the Jews. Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostle is far more pleasing to Him" (*Commentary on Psalm 33* and on 1 Sam. 18:1-9).

John Girardeau (Presbyterian): "It has been proved, by an appeal to historical facts, that the church, although lapsing more and more into defection from the truth and into a corruption of apostolic practice, had no instrumental music for twelve hundred years; and that the Calvinistic Reformed Church ejected it from its services as an element of Popery, even the Church of England having come very nigh to its extrusion from her worship. The historical argument, therefore, combines with the Scriptural and the confessional to raise a solemn and powerful protest against its employment by the Presbyterian Church. It is heresy in the sphere of worship" (*Instrumental Music*, 179).

Charles Spurgeon (noted Baptist preacher): "David appears to have had a peculiarly tender remembrance of *the singing* of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartette, the refined niceties of a choir, or the blowing off of wind from inanimate bellows and pipes! We might as well pray by machinery as praise by it" (*The Treasury of David*, I: 272).

John Wesley (Methodist founder): "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen" (*Clarke's Commentary*, IV: 684).

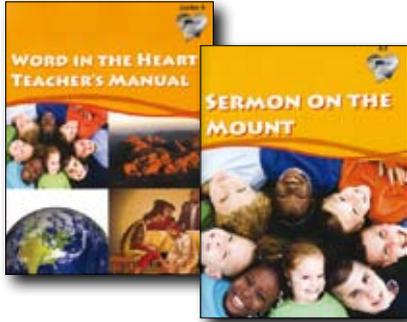
Even the word *a cappella* is a strong argument against the use of musical instruments in worship. It comes from a Latin word that literally means "in chapel style" (*ad* - according to + *capella* - chapel) [*Webster's New World Dictionary*]. Thus, *a cappella* music was the kind of music you heard in church.

CONCLUSION

We do have music in our church – vocal music. We are not opposed to musical instruments. We listen to instrumental music, and many of us play musical instruments. However, when it comes to the worship of the church, we oppose the use of musical instruments. This opposition is not a matter of custom or tradition, it is a matter of conviction. When we just sing, we know that we are doing what the Bible tells us to do. When we add the instrument, we can no longer make that claim.

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scriptural ◦ practical ◦ relevant



“Instrumental Music is Not Part of the Worship”



ANDY ALEXANDER

Most religious people use instrumental music in their worship. In fact, instruments in worship to God have been used for so long they have become a part of religious tradition, and many people never question the authority for their use. Most never question whether or not God is pleased. The assumption is made that God approves.

Those who do seek to prove their right to use instruments make several different arguments. Some try to justify their use by arguing that they were used in the Old Testament. Others will make the argument that instrumental music is not condemned in the New Testament. This argument says, “It doesn’t say not to use mechanical instruments of music in worship.” These arguments are weak and easily disposed of by the Scriptures, but many do not accept the Scriptures as the final authority.

Whether we accept the Scriptures as the final authority or not, the Scriptures clearly teach that the words Jesus spoke are the final authority (John 12:48). The Scriptures also teach that we must have Bible authority for all that we do (Col. 3:17). We are commanded not to add to or take from the Word of God (Rev. 22:18-19; Gal. 1:6-9). Warning is also given that we can be deceived or deceive ourselves and lose our souls (Matt. 15:13-14). Sadly, there are some religious teachers who twist the Scriptures to their own destruction and lead others astray as well (2 Pet. 3:16-17; Matt. 15:8-14).

With these thoughts in mind, let’s consider the argument that instrumental music is *not* a part of the worship. This argument tries to separate different parts of the worship and claim that some are worship to God and others are not worship to God. At least those who make this argument feel compelled to justify their actions.

Instruments were a part of worship under the Law of Moses. They were a part of the worship because God commanded the children of Israel to use them. King Hezekiah,

in restoring the worship of the temple, “stationed the Levites in the house of the Lord with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king’s seer, and of Nathan the prophet; for thus was the commandment of the Lord by his prophets” (2 Chron. 29:25). Notice, there were instruments because God commanded their use. The writer continues in verses 27 and 28: “Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the Lord also began, with the trumpets and with the instruments of David king of Israel. So all the assembly worshiped, the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished.” Israel worshiped God with instruments and those instruments were part of the worship.

Furthermore, the Psalms of the Old Testament specifically call the use of mechanical instruments of music a part of the offering of God’s praise during the Old Testament era:

Praise the Lord! Praise God in His sanctuary; Praise Him in His mighty firmament! Praise Him for His mighty acts; Praise Him according to His excellent greatness! Praise Him with the sound of the trumpet; Praise Him with the lute and harp! Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! Praise Him with loud cymbals; Praise Him with clashing cymbals! Let everything that has breath praise the Lord. Praise the Lord! (Psa. 150:1-6).

Many other similar quotations from the Psalms could be cited, but this is sufficient to show that using mechanical instruments of music was a part of Old Testament worship—a part that was not added until God authorized its inclusion. It was never added to satisfy the whims of man.

One should also notice the inconsistency of those who make the argument that “instrumental music is not a part of the worship.” If their argument is true, then these following arguments used in defense of mechanical instruments

CONTINUED ON PAGE 30

“Instrumental Music is Not Part of Worship”

(CONTINUED FROM PAGE 29)

in worship cannot also be true”: (a) The instrument is not inherent in the meaning of *psallo* and *psalmos*, because the action of the verb (“making melody”) and the song called a “psalm” were a part of worship; (b) The apostles going to the Temple to participate in worship that included instrumental music is not true; (c) The argument that instruments were used in heavenly worship cannot be true since instruments are not a part of the worship; (d) The instruments of music were a part of Old Testament worship (not if the instrument was not a part of worship); (e) Instrumental music is used in the worship at home. If instruments are not a part of worship, then all of these other arguments should be thrown into the trash dump as worthless, because instruments are not a part of worship. But the fact is, those who use instruments feel no obligation to maintain their own consistency. They will use this argument when they think it works and another one which is absolutely contradictory to it later when they think the second argument better fits their immediate need.

In trying to justify their use of instrumental music some claim that we, in the churches of Christ, are using instruments when we use a pitch pipe or tuning fork to get the correct pitch. When a pitch pipe or tuning fork is used to get the correct pitch before singing, the note that is blown is an aid to carrying out the command to sing. The pitch pipe serves the same purpose as the hymnal or the cup that holds the fruit of the vine. It is simply an aid to God’s command and not a substitution or addition to His command. Instrumental music is an addition and substitution to the command of God. When Nadab and Abihu added to the command of God in Old Testament worship, God showed His disapproval of their sinful actions by executing them (Lev. 10:1-2).

Jesus asked a simple question in Luke 6:46 that we all need to answer, “But why do you call Me ‘Lord, Lord,’ and do not do the things which I say?” Are we doing the things Jesus says or just pleasing ourselves.

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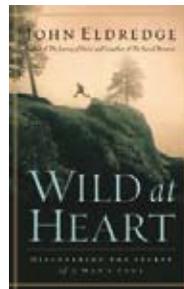
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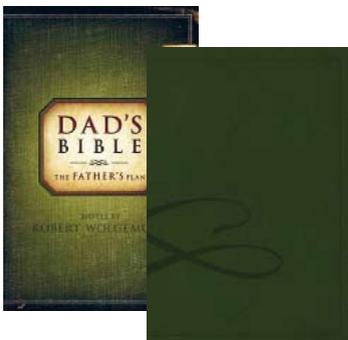
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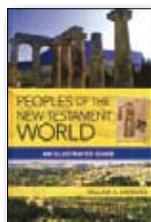
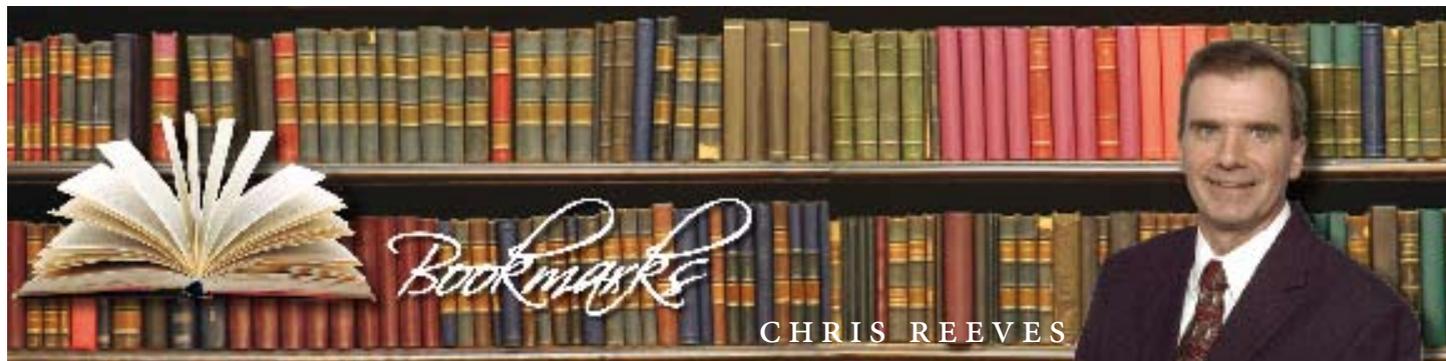
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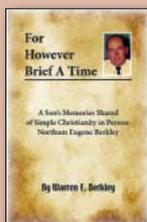
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Peoples of the New Testament World: An Illustrated Guide. William A. Simmons. Hendrickson Publishers, 2008. 352 pages, hardback. ISBN: 978-1-56563-877-8

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Who were the Pharisees, Sadducees, Herodians, scribes, and zealots? What was the role of New Testament tax collector? When did the Romans come to power? Students of the Bible often ask these questions and others like them as they seek a greater knowledge of the New Testament text. A new reference work by Hendrickson, *Peoples of the New Testament World*, is very helpful in providing thorough and up-to-date information on the world of the New Testament. William A. Simmons does an outstanding job of categorizing and surveying various bodies of information relevant to the study of New Testament backgrounds. He covers historical periods (Babylonian to Roman), people (Pharisees, Sadducees, scribes, zealots, etc.), and institutions (politics, economics, slavery, etc.). Simmons' work shows the deep research of a scholar but also the informative writing of an author that can be easily understood. Extensive annotated bibliographies are provided at the end of each chapter for those who wish to do further research. Color photographs, maps, charts, timelines and drawings along with a helpful scripture index round out this well-written book. *Peoples of the New Testament World* is a highly recommend reference tool for introductory background studies of the New Testament.



\$7.50

For However Brief A Time. Warren E. Berkley. Spiritbuilding Publishing, 2008. 51 pages, softback. ISBN: 09774754-8-4

Warren E. Berkley, a gospel preacher for the Laurel Heights church of Christ, McAllen, Texas, has recently published a brief memoir of his father. In it, Berkley shares twenty-five stories, both humorous and serious, of his life growing up in a Christian home in Ft. Smith, Arkansas. By reading these stories of a Christian father (who served two militaries, the one in our land and the one of the Lord's), one readily sees how God's word is put into practice in a daily, practical way. Berkley's stories tell of a Christian father's attendance, good works, prayer, sacrifice and service, hard work, Bible study, and many other spiritual values. I have worked briefly with Warren in the past and appreciate his dedication and devotion to the Lord's work. I have personally witnessed how he practices in his life the pattern set forth by his father. And, Warren seeks the same pattern for his children and grandchildren. *For However Brief A Time* will encourage you to leave a pattern of Christian living for your children. Fathers especially, it will encourage you to raise your children properly and have a Christ-centered home.



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New Testament Text and Translation Commentary. Philip W. Comfort. Tyndale House Publishers, 2008. 899 pages, hardback. ISBN: 978-1-4143-1034-3

If you have ever wondered why some Bible passages read a little differently in different translations, it is because there are some variant readings in the wording of the Greek manuscripts used by these translations. Fortunately, when it comes to sorting out all the issues involved with these variant readings we have the help of the *New Testament Text and Translation Commentary* by Philip W. Comfort. This detailed and exhaustive work is by an author who is well-versed and published in the area of textual criticism. It is a commentary on the variant readings of the New Testament manuscripts and how they relate to the major English translations. Comfort guides the reader through a discussion of the variant readings for hundreds of New Testament passages in a manner that a non-technical student can understand. He begins with the basics of understanding textual criticism and then comments on each verse needing clarification. Comfort's comments on the context of a passage are also of enormous value. He will comment on which variant reading is most authentic based upon the context of a passage and his comments on context are usually sound and insightful. *The New Testament Text and Translation Commentary* is a great resource for the study of textual criticism.

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Why We Need This Special Issue

(CONTINUED FROM PAGE 2)

non-institutional churches were generally full of doctrinal and moral teaching.

At the same time, one could witness a change occurring in the Herald of Truth program, which was the sponsoring church radio and TV program that was at the heart of the division in the 1950s and 1960s. Writing in 1996, Richard Hughes, Distinguished Professor of Religion at Pepperdine University, describes this shift in *Reviving the Ancient Faith* (241) as follows:

The late 1950s, however, brought subtle changes in sermon content. To understand those shifts, one must recall the kind of piety that dominated American religion throughout the 1950s. During that decade, practically all major denominations promoted the role religion could play in fostering peace of mind. The emphasis found nationally recognized proponents in Judaism with Joshua Liebman's *Peace of Mind* (1946), in Catholicism with Fulton Sheen's *Peace of Soul* (1949), and in Protestantism with Norman Vincent Peale's *Power of Positive Thinking* (1952). In such a climate, messages that extolled the "true church" and that condemned "the denominations" for their "false doctrine" were not likely to develop a significant following beyond the ranks of the faithful. This ministry was at a crossroads: it could continue to preach to the converted or it could seek to extend its reach. But if Churches of Christ wanted to reach out, conventional wisdom suggested that they could not expect to compete effectively in the denominational free market of souls unless they embraced the sort of "peace-of-mind" piety that dominated the national religious landscape for more than a decade.

That is precisely what happened, beginning in 1960. In that year, Batsell Barrett Baxter, professor of Bible at David Lipscomb College and a nationally known preacher among Churches of Christ, began his career as a "Herald of Truth" television evangelist, later adding radio programming to his duties. He continued to serve "Herald of Truth," both on radio and television, through 1981, producing his last programs only months before his death in 1982. Through all these years, however, Baxter never had full responsibility for these programs; he always shared preaching duties with other evangelists.

During the early 1960s, Baxter continued to preach on traditional themes pertaining to Church of Christ identity, to be sure, but he also introduced subtle shifts in emphasis that would be far-reaching in their impact on Churches of Christ. With increasing frequency, he explained to national radio or television audience how to achieve spiritual growth and peace of mind, how to develop healthy family relationships, and how to cope with anxiety and fear or with the various stages along life's way.

By the 1970s, these sorts of themes increasingly dominated "Herald of Truth" programming, and the sectarian themes so much a part of the identity of Churches of Christ for a century and a half receded far, far into the background.

Hughes' description of what changed in institutional churches also explains why some institutional churches of Christ are now adding instruments of music to their worship. After fifty years of preaching that neglected the identifying characteristics of the New Testament church, its worship, its organization, the terms by which it is called, and what is wrong with denominational names and creeds, a generation has moved into leadership roles who cannot distinguish the Lord's church from the denominations around them.

In 1973, the Herald of Truth alarmed some of its avid supporters when Lynn Anderson was quoted as saying that "the church of Christ is a big, sick denomination" (*Memphis Meeting with the Representatives of the Herald of Truth, September 10, 1973*, 43). Though this alarmed the more conservative element of the institutional churches, Anderson did express what has become more and more correct: the institutional churches of Christ no longer look upon themselves as different from the denominations — they are just one denomination among other denominations.

WHERE ARE WE?

Where are non-institutional churches at the beginning of the twenty-first century? Can anyone deny that the content of our preaching has changed? Can anyone deny that more preaching is being done on the "peace-of-mind" piety that characterized the 1960s Herald of Truth programming? Can anyone deny that there is less preaching on the identifying marks of the New Testament church? Can anyone deny that the "themes so much a part of the identity of Churches of Christ for a century and a half" have "receded far, far into the background," as Hughes expressed it with reference to institutional churches in the 1970s?

Alert brethren will learn from the mistakes that others have made. If we want to avert the same problem that is presently facing institutional churches of Christ on such issues as instrumental music in worship, baptism for the remission of sins, the role of women in public worship, the observance of the Lord's supper on the first day of every week, etc., we are going to have to do more teaching and preaching on these subjects! That is why we have produced this issue of *Truth Magazine*. We thank brother Edwards for helping us to pull this material together.

DIRECTORY OF CHURCHES

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

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<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White (256) 766-0403</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Shawn Chancellor (479) 870-648-2898 or 782-0588</p>	<p>ROGERS, AR Central Church of Christ P.O. Box 763 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Ricky Manes (479) 636-7484 (479) 685-5067</p>	<p>EL CAJON/SAN DIEGO, CA Church of Christ 523 S. Johnson Ave El Cajon, CA 92020 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Mulligan (619) 444-6106 (619) 922-0395</p>
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<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Lonnice Fritz (562) 420-2363 Mark Reeves (562) 420-9577 (562) 377-1674</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>PALMETTO, FL Palmetto Church of Christ 1575 14th Avenue W. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Beck (941) 722-1307, or (941) 803-8084 www.palmettochurchofchrist.com</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546 Tom O'Neal (813) 625-5651</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p>ALACHUA, FL Santa Fe Hills Church of Christ Hwy. 441, 1/2 mile west of I-75 (Exit 78) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (386) 462-4325 or (352) 333-7003</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (321) 453-3320</p>	<p>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ben Liggins (850) 234-2521 or 234-1368</p>	<p>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>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>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>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>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) 922-1158</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 Church of Christ Ave. C and 2nd St. Bible Study 9:30 A.M. Worship 10:45 A.M. (407) 349-9998</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>
<p>FT. COLLINS, CO Foothills Church of Christ 1200 Raintree Drive Worship 11:00 A.M. Bible Study 11:30 A.M. Call (970) 482-9690 for Wednesday Service (Meets in home.)</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 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>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>CORDELE, GA Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8766 (229) 3263715</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparrn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Evangelist: Bill Bohannon www.ValleyChurchofChrist.net</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 230-3332 (Bldg.) or 268-9638 (Wendell Bowman) 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>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Evening (Apr.-Oct.) 5:00 P.M. Evangelist: Paul Branch (239) 548-3566</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>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>	<p>JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jamie Rhoden Elders: Jamie Rhoden & Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</p>	<p>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar (813) 321-2721</p>	<p>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronnelson@embarqmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>

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<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>	<p>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>POOLITIC, 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>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. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</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>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>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 KCcampbell@earthlink.net Elders: 944-1878 or 948-9917</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>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>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>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>ELLETTSVILLE, 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: John Isaac Edwards (812) 876-2285</p>	<p>PLAINFIELD, IN Church of Christ 350 E. Township Line Rd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie Edwards (317) 839-0174</p>	<p>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>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. Evangelist: Scott Viquain (859) 236-4204 or 238-0860</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>Place Your Ad Today!</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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>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: Jerry Cleek (219) 942-2663</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>AUSTIN, KY Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreek.com</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) 404-0346 or 651-7141</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>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>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</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>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>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>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>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.dgccc.org</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: David Halbrook (765) 676-6404 or (317) 892-6285</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. (515) 262-6799</p>	<p>BOWLING GREEN, KY Eastside Church of Christ 1706 Smallhouse Rd Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wed. 10:00 A.M. & 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightyisthelord.com</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>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>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>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. Evangelist: Alan Jones (765) 922-7602</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 521-6485</p>	<p>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>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>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>MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Sulc (765) 284-5299 or 286-5488</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>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>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>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, (410) 590-2852</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>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>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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 5:50 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 Gray's Community Bldg. School Road Worship 10 am Bible Study 11am (910) 321-9023 (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: Antoine Holloway (301) 474-7460 or (301) 741-0012</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. (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. Worship 11:00 A.M. Bible Study 12:30 p.m. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778</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>Place Your Ad Today!</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 4401 Glenwood St. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>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 6:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: Daniel Bailey (716) 870-3259</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>
<p>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>
<p>ROCHESTER, MN Church of Christ 2002 Second St., SW Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Russ Jones (507) 254-3929</p>	<p>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 7:00 P.M. Evangelist: Ryan Boyer (816) 322-0042 www.raymorechurchofchrist.org</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 9:30A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccoc.net</p>
<p>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>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.amplex.net/churchofchrist</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave.</p> <p>Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</p> <p>Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 380-5594 http://tinyurl.com/smchurch</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave.</p> <p>Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p style="text-align: center;">To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MEMPHIS, TN Rocky Pt. Church of Christ 516 E. Rocky Point Rd., Cordova</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 207 Mullins St. Church of Christ</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. 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.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) (615) 653-1828 (Wilson Adams) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecocf.org</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. (Hopkins, SC)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Seaton (803) 776-0754 or 234-5300 http://lowerrichlandchurch.org</p>	<p>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (423) 285-7005 or 334-4606 www.rheachurchofchrist.com</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Leon Bond: 525-3684 Glenn Bond: 522-1965</p>	<p>TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.ahcoco.info</p>	<p>FAIRVIEW, TN New Hope Church of Christ 7500 Jingo Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Shannon Shaffer (615) 289-1721 or 799-0162 www.newhopecoc.com</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. • PO 2257 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 425-6300 southridge.churchofchrist@yahoo.com</p>	<p>Shop online at truthbooks.net</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 434-5310 (Eric Krieg) or 473-9028 (Steve Foutty)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>SWEET HOME, OR Church of Christ 3702 E. Long St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 356-7318 (615) 353-0166</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>	<p>AVONDALE, PA Avondale Church of Christ 1606 Glen Willow Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (610) 268-2088 Rex Cornwell (970) 667-3507 Randy Frame (610) 869-4146</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Luther Pratt (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>
<p>NEW RICHMOND, OH Church of Christ 550 Washington St.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael McCleary (803) 735-6065</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tim Shepherd (865) 573-6638</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road</p> <p>Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

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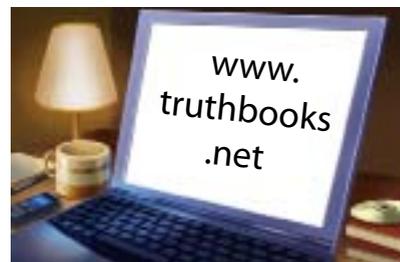
<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>DUNCANVILLE, TX Whispering Hills Church of Christ 2126 S Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 298-2522 info@whchurchofchrist.net</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325)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 Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</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 (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>
<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>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 Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</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>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p>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>CLEBURNE, TX Nolan River Church of Christ 1705 Longfellow Ln at 1700 S. Nolan River Rd Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Tim E. Stevens (817) 645-2353</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>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Randy Harshbarger & Jay Taylor</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>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>LANCASTER, TX 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 www.dallasavenuechurchofchrist.org</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>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>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 Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (972) 227-1708 or 227-2598</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>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 Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Gary Madden (361)289-1439 or Patrick Frazier (361) 225-4792</p>	<p>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 (713) 686-0788</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>RED OAK, TX Methodist Street Church of Christ 211 Methodist St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 576-3119 or 363-7672 lklice@sbcglobal.net</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxis St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Schlos (757) 436-6900</p>	<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible 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. (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 5:00 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 (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>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jonathan Chaffin (304) 989-7316 (304) 342-5637</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 273-3267</p>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswers.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. Evangelist: Jessie Daniels (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. Evangelist: Steve Wallace (304)363-8054 (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 10:30 A.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>RANCHESTER, WV Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reici (307) 655-2563</p>
<p>Shop online at truthbooks.net</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 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>Place Your Ad Today!</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - John Haines (905) 562-4739</p>
<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>

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2010 LECTURES: A CRISIS IN LEADERSHIP

June 21-24, 2010

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