

Truth

Magazine

A close-up photograph of a hand in a white glove holding a petri dish. The dish contains a red agar plate with numerous small, white, circular bacterial colonies. In the background, several other petri dishes with yellow agar are visible, slightly out of focus.

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How Can We Be Like Jesus?

OLEN HOLDERBY

1 Peter 2:21, makes Jesus our example saying, “Christ also suffered for us, leaving us an example, that ye should follow his steps.” While this statement is made in the context of suffering; it also, to this writer, suggests much more than just following His example in suffering. Preachers and teachers often urge their hearers to be more like Jesus. One of the songs we sing, “O To Be Like Thee,” expresses both a wonderful and proper sentiment. In some ways we cannot be like Him: we have no miraculous powers, we have only limited wisdom, we are not sinless, etc. Yet, there are many ways in which we can be like Him, perhaps more than we like to think. Some have been known to use the fact that we are not sinless, as was He, as an excuse to knowingly and willingly do sinful things. It is not within the scope of this article to deal with this thought; but we would insist that such thought is the product of either ignorance or dishonesty. How, then, can we be like Jesus?

As a Teacher: As a gospel preacher, this thought becomes extremely important to me; however, His example in teaching applies to everyone of His followers. God set the course of His teaching some 1500 years before He was born, “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him” (Deut. 18:18). In Acts 3:22, Peter quoted this verse and applied it to Jesus. We need a closer look at this Old Testament passage. According to this statement, God was to put His own words in the mouth of Jesus; and Jesus was to speak all that God commanded Him. According to John 17:8, Jesus gave the very words which He received from the Father to the Apostles. We already know that the Apostles wrote those words down, and we have them upon the pages of the gospel (Eph. 3:1-5; 1 Pet. 1:25). Based upon these facts, we can accurately say, if it is not in the gospel, Christ did not speak it; if Christ did not speak it, God did not command it! Jesus never left anything

if it is not in the gospel, Christ did not speak it; if Christ did not speak it, God did not command it!

unsaid that needed to be said. He never tried to entertain an audience, but always kept God’s word before the people. He was not mean in His tactics or methods; at the same time, He was plain and often pointed. Even His enemies recognized the source of His message (John 3:2; Matt. 22:16). Jesus taught daily (Matt. 26:55); and He called names where necessary (Matt. 23). Jesus spoke all that God commanded, nothing more and nothing less. This is how we can be like Jesus as a teacher! Are we like Him as a teacher?

Our Attitude Toward God: We can be like Jesus in this way. “For I came down from heaven, not to do mine own will, but the will of him that sent me” (John 6:38). This passage assigns purpose to His coming into the world, why He was here! Jesus puts the things of God first in His life and teaches us to do the same (Matt. 6:33); and we can do this only if we love God supremely, with all the heart, soul, and mind (Matt. 22:37). If we really wish to do so, we can be like Jesus in our attitude toward God. Are we like Him in this way? Work on it, my friend, for here is where it all begins.

Our Attitude Toward God’s Word: This is, yet, another way in which we can be like Jesus. Jesus said that God’s word is truth (John 17:17), and He said that He would speak just what the Father had said unto Him (John 12:49-50). We should already know that God’s word will give us the answer to all that God expects of us (2 Tim. 3:16). When we offer anything more than God’s word, we are saying that God’s word is not sufficient. This is true whether we like it or not! Do we have Jesus’ attitude toward God’s word? We can, and we must!

Our Attitude Toward the Lost: One verse plainly shows Jesus’ attitude toward the lost, “For the Son of man is come to seek and to save that which was lost” (Luke 19:10). Such is the purpose of

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Finding A Local Church While in College

DAVID DANN

Parents are responsible for training and guiding their children in the ways of the Lord. The plan of God is for parents to guide their children in such a way that they will be prepared to make the transition into adulthood as faithful servants of God (Prov. 22:6). Once the children grow up and leave home, they will be responsible for their own decisions and for directing the affairs of their own lives as adults. For many, this transition into adulthood begins when a young person leaves home in order to attend school at a college or university in another city, or even in another part of the country.

Leaving home for college is an exciting time in a person's life. The high school years have passed and a new beginning, filled with new dreams, new possibilities, and new challenges, lies ahead. At the same time, new temptations are part of this new beginning as well. When a Christian leaves home to go away to school, his or her commitment to the Lord must not be forgotten in all of the excitement of the transition (Eccl. 12:1).

Where will you worship when you leave home and go to college? Maybe you have attended the same local church for many years with your family at home. If you are going away to school, then that is about to change. What kind of a church will you associate yourself with in your new location? What if there are several from which to choose, how will you decide which church you should attend? What should you look for in a local church when you go away to school?

FINDING THE RIGHT KIND OF CHURCH

1. Look for a church that belongs to Christ. The faithful local churches of which we read in the New Testament are spoken of as being "of Christ" (Rom. 16:16) and "in Christ" (Gal. 1:22). Christ is the head of the church (Col. 1:18), and He purchased each church which belongs to Him with His own blood (Acts 20:28). The first criterion that should be settled in your mind is that you will seek out a church that belongs to Christ and wears the name of Christ, rather than a denominational church which wears a man-made name, or a "community" church. At the same time,

not all churches which claim to be "of Christ" really are. Find a church that not only claims to be "of Christ," but that truly is "of Christ" in name, teaching, and practice.

2. Look for a church that promotes sound preaching and teaching. The church has been designed by God to serve as "the pillar and ground of the truth" (1 Tim. 3:15). It does not take long for one who knows the truth to determine whether or not a particular congregation is active in promoting the truth. Is the preaching Bible-based, or does it lack Scripture? Are worldliness and religious error clearly exposed in the public preaching and teaching of the church, or are these matters downplayed in favor of focusing on less controversial themes? Do the members of the church demand preaching that cites book, chapter, and verse for what is taught and that draws a clear line between that which is right and that which is wrong, or have they become comfortable settling for something less? Find a church where "the whole counsel of God" is proclaimed (Acts 20:27).

3. Look for a church that worships in spirit and truth. Jesus said, "God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:24). Therefore, the only worship God will accept is worship that proceeds from a proper attitude of devotion (spirit) and that is performed in accord with what is prescribed in His word (truth). According to the truth of God, the church is authorized to engage in worship, which involves partaking of the Lord's Supper (1 Cor. 11:23-34), singing (Eph. 5:18-19), praying (Acts 2:42), giving (1 Cor. 16:1-2), and teaching (Acts 11:26). Beware of the attempts of some to create a supposedly deeper spiritual atmosphere of worship by adding supposedly deeper spiritual practices to the worship such as hand-clapping, the singing of solos, turning the Lord's Supper into a common meal, or having women lead in worship. Such worship is in violation of God's truth and will never be acceptable to Him, regardless of the dedication of the worshipers. Find a church where God is worshiped the way He wants to be worshiped by those whose hearts are truly devoted to Him.

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4. Look for a church that is holding fast to the pattern of sound words. The apostle Paul instructed Timothy to, “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus” (2 Tim. 1:13). The approved teachings and practices of the apostles, as revealed by the Holy Spirit and recorded in the New Testament, provide a clear pattern, or model, for the church to follow in all that it does (Phil. 3:16-17; 4:9). The basic pattern the church is to follow in its organization is that it should have qualified men in place to serve as elders and deacons (1 Tim. 3:1-13), as well as those who are able to do the work of teaching and preaching the gospel (Eph. 4:11). The basic pattern the church is to follow in its work is that it is authorized to engage in spreading the gospel message (1 Thess. 1:8), building up its members spiritually (Eph. 4:12-16), and helping needy saints (Rom. 15:26). Beware of churches that have ungodly or unqualified elders leading the flock, and churches that are involved in unauthorized work such as those that would provide church-sponsored recreation and entertainment, or that would otherwise use the funds collected by the church toward the support of unauthorized works.

FIND A CHURCH WHERE GOD’S WORD IS HELD IN REVERENCE AND WHERE HIS PATTERN IS UPHOLD IN ALL THINGS.

5. Look for a church that is serving as the light. The apostle wrote to the church at Philippi, encouraging the members to “become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world” (Phil. 2:15). The local church should be different from the world and should stand out in the world like a beacon of light, pointing the lost to the way of salvation in Jesus Christ. The church is not to hide itself away within the four walls of its meeting place and cut itself off from the world outside. At the same time, the church must properly discipline its own members who persist in sin (1 Cor. 5:1-13; 2 Thess. 3:6). Find a church that is actively working, serving, doing good, and shining the light of the gospel out into this dark and sinful world while refusing to tolerate sin among its members.

6. Look for a church where you can contribute to the work. In settling into a new situation and in looking for a new church, do not forget that “we have many members in one body, but all the members do not have the same function” (Rom. 12:4). If you are able to lead singing, visit the sick or elderly, teach a Bible class, preach a sermon, or otherwise contribute to the work and worship of the church, then put those abilities to good use. Contributing to the work is a great way to reaffirm your commitment to the Lord while you are away from home, and at the same time, your efforts may prove to be a great encouragement to others. Find a church where you can personally contribute to the Lord’s work so that you can “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18).

DANGERS TO AVOID IN SEEKING A CHURCH

1. The danger of focusing too much on numbers. Some are prejudiced against smaller congregations, thinking that bigger must always be better, and so would never consider worshiping with a church that is small in number. Others are prejudiced against larger congregations, thinking that they must have compromised the truth in order to attract a large crowd, and so would never consider worshiping with a church that is large in number. The truth, of course, is that a church’s faithfulness and usefulness to the Lord should be judged by whether or not it abides in the truth of God (2 John 9), rather than by the size of its membership. One may have more of an opportunity to serve and to contribute to the work in a smaller congregation than in a large one. On the other hand, one may benefit from more opportunities to learn from others in a larger congregation. Be careful about making numbers the focus of your search.

2. The danger of following the crowd. Though there may be several faithful congregations in the area, there is sometimes the tendency for the majority of the college-aged young people to attend the same congregation. It is easy to attend wherever your friends are attending or to go along with the popular choice without giving it much thought. But keep in mind that the popular choice may not be the best choice, from a spiritual perspective. The Bible

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warns against the dangers of thoughtlessly following a crowd (Exod. 23:2; Matt. 7:13-14). Seek the wise counsel of other spiritually-minded individuals and make your own decision about where you can best serve the Lord.

3. The danger of the lure of a fun atmosphere. Some churches seek to draw in the young people by providing a fun, exciting atmosphere, rather than drawing them in by using “Jesus Christ and Him crucified” (1 Cor. 2:2). Worship is not playtime and the Lord’s church is not about fun and games. It is good to enjoy the association



of other Christians, but it is wrong to base your decision in attending a particular congregation on how much fun and entertainment it may provide. When seeking a church, “seek first the kingdom of God and His righteousness” (Matt. 6:33).

4. The danger of dynamic speakers who provide little substance. Some are attracted to a particular church because the preacher is viewed as an especially dynamic speaker who is enjoyable to listen to. While there is nothing wrong with appreciating the preaching of one who puts his abilities to good use in the kingdom, the focus must always be on the message, rather than on the manner and

methods of the speaker (1 Cor. 2:1-5). Preaching that is filled with jokes, stories, generalities, and that lacks scriptural substance will not strengthen your faith (Rom. 10:17). Be careful about the attraction of listening to a dynamic speaker.

5. The danger of falling through the cracks. Some young people go away to school and, though they continue to attend worship fairly regularly, they seek out a church where they feel they can easily blend in and fall through the cracks. They want to find a place where no one will pay too close attention to the way they are living their lives, no one will expect too much of them, and no one will check in on them if they sleep in on Sunday morning instead of assembling with the saints. Unfortunately, there are plenty of “lukewarm” churches where they can usually find what they are looking for (Rev. 3:14-22). Be careful about lukewarm churches and lukewarm attitudes toward assembling with God’s people.

SOME FINAL CONSIDERATIONS

1. Purpose ahead of time to faithfully serve the Lord. If you are about to leave home in order to go away to college, don’t leave the Lord behind. Too many young Christians leave home for college after regularly assembling with the church throughout their upbringing and then never find a church to worship with while in college because they never look for one. Before too long, they are engulfed by the sinful, worldly pleasures of the party-ing atmosphere by which they are surrounded at school and their commitment to Christ is forgotten. Don’t let that happen to you.

Though not of their own choosing, Daniel and his friends were taken away to go to school in Babylon. When confronted with difficult decisions upon their arrival, “Daniel purposed in his heart” that he would

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faithfully serve the Lord regardless of his surroundings and circumstances (Dan. 1:8). Before you ever leave home, purpose in your heart to be loyal to the Lord in your new location.

2. Study the Bible in order to know what to look for in a church. You will not know which church you should attend if you do not first arrive at a clear understanding of what the Bible says about the church. Spend some time searching the Scriptures before you go out searching for a local church. If you don't know what a faithful church looks like, then you probably will not find one.

Learn what the Lord intends for His church to be like, and then you will be equipped to find a church that fits the biblical description (2 Tim. 3:16-17).

3. Do your homework on potential churches before leaving home. Do not wait until you arrive on campus to begin looking for a local church with which to assemble. Ask other faithful Christians for advice concerning churches in the area where you plan to attend school. Search for churches on the internet and contact the ones you find. Ask questions ahead of time concerning the work, worship, and organization of the church and find out how the church uses its funds. You may save yourself a lot of trouble by finding a solid church to attend before ever leaving home. On the other hand, you may find out that there are no faithful churches within driving distance of the school you plan to attend. In that case, you may need to choose a different school to

attend, and that will be a lot easier to deal with before you leave home than it will be after you have already arrived on campus.

CONCLUSION

As exciting as it is to leave home in pursuit of an education, your pursuit of holiness and dedication to God must come first. As you go away to school, do not forsake your responsibility to assemble with a local church (Heb. 10:24-25). But at the same time, make sure the church with which you choose to assemble is one that is "walking in truth" (2 John 4).

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Update on the New Hymnal

DAVID MARAVILLA

P*salms, Hymns, and Spiritual Songs* is the title of the new Sumphonia hymnal, which is scheduled to be submitted to the printer in late 2010.

The most common questions related to this hymnal are about the number of hymns and their titles. Presently, the Table of Contents (TOC) lists 820 titles and can be viewed at www.sumphonia.com/TOC_proposed_May2010.pdf. It includes 550+ hymns familiar enough to be regarded by the brethren as “core hymns”; these hymns were identified as a result of an Internet survey offered to the brotherhood at large. In addition to these core hymns, the TOC includes contemporary songs that have a likelihood of longevity, hymns written in the New English Renaissance style, and hymns that were written by the brethren and passed a review panel. Finally, the TOC includes older hymns of the folk, Anglican, and gospel genres.

Of these 820 hymns, nearly all the text files have been edited, beginning with original verses of each hymn copyedited to fit the style sheet, and proofed. In addition, nearly all of the music has been typeset. Presently, only a few hymns remain to be edited and prepared for review.

The master layout began this summer. The production schedule calls for final proofing to begin in the late fall. Indexing began last year and is expected to continue through the early fall.

We ask the readership to be patient with us as we work day and night to complete this publication. We are excited about every aspect of this publication, and we believe your wait will have been worth it. The content is balanced to include the standard hymns along with what might be considered “the cream of the crop” in new hymns; and several of the familiar hymns include rediscovered verses. Also, the new hymnal follows a layout scheme known as “phrased notation” in which the poetically phrased words (hymns) take precedence and determine the layout of the music rather than the music determining how the words fall on the page. Phrased notation helps the singer read-

ily see the message of the hymn, which in turn helps the singer worship with understanding. In addition, the new hymnal has unique metrical and topical indices to help song leaders prepare.

If you have questions regarding any aspect of this hymnal, please contact any of the five editors. Contact information is listed on the Sumphonia website at www.sumphonia.com/editorialboard.htm.

22 Abide with Me (hfwr)

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

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

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

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



BOBBY L. GRAHAM

Questions & Answers

QUESTION: WHAT DOES THE BIBLE SAY ABOUT THE TEN LOST TRIBES OF ISRAEL?

Answer: There has been abundant wonderment and speculation concerning these ten tribes, but there has been far less real Bible study on the matter. The first exposure of this writer to what others thought about the ten tribes came many years ago in learning about the Mormon fallacy on this matter. Then I also learned about one aspect of it in reading about Anglo-Israelism from Foy E. Wallace, Jr. Various premillennial theories deny that prophecies about these tribes have been fulfilled, so they await such developments in the Middle East for modern Israel. Only recently did I learn of *Hurlbut's Story of the Bible's* comment that they ceased being Israelites and became lost among the far-east people.

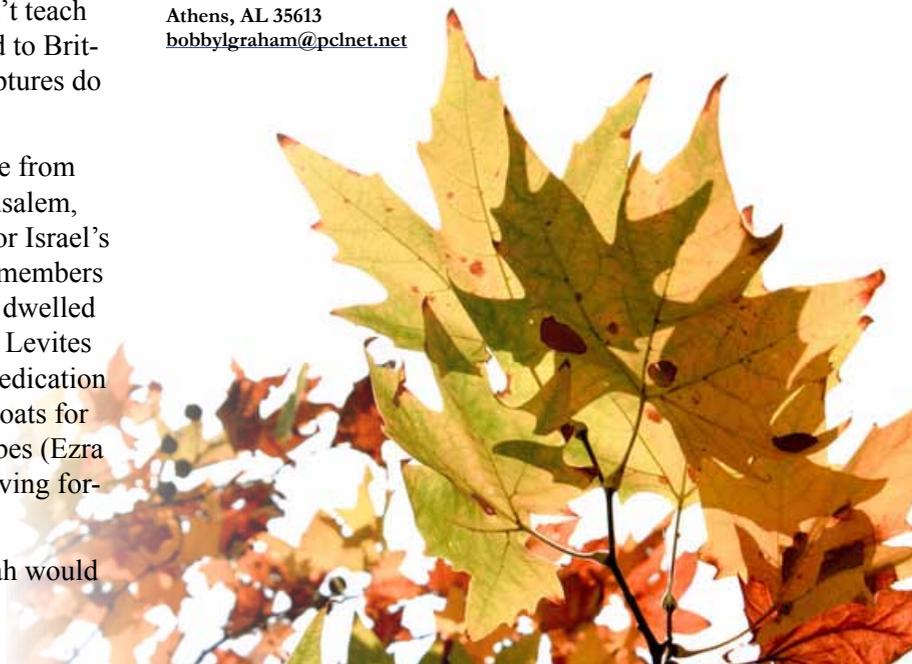
Does the Bible teach any of these ideas? It can't teach all of them, because they could not have migrated to Britain or America if they first became lost. The Scriptures do have something to offer.

- Judah came back from Captivity with people from Israel's ten tribes. Upon their arrival in Jerusalem, there were priests to offer twelve bullocks for Israel's twelve tribes (Ezra 2:70; 8:35). There were members of the tribes of Ephraim and Manasseh who dwelled in their cities (1 Chron. 9:3), and there were Levites present in the land (Ezra 10:19). Upon the dedication of the Temple, priests offered twelve male goats for all Israel, according to the number of the tribes (Ezra 6:16-17). Some from Israel are named as having foreign wives (Ezra 10:25-43).
- God had promised that both Israel and Judah would reunite (Ezek. 37:15-21; 39:21-25).

- Various NT passages prove that the tribes were not lost, but they returned from Captivity (Luke 2:36-38; 10:32; 22:30; Acts 4:36; 26:7).

Evidence could hardly be clearer and stronger! The Ten Tribes were not lost, nor did they wander to Britain or America. There is no future awaiting them as Israelites, except as they come to God through Jesus Christ (Rom. 11:22-27). God's national promises concerning their being in the land of Israel have been fulfilled. Their only rest is in Christ (Matt. 11:28-30; Heb. 4:9-11).

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Words That Differ

MARK MAYBERRY

The NKJV rendition of Ephesians 4:29 says, “Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.” The NASB reads, “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.”

SPEECH THAT TEARS DOWN

The Greek word translated “corrupt” or “unwholesome” signifies that which is rotten, putrid, and worthless. It is descriptive of that which is bad and of poor quality, unwholesome to the extent of being harmful. Occurring eight times in the NT, this word is used metaphorically of bad trees and their fruit (Matt. 7:15-20; 12:33-37; Luke 6:43-45), bad fish (Matt. 13:47-50), and also of corrupt and unwholesome words (Eph. 4:29).

Obviously, the words of false prophets are corrupt. So also are words rooted in enmity and malice, envy and jealousy, pettiness and a paucity of love. Let us avoid all manifestations of gossip and slander. May we shun all speech that contributes to divisiveness, disputes, and dissensions (Matt. 15:16-20; Mark 7:20-23; Gal. 5:19-21).

SPEECH THAT BUILDS UP

The Greek word translated “*necessary* edification” refers to that which should be supplied because it is lacking and needed. Every congregation has needs; let us focus on fulfilling such. Disciples must be devoted to one another in brotherly love, giving preference to one another in honor, contributing to the needs of the saints (Rom. 12:10-13). Let us learn to engage in good deeds to meet pressing needs, so as not to become unfruitful (Tit. 3:14). Eliminating the utterance of unwholesome words, may we speak only those words that are good for edification according to the need of the moment, so that they will give grace to those who hear (Eph. 4:29).

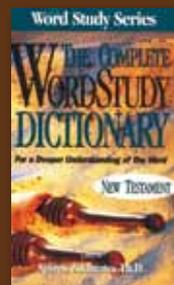
The Greek word translated “edification” is used literally of the construction of a physical building and figuratively of the strengthening and upbuilding of God’s spiritual

house. The Jerusalem temple was a physical building destined to destruction (Matt. 24:1-8, esp. v. 1; Mark 13:1-8, esp. vv. 1-2). The church is a spiritual building of everlasting duration (1 Cor. 3:5-9; Eph. 2:19-22; cf. also 1 Pet. 2:4-5).

Disciples must seek the building up of one another: in the proper exercise of Christian liberty (Rom. 14:16-21; 15:1-3), in the proper exercise of spiritual gifts (1 Cor. 14:1-5, 12, 26; cf. also Rom. 12:3-8), in the proper exercise of spiritual authority (2 Cor. 10:7-11; 12:19-21; 13:5-10), in the performing of every necessary function (Eph. 4:11-16), and in the utterance of every spoken word (Eph. 4:29-32).

By avoiding corrupt/unwholesome words, and speaking only that which is good for necessary edification, we impart grace to the hearers. The Greek word translated “grace” usually refers to God’s unmerited favor. Here it is descriptive of that “winning quality or attractiveness that invites a favorable reaction, graciousness, attractiveness, charm, winsomeness” [BDAG]. Avoiding speech that is harmful and hurtful, may our words be good and gracious (Luke 4:22; Col. 4:5-6; Eccl. 10:12-13).

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Word Study Series

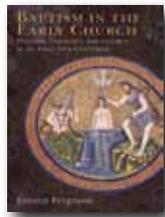
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Book Review

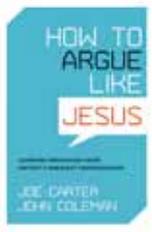
CHRIS REEVES



Baptism in the Early Church. Everett Ferguson. William B. Eerdmans Publishing Co., 2009. 953 pages, hardback. ISBN: 978-0-8028-2748-7 **\$60**

One of the most controversial New Testament practices today is baptism. Wide divergence exists today among religions surrounding the belief and practice of baptism. In a new book on the subject, Everett Ferguson, Bible Professor at Abilene Christian University goes back to the beginning of the practice with extensive research (over 900 pages) on baptism in the early church. Ferguson examines every aspect of the New Testament teaching about baptism and then surveys the development of baptism in the first five centuries: historical, theological, and liturgical developments. Many aspects of baptism are covered by Ferguson including baptism in the Greco-Roman and Jewish worlds, word studies related to baptism, baptism in the New Testament, and baptism in the second through fifth centuries. There are, of course, in-depth studies related to controversial topics such as infant baptism, Holy Spirit baptism, baptism “in(to)” the name of Jesus, baptism by sprinkling (aspersion), and the purpose or design of baptism. Concerning the oft-debated passage, Acts 2:38, the author writes, “... repentance and being baptized both have as their purpose the forgiveness of sins” (168). The author summarizes the body of New Testament evidence on baptism concluding that baptism was among adult believers, for the remission of sins and by immersion (196-198). *Baptism in the Early Church* is a mammoth work! Ferguson has written a comprehen-

sive, yet easily readable study on the important subject of baptism.



How To Argue Like Jesus. Joe Carter and John Coleman. Crossway Books, 2009. 174 pages, softback. ISBN: 978-1-4335-0271-2 **\$15.99**

How did Jesus communicate His message of good news? What rhetorical devices did He employ to get His point across? What logical arguments did He make when He debated with His enemies? In *How to Argue Like Jesus*, two authors specializing in communication, examine the art of public speaking from the world’s greatest communicator, Jesus. Joe Carter and John Coleman focus on a specific aspect of the life of Jesus, Christ the communicator. After all, Jesus was “the Word” (John 1:1, 14) and these two authors want the reader to understand how Jesus used His words to effectively communicate truth. Numerous examples of Jesus speaking in the gospels are given in this book to illustrate Jesus’ methods of effective communication (imagery, parable, repetition, figures of speech, parallelism, questions, and other story-telling techniques). Chapter Two on “Jesus the Logician” is very informative and one of the better chapters in the book. In this chapter, the authors point out Jesus’ use of syllogism, *a fortiori*, *reduction ad absurdum*, false dilemma, and appeal to evidence when arguing logically with his opponents. The authors close their book with suggestions (some of which can be ignored) of how to effectively communicate the gospel to others to make disciples. *How To Argue Like Jesus* is a well-recom-

mended resource for public speakers, debaters, preachers, and teachers of all experience levels.



Withhold Not Correction. Bruce A. Ray. Presbyterian & Reformed Publishing Co., 1978. 140 pages, softback. ISBN: 978-0-87552-400-9 **\$9.99**

From time-to-time certain older books catch my eye and deserve a brief word in “Book Marks.” There are three such books from P&R Publishing Co. that are now over thirty years old but still in print. The first book is *Withhold Not Correction* (1978) by Bruce A. Ray. This is a great book on the subject of child discipline. The author actually encourages spanking according to Bible principles. Image that! Parents, get this book! The second book is *The Role Relationship of Men and Women* (1977) by George W. Knight III. This book is a well-researched and conservative study of headship and subjection in the home and in the New Testament church. Those interested in keeping their home and the Lord’s church within the boundaries of proper leadership should read this book. The third book is *Strengthening Your Marriage* (1977) by Wayne A. Mack. This book covers all the major elements of the home and family: God’s purpose for marriage, the responsibilities of wives and husbands, good communication, financial agreement, sexual unity, raising children, and family religion. Much of what is found in this book would be good and sound biblical advice for today’s struggling family.

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Using Ancient Revelation to Face Modern Problems

DAN KING & MIKE WILLIS

In the last couple of years, two different congregations of which we are aware have faced the situation of an earnest Christian woman approaching the elders to discuss whether or not it is scriptural for an unmarried woman to have *in vitro* fertilization to bear children. In at least one of these situations, the issue potentially threatens the ongoing unity of the local church. We may expect that in the years ahead we will hear more about this sort of thing, given the current cultural environment in which we find ourselves.

This article should not be interpreted as an attempt at formulating an “official stance” for the churches of Christ. Only Christ has the authority to give definitive revelation. This article represents the humble efforts of two preachers endeavoring sincerely to grapple with a problem not faced by preceding generations, to our knowledge. The reader should not get the impression from this presentation that we deem this issue to be a simple one or conclude on account of the fact that we are so settled in our views of the matter that we are unwilling to consider alternative views of the question. We acknowledge freely that this is an issue that is new to our generation and must be “thrashed out” more fully over time in the arena of ideas than it has been up to this point. Further, the measuring rod of Holy Scripture must be thoroughly applied to all aspects of the question before we can look upon the subject as “settled.”

WHAT IS RAISING THIS QUESTION?

Let us acknowledge that sometimes unforeseen and unavoidable circumstances are such that a woman has no choice but to be the sole provider for her children (for example, in cases of widowhood, divorce, etc.). Such mothers graciously carry the exceedingly heavy load of rearing their children without the sharing of that burden by a caring and supportive husband, for whatever reason. Such women are to be commended for their double duty. In point of fact, Scripture declares that “she shall be saved through her childbearing,” that is, through her sacrificial and loving care for her children (cf. 1 Tim. 2:15). God no doubt will take into account the hardships that she has

borne through the years of their rearing, and in this case especially, the fact that she has labored through the heat of the day without the normal support network that is in place when she has a mate at her side to help her with the challenges and struggles of life.

The question before me is raised from the social and societal context of twenty-first century America, with its secular social values and irreligious and even anti-religious ideas. TV and movies consistently and continuously portray successful women who are financially able to support children without depending upon a husband’s income and who choose to have children outside the marriage bond. Such things are reported in the media without adequate follow-up to demonstrate what the consequences of these behaviors could ultimately be for the individuals involved – and especially for the children who are brought up in these conditions.

The social context from which such questions arise is that of radical feminism, although we are not accusing every woman who has been influenced by their agenda as being a radical feminist. The new feminism is much more subtle than the old “in your face” rhetoric of the past. Its influence lies hidden just beneath the surface in most every aspect of modern life. Jack Cottrell described the feminist desire for women to be seen, not only as equal with men, but as independent of men and as possessing complete power and autonomy over their own lives. He wrote,

This radical feminist goal requires an all-out assault on the most basic of traditional relationships, i.e., those involving marriage, parenthood, and the family. Women must learn to live without marriage; they must learn to get along without men in every way. They must learn to express their sexual natures through lesbian relationships (*Feminism and the Bible*, 55).

That Cottrell has not misunderstood the feminist agenda is evident from the description of the women’s liberation movement from Betty Friedan:

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There was beginning to be talk that “women’s lib” didn’t and shouldn’t mean “equality” with men, at all. Rage against men for real grievances—that was something almost all of us experienced as we liberated ourselves. But repudiation of men altogether, and of the whole world of things and values which until now men had indeed run and created, was now not only leading women into personal and psychological traps, but also causing the movement to lose its momentum toward real equality in the world (*It Changed My Life*, 258).

The feminist teaching about the family has shaped, and is presently shaping, attitudes toward the role of the man in the home. The decision to bear children outside a relationship with a man and apart from male involvement in the child’s life is based on the flawed idea that the man is not needed in the rearing of children in the home. This is a radical feminist notion, and a sweeping departure from traditional family life. According to this way of thinking, the only role that the male plays is that of producing or else implanting the seed which produces new life. Beyond that he may prove to be a hindrance to the feminizing of the whole race, male and female. His tendency toward violence brought on by his hormonal problem (testosterone), along with the concomitant bent toward war, makes him undesirable in many instances and a total pest in the minds of a few of the most radical feminists. He is not believed to be essential even for discipline, as a role model, to develop the child’s self-esteem, or much else. His only necessity is a biological one. And, as science has further developed, the male need not be present even to fertilize the woman’s ovum.

Over a period of fifty years, America has evolved from *Father Knows Best* to “father knows worst” (*The Cosby Show*), to father is an idiot (*All in the Family*), to father is unnecessary (*Murphy Brown*). The father is considered superfluous to the family in contemporary culture. David Blankenhorn wrote, “Court and school officials report that many children do not even know what to put in the ‘Father’s Name’ blank on printed forms” (*Fatherless America*, 10). We have created a “street culture” in our inner cities that glorifies casual and even predatory sex, completely divorced from responsible fatherhood (*Ibid.*, 17). The result has been catastrophic for the entire culture, but the liberal elites take no responsibility at all for what they have created in society. They shower down their invectives upon

conservatives and traditionalists in spite of the fact that most of these folks continue to live fairly normal lives raising children who are generally well adjusted and enjoying marriages that persist for many decades. Hence, their progeny grow to adulthood in stable home environments while the rest of the culture stews in its own putrid juices.

In contrast to this idea that fatherhood is either useless or even dangerous, the Bible describes a child raised without the father’s involvement in its life as an illegitimate (NKJV) or “bastard” (KJV) child.

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it (Heb. 12:7-11).

One need only look at the success/failure rate of homes without the father’s involvement to see whether or not bearing children in such circumstances is wise, let alone scriptural. The absence of fathers from the home has contributed to greater poverty, rising male violence, an increase in the crime rate (and a higher percentage of fatherless criminals being incarcerated), an increase in sexually risky behavior, greater drug and alcohol use, more child abuse, runaway children – on and on we could go with the litany of social diseases that trouble our country at the present moment. These facts are not debatable. Fifty years of statistics prove beyond all doubt that raising children in the absence of a father figure leads to all sorts of undesirable and even many potentially catastrophic consequences.

Surveys of child well-being repeatedly show that children living apart from their fathers are far more likely than other children to be expelled or suspended from school, to

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display emotional and behavioral problems, to have difficulty getting along with their peers, and to get in trouble with police (Blankenhorn, 31).

To get recent statistics on fatherless children, we would like to suggest that you simply do an internet search to see how much information there is out there which confirms beyond all disputation the problems encountered in fatherless homes. There is no need for us to repeat here the ubiquitous and unanimous data from the many studies which have been produced on this topic over the years. It is well known but quietly ignored by those who are locked into the secular humanistic way of thinking.

CAN SCIENCE FUNCTION APPROPRIATELY IN THE ABSENCE OF SOME OBJECTIVE STANDARD OF MORALITY?

Modern medicine is advancing at a dizzying pace. However, ethics is not keeping up with medical science. When I (mw) was attending Christian Theological Seminary, an ethics class pointed out that *science* has the ability to develop the nuclear bomb, but *ethics* is required to know whether or not to use it. Science must wrestle with more than just the possibility that a certain experiment or procedure may be performed or not; it must also struggle with whether or not it *ought* to be performed. This principle applies equally to medical science. The need for ethics to guide medical developments is equally important.

Most of us are aware of some of the cruel medical experiments that were conducted in Nazi Germany during World War II. Joseph Mengele (1911-1979) was a German SS officer and physician in the Auschwitz-Birkenau concentration camps. His grisly human experiments on camp inmates earned him the name “Angel of Death.” Mengele conducted experiments on 1500 sets of imprisoned twins at Auschwitz, of whom only 200 individuals survived. Mengele organized genetic experiments on twins. The twins were arranged by age and sex and kept in barracks between these gruesome experiments, which ranged from injection of different chemicals into the eyes of twins to see whether it would change their color to literally sewing twins together in attempts to create conjoined twins. What may we conclude from these heartless acts performed

under the rubric of “science”? Science without some sort of objective ethical guidance can create some horrible monsters, utterly devoid of human decency and completely lacking in compassion for their powerless human subjects.

Modern medicine has the ability to take a male’s semen and unite it with the female’s egg outside the womb, and implant it in the female’s uterus. This process is known as *in vitro* fertilization. About 48,000 IVF babies are born each year in the United States (http://www.babycenter.com/0_fertility-treatment-in-vitro-fertilization-ivf_4094.bc). This process has enabled some couples who otherwise would be unable to conceive to have offspring. However, its very existence has spun off a number of thorny ethical problems in its wake. Angela Suleman, already a mother of six children, gave birth to octuplets in January, 2009. Her six male and two female children were the result of *in vitro* fertilization. This strange case opened up all sorts of ethical and social enigmas for the public to wrestle with and resolve. Even the liberal media immediately began questioning the ethics of implanting fertilized eggs in an unmarried mother with six children! Obviously, some sort of ethical standard is sorely needed to guide what science is able to do.

Obviously, a new moral issue has surfaced when a person decides to have children from someone other than her husband, i.e. a donor, anonymous or otherwise. Has a person committed sin should she be impregnated from *in vitro* fertilization from donor semen? Clearly the Bible does not deal directly with this question, for no such possibility was even thought of only a few decades ago. But the principles of Sacred Scripture are sufficient for every age and ought to be consulted for their eternal wisdom as it is applied to unforeseen circumstances and cultural changes – and even to scientific breakthroughs!

To advance the argument a bit further, let us speculate momentarily in regard to this new challenge to traditional morals. Suppose a woman cannot afford the approximately \$12,400 for one cycle of *in vitro* fertilization. If she were to contact the same donor and pay him one tenth of that amount of money to impregnate her naturally, would that be ethically different? If so, why or why not? Which Scrip-

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ture would define that difference? Science cannot answer these questions. Bare scientific endeavor is devoid of ethical consideration. What is possible scientifically may prove morally repugnant. For example, it is quietly rumored that the Chinese government exterminates certain “undesirables” from society in order to harvest their organs for sale to patients with failing internal organs. Such behavior is almost universally recognized as unacceptable. But an atheistic state, unhindered by ordinary moral limitations, may do as it pleases with its citizens. Will these harvested organs function normally if implanted into patients who are dying from organ failure? In most cases the answer is affirmative. Is it morally right, however, to perform these successful medical procedures? Again, it is nearly unanimously condemned as wrong, even though it is scientifically possible and medically successful.

The Christian rightly believes that unguided human wisdom has no basis to provide management of these new procedures, and unrestrained scientific experimentation is nothing more or less than human wisdom devoid of boundaries. Jeremiah insightfully expressed the inability of human wisdom functioning without divine revelation to decide all such moral issues saying, “O Lord, I know the way of man is not in himself; It is not in man who walks to direct his own steps” (Jer. 10:23). Those who are Christians will act on the basis of faith (Rom. 14:23). What one cannot do by faith is sinful. It is just that uncomplicated.

Simply stated, then, our proposition is as follows: **The only person who can scripturally impregnate a woman is her husband! Every other person is excluded.**

THE FATHERHOOD OF GOD

One final thought must not be ignored in the study of this question. It is noteworthy to consider the fact that in His revelation of Himself, God frequently used the metaphor of fatherhood. Jesus is said to have most fully set before the human family the notion of the fatherhood of God. He certainly spoke of God as His “father” at frequent intervals during His public ministry. Moreover, in His teaching He emphasized that the disciples ought to address God as “Father” and consider Him in the light of this very human relationship: “Even so let your light shine before men; that they may see your good works, and glorify your Father

who is in heaven” (Matt. 5:16); “...love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust” (Matt. 5:44-45); “Ye therefore shall be perfect, as your heavenly Father is perfect” (Matt. 5:48); etc.

Even before all of this was submitted for the illumination and inspiration of the human intellect, the Old Testament prophet Isaiah had described the coming Messiah as “the Eternal Father” or “Everlasting Father” or even perhaps “Father of Eternity” (Isa. 9:6). There was something conspicuously significant in the essence of this relationship between father and child that needed to be expressed in the communion between God and His human creation that caused this metaphor to be so often employed in the Scriptures of the Old and New Testaments.

Why did the Master Himself so frequently and conspicuously use this powerful metaphor to picture the essential nature of God? Why was it applied to Christ in advance of His appearance in human flesh? Apparently it served some very useful and important purpose in His teaching or else He would never have used it so extensively and repetitively. May we not fairly conclude from this that fatherhood is something that is not so easily set aside as some are want to promote in our own day? If fatherhood is not critical to the proper functioning of the human family, or if it is really possible to cast it aside in the wake of the new feminism and the elevation of women in current society, does this not somehow represent a demotion of God in our thinking and practice? Admittedly, this worries us at the heart of it. There just has to be something that is very wrong with thinking which has this result on the very surface of it. Through Malachi the prophet the Lord said, “If I am a father, where is my honor?” (1:6). Do we not dishonor God, or at least fail to honor Him, when we intentionally and purposely choose to excise fatherhood from the family unit. After all, it is the Lord Himself who chose fatherhood as the metaphor to describe our relationship to Him. Setting about to raise children without a father may well rob them of the nearest earthly representation of God the Father, and so in the end may steal God from their lives.

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Holy Scripture assumes at every juncture the presence of both a patriarchal figure and a matriarchal one. At the creation, Moses described it so: “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Gen. 2:24). The union of male and female in marriage established a new institution in the world: the home. It was comprised of a man, his wife and the fruit of their physical union, their children. Later still, Moses commanded children: “Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you” (Exod. 20:12). The clear assumption of all such texts is a state of spiritual convention. And that simple normalcy portrayed what was expected as typical and customary in God’s sight. A missing father was not characteristic of this standard as set forth in the Holy Bible, so even though it may become generally accepted in American society in the twenty-first century, it departs from the scriptural pattern and must never come to be accepted as the “new normal” among Christian people.

THE TENDENCY TO DIVIDE TOO QUICKLY

Sometimes difficult questions tend to polarize brethren, leading to senseless divisions. To the credit of both of the women alluded to in the opening paragraph, each spoke to the elders before acting out her desires. Undoubtedly the good men chosen by their respective congregations pooled their collective understanding of Scripture and gave the best answer they knew how to give to the question and moral dilemma being posed by earnest questioners. Perhaps twenty other elders from ten different congregations may not have reached the same conclusion as did they. How sad it would be should sincere and God-fearing brethren come to senseless division because they disagreed on how to answer such difficult questions, especially during those times when brethren are themselves working through the process of seeing what Scripture says about the subject.

Sometimes selfishly ambitious men see such issues as a means of creating a wedge in an otherwise functioning eldership, act in such a way as to create a faction, and ultimately to divide the church. Every member in the local church should resolve not to allow himself to be used by such men to further their personal or idiosyncratic ambitions, so as not to become party to division.

Decisions regarding such issues may create tensions. What one church decides may not be what another decides. What the local church decides may create tensions within the congregation because of the strong feelings involved. Paul said that how we conduct ourselves during such times reflects our spiritual maturity. He wrote,

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not carnal? (1 Cor. 3:1-4).

The very existence of strife and conflict are said to be evidence of carnality.

Beware of the danger that such questions pose. In this case, the two women involved need to ask themselves what impact their conduct is going to have (a) on themselves, (b) on the potential offspring, and (c) on the local church. Making a selfish decision can lead to untold grief, as Sarah found out when she tried to have children through a surrogate mother (Gen. 16). Her descendants have paid for her and Abraham’s foolish decision ever since. The people of the Middle East will testify that they are still paying a heavy price for her temporary lack of faith.

CONCLUSION

This article may not have provided the clear-cut “yes” or “no” that one prefers in dealing with controversial issues of this kind. Perhaps as other brethren wrestle with such issues, and undoubtedly they will do so as the culture’s peculiarities further infiltrate the church, other Scriptures will come to light that provide better guidance than those we have made reference to as well as the random thoughts that we at this point have been able to give. However, in any circumstance, what cannot be obscured is that divine revelation is our only source of guidance in facing tough moral decisions, and what we have attempted to do is to honor that fact and apply Holy Scripture and its general principles to this question.



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Blessed By The BEST

DICK BLACKFORD

When I ask how she's doing, the local greeter at Sam's club (an elderly black lady) always responds "I'm blest by the Best." I always ask because I like to hear her say that. I've also heard variations on that such as "too blessed to be stressed," or "too blessed to be depressed." And, aren't they all true?

“exceeding abundantly above all that we could ask or think”

God has blessed us physically and spiritually. We have been blessed “exceeding abundantly above all that we could ask or think” (Eph. 3:20). Every good and perfect gift comes down from the Father (Jas. 1:17). He truly is “The Best.” I recently asked a VBS class to make a list of all the physical and spiritual blessings that came to their minds. Here is the list. Some of these are general categories. If we were to get more specific the list would be endless. You can add to it.

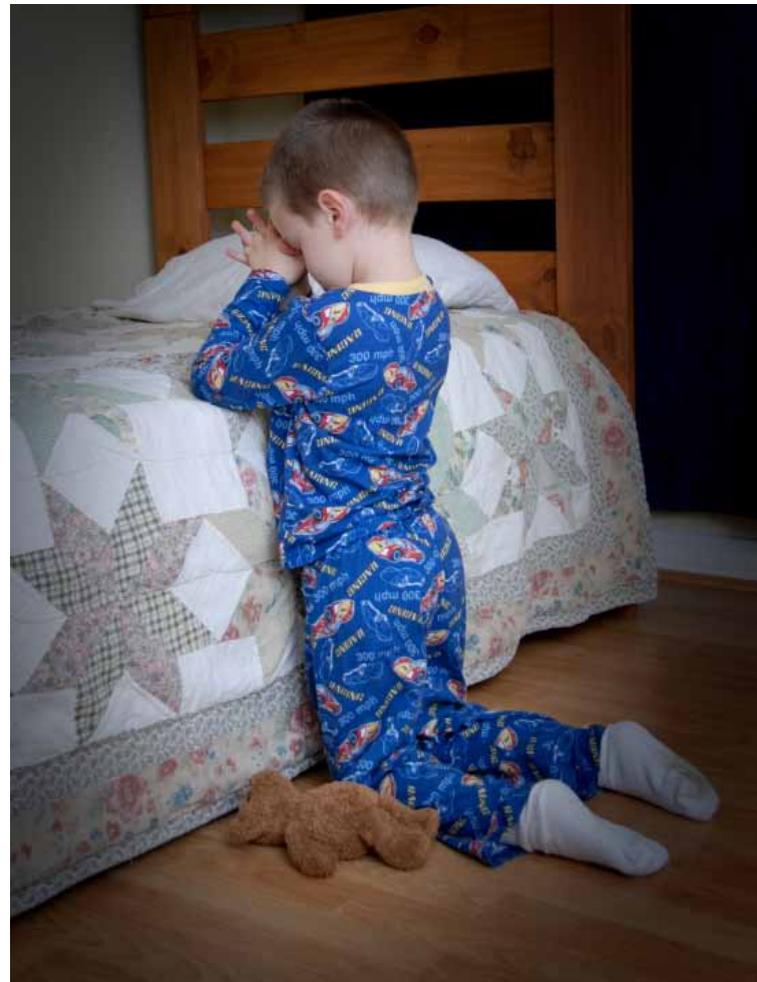
Physical Blessings: nourishment, dwellings, clothing, transportation, reasonable health, beauty of nature, friends, family, freedom, being loved, hobbies and pleasures, our leaders, law enforcement, jobs.

Spiritual Blessings: God's love, His kindness, His grace, His mercy, His patience, His forgiveness, His faithfulness, His Son, The Bible, prayer, lifting us up when we're down, His plan, providing a way of escape in time of temptation, spiritual strength, keeping His promises, seeing loved ones obey the gospel, victory over death through Jesus, our opportunity to share the victory, our spiritual family.

In our prayers, we often rush to the “Gi’me” part, but we should first be grateful. We have plenty to be thankful for and we should bring all of these blessings to the attention of our children.

All spiritual blessings are “in Christ” (Eph. 1:3). Prayer is a spiritual blessing, which is why we don't instruct those outside of Christ to “pray the sinner's prayer.” No sinner was ever told that in the Bible. They need to be “in Christ” where that spiritual blessing is available. We are plainly told that God's ears are open to the righteous (1 Pet. 3:12). If you want to enjoy all these spiritual blessings, you need to respond to the gospel. When you obey it, it will put you “in Christ” (Rom.6:3; Gal.3:27; Heb. 5:8, 9; 2 Thess. 1:7-9). You too, will be blessed by the BEST.

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Is Your Worship Acceptable?

JOHNIE EDWARDS

It's crucial that your worship be acceptable with God! He will not accept just any thing that we decide to offer. The story of Nadab and Abihu will quickly teach us this important lesson (Lev. 10:1-2). This Bible lesson is designed to help us figure out if our worship is acceptable to God. It is if:

1. God Is the Object. When Satan tried to get Jesus to worship him, Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). The Samaritan woman was told, by our Lord, "But the hour cometh, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). John 4:24 says God is the one to be worshipped. When John fell before an angel to worship, the angel said, "See thou do it not: for I am thy fellowservant" (Rev. 22:8-9).

2. Your Worship Is in Spirit and in Truth. Jesus informed the woman at the well that "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Worship must be with the right attitude of mind, with one's mind on what is being done. Worship must be according to the truth.

"Thy word is truth" (John 17:17). These two elements must be met for worship to be acceptable!

3. Your Worship Is Not in Vain. Isaiah 29:13 predicted that the scribes and Pharisees' worship would be in vain. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8-9). Vain worship counts for nought and is to no avail. We must guard against our teaching being of men and not of God!

"God is a Spirit: and they that worship him must worship him in spirit and in truth"

4. Your Teaching Is of the Apostles' Doctrine (Acts 2:42).

5. You Lay By in Store, as Prospered, on the First Day of the Week (1 Cor. 16:1-2), Give as You Purpose and Give Cheerfully (2 Cor. 9:6-7).

6. You Observe the Lord's Supper on the First Day of the Week (Acts 20:7).

7. Your Praying Is According to God's Will (Acts 2:42; 1 John 5:14). Peter said it this way: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:12).

8. Your Music Is Vocal (Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Heb. 2:12). A reading of these passages will teach you that, when we come to worship God, the music must be only vocal music. Mechanical instrumental music is not authorized on the pages of inspiration. Whatever one is taught to do, all are taught to do the same thing. This accounts for congregational singing without solos, quartets, or choirs. Now, do you think your worship is acceptable to God? Check it out!



“Leave” And “Cleave”

BILL CAVENDER

1. Leave: Hebrew: *azab*, “to forsake, leave, abandon,” Genesis 2:24 (*Young’s Analytical Concordance*, 595); Greek: *kataleipo*, “to leave down, behind, utterly,” Matthew 19:5, (Young’s, 596). *Kataleipo*, “to forsake, leave to one’s self a pers. or thing, by ceasing to care for it, to abandon, leave in the lurch, Matt. 19:5; Mk. 10:7; Eph. 5:31, from Gen. 2:24, pass. to be abandoned, forsaken” (Thayer’s *Lexicon*, 333); *kataleipo*, “to leave behind (*kata* — down; *leipo* — to leave)” (*Vine’s Dictionary of N.T. Words*, 326).

2. Cleave: Hebrew: *dabaq*, “to cleave, adhere to,” Genesis 2:24 (*Young’s Analytical Concordance*, 172; Greek: *kollaomai*, “to be joined to,” (Matt. 19:5; Mk. 10:7) (Young’s, 172); *kollao* (*kollathesomai*, Matt. 19:5), “to glue, glue to, glue together, cement, fasten together; hence univ. to join or fasten firmly together” (Thayer’s *Lexicon*, 353); *kollao*, “to join fast together, to glue, cement, is primarily said of metals and other materials (from *kolla* — ‘glue’). In the N.T. it is used only in the Passive Voice, with reflexive force, in the sense of cleaving unto, as of cleaving to one’s wife, Matt. 19:5” (*Vine’s Dictionary*, 196).

3. Joined: Greek: *kollao*, “primarily, to glue or cement together...;” Greek: *proskollao*, “to stick to, a strengthened form of *kollao* with *pros* — ‘to, intensive,’ is used in the Passive Voice, reflexively, in a metaphorical sense, with the meanings (b) “to cleave to, of the husband with regard to the wife, Matt. 19:5; Mark 10:7; in Eph. 5:31, R.V., ‘shall cleave to’ (KJV) ‘shall be joined to’;” Greek: *sunzeugnumi*, “to yoke together (*sun*, ‘with,’ *zugos*, ‘a yoke’) is used metaphorically of union in wedlock, in Matt. 19:6, Mk. 10:9” (*Vine’s Dictionary of New Testament Words*, 276).

God, our Father, said, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:24); Jesus, our Lord and Master, quotes this, saying: “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:5-6); “For this cause

shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Mark 10:7-9); Paul, the apostle to the Gentiles, by the Holy Spirit, quotes the words of our Father and our Lord Jesus, saying: “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband” (Eph. 5:31-33).

A man and a woman should be mature enough in mind, emotions, body, needs, desires, aims, purposes, and goals to be married. They should not enter into marriage without forethought, planning, and a courtship wherein a high degree of “true love” (*agape* love) and commitment have been cultivated. There are too many juvenile minds running around in adult bodies! When they do marry, they should be mature enough to do what God the Father, Jesus the Lord and Master, the Holy Spirit of God, and the inspired apostle told them to do, i.e., “leave father and mother, and cleave unto his wife/her husband.”

This means she should no longer be “daddy’s little girl,” and he no longer “mama’s little boy.” They are a new and separate entity, another family, to learn to live together in every facet of marriage and family life. By experience, by applying what they have been taught by parents and others from God’s word, by observing what good, hard-working, honest, law-abiding, God-fearing, happily-married people and neighbors around them are doing, etc, they learn daily by application of love, kindness, patience, forgiveness, peacefulness, frugality and great effort(s) to build a solid foundation for life and happiness together, for here and hereafter. The wife who keeps her parents in her marriage and the husband who keeps his parents in his marriage are disobeying God, who told them *not* to do this. This couple will

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“Leave” And “Cleave”

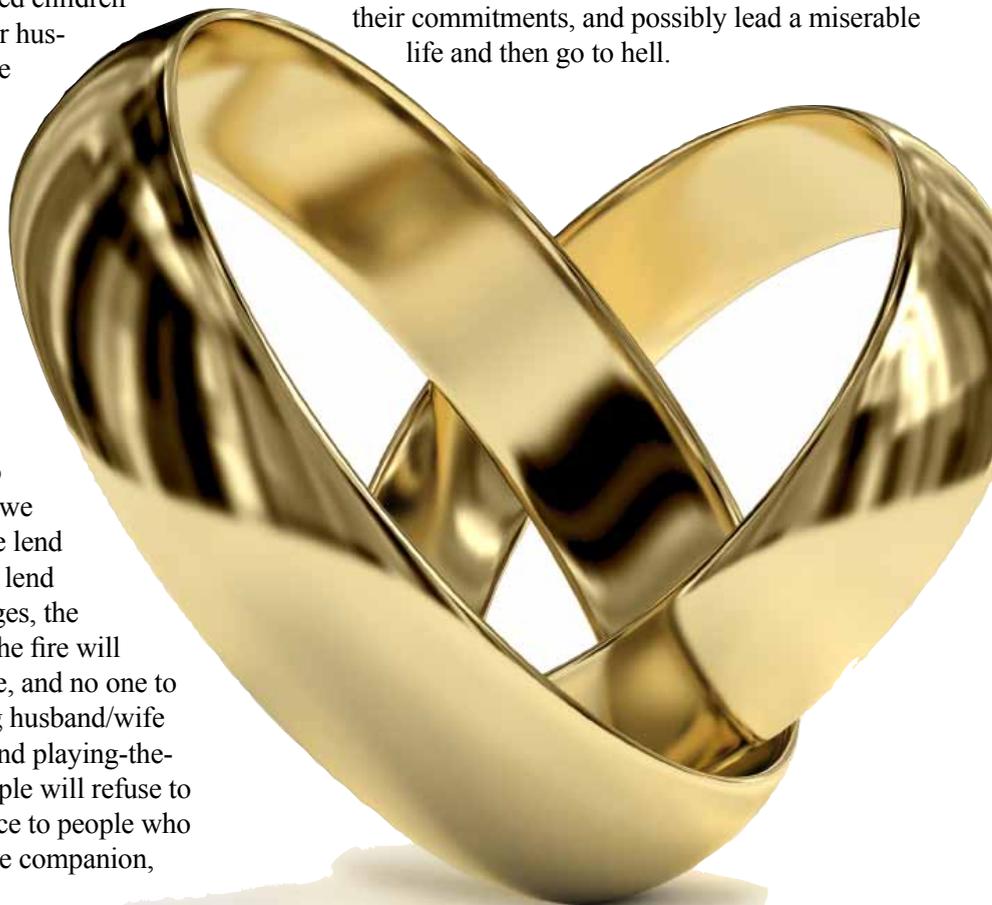
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be doomed to many disappointments, failures, and sorrows. We cannot disobey God, Who created us and Who knows us, without disastrous results.

In fact, we must *never* admit another person or persons into our marriage — not our parents, not our friends and buddies we grew up with, not our brothers and sisters in the church of our age group, not our fellow workers and neighbors — no one! Our marriage, our life’s companion, the father/mother of our children, the intimacies of our marriage relationship, our finances, the rearing of our children, etc., should *strictly be off limits* to others. These and other facets of our marriage are not the business of others. They are not matters of public or semi-public revelation and discussion. Christians are prohibited from “being busybodies in other men’s matters” (I Pet. 4:15-16). *Wise* indeed are the parents who tell their immature complaining, married children to “go home, settle your problems with your husband/wife alone, live in peace, for you made your bed, so go lay in it.” And *wise* indeed are the friends, companions, brethren, etc. who tell their gossiping, unhappy, complaining friends and brethren, to “go home to your husband/wife, quit your complaining and gossiping, do your duties in your marriage, love your husband/wife, be thankful, and don’t be coming to me. I refuse to listen to this type of verbal garbage.”

We do no one a favor, we help no one to be a better person and better Christian, and we strengthen no marriage and family when we lend our influence to their ungodly behavior and lend a listening ear to their complaints and grudges, the “trashing” against their life’s companion. The fire will soon cease where there is no fuel for the fire, and no one to stoke the coals. The immature, complaining husband/wife will soon cease his/her sympathy-seeking and playing-the-victim psychology when right-thinking people will refuse to lend a listening ear and sympathetic audience to people who degrade, ridicule, and vilify his/her marriage companion, the husband/wife of their children.

Children who grow up in and are continual witnesses to their misbehaving parents, who witness emotional, verbal, and physical abuse between their parents, who witness immoral and ungodly conduct on the part of parents, who see strife and discord in their various ugly forms, who witness separations and divorces, who are drawn into “taking sides” against a father or a mother and who are manipulated and programmed by either parent are destined for heartaches and conflicts all of their lives. They will never know, possibly, what a stable, good, wholesome, loving, caring, peaceful, giving, satisfying marriage is all about, never having seen one in their own parents, and perhaps not even in their grandparents. In their own marriages, chances are they will imitate the attitudes and behavior patterns of their parents. And, if in their misguided judgments, they think “it is not working,” they will move out and move on, walk out of their commitments, and possibly lead a miserable life and then go to hell.



CONTINUED ON PAGE 22

“Leave” And “Cleave”

(CONTINUED FROM PAGE 21)

I have learned many lessons in preaching the gospel of Christ and working with people in churches for sixty-three years, over fifty of those years being spent as “a local preacher” in local congregations, and as one of the elders in two of those churches. I worked with nine churches as “a local preacher.” Two of those churches were over three hundred people in membership and attendance; two were between two hundred fifty and three hundred in membership and attendance; two were between one hundred fifty and two hundred people in membership and attendance; and three were under one hundred in membership and attendance. In the course of those years, I became privy to a good number of family problems, separations, divorces, problems with children, etc. as people would bring their problems to me and/or also to the elders. Some lessons I learned were these (these are not all, by any means):

1. There will always be *two sides* to the problem, “his” and “her’s” and both wrong — and in most cases *three sides* to the problem, “his,” “hers” and “God’s.”

2. When people are embroiled in strife, when ill-will and ugliness of spirit are manifested, when hatred and dislike are replacing love and kindness (if ever there was “true love”), there will *always* be exaggerations, overstatements, embellishments, fictitious, and imaginary incidents, and downright falsehoods.

3. *Always* talk to both husband and wife, both parties, together. Do not talk to them separately. If you do, you will almost always, at the first, get a distorted view of the problem(s). (Note: Professional, trained, experienced “Marriage Counselors” will always talk to warring parties separately, for several expensive sessions, to learn and “size up” what kind of person is being dealt with, to see the personalities and characteristics of the persons with whom they are counseling, etc., but they are always aiming to bring the two troubled persons together for “joint counseling”; only in “joint counseling” do the counselors get down to the “nitty-gritty of the matters.”)

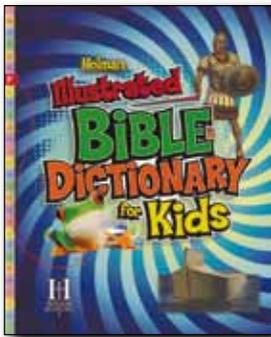
Elders and preachers do not have the luxury of many sessions and joint counseling with the people in the church we may be dealing with. We cannot allow their problems to linger, to fester into sores, to affect the church, to allow time for parties and groups to form around the problem parties,

for gossip and rumor to have time to begin and spread. Our work with them is also from another perspective. We, as elders and preachers, are interested in what God’s word says about their problem(s) and their behaviors. Are they violating and transgressing God’s word, etc.? Such *cannot be permitted* in a true church of the Lord and good leaders will not permit ungodly, unscriptural behavior to be endorsed and rewarded. It must be dealt with.

4. Preachers and elders must be totally, one thousand percent, impartial, unbiased, fair, firm, and even-handed in dealing with people and their problems (Rom. 2:11; 1 Tim. 5:21). Family ties, friendships, special favors have no place in scriptural leadership of God’s people, and in even-handed administration of fairness and justice in the local church.

No husband, no wife, has any *scriptural right* or *justification* (I Cor. 7:1-5, 10-11) to “walk away from” his/her marriage companion, to “walk out of” the divine relationship which God, Himself, established — which relationship was entered into knowingly and willingly, and with solemn vows before God, family, brethren, friends and neighbors, that “I will love and care for this person, my husband, my wife, until death parts us.” We cannot so break our solemn vows, and nullify our words and oath to which we called God to witness. I have said the marriage vows for my three married sons and their wives, and heard them make these promises to God and man. I have said the marriage vows for my four married grandchildren and their spouses, and heard them make these promises to God and man. On June 17, 1948 (62 years, 3 weeks ago), Marinel and I made these vows and promises to each other, to God, to our families, and to friends and brethren — and we have kept them. And “true LOVE” (*agape* love) has grown, ripened, matured, and has become sweeter as the years have gone by. In the sunset years of our lives together now in this world, I enjoy every minute of her company, and look forward to spending eternity with her in heaven. All married couples can live together in love and peace, in happiness and enjoyment, if they will do God’s will from their hearts and “love one another.” Marriage problems are the biggest waste of time, money, effort, energy there are in this world. There is no scriptural, godly excuse nor reason for marriage difficulties among Christians.

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5 to 10



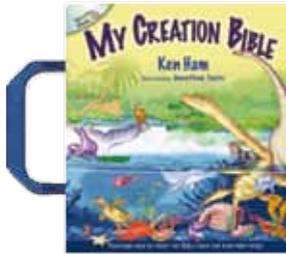
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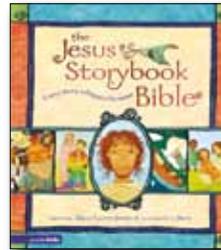
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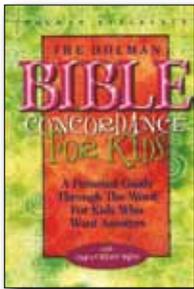
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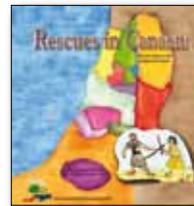
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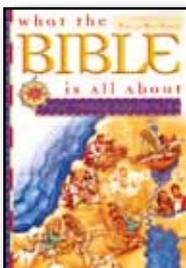


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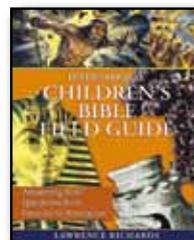
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The Exclusiveness of Christianity

HEATH ROGERS

Ours has fast become a world of tolerance and acceptability. We “narrow-minded” westerners are encouraged to overcome our prejudices and embrace the commendable aspects of other cultures. Such a message of toleration has also come to involve religion. Christians have been challenged to accept those of other faiths “as they are.” The process of proselytizing (trying to convert people from one religion to another) has been soundly criticized in our society. As opposed to targeting individuals from other religions as subjects for conversion, Christians are encouraged (pressured) to embrace them as “fellow-believers.”

How should a devout Christian respond to this worldwide ecumenical spirit? Should Christians accept other religions as being valid, equal to, or possibly even superior to Christianity? Should a Christian accept adherents of other religions as “saved” individuals, children of God who are simply serving God in another way? Should Christians seek to borrow doctrines and traditions from other religions in an effort to “improve” Christianity?

If we believe that Jesus is the Son of God, we must accept the exclusiveness of His religion. Jesus Himself leaves no room for any other God, Savior, doctrine, or hope of salvation. Consider the following Scriptures.

“Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me’” (John 14:6). Jesus is *the* (singular) way to God, *the* (singular) truth (which means that truth is not found in these other religions), and *the* (singular) means of attaining eternal life. Jesus did not offer Himself as one of many choices with regard to religion. He came to bear witness to the truth and to offer Himself as the only acceptable sacrifice for man’s sins.

When the apostles were questioned about their authority to preach the resurrection of Christ, Peter responded, *“Nor is there salvation in any other; for there is no other name under heaven given among men by which we must be saved”* (Acts 4:12). The name that has been given is “Jesus

Christ” (v. 10). Salvation cannot be obtained through any other religion.

“That at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world” (Eph. 2:12). Paul says that those who are without Christ have no hope and are without God. There may be many good, sincere, and upstanding people in other religions. They may be making positive contributions to their communities. They may be devout adherents to their faith – but as long as they are without Christ, they are without God and have no hope in eternity.

“There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6). While the spirit of tolerance insists that we embrace other religions, the Holy Spirit will not allow such a concession. The unity of the Spirit is achieved by accepting and acting upon the realization that there is *one* (exclusive) *body, Spirit, hope, Lord, faith, baptism, and God*. World religions offer many different gods, faiths, lords, hopes, etc. Thus, the Holy Spirit offers no grounds for spiritual unity with those who hold to other religious beliefs.

“Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son” (2 John 9). The only people who have fellowship with both God and Christ are those who abide in the doctrine (teachings) of Christ. When we embrace the teachings of other religions, we are no longer abiding in the teachings of Christ, and thus no longer have God.

One *cannot* believe that Jesus is the Son of God and claim that Christianity is just one of many possible ways to serve God and save one’s soul. Belief in Jesus requires that we believe what Jesus said, and Jesus taught that His religion was exclusive. Do not yield your faith to the spirit of tolerance that prevails in our world today.

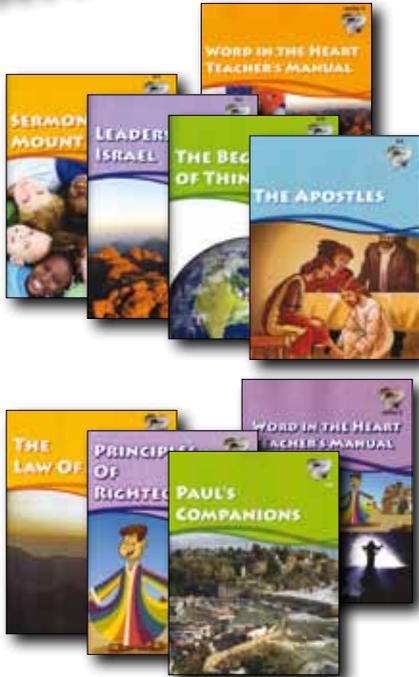
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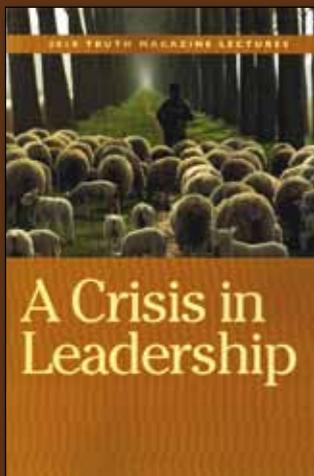
Tantalized by Tattoos?

JUSTIN MONTS

In the 1960s and 1970s some guys wore long hair to show that they were “free” and “different,” when in reality their long hair meant that they were conformed to the world. In like manner, when a person gets a tattoo, he or she views it as a sign of liberation but, in reality, it is a sign of conformity. Even years later, that tattoo will show not that you were unique, but rather that you had conformed yourself to this world (Rom. 12:1-2). To call attention to ourselves is exactly what the world would have us do. That’s why the women at Corinth were rebuked for casting off their covering. They were trying to stand out and go against the grain of social customs of the day (1 Cor. 11:14-15). That is part of the biblical definition of immodesty.

Generally speaking, getting permanent body art has been a practice among pagans. You don’t read of God’s people in Old and New Testaments cutting themselves in such a way. Those who cut themselves and left scars were the priests of Baal (1 Kings 18:28). The only permanent body alterations that were made among Jews were circumcision and ear and nose piercings (Gen. 24:22; Exod. 32:2). Yet the ear and nose piercings were in accordance with the social norms of the day. Temporary alterations would include shaving the head or beard, and this was done to express sorrow or to fulfill the requirements of certain vows (Lev. 14:9; Num. 6:9). But here is a fundamental point: Body presentation communicates even as clothing communicates. There are many scriptures which illustrate the point that clothing communicates. You could expand that to talk about how body presentation in all forms conveys information. What does a person think if he sees a tattoo on your arm or neck? Is this something Jesus would do? Would you be regarded as a God-fearing man or woman? The reality is that one can severely undercut his or her influence with a tattoo and, unlike dying your hair pink, this one is permanent. Sure you could have it removed, but the scar tissue would still be there as a painful reminder to you and to others of your lapse in good sense, discretion, and taste.

We are to be good stewards of our body. Our bodies are not our own but they belong to God (1 Cor. 6:19-20). What would the loan company think if you leased a car, promising to return it in several years, and brought it back with a few extra holes punched in it and with barbed wire painted around it? What would God think of similar treatment of the body that he has placed in our care? Thinking of getting a tattoo? Please think again!



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Two Sea Voyages

JOHN HENRY SR.

Our first sea voyage deals with Jonah. We find him on a ship bound for Tarshish. As you recall, Jonah was trying to flee from the presence of the Lord. “But the Lord sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up” (Jon. 1:4). The disobedience of Jonah not only endangered Jonah himself, but also the lives of everyone else present on the ship. Jonah couldn’t say, “It’s no one’s business what I do.” Jonah’s disobedience became mighty important business to the shipmaster and the other mariners.

Our second sea voyage finds the apostle Paul headed for Rome (Acts 27). While on a ship bound for Rome, Paul and 275 others were in the midst of a terrible storm, being “exceedingly tempest-tossed” (vv. 18). So terrifying was the storm that Luke describes it this way: “Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was finally given up” (vv. 20). Now with everything in a state of chaos, a light of hope begins to shine through the words of the apostle Paul, a man of great faith and obedience toward God. He urges them “to take heart” and then declares, “for there will be no loss of life among you, but only of the ship” (vv. 22). Why could Paul boldly declare these things? He says, “For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you” (vv. 23-24). The 275 others whose lives were saved surely couldn’t say that it was of no concern to them that a God-fearing man was in their midst.

Obedience to God brings blessings

The lesson is simple: We can’t say that it’s nobody’s business how we live. If so, then what ship would you have wanted to be on, Jonah’s or Paul’s? Our disobedience endangers others! It may be our own children, our associates,

our best friends, or even our brethren in the Lord. Stop and think for a moment; obedience helps others! Obedience to God brings blessings — not only on ourselves, but, as in the case of Paul, on others. Christians are to be the “salt of the earth” and “the light of the world” (Matt. 5:13-16). Now, if we are not very salty or very bright, how will others come to know the Lord Jesus Christ? Can we truly say, “Well it’s nobody’s business how I live?” And then believe in our heart that we will one day spend eternity with Jehovah? Someone is watching you. You are casting a shadow of influence. Let us be careful as to what kind of shadow we are casting.



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The Lady with the “Magic Wand”

JOHN A. SMITH

Among the interesting characters Mike Willis and I met on our trip to Freetown, Sierra Leone, in April, was the lady with the “magic wand.” During that trip, we held a three-day Gospel Meeting at the Calaba Town congregation. Their building is not air-conditioned and has very few windows and poor air circulation. The seats were backless hard benches without any padding. Had an American building inspector been there, I’m sure he would have found the building exceeded capacity. Most nights there were 25-30 children between the ages of



18 months and 14 years old. That’s where the lady with the “magic wand” comes in.

None of the children brought toys with which to entertain themselves during the preaching. I didn’t even see any coloring books, activity books, or homework. No one brought a snack even though the services lasted nearly two hours. No one got up and trotted out to the bathroom or went to get a drink of water. Nobody had to get up and stretch his or her legs. The preaching was not in the native language but translated into Krio, the most common

language among people in this part of Freetown. When anyone prayed, all the children stood quietly and bowed their heads.

Occasionally, one of these lovely children would begin to wiggle or even dare to talk, albeit quietly. The lady with the “magic wand” would position herself near the child in question and give them gentle taps on the head with her “magic wand.” Seldom did any child require a second encounter with her “magic wand.” If he did dare to engage in a second offense, she picked him up and took him to the other side of the auditorium to seat him between two older adult ladies. That absolutely ended the behavior considered disruptive or disrespectful. Just the presence of the “magic wand” was enough to encourage most of the children to be on their best behavior.

I came home with many memories that I pray will never leave me. Among those, I hope to retain lessons learned from the lady with the “magic wand.” Some of my American brethren could take a lesson from her as well. I’ve preached at other places that could benefit from a similar “magic wand.”

When we assemble for worship, we assemble to give homage to the Creator of the universe and express the reverence that should exist in our hearts toward our Great God. This is an occasion when our behavior and that of our children should evidence our deepest respect and adoration. Our behavior should never be allowed to cause disruptions to other worshippers.

When we worship, we express reverence, homage, and admiration for Jehovah God. Our worship involves our hearts and minds in an honest expression of admiration. Our worship must be offered in agreement with God’s will (John 4:24), but also with the fullness of our hearts (Mark 12:30).

We also worship, in part, for our benefit. Worship is essential for spiritual growth (1 Cor. 14:26). It helps provide

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The Lady with the “Magic Wand”

(CONTINUED FROM PAGE 28)

strength to live in such a way as to overcome the world, be pleasing to God. If our behavior distracts others or expresses something other than the deepest of reverence, we will not obtain the strength and benefit from our worship that we need. This includes our own behavior and that of our children.

WHAT ARE SOME TIMES THAT A “MAGIC WAND” MIGHT NEED TO BE DEPLOYED?

When children or adults are whispering, laughing, or writing notes, we might need her wand. These behaviors distract not only the person doing them, but those sitting around them. Little kids and teenagers are not the only ones guilty of this. Writing notes and passing notes is out of place during worship. If you are old enough to write notes, you are old enough to listen quietly during worship

and should not need the entertainment of note writing and passing. Sadly, writing notes can be a problem for adults as well. You can write out your grocery list and chore list at some other time. Whispering, laughing, note passing, and making faces is especially out of place during the invitation song

“Potty Parade” might need to encounter the magic wand. Trips to the water fountain and restroom should be taken care of before or after services. In cases of health problems, that might be necessary. We should try to do our best to revere God and behave so that others can reverence God as well. I recognize that even the most reverent and best prepared can be caught by surprise and need to make a trip to the restroom, but most of those who leave during worship to trot to the restroom are the same people service, after service after service. I can’t help but think that it is simply a bad habit allowed to continue. Restroom matters can be taken care of before services begin. Parents coach your kids in this regard. When they are trotting to the bathroom, our children get nothing out of the service themselves, and they produce an annoying distraction for others who are trying to concentrate.

There is a time and place for everything under heaven (Ecc. 3:1), but worship is not the time for many of them, including sleeping. I recognize that some have legitimate sleep problems, but how many who sleep during worship really have a medical condition? The same people who would have no problem staying awake during a movie or watching a sporting event should be able to discipline their minds to remain alert as they come before the King of Glory. Parents, make sure your children arrive at worship well rested so they can stay alert. Encourage your children (by example) to take notes, thus helping them stay alert. Have your children follow along in their Bible. This will help them stay quiet, focused, and acquaint them with their Bible.

Your children may not need to encounter the “magic wand,” but they can benefit from lessons in discipline. They can benefit from learning reverent behavior. Parents, help your keep children from becoming a disruption and model respectful behavior. Remember someone is watching!

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Antalya (Attalia)

MIKE WILLIS

Leaving Lystra, we traveled on the back roads that, before they were paved, must have been paths used by those traveling to and from Antalya (translated in the KJV as Attalia).

Driving through the narrow road, we saw numerous shepherds tending their sheep, including one flock that had several sheep with the black wool that would have been commonly used for making tents. The sheep reminded me of Luke's comment that Paul was trained to be a tentmaker and worked with Aquilla and Priscilla in Corinth because they had the same trade (Acts 18:3). Paul learned his trade at Tarsus, not far removed from the area.

We arrived at Antalya late in the day. Known today as Antalya (Adalia), Attalia is a city on the coast of Pamphylia in south Asia Minor. It is located on the Catarrhactes river and served as the port for Perga, the capital of Pamphilia. The city is mentioned only once in the Bible in connection with Paul's return trip from his first evangelistic journey: "And when they had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch,

from whence they had been recommended to the grace of God for the work which they fulfilled" (Acts 14:25-26 KJV). The likelihood is that he also landed at this port when he sailed from Paphos on Cyprus to Perga (Acts 13:13), since Perga is landlocked. The city was the chief port of Pamphilia. The ancient port is still a beautiful site.

Antalya was founded by Attalus II Philadelphus of Pergamum (159-138 B.C.). However, excavations in 2008 in the Dogu Garaji district of Antalya have uncovered remains dating to the 3rd century B.C., suggesting that the city was founded earlier than previously supposed. Antalya became part of the Roman Republic in 133 B.C. when King Attalos III of Pergamum willed his kingdom to Rome at his death. The Romans gained control of the region in 79 B.C. Later, Augustus settled Roman veterans in the city. The city grew and prospered during the Ancient Roman period. The city is built on a limestone plateau about 100 feet above the river bed. It did not become a Roman colony until the third century A.D. There are substantial archaeological remains of the walls and towers of the outer harbor. The city was formerly

An aerial photograph of Antalya, Turkey, showing the harbor filled with numerous boats and yachts. The city is built on a hillside overlooking the sea, with a prominent ancient wall visible in the background. The water is a deep blue, and the sky is clear.

Paul sailed into the harbor at Attalia. One can see in the background portions of the ancient wall surrounding the city and harbor.

Antalya (Attalia)

(CONTINUED FROM PAGE 30)

enclosed by a moat and portions of the Hellenistic defensive wall still stand.

A triple arch gate built by Hadrian still remains as an imposing structure of antiquity in the region. Hadian's Gate is the only remaining gate in the walls which surrounded the city. It was built in honor of the visit of Emperor Hadrianus to Antalya in A.D. 130. Rising up on four pedestals, it has three entrances with its ornamental pillars and double front. It has the appearance of a Roman Triumphal Arch. There were probably statues of the Emperor and his family on top of the arch, but these have not survived.

The city has a good museum which contains many of the statuary artifacts from Perga.

The modern city of Antalya is a tourist resort for those in northern Europe and Russia who want to travel to the Mediterranean coast for their vacation.



Pictured Right: Snow covered the mountainous terrain between Lystra and Antalya



Pictured Right: The wool from black sheep such as these were used for tentmaking.



Pictured Right: A section of the road on which we traveled from Lystra to Antalya. Undoubtedly, ancient travels used similar paths to cross the rugged terrain



Pictured Right: Hadrian's Gate is the only surviving gate in the city wall.



How Can We Be Like Jesus?

(CONTINUED FROM PAGE 2)

preaching the gospel to every creature (Mark 16:15-16). The gospel is God's power to save (Rom. 1:16). Jesus had this in mind as He constantly urged men to believe and obey the message from heaven. The death of Jesus for the lost is sufficient proof of His attitude toward the lost. Paul had the same attitude toward his fellow-Jews (Rom. 9:3). If we love the lost that much, we shall find ways to talk to them about their soul's salvation. Are we like Jesus in this respect? We should and we must be!

Our Attitude Toward Error: For some one thousand years before Jesus was born, the Psalmist plainly stated the right attitude toward error, "Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104). Jesus manifested this attitude constantly. He knew the danger involved — that false ways would lead people to hell. This would defeat the very purpose for which He came into the world. Do we have the same contempt for error that was possessed by our Lord? We should, and for the very same reasons!

Our Attitude Toward False Teachers: Yes, we most certainly need to be like Jesus in this respect. In Matthew 23, He repeatedly called them by name and condemned them. Falsehood cannot spread without the false teacher to spread it. Jesus knew that the false teacher must be challenged, exposed, and urged to repent. God's people must have protection from the false teacher and his error. This can be provided best by those who teach or preach God's word. Jude 3, so often falls upon deaf ears, "Beloved, ye should earnestly contend for the faith which was once delivered unto the saints." Do we have this kind of attitude toward the false teacher? Can we afford to have anything less?

Our Mind Set: One passage will be sufficient here, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). To focus our attention on this truth, we should remember that with the mind we think, feel, and purpose. Therefore, to be like Jesus here, we must learn to *think*, feel, and purpose as did He. Yes, it is often difficult; but it is not impossible!

In Morality: Was Jesus guilty of adultery? Was He a drinker of intoxicating drinks? Did He take the name of

His God in vain? Did He steal, lie, or cheat anyone? No, He "did no sin" (1 Pet. 2:22). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7). Add to this last verse, from that same chapter, verse 9, and we have the means by which we may eradicate our own sins. However, both those thoughts begin with an "if." Yes, we may be like Him in morality; but it is not unconditional; and, it often takes a good deal of effort. When we do those things that are wrong or questionable, over and over, the result will soon be a "hardened heart" toward

We must have the same attitude toward morality as Jesus had.

these things. Then we will continue in sin, while denying it all the time. We must have the same attitude toward morality as Jesus had.

As a Child: Yes, we can start early in being like Jesus. Parents have an obligation to their children to point them in this direction (Eph. 6:4). Please read Luke 2:51-52. Verse 51 tells us that Jesus was "subject" to His parents; then, verse 52 says, He "increased in wisdom and stature, and in favor with God and man." In this quoted verse, we can notice at least four ways in which Jesus grew: intellectually, physically, spiritually, and socially. Do you wish your children to be like Jesus? Then, here is your job. And, again I say, it can be done!

Other Ways: There are other ways in which we should be like Jesus: By showing no respect of persons (Matt. 22:16; James 2:9); in humility (Matt. 11:28-30; Phil. 2:7-8); in not seeking revenge (1 Pet. 2:23); His prayer on the Cross (Luke 23:34); and His obedience to the Father (Phil. 2:8; Heb. 5:8-9). The list is almost endless; and, we should set our sights higher and higher, from day to day, to be like Him, until finally we stand in His presence and hear Him say, "Well done, thou faithful and good servant."

Suggestion: Is it expecting too much to suggest that we test all that we plan or try to do by asking ourselves the question, "What would Jesus do about this?" Do we really wish to be like Him? It is necessary, if we wish to get to heaven!

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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. (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</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>MIAMI, FL Church of Christ Eglise du Christ de Miami 8343 NE 3rd Ct. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Minister: Junot Joseph (305) 244-8295</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 Liggio (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) 522-3058</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. (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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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 5:00 P.M. Wednesday 7:00 P.M. (850) 638-2366 www.chipleychurch.com</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>To make changes to your ad, contact us at andy@truthbooks.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 Owen (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) 458-3566</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>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.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 10:00 A.M. Worship 11:00 A.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 KCampbell@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>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 Viquian (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>
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<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>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 style="text-align: center;">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.peterscreekcoc.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>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 (401) 440-5117 Preacher: Robert Weltzin</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 5:00 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 andy@truthbooks.net</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) 736-6663</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 5:30 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. (601) 482-0543 or (601) 679-8542 youngins@omcast.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 6:30 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 Glennwood 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: James A. Brown (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 Wrondell 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 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 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.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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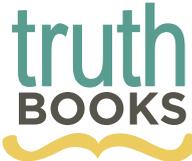
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<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave.</p> <p>Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street</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>To make changes to your ad, contact us at andy@truthbooks.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 5:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>
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<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.seminolepointecoc.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>SHELBYVILLE, TN Shelbyville Mills Church of Christ 1222 W Jackson 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: Jeff Curtis Phone: 931-607-9118 e-mail: dcurtis6218@charter.net</p>
<p>MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. 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>TULSAHOMA, 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>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. 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>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</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.KingBranchRoadChurchOf- Christ.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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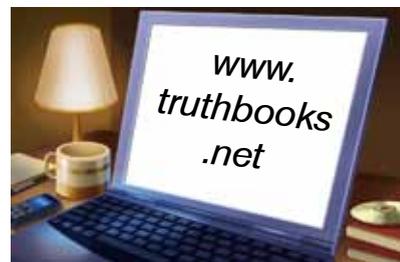
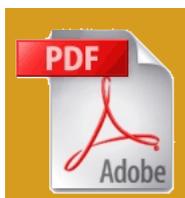
<p>AUSTIN, TX Colanede Center Church of Christ 9025 Research Blvd.- Unit 175 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>DUNCANVILLE, TX Whispering Hills Church of Christ 2126 S Main Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 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 5:00 P.M. Wednesday 7:00 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. Evangelist: 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>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: Robert Byrd (276) 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 www.planochurch.org</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 764-77380 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 info@methodiststreet churchofchrist.com</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) 379-4915</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>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. (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>
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<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>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) 452-5116</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 oakwoodroadchurchofchrist.com</p>	<p>PARKERSBURG, WV Marrrtown Church of Christ 825 Marrrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>CANADA 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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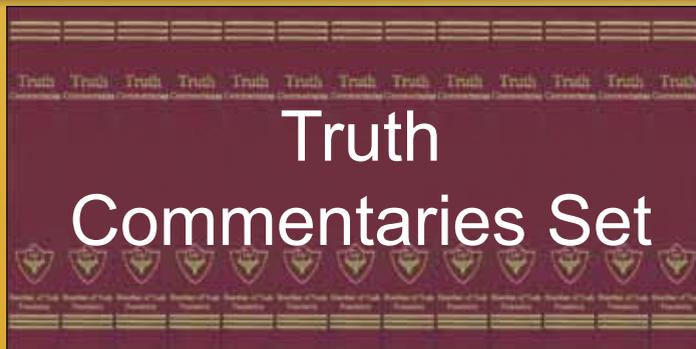
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