

VOLUME LV | NUMBER 3 | MARCH 2011

Truth

Magazine

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My Brother's Keeper

MIKE WILLIS

John Smith and I were returning home last spring from our evangelistic trip to Sierra Leone. Air traffic had come to a halt all over Europe because of the Eyjafjallajökull volcano in Iceland. Expecting to return home on Sunday night, we faced the problem of all flights out of Freetown, Sierra Leone to England having been cancelled. Sierra Leone is a third world nation that has an all cash economy, which means that credit cards are not used. We had to survive on what extra cash we had in our pockets. Hotel, food, additional expenses for departing flights, and other expenses were eating through our extra cash at a fast pace. Finally, we were able to purchase tickets to depart from the country without going through London. Early on Wednesday morning we made our way to the airport to depart the country.

We arrived at the airport and had gone through customs, eaten our breakfast, and were sitting, waiting for time for departure. Suddenly a woman, about 40-45 years old, whom neither of us had ever met, came to us with big tears in her eyes. She explained that the volcano had delayed her departure and that the delay had required her to spend all the money she had. She did not have enough cash to pay the departure taxes to leave the country. She asked if we would give her money to allow her to leave the country.

What does one do when he sees the needs of his fellow man? Perhaps their situation is like that of the man in Jesus' parable of the Good Samaritan who, while traveling from Jerusalem to Jericho, was beaten and left to die (Luke 10:25-37). Or perhaps they are like the people in Jesus' parable of the separation of the sheep from the goats who were hungry, thirsty, naked, or in prison (Matt. 25:31-46). What should be one's reaction to his neighbor's needs? From the beginning of time, God revealed man's obligations toward his fellow man.

CAIN AND ABEL: AM I MY BROTHER'S KEEPER?

The story of Cain's murder of his brother Abel follows closely after the narration of the entrance of sin into the world and the subsequent judgments of God that were consequences of that sin (Gen. 2-3). The chapter which follows records Cain's murder of his brother, highlighting the progressive development of sin. How full of remorse Adam and Eve must have been when they contemplated that their own apostasy led eventually to the death of their second-born son.

The text emphasizes God's love for Cain. God spoke to Cain after his unauthorized worship, in an effort to prevent his further involvement in sin. He warned Cain of the danger that his "fallen" countenance posed – "sin lies at the door. And its desire is for you, but you should rule over it" (4:7).

Cain did not respond to the divine warning. The next verse records his murder of Abel, his own brother! Murder of anyone is a horrible crime, but how much more when it is fratricide!

Despite Cain's murdering his brother, God was not ready to cease His efforts to save Cain. He approached Cain, asking, "Where is Abel your brother?" The question was not asked to gain information, because the omniscient God knows all things. The question was to prick Cain's conscience. Instead of showing penitence and remorsefully confessing his sin, Cain lied, saying, "I do not know." Then he asked, "Am I my brother's keeper?" (There is a subtle play on words in the text that is not always observed. Abel was a "keeper" of sheep [4:2]. Cain asks if he is the "keeper" of the "keeper," that is, his brother, the "keeper" of sheep.) The clear implication from Cain's question, is that he is not his brother's keeper.

Cain's murder of Abel emphasizes how sin affects one's relationships with his fellow man. What began as jealousy, because his brother's sacrifice was accepted and his was not (4:4; Heb. 11:4), led to Cain murdering his brother. Ill will, allowed to fester, degenerates into more malicious conduct. John wrote, "For this is the message that you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother.



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“Where Does the Bible Say Not To?”

CONNIE W. ADAMS

Is the silence of God permissive or prohibitive? When the word God says nothing regarding a practice, are we authorized to act? Or does His silence mean that He does not want us to act? Are we to assume that God expressly stated all He wanted us to know so that we might do all He wanted us to do?

THE QUESTION VIEWED HISTORICALLY

The Reformation Movement foundered over this very issue. When Martin Luther revolted against the abuses of Roman Catholicism, the question arose as to just exactly what practices were to be retained in church organization, worship, and doctrine. He took the position that whatever was not *expressly forbidden* was permitted in doctrine and practice. This was the basis for the continuation of infant baptism plus a host of other practices which Lutheranism holds in common with Catholicism.

The Swiss reformer, Ulrich Zwingli, while more concerned with politics and moral reform than Luther, yet enunciated an entirely different premise on which to build. He argued that we may retain in divine service only *what is authorized*. It is reported that, when these two reformers met to discuss their respective views, Luther commented, “You have a different spirit than we do.” Indeed,

these two views are poles apart. While I would not endorse all that Zwingli taught or permitted (for he was not faithful to his own preaching), he was correct in his view of the basis of authority for religious practices.



In the noble efforts to restore pure, apostolic Christianity, these two opposite views were to play a great part. The plea to “speak where the Bible speaks and remain silent where the Bi-

ble is silent” was powerful and struck the structure of denominationalism like a thunderbolt. The slogan gave popular expression to the injunction of Peter, “If any man speak, let him speak as the oracles of God” (1 Pet. 4:11). Infant baptism, relating experiences as evidence of pardon, the clergy system, synods, councils, presbyteries, and a host of other cherished practices, fell before this two-edged sword.

The cry for greater organization than a local church through which to evangelize, edify, or relieve the needy was to strain this principle to the breaking point with many. Some insisted they still believed it was valid but placed an entirely different meaning on it. When the missionary society fever reached a national level and opposition was mounted, the promoters asked, “Where does the Bible say not to?” When instrumental music began to spread and the opposition asked where in the oracles of God it was authorized, they were confronted with what came to be regarded as the question to end all questions: “Where does the Bible say not to?” Choirs, fairs, ice cream socials, rummage sales, *ad infinitum*, all came to be defended by the one question, “Where does the Bible say not to?”

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“Where Does the Bible Say Not To?”

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THE CURRENT SCENE

The survivors of the wars over missionary societies, instrumental music, and other relics of denominationalism were once again to run aground over the fundamental issue of what constitutes scriptural authority. Sponsoring churches, church supported camps, schools, relief organizations, kitchens, fellowship halls, gymnasiums, diet and exercise clubs, puppet shows, *ad naseum*, all have been defended with the question, “Where does the Bible say not to?”

WHICH APPROACH IS RIGHT?

Is the silence of God permissive or prohibitive? It does not take a Solomon to understand what the word of God teaches along this line. Even in the Old Testament God warned, “Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God which I command you” (Deut. 4:2). They were not to read *between* the lines (the silence of God), but to be content with what was stated on the line. John wrote, “Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God” (2 John 9). Paul said that we are not to think above or beyond “that which is written” (1 Cor. 4:6). “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle” (2 Thess. 2:15).

Divine authority is expressed in one of three ways: (1) direct statement or command; (2) approved apostolic example; and (3) necessary conclusion. These three means of expressing

what God appoints, may be given in either general or specific terms. When God left something general, we dare not demand a specific. When He has specified, we dare not generalize. In recent years, a number of well known brethren have ruled out approved apostolic examples and necessary conclusions as valid means by which divine authority is indicated. Limiting the Lord’s Supper to the first day of the week (Acts 20:7) rests upon an approved apostolic example. The frequency of its observance on that day rests upon a necessary conclusion drawn from the language of the passage.

We do not bind a method of “going” to preach the gospel since the Lord gave the command in general terms. He said “go” without specifying how to go. He authorized us to “teach” without specifying any particular method of imparting instruction. He specified the elements used in the Lord’s Supper, and, by example, the day on which it is to be done. He specified what is to be taught (the gospel) after we “go.” He specified the act of baptism (burial) but not where the water is pooled (river, pond, or baptistry). He specified “singing” in praise (Eph. 5:19; Col. 3:16; Heb. 2:12). He specified what is to be sung (psalms, hymns, and spiritual songs). He specified where the melody is to be made (in the heart).

He was specific as to the organization through which the church works to accomplish its ends (the local church with its elders and deacons) (Acts 14:23; Phil. 1:1). He taught both by example and direct statement that Christians are to assemble to accom-

modate a number of scriptural objectives, but did not specify the place where such gatherings occur. God allowed for aids or expedients, but they must not alter what is authorized. They simply assist in carrying out what is authorized.

The silence of God prohibits. Hebrews 8:4 says, “For if he were on earth, he should not be a priest.” Why could Jesus not be a priest on earth? God had specified the tribe of Levi from which all priests, according to the law, were to come. “For it is evident that our Lord sprang out of Judah; of which tribe Moses spake *nothing* (my emphasis, CWA) concerning priesthood” (Heb. 7:13-14). Why could He not be a priest on earth, according to the law? Because the silence of God did not allow it. The statement, “of which tribe Moses spake nothing concerning priesthood,” forever settled the matter. Since God was silent concerning priests from the tribe of Judah, and since He had authorized only those of the tribe of Levi, it can then be argued that God’s silence prohibited priests from the tribe of Judah. An exception was not even made for the Son of God.

My friends, the question all of us should ask touching any practice under study is, “What saith the Scriptures?” We must assume that God knew what He wanted us to do and that He made His will known in clear, understandable terms. Once we begin to trade on the silence of God in the Scriptures, we have opened a gate through which human wisdom may ultimately supplant the wisdom of the Almighty to our own everlasting ruin.

A Review: Calvinism on Trial

BOBBY GRAHAM

Keith Sharp, who has conducted several written and oral debates over the years, has added this one to the list in recent months. It really is a series of fourteen written debates between Keith Sharp and David Landon, affiliated with the Reformed Presbyterian Church. Landon, for those making the mistake of classifying him with the people in PCUSA (Presbyterian Church in the United States of America), a much more liberal branch of Presbyterianism, does not fit in there. He believes in the verbal inspiration of the Scriptures and the other doctrines normally associated with more conservative people. Landon is from New York State and operates businesses. He has studied much in the reformers of the Sixteenth Century.

Keith Sharp, son of gospel preacher Harold Sharp, is from Arkansas, where he presently resides and preaches after several years in Upstate New York. His work has taken him to several foreign countries and states of our own country.

As the different debates of this series were being written from 2001 to 2009, I was one of six men who read them, though time forbade doing so a time or two. It becomes rather clear to one reading so closely along this line that both debaters sincerely hold and strongly avow the different positions which they discuss in this series.

The fourteen debates deal with the following disputed points:

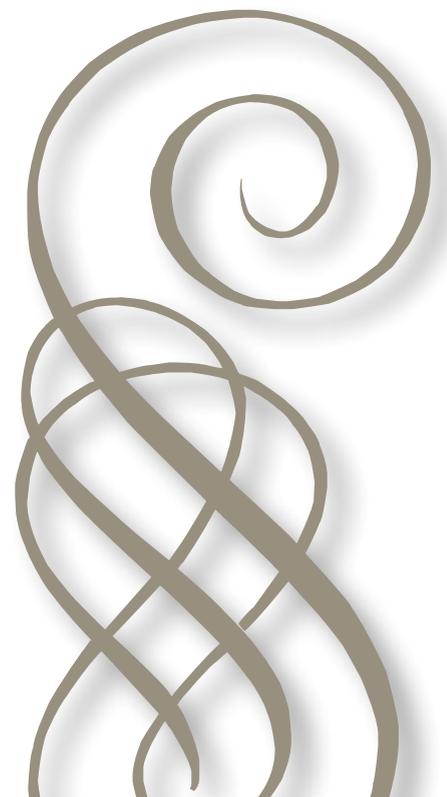
1. Nature of Man
2. Divine Election
3. Scope of the Atonement
4. Call to Salvation
5. Perseverance of the Saints
6. Free Will
7. Justification
8. Imputed Righteousness
9. Law of God
10. Purpose of Water Baptism
11. Proper Subject of Baptism
12. Mode of Baptism
13. Church
14. Creeds

Each debate consumes about twenty-seven pages, making for organized and manageable reading. Each participant presents an affirmative and a negative statement on each area of dispute. Each disputed point is dealt with by an initial, affirmative statement (1,500 words maximum), a negative statement (1,000 words maximum), and a response (1,000 words maximum). After one participant completes his affirmative and the ensuing responses end, the other participant then begins his affirmative concerning the same point. Questions for the opponent appear in the initial article, in which no reference is made to the opponent's position. The Scriptures constituted the only acceptable evidence in the discussion, and both disputants agreed to a Christ-like

spirit. In length and organization this book commends itself to easier reading.

Keith Sharp does outstanding work in dealing with the different aspects of Calvinistic theory throughout this discussion. He understands what he deals with and knows and applies what the Bible teaches in refutation of the various aspects of Calvinism. Those wishing to read closely concerning the details of this integrated doctrinal system will find much upon which to feast. **TM**

Bobby L. Graham
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Did The Risen Christ Only Appear To Believers?

DAVID DANN

With reference to the facts concerning the death, burial, and resurrection of Jesus Christ, the apostle Paul writes, “For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures” (1 Cor. 15:3-4). A firm belief in the reality of the resurrection of Jesus is so central to true faith in the Son of God that, in writing to Christians, the same apostle says, “And if Christ is not risen, then our preaching is vain and your faith is also vain” (1 Cor. 15:14). In fact, no sinner can be saved without believing that Christ was raised from the dead (Rom. 10:9-10).

However, some have attempted to cast doubt on the validity of Jesus’ resurrection by claiming that, according to the New Testament, He only appeared to believers following the resurrection. The thought is that, had He actually risen from the dead, He would have also surely appeared to unbelievers who would have been convinced of the reality of His resurrection. According to these critics, the absence of any appearances to unbelievers is reason enough to doubt that He rose from the dead at all.

Did Jesus only appear to believers following His resurrection? What does the Bible say? Consider the following:

1. He appeared to His unbelieving disciples. When Jesus appeared to His followers after the resurrection, He appeared to those who did not believe He had risen from the dead. When the report of His resurrection first came from the women to His disciples, Luke reports that “their words seemed to them like idle tales, and they did not believe them” (Luke 24:11). In addition to this, Mark writes, “Afterward He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen” (Mark 16:14). When Jesus appeared to His own disciples He appeared to skeptical unbelievers who were quickly convinced of the reality of His resurrection (cf. Luke 24:25; John 20:24-29).

2. He appeared to His unbelieving brother. With regard to the various post-resurrection appearances of Jesus, the apostle Paul writes, “After that He was seen by James, then by all the apostles” (1 Cor. 15:7). James was “the Lord’s brother” in that he was one of the sons of Joseph and Mary (Gal. 1:19; cf. Matt. 13:55). The significance of the Lord’s appearance to James is seen in that, prior to His death and resurrection, the Bible says, “For even His brothers did not believe in Him” (John 7:5). In other words, when Jesus appeared to His brother James, He appeared to an unbeliever

who was quickly convinced of the truth concerning His resurrection.

3. He appeared to His unbelieving enemy. When Jesus appeared to Saul of Tarsus, He appeared to one who was, perhaps, the most hostile and antagonistic unbeliever of his day. Saul was “still breathing threats and murder against the disciples of the Lord” when Christ appeared and spoke to him saying, “Saul, Saul, why are you persecuting Me?” (Acts 9:1, 4). As Saul, who would later be known as the apostle Paul, writes, “Then last of all He was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God” (1 Cor. 15:8-9). When Jesus appeared to Saul, He appeared to a hostile unbeliever who was quickly convinced of the fact of His resurrection.

CONCLUSION

“Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel” (2 Tim. 2:8). The unbelievers to whom He appeared were convinced. Are you? 



John Hagee And His Antichrist

TOM O'NEAL

The other day when I was changing TV channels I came upon John Hagee's TV show from San Antonio, Texas. Hagee is a good religious showman. From a worldly standpoint he makes a good TV appearance. He is well dressed. He is a good speaker. He speaks with an authoritative voice. However, there is a great difference between presenting a religious show and in preaching a gospel sermon.

This particular TV program presented Hagee's view about the antichrist. His antichrist was a great terrible person who would arise and rule in terror. What Hagee knows about the antichrist leaves a whole lot to be desired.

Listening to Hagee discuss the antichrist one would think that he has it all down correctly. He quotes various verses from the book of Revelation seemingly with great ease. But with the individual who knows the Bible, Hagee's presentation of the antichrist is in great error.

Nothing in the book of Revelation says that some terrible great ruler is to rise up in 2011 or any year in the future. Revelation 1:1 tells the reader of "things which shortly" will "come to pass." Two thousand years later hardly qualifies as "shortly." Revelation 22:6 tells the reader of "the thing which

must shortly be done." Twice, once in the beginning of the book and once at the close of the book, the reader is told of things which "shortly" will come to pass. If one understands nothing about Revelation except these two verses, he knows whatever is said is going to take place soon or "shortly," not in 2011 and in the years thereafter.

Hagee reads a verse in Revelation



and gives his opinion about it. He reads into verses whatever he wants to make them say. He can find China or Russia in verses that do not even mention them. He reads a verse and says it means China, yet the verse does not mention China. Someone else could read the same verse and say it means Pluto, Mars, or Saturn with just as much justification as Hagee says China.

What does the Bible say about antichrist? I am not interested in what Mr. Hagee says!

The Apostle John is the only New Testament writer who mentions the antichrist. John the Apostle

mentions him only five times in four verses.

[1 & 2] 1 John 2:18 says, "Little children, it is the last time: and as ye have heard that *antichrist* shall come, even now are there many *antichrists*: whereby we know that it is the last time." This verse uses the term antichrist twice. From this one verse observe what we can know about anti-

christ. (1) Those to whom John wrote and who read his epistle had heard that antichrist shall come. (2) There would be "many" antichrists, not just one big terrible person. John Hagee says there is the antichrist coming and the Apostle John says there

are "many" who are antichrist. (3) The Apostle John says "*now* there are many antichrists." John Hagee says the antichrist is yet to come.

[3] 1 John 2:22 says, "Who is a liar but he that denieth that Jesus is the Christ? He is *antichrist*, that denieth the Father and the Son." The Apostle John says the antichrist denies the Father and the Son; he does not say a thing about him ruling the world.

(4) 1 John 4:3 says, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: this is that spirit of *antichrist*,

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John Hagee And His Antichrist

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whereof ye have heard that it should come; and even now already is in the world.” The Apostle John says the antichrist does not confess Jesus has come in the flesh; he does not say he will rule the world. He goes on to say the antichrist “now already is in the world.” Hagee does not agree with the Apostle of Jesus Christ. He has the antichrist coming in the future and the Apostle of Jesus Christ has the antichrist “now already is in the world.”

[5] 2 John 7 says, “For many deceivers are entered into the world, who confess not that Jesus is come in the flesh. This is a deceiver and an

antichrist.” John the Apostle shows again in this verse there are “many” antichrists, not just one. Also, he shows that they are (present tense) in the world. Mankind did not have to wait until 2011 for antichrist to come.

Five times in four verses is all the New Testament has to say about antichrist. Whatever one can learn about the antichrist will have to be learned from these four verses in John’s writings.

So from the Scriptures we learn: (1) There are many *antichrists*, (2) They will deny Jesus Christ came in the

flesh, and (3) They were already in the world when John wrote his epistles.

This being what the Scriptures say, we can conclude: (1) There is not just one antichrist, (2) The antichrist will not rule the world, and (3) The antichrist is not yet to come.

It is amazing how someone like John Hagee will believe a theory and then go to the word of God and pervert verses to make his theory taught in God’s word. It is even more amazing how many people will be led by these false teachers and never investigate the word of God for themselves.



Boost Attendance

GLENN WILLCUT

I recently attended my first college football game. It was absolutely awesome. Going to a football game was very special. You know, you can learn several things at a football game, and I think I know how we can boost our church attendance.

HERE ARE MY CONCLUSIONS:

We’re going to replace our cushioned pews with steel benches and remove the backs (Our elders will have backs for rent.)

We’re going to make people sit very close to each other. Especially close to those we don’t even know.

We’re going to take the top off the building. There must be something about having a top on the building that keeps people from coming in.

We’re going to have someone holler real loud in the loud speaker. I guess that will be me since I am the preacher.

Oh yeah, one last thing. We’re going to make everyone pay \$50.00 to get in, even before they know the outcome.

The average in attendance at college football games is 81,000. You know, I think we would settle for 81,000 at church. Oh, one more thing.

We’re going to change our services to three hours instead of one. Boy, with these changes, you’d better come early next Sunday in order to get a good parking place.

—adapted from Glenn Willcut, Eagle Lake, FL (submitted by Steve Wolfgang) 



Glenn Beck and the Tower of Babel

KYLE POPE

On November 16, 2010 political commentator, Glenn Beck, did a show that featured an interview with the Jewish Rabbi Daniel Lapin, president of the American Alliance for Jews and Christians. The focus of the program addressed Beck and Lapin's concerns that national debt, growing centralization of government, and rising unemployment are pushing our world further away from an emphasis on individual freedoms and toward greater dependence upon government as the solution to all problems. Both fear that one day this trend might even lead to a worldwide government. While I might share some of their concerns, their treatment of the Biblical account of the Tower of Babel in defense of these fears, reflects such a loose handling of God's word that it must be rejected.

The gist of their argument was that the entire account of the Tower of Babel must be understood politically and allegorically. Lapin claims that Nimrod (whom he assumes engineered the endeavor) was not a "mighty hunter" of animals, but "he hunted people to seduce them into becoming his subjects and to allow him to become

their master." These people, according to Lapin, constitute the "bricks" used to build (not a literal tower) but, he argues "a tower means reaching for the skies—appealing to everything that is great in human nature." Lapin claims that the Hebrew word translated "mortar" is related to the word for "materialism" thus the real significance is



that "you can unify people through materialism." Beck and Lapin, conclude that the story does not end with punishment but a "happy ending" in which God says, "I'm on the side of people. I'm not on the side of tyrannical government." They see in the confusion of tongues an affirmation of the value of individualism as opposed to collective conformity under a centralized government.

While this is certainly a creative twist on the biblical account, it bears no resemblance to the account in Scripture. Let us note a few examples:

"The whole earth had one language and one speech" (Gen. 11:1). The biblical account begins with this fundamental declaration. A common language is what allowed these ancients to work together. Yet, even though Beck and Lapin rightly charge our generation with being "biblically illiterate," on this central point both claim the ancients spoke "many different languages" until someone said, "Hey, how about we all speak one language." That is not what the text says.

"Like Nimrod the mighty hunter before the LORD" (Gen. 10:9). In the account of the Tower of Babel in 11:1-9 nothing is said about Nimrod.

The possible connection is found in the fact that 10:10 says of him, "the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar." Babel was the name given to the site of the failed tower after the confusion of tongues (11:9), but it is not clear if Nimrod's rule over Babel came before, during, or after the confusion of tongues. Even so, Beck and Lapin characterize Nimrod as the

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Glenn Beck and the Tower of Babel

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tyrannical mastermind behind this effort. That is not in the text.

“They said to one another, ‘Come, let us make bricks’” (Gen. 11:3a). In the biblical text it is the people (not a tyrannical Nimrod) that makes this declaration. In fact, it is the people who aspire to build “a city and a tower whose top is in the heavens” (11:4). Nothing about this is characterized as metaphorical or figurative. Yet, as Beck and Lapin would have it, the bricks are the people themselves. This would force us to read the text, “the bricks said to one another, ‘come let us make ourselves into bricks.’” That is not what it says. This account says more about the dangers of unbridled aspirations of people in general than it does about the dangers of tyrannical centralized rule.

“They had asphalt for mortar” (Gen. 11:3b). The Hebrew text uses two words here which are closely related to one another—*chemar* (“asphalt”) and *chomer* (“mortar”). Their root *chmr* can mean 1) ferment, boil, foam; 2) heap up; or 3) to be red (Harris, Archer, Waltke, 298-99). Both words, as used in 11:3 fall within the first conceptual group—to boil, foam. In this capacity, *chemar* “asphalt” refers to pitch or bitumen. This is the same stuff, that was daubed on the ark of bulrushes in which Moses was placed when a baby (Exod. 2:3).

Chomer (“mortar”) is a little broader, to include clay and the raw material used by a potter (Ringgren 3). In Job it is used of man’s makeup—“You have made me like clay (*chomer*)” (Job 10:9). In this sense it comes in modern Hebrew to refer to what is “material” (Ben-Yehuda 103), but it never has this sense in Scripture. Even so, Beck and Lapin build their case on the as-



sumption that the “mortar” described in the account refers to materialism. That is not what the text says. In fact, it is interesting to note that Dr. Solomon Schechter, the one time head of the Jewish Theological Seminary of America, in his work *Aspects of Rabbinic Theology* claims that “old Rabbinic literature is even devoid of the words spiritual and material” (144). Beck and Lapin seem to ignore the fact that the text defines the nature of the “mortar”—it was “asphalt.” What is figurative about this statement?

There are certainly lessons to be learned from the biblical account—lessons about contentment, presumption, arrogance, and the consequences of confusion trying to usurp divine authority. I actually appreciate some of Beck’s concluding words about the dangers of materialism (cf. 1 Tim. 6:10). However, we must never twist Scripture or alter its clear teaching to support religious, philosophical, or political views no matter how strongly we may believe in them.

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Wellsburg, West Virginia: A Hub of the Restoration Movement

STEVE WALLACE

Wellsburg, WV, is an historic city in its own right. A settlement existed on its site as early as 1778. The town was incorporated in 1791 as Charlestown, (then Virginia. In 1816, its name was changed to Wellsburg for Charles Wells, the son-in-law of Charles Prather, the original purchaser of the land on which the town stood. In the early 1800's the town was one of the most important trading and shipping points on the Ohio river, then the main access to the southern part of the Ohio territory, which was then being settled, as well as to points to the northeast around to the southwest. We leave the history of the town itself in order to center on its place in the Restoration Movement.

FIRST CHURCH ESTABLISHED BY ALEXANDER CAMPBELL

Beginning in 1816 a small group had been meeting in Wellsburg from time to time under the influence of Alexander Campbell, but no church had yet been organized there.¹ In 1823, Campbell and thirty-one other

members of the Brush Run church in nearby Pennsylvania withdrew their membership from that church to “constitute a church of Christ at Wellsburg.”² Already in 1816 Camp-



Looking downstream from Wellsburg wharf, in direction of Cincinnati, Ohio.

bell had embarked on a journey to the east to raise funds for a meeting house in Wellsburg.³ It was built at Main and 12th streets.⁴ This was the second church established based on Thomas Campbell's call for a restoration of the ancient order of things, Brush Run having been the first. By 1824 the church consisted of forty members.⁵

Over the years many efforts to spread the gospel were made by the church in Wellsburg. The results were such as at which we marvel today.

By 1827 its total membership stood at fifty-six.⁶ In 1839 four visiting preachers preached in Wellsburg and three other surrounding churches. Their efforts resulted in fifty baptisms. They reported that there were then about 500 Christians meeting in the five meeting houses in the general area.⁷

Reports of meetings resulting in many baptisms at the church there continued throughout the run of the second paper Campbell edited, the *Millennial Harbinger*⁸ (started in 1830).

As with countless churches, the meeting house of the church in Wellsburg had many preachers enter its doors.

Besides Thomas and Alexander Campbell, Walter Scott was there with a host of other early preachers who worked in the area. C.L. Loos, one of the most influential preachers of the late 1800's, preached at Wellsburg for a year in 1849.⁹ In 1871 Benjamin Franklin preached a series of lessons at Wellsburg. It was here that Daniel Sommer became interested in brother Franklin, who became one of his mentors.¹⁰ Sommer would later take on the editing of Franklin's paper following

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his death. When speaking of preachers who trod its floors, the meeting house at Wellsburg pales in comparison to another location in this old city.

WELLSBURG'S WHARF

The Wellsburg wharf has been in use since the 1790s. Standing at the water's edge by the present-day wharf, one can still see some of the original stones of the old wharf, which once extended twenty feet out into the river. As the main connection to many parts of the nation before the coming of the railroad, the wharf was a transit point for thousands, including many early preachers. In reporting his preaching trips to various parts of the country in the 1840's

and '50's, Campbell mentioned in passing taking steamboats from or to Wellsburg.¹¹ Included is a trip he took in February, 1850, which began with his visiting the (Eighth and) Walnut street church in Cincinnati, Ohio, and attending a called meeting of the Christian Missionary Board.¹² (Campbell had been sick the previous year and unable to attend the first meeting of the *American Christian Missionary Society*.) Walter Scott's memoirs likewise contain frequent mention of steamers to or from Wellsburg.¹³ In the spring of 1847, eighteen-year-old J.W. McGarvey caught a steamboat to Wellsburg to attend Bethany college,

which was seven miles from town.¹⁴ A host of other preachers likewise used the wharf as published directions to the college in those early days were via steamer to Wellsburg.¹⁵ Standing a scant two hundred yards from the wharf today is the building of the old Miller Tavern. Built before 1798,

Atlantic to Oregon and California, in all the American States" but to Great Britain, Ireland, and New Zealand as well.¹⁷ Further, in the first issue, he recorded his convictions about the first Christians. These words have come in for much discussion since their appearance.



Building of Miller Tavern

succeeding generations of Bethany students would have seen it as they disembarked at Wellsburg.

THE WELLSBURG CHURCH AND OTHER CHURCHES OF ITS DAY

Many events of major importance took place during the time Campbell worked with the church there. We focus on just a few here. It was in 1823 that he began editing and publishing his first paper, the *Christian Baptist*,¹⁶ which continued until 1829. Campbell would later date from this year the planting of churches "not only from Nova Scotia to Texas, and from the

Their churches were not fractured into missionary societies, bible societies, education societies; nor did they dream of organizing such in the world.... They knew nothing of the hobbies of modern times. *In their church capacity alone they moved.*¹⁸

The above quote is of note for at least two reasons. First, the churches at Wellsburg and Brush Run were, early on, each members of associations of

churches. The other churches in these associations were mainly Calvinist in their beliefs. Nevertheless, the Campbell's independent thinking and resultant continued emphasis on returning to the ancient order contained in the New Testament eventually started a growing cry among Baptists that they exclude the increasing number of disciples from Baptist churches. In 1830 churches following the restoration principle formally separated themselves from the Baptists. Second, upon their separation they resolved to meet in annual meetings.¹⁹ This led to the church at Wellsburg being directly in-

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volved in starting what would grow into arguably the major conflict of the nineteenth century among God's people.

THE WELLSBURG COOPERATION MEETINGS

The April, 1835, issue of the *Millennial Harbinger* contained the following announcement: "General Meeting of Messengers, from thirteen congregations, held in Wellsburg, Va. on . . . the 12th of April, 1834."²⁰ One of the main focuses of the gathering was to discuss "a systematic co-operation of the churches for the conversion of the world." By the time the meeting had ended the machinery for such an effort was on the fast track to becoming a reality.

Soon afterwards, "'Cooperation Meetings,' fully organized with presidents and corresponding secretaries, sprang up like magic all over the brotherhood."²¹ Campbell's writings reached beyond our shores. After having contact with him, churches in England held their first "cooperative meeting" in Edinburgh, Scotland, in August of 1843.²² The cooperative meetings were like miniature missionary societies. Indeed, the eventual formation of the *American Christian Missionary Society* was a logical outcome of this type of collective action of churches.

The influence of these meetings did not stop when the division of churches over the support of the *ACMS* had run its course, churches of Christ and Christian Churches generally repre-



senting brethren on opposite sides of that issue. As the twentieth century progressed the Wellsburg cooperation meetings would be recalled again and again as the subject of collective action of churches once more became an issue among God's people.²³

WELLSBURG IN CHANGING TIMES

In 1848, the church in Wellsburg moved into a new meeting house a couple blocks down Main Street from the original building. This building, with some improvements and additions, still stands today. Means of travel progressed from horses to steamboats to trains during Campbell's time in the area. A trolley was built from Wellsburg to Bethany in the early

part of the 20th century.²⁴ In the last ten years of the *Harbinger's* existence (1860-1870), obituaries of various members of the church in Wellsburg make up the bulk of references to this historic city. A new generation was coming on.

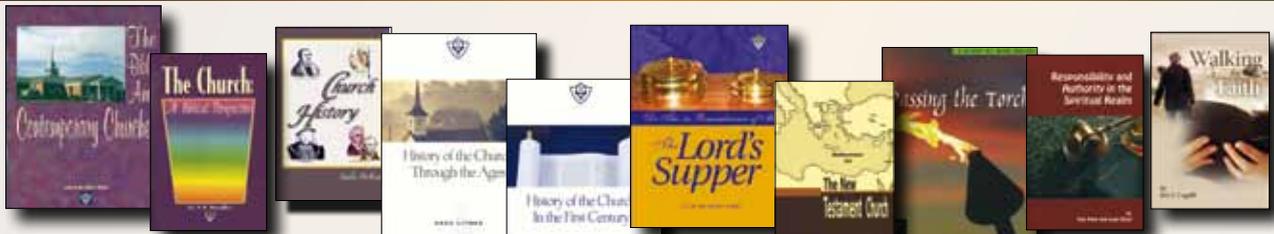
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A Tribute To Fred Pollock

MIKE WILLIS

It is said about the patriarch Abraham, “This is the sum of the years of Abraham’s life which he lived: one hundred and seventy-five years. Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people” (Gen. 25:7-8). Of Isaac, Moses wrote, “Now the days of Isaac were one hundred and eighty years. So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him” (Gen. 35:28-29).

One of life’s blessings is to have lived a full and complete life, not cut short by premature death, accompanied by the abilities to enjoy the rich blessings of the fruit of one’s labor. The Lord promised to those who would choose to walk in the ways of divine wisdom these rich blessings:

My son, do not forget my law, But let your heart keep my commands; For length of days and long life and peace they will add to you (Prov. 3:1-2).

Happy is the man who finds wisdom, And the man who gains under-



standing; For her proceeds are better than the profits of silver, And her gain than fine gold. She is more precious than rubies, And all the things you may desire cannot compare with her. Length of days is in her right hand, In her left hand riches and honor. Her ways are ways of pleasantness, And all her paths are peace. She is a tree of life to those who take hold of her, And happy are all who retain her (Prov. 3:13-18).

Fred and Frances Pollock are evidence of the truthfulness of the

Lord’s promises. Fred lived a good long life, enjoyed the blessings of his children and grandchildren, and the rich blessings of a life lived in service to God.

Fred and Frances had a godly home. Those who were blessed with Fred and Frances’ company were impressed by their marriage relationship. They taught classes, he to the men and she to the women, about marriage responsibilities. On one occasion, he was talking to me about studying the home and said, “If you take those passages which deal specifically about the home, you soon run out of things to say. However, if you talk about those character traits which contribute to the functioning of the home, you can study the home indefinitely.” That inspired me to write a work-

book entitled *Harmony in the Home* in which I looked at the works of the flesh in such lists as Galatians 5:19-21; 1 Corinthians 6:9-11; Romans 1:28-32; etc. and asked how each of the works of the flesh contribute to the destruction of the home and how those fruit of the Spirit cause the home to be strong. He taught me in a one-sentence comment a truth about the home I have never forgotten.

A Tribute to Fred Pollock (CONTINUED FROM PAGE 16)

Fred has been blessed with godly children.

His children are faithful children of God and many of his grandchildren as well. What a heritage he has passed down to each of his children and grandchildren! Some years ago, I was blessed to speak at the funeral of my dear brother H.E. Phillips. I observed that everyone of his children and grandchildren were faithful Christians. I reminded the family, “Don’t destroy the legacy that he has given to you.” Many children grow up never knowing the Lord, but Fred and Frances have passed down to their children a rich heritage of faith. Fred would challenge each of them with this exhortation: “Don’t squander your inheritance!”

Fred and Frances were generous people. Fred left each of us an example of generosity. I have known of his generosity, despite his efforts not to publicize what his good works were. He has helped many students attend Florida College; he assisted one man through medical school. Fred made contributions toward the retirement funds of employees at the Guardian of Truth Foundation for several years. You need to understand the bountiful generosity of Fred to put in perspective the next story I want to tell.

On one occasion, Frances inadvertently went into the man’s restroom. A man walked in and saw her shoes underneath the stall and said, “Lady, I think you are in the wrong place.” Frances was so flustered that she immediately began to gather her things and, in the process, dropped her purse, upside down on the floor. Things spilled out and she was gathering them as best she could. A dime rolled out from under her stall about a foot inside the stall adjoining her. She was stooped down trying to reach it when the man said, “Lady, if I were in your position, I would just forget about that dime!” Without any deliberation, she said, “Not if you knew my husband, you wouldn’t!”

Though the story is humorous and I have told it to Fred and Frances’ embarrassment on more than one occasion, it shows a side of Fred’s character that is to be admired. Fred Pollock was head of

Fred Edwin Pollock

September 25, 1925 – December 10, 2010

Fred Edwin Pollock peacefully passed from this life on December 10, 2010, at the home of his children in Princeville, Illinois, at the age of 85.

Fred died as he had lived, holding the hand of his beloved wife of sixty-five years, Mary Frances Hope Pollock. They were married in Lawrenceburg, Tennessee, on August 27, 1945. He is also survived by three daughters, Hope (Royce) Chandler of Tampa, Florida, Mary Ann (Bill) Grant of Princeville, Illinois, and Susan (John) Long of St. Petersburg, Florida, nine grandchildren, and seventeen great-grandchildren.

Fred will forever be fondly remembered by his three devoted siblings, Martha Ann (Delton) Porter of Portland, Tennessee, John Douglas (Ann) Pollock, and Sarah Frances (Ronald) Edwards all of Lawrenceburg, Tennessee, and many nieces and nephews.

The oldest of four children, Fred was born on September 29, 1925 in Lewis County, Tennessee, to the late Randolph Robinson (R.R.) and Willie Ida Lynch Pollock. After two years of living in Akron, Ohio, his parents moved to Lawrenceburg, Tennessee, in 1927 and started Pollock Tire Company.

Fred graduated in 1942 from Lawrence County High School. He then attended Freed-Hardeman College in Henderson, Tennessee, graduating in 1944. He served as an officer in the United States Navy during World War II. After his military service, he graduated from Vanderbilt University in Nashville with a B.S. degree in chemical engineering. He was employed for many years as a vice president with Procter and Gamble Co., giving him the opportunity to live in many places, including England, Canada, and Cincinnati, Ohio.

A member of the church of Christ, Fred served as a deacon and later as an elder. He served on the Board of Directors for *Truth Magazine* in Bowling Green, Kentucky, and for Florida College in Temple Terrace, Florida. He was known for his incredible intellect, his wonderful sense of humor, his boundless generosity, his kind, infectious smile, his unwavering integrity, and his supreme love and devotion to God, family, brethren, and country.

A Tribute to Fred Pollock (CONTINUED FROM PAGE 16)

Fred Edwin Pollock

September 25, 1925 – December 10, 2010

(Sidenote Continued from page 17)

Fred was added to the Board of the Guardian of Truth Foundation on June 5, 1980, primarily because of the persuasion of Dickie Cooper of Stanford, KY. He served on their board until his health prevented his ability to do so. He served as President and Chairman of the Board from 1984-2002. His was a steady hand that guided the Foundation through several very difficult problems. When he was no longer able to continue functioning on the Board, the Board invited him to continue attending the Board Meeting and participate as he wanted, any time he wished. He was not only a fellow Board Member, he was a loved friend and brother in Christ who was esteemed highly by every member of the Board.

A memorial service was conducted for Fred at the College Park church in Lawrenceburg, TN on Sunday, December 19, 2010. The singing was very ably led by Drew Edwards. Dr. Paul Porter (Portland, TN) read the obituary. Delton Porter, Thomas Jones, Mike Willis, and Buddy Payne each spoke of their respective associations with the Pollock family.

research and development for Procter and Gamble. He had worked for the company in Jordan, Ontario and in England. He had a very responsible position and was well compensated for his labor. He was a prosperous man, but he never allowed his position or his money to cause him to forget those admirable traits he had learned as a lad in Lawrenceburg, TN. He was frugal, humble, kind, and loving.

Fred Pollock was a wise man. On one occasion in our Guardian of Truth Board meetings, we had a decision that was dividing us. Almost always we made our decisions in a near unanimous vote. On this occasion, we voted 5-4. The issue is unimportant, but I was on the 5 side and thinking, “we carried the vote!” Fred was President of the organization and Chairman of the Board. After the vote was taken and before I could

celebrate the joys of victory, Fred said, “We almost always make our decisions with unanimity. Can we go back and revisit the issue to see if there is something we can do that all of us can support?” I have frequently used this incident to illustrate to the local church the teaching of Colossians 3:15—“And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.” Try to make decisions that promote unity and peace, not division.

Fred Pollock had his faults and was guilty of sin. I know this because of what Scripture teaches. “For we have all sinned and come short of the glory of God” (Rom. 3:23). In associating with Fred for over twenty years, I never saw those moral failures in his life. He conducted himself above reproach, was deeply committed to moral integrity, and lived a life of serving his fellow man. The Holy Spirit said about Barnabas, what I would like to say about Fred Pollock, “For he was a good man, and full of the Holy Ghost and of faith” (Acts 11:24). I know of no one who can contradict that statement about Fred.

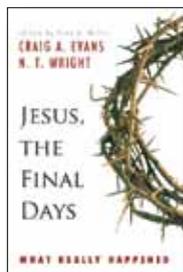
May God comfort the hearts of those who are mourning his passing—his beloved wife Frances; his daughters—Mary Ann Grant, Hope Chandler, and Susan Long and their mates, grandchildren, relatives, dear friends, and other brothers and sisters in Christ. In 1820, Henry Lyte wrote,

Swift to its close ebbs out life’s little day;
Earth’s joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

Fred’s body deteriorated to the point that earth’s joys had not just grown dim, they were gone. This world had nothing more to offer Fred Pollock. His only hope for a better life was on the other side of death, in the bosom of the Lord Jesus. I am confident that he has moved to a better place, to “dwell in the house of the Lord for ever” (Psa. 23:6). I look forward to being reunited with him when my own life is over. **TW**

Book Review

CHRIS REEVES



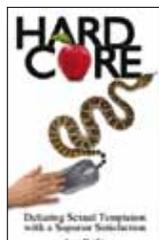
\$15.99

Jesus the Final Days: What Really Happened. Troy A. Miller, Editor. Westminster John Knox Press, 2009. 116 pages, softback. ISBN: 978-0-664-23359-4

What actually happened during the final week of Jesus' earthly ministry before being crucified? What were the historical events surrounding the death, burial, and resurrection of Jesus? Concerned Christians recognized the vital importance of demonstrating the historical evidence that lies behind their faith. Such historical evidence gives validity to one's belief. In a recent publication by WJK, *Jesus the Final Days*, the reader can review the pertinent historical information surrounding these important events. Both authors, Craig A. Evans and N.T. Wright, are committed to upholding the accuracy of the word of God as they discuss the death (and preceding trial), burial, and resurrection of Jesus. They include the gospel material, historical details, and archaeological findings as they separate fact from fiction in search for truth. The material on Roman crucifixion and Jewish burial is very informative and fascinating to read. A brief bibliography for further reading is also included at the end of each chapter. The material in *Jesus the*

Final Days is concise and compelling – a recommended resource for apologetic studies.

Hard Core: Defeating Sexual Temptation with a Superior Satisfaction. Jason Hardin.

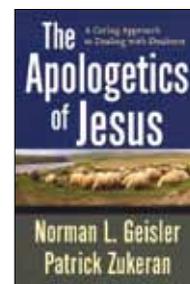


\$7.99

DeWard Publishing Company, 2010. 106 pages, softback. ISBN: 978-0-9819703-8-7

The lust of the flesh, the lust of the eyes, and the vain-glory of life (1 John 2:15): these three temptations have been used by the Devil since the beginning of time to assail and assault God's people causing them to be lost. Sexual temptation, especially, is prevalent and popular in our modern culture and many Christians are falling prey to it every day. Every Christian must take up the whole armor of God to conquer and crush this immoral desire. In *Hard Core*, Jason Hardin, a young and dedicated gospel preacher, outlines the tactics the Devil uses to tempt our society today into sexual sin. Jason discusses the "casualties of war" in this battle, specifically pornography and adultery. Jason also discusses sexual intimacy in a positive way, showing it to be a God-given relationship that a man and woman can share without being overcome by immorality. One special feature of Jason's approach to this subject is found in his ability to offer the reader practical helps to defeat sexual temptation. He points out what is wrong with sexual temptation, but he also suggests several practical steps to take to remain pure in life. Jason reminds the reader of one's purpose in life, the goodness of sexual intimacy, various warning signs to avoid, how to run from temptation, counting the cost, delighting in God, repentance, the war on sin, and how to be equipped for battles ahead. "Core Questions" can also be found at the end of each chapter making this book good for small-group Bible study. *Hard Core* is highly recommended because of its factual and forthright handling of this

important topic. It is a great tool to help defeat the Christian's formidable foe.



\$16.99

The Apologetics of Jesus. Norman L. Geisler and Patrick Zukeran. Baker Books, 2009. 207 pages, softback. ISBN: 978-0-801-07166-7

All Christians must be able to give a ready answer for what they believe (Phil. 1:16; 1 Pet. 3:15; Jude 3). Apologetics, the study of the Christian defense, is an important topic and Jesus is our supreme example of doing apologetics. Jesus was indeed the ultimate defender of the faith (Acts 1:3) and Christians can learn from His example how to give a valid, rational defense of one's belief. Norman L. Geisler, a well-known and respected author of apologetic material, has teamed up with Patrick Zukeran to write a survey of Jesus' apologetic teaching, methods, and practices. Geisler and Zukeran outline Jesus' apologetic use of testimony, miracles, the resurrection, reason, parables, discourse, prophecy, and arguments for God. Jesus' life as an apologetic and the Holy Spirit's role in apologetics are also covered in this book. The authors even answer and address alleged anti-apologetic arguments set forth by some who deny the need for apologetics today. The final chapter summarizes and synthesizes all the material relating to Jesus' apologetic method. *The Apologetics of Jesus* is well-recommended.

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Dance Time Is Decision Time

DAVID HALBROOK

“Dancing: The vertical expression of a horizontal desire legalized by music.”

If you think that’s just a catchy phrase that a preacher or an elder thought up to discourage Christians from dancing, you are wrong.¹ But, this observation is worth reflection if you are a Christian who is considering participating in dancing or even just attending a dance.

In high school, dance time is decision time. Decisions like “Who will I ask to the dance?” and “What will I wear?” are common. If you are a Christian, then dance time is a time for a more important decision. You must answer the question, “Who is my master—myself or my Creator?” Then you must decide who you want to please in this decision—yourself or your Creator?

If you, or someone you know, are struggling with or studying the subject of dancing, then here are some Bible passages and principles to consider that I hope will help during the process of making the right decision.

THE WAY OF WISDOM

The fear of the Lord is the beginning of wisdom. Both David and Solomon wrote those words (Ps. 111:10; Prov. 9:10). Solomon is well-known because he was given a heart of wis-



dom above any other king in Israel, and much of that wisdom is captured in the book of Proverbs.

Years of life typically yield a degree of wisdom, but why wait for it when you can have it now? Proverbs 7:1-5 affirms your need for wisdom now. Verses 6-23 tell of a young man who lacked wisdom, making him vulnerable to the trap of sexual immorality. He strayed into the path of danger and fell into death’s chamber. If he had avoided the dangerous and wrong path, he would have avoided the deadly end. Verses 24-27 reaffirm the need for wisdom.

Do you want wisdom or do you want to suffer for ignoring wisdom (Prov. 1:20-33; Eccl. 11:9)? Satan is warring against your soul in every possible way, hoping to lead you to

the chamber of death. Sometimes, he will attempt to lead you there by fleshly lusts (1 Pet. 2:11). These lusts are a major weapon of Satan, often successfully used against Christians who do not seek wisdom.

Fleshly lusts sometimes seem innocent in the beginning, but they are often the first steps down the pathway to sexual immorality and the judgment God has reserved for that sin (Heb. 13:4).

But before stepping into this dangerous path, there is a voice of warning—the voice of wisdom. That voice should be heard in the voice of your parents, your siblings, your friends, the elders of the church, and other Christians. Are you listening? If so, here’s what you should hear—

GOD’S WORD RELATING TO DANCING

The Bible emphasizes that God has spoken (Heb. 1:1-2). Do you care what God has said? As you read, think how you will answer that question! Watch for what the Bible says about a sin translated as “lewdness.”

2 Corinthians 12:21— . . . I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

Dance Time Is Decision Time

(CONTINUED FROM PAGE 20)

Galatians 5:19—Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, . . .

Ephesians 5:3—. . . But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints. . . .

Colossians 3:5-7—. . . Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.

Titus 2:3-7—. . . The older women likewise, that they be . . . teachers of good things—that they admonish the young women . . . to be discreet, chaste, . . . good, . . . that the word of God may not be blasphemed. Likewise exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works.

Titus 2:11-12—. . . For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

1 Peter 2:11—. . . Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul. . . .

1 Peter 4:3-4—. . . For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

1 John 3:4, 7—. . . Whoever commits sin also commits lawlessness, and sin is lawlessness. . . . Little children, let no one deceive you. He who practices

righteousness is righteous, just as He is righteous.

After reading these verses, are you convinced that lewdness is sinful and those who practice it need to repent? Are you determined to abstain from anything that is a fleshly lust? If you are committed to learning from God's grace, you must determine to be a pattern of good works that others can see and imitate. To do that, you must resolve to avoid sin and to practice righteousness.

DEFINING SOME IMPORTANT WORDS

God has said that lewdness, uncleanness, and fornication are wrong. But, what do these words mean? What is God warning us against?

“Lewdness” (sometimes translated “lasciviousness,” “sensuality”) is an absence of restraint, indecency, wantonness (Vine, 310). It includes “filthy words, indecent bodily movements, unchaste handling of males and females” (Thayer, 79-80). When you hear filthy words, you are hearing lewdness. If you laugh at those words in enjoyment, you are enjoying lewdness. When you move your body or intentionally handle someone else's body in an improper way, you are guilty of lewdness.

Lewdness has a close friend named “uncleanness.” “Uncleanness” is “lustful, luxurious, profligate living” (Thayer, 21). Lust refers to strong desires for something. Peter warns of fleshly lusts (1 Pet. 2:11). Paul warns of the desire to obey the flesh instead of the Spirit (Rom. 8:13). Luxurious behavior means acting upon those

desires using little or no restraint. “Profligate,” according to *Webster's Collegiate Thesaurus* (580) means “unprincipled.” So unclean thoughts, words, and acts happen when you have a strong desire for something that is wrong but you decide to think about, talk about, and pursue it anyway. So, when you combine lewd and unclean thoughts, words, and actions you are already saying “Yes” to things that God has told you to avoid. If you say “Yes” when God says “No,” whom are you serving?

Christians sometimes defend themselves by saying, “I'm not committing fornication by dancing.” While that is true, the problem is that you have let your guard down and are blind to your sins of lewdness and uncleanness.

This is similar to the young man of Proverbs 7:8-21. He was unaware of the dangers of his environment. By walking toward the house of an adulteress, talking to her, listening to her, and being kissed by her, he put himself in the wrong place. In this, was he guilty of sexual immorality? No, but before he was guilty of that sin, he was guilty of lewd conversation, thoughts, and acts.

What did Joseph do when this kind of woman (the wife of Potiphar) began talking to him? Did he listen? Did he let her kiss him or touch him? No! He ran away (Gen. 39:11-12)! Joseph was wise and right. The young man was foolish and wrong. While unclean and lewd thinking, talking, and actions were happening, neither Joseph nor the young man had committed sexual

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immorality. But only Joseph avoided lewdness and uncleanness. Will you?

LEWD AND UNCLEAN DANCING

Lewdness and uncleanness happen in many ways, and dancing is often one of them.

In the Bible there are basically two types of dances—innocent dances of joyful celebration and sinful, lewd, unclean dances.

1. *The Joyful Dance.* The dance of joy is the opposite of mourning (Eccl. 3:4). This is what Israel would sometimes do after winning a battle. This is what athletes and fans do when they celebrate a victory. This is what little children do when Daddy brings them a surprise. It usually involves jumping up and down and “high fives.” Each person typically does his own “dance,” not needing a partner, much less demanding a partner of the opposite gender. The dance is a response to being thrilled—not an effort to get a thrill, as is the case with lewd and unclean dancing.

2. *The Lewd and Unclean Dance.* Israel likely practiced this kind of dance as a part of worship to a false god. Exodus 32:19 says that Moses saw Israel dancing. Worship of false gods did not involve “just being happy.” It often involved sexual immorality, and Paul said that on this occasion Israel was committing sexual immorality (1 Cor. 10:7, “rose up to play,” is a euphemism for sexual activity). Think about it. There was dancing and sexual immorality on the same occasion—is it logical to think that Israel

was just merrily jumping up and down together while also engaging in sexual immorality? No, no, no, read again what lewdness is and you’ll understand the kind of dancing connected with Israel’s sexual immorality.

But sinful dancing was not unique to, nor did it end with Israel. The Grecian culture, which was strongly influential before, during, and after Jesus’ time on earth, included dancing. Here is how a person who has studied Greek culture described it:

The Greek dances neglect the pelvis and elevate the beauty and the plasticity of the human body. On the other hand, dances of people with low cultural level are characterized by sexual elements and movements of the pelvis. . . . As a rule, men and women danced separately, rarely together.²

This author writes about Greek culture with an interest in history, without regard to morals, but it is beneficial for our study.

First, notice the reference to and emphasis on the plasticity of the body, which refers to the shape and form of the body. In a general way, of course, we know the shape of a human body, but often dancing emphasizes every curve of the human body. This is one of the purposes of modern ballet dancing. Ballet views the human body like a piece of art, intending to show practically every detail for the audience’s admiration, just like someone looks over every inch of a painting or sculpture. Should a Christian display every curve of their body or observe every curve of another’s body? The immodest dress and carnal display typical of

ballet put it outside the realm of those who seek to display the godliness that God expects (1 Tim. 2:10).

Second, while Grecian culture elevated dancing which displayed the body, they neglected dances involving sexual elements and movement of the pelvis and viewed people who engaged in such as being of “low cultural level.” Modern background/stage dancers and musicians have at times made a habit of touching, grabbing, thrusting, and in other ways, emphasizing the pelvis. Female musical and theatrical entertainers rarely completely cover their breasts and the attention is drawn there when the dancing begins. What kind of movements is a Christian who seeks to avoid fleshly lusts going to avoid?

Third, it is interesting that as a rule in Greece, men and women danced separately. In America, the expression “It takes two to tango” tells the tale of American dancing—male and female dancing together is the rule. It is no mystery that the sexual elements of dancing are the primary reason why it is a “couples” activity. The pelvic area of the body (both front and back) and the chest come close to each other and often are pressed together. Some of the terms commonly associated with modern dancing are “bump,” “grind,” “shake,” “tease,” and “flaunt.” Can you imagine Jesus, at age twelve or seventeen, asking His parents if He could purchase a ticket to go to a party where this type of activity was common? Would you want to be at that type of place? Would God want you there?

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This describes modern dancing which is typical at school dances, clubs, high school and college parties, etc. This is why you could not pay most young men in junior high school enough money to slow dance with their best male-friend, or even their worst male-enemy! Does that sound like decent or indecent bodily movements? Remember earlier the mention of “indecent bodily movements” within the definition of lewdness? Does modern dancing involve chaste (pure) or unchaste handling of other people’s bodies? When dancing has sexual elements and movements that emphasize the pelvis, it is lewd and unclean dancing.

The fact that dancing’s primary appeal is that it provides an opportunity to be consistently close to, and often to contact, the body of the opposite sex is obvious to most of the world. Also it is obvious by the quotation found at the beginning of this article. That fact ought to be apparent to any sober-minded, vigilant Christian (1 Pet. 5:8).

WHAT GOD EXPECTS OF OUR ACTIVITIES

So what should you do instead of participating in lewd and unclean activities? Philippians 4:8 says to focus our mind on things that are pure, lovely, of good report, virtuous, and praiseworthy. While dancing hardly focuses our mind on these things, on what activities do you focus your mind there?

Where is your mind focused when you spend a Friday night visiting a godly widow, who is spending the last years of her life alone? Where is your

mind focused when you are studying for the Sunday or mid-week Bible class?

1 Timothy 4:12 teaches us to be a good example in our conduct. Is participation in lewd dancing the way to set an example of purity? Can you recommend this conduct to others? Can you even attend a dance, whose primary purpose is to provide an opportunity for lewdness, and be a good example for others?

Instead, go to places where people are not assembled for the purpose of sin. Certainly a gospel meeting or a singing would be a good place to be. When I was in high school, my friends and I would find something fun to do on the night of the prom or other dances, such as going to see a movie. Whatever you do, just be sure that your thoughts and conduct show that you are a servant of a holy God and that you want to imitate and obey Him (1 Pet. 1:15-16).

ADMONITION TO PARENTS

Sometimes fathers who would never allow someone else to bump, grind, shake, tease, or flaunt with their wife allow their son or daughter to assemble with people who have gathered primarily for the purpose of bumping, grinding, shaking, teasing, and flaunting.

Parents, how often have you talked to your children about this subject? Proverbs 1:8 tells children to listen to their parents. Therefore, parents must be teaching! When is the last time that you (not an elder, evangelist, or Bible-class teacher) taught your children?

If you have not actively taught your children these concepts, or worse, if you are permitting your children to participate in these things, are you admonishing them as the Lord expects? You only have a few years to impress spiritual priorities and godly living upon your children. During that unique and brief window of opportunity, bring them up in the training and admonition of the Lord (Eph. 6:4). Look for opportunities and ways to teach them!

The days leading up to the night of the dance provide you an opportunity to teach your children many lessons. Use this occasion to teach them that Christians are different from the world (Matt. 5:13-16). Teach them that Christians have innocent and enjoyable ways to spend the life and energy God has given. Work with your children to find ways to provide pleasant alternative activities that will forge fond memories of serving God rather than leaving a mark of regret for compromise (Heb. 11:25). If they are ridiculed for their absence from the dance, remind them that all who desire to live godly in Christ Jesus will suffer persecution (2 Tim. 3:12). Then remind them of how other Christians (including you) have suffered for the truth.

Instead of allowing your children to “make their own decision” to commit sin, remember that youth is a time when they need training from godly fathers and mothers (Prov. 1:8). Parents, lead your home like Joshua who determined, “as for me and my house, we will serve the Lord” (Josh. 24:15).

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CONCLUSION

Remember that quotation at the beginning of this study? Might I suggest a less-catchy but more sober saying? “Christianity: Our vertical preparation for the day of our brief horizontal rest while we await the resurrection.” You’ll never find that among the great quotes of history but consider the point. We are on this earth to serve our Creator. “And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Col. 3:17).

Can you enjoy life without lewd dancing? Absolutely! Life without the

passing pleasures of sin is the way God intends for us because it results in the best life possible here and in eternity. Thus Solomon admonishes the young, and us all, “Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart, and in the sight of your eyes. . . . Fear God and keep His commandments, for this is man’s all. For God will bring every work into judgment, including every secret thing, whether good or evil” (Eccl. 11:9; 12:13-14).

Dance time is decision time—what is your decision?

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¹ This quotation is attributed to George Bernard Shaw, a man never accused of or claiming to be a Christian.

² www.annaswebart.com/culture/dance-history/history/index.html. Accessed 6-8-10. 

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News of You

JEFF SMITH

RAINS IN SOUTHERN CALIFORNIA

Although not exactly known for wet weather, southern California experienced torrential rainfalls at the close of 2010 and some among our brethren in Christ were endangered, if not affected directly.

In just a couple of days, rainfall totals ranging from nine to twenty-two inches were recorded in and around San Bernardino, for instance. In the mountains, many roads and bridges were completely washed out, while other highways were temporarily closed due to the danger of mudslides.

MARGARET SHAVER PASSES

Margaret Shaver, the wife of former preacher **Glenn Shaver**, passed from this life on December 11, 2010. Margaret was survived by her children Dennis Shaver, Priscilla Vickery, Glenda Hess, CeLeste Christopher, and Robert Shaver, in addition to sixteen grandchildren and fourteen great-grandchildren.

CHIP FOSTER RECOVERS FROM HEART SURGERY

Chip Foster, preacher for the Old Granbury Road church in Granbury, Texas, has recovered nicely from heart bypass surgery last summer. After experiencing some pain, Chip went to the doctor and was immediately scheduled for

surgery. Within a few weeks, he had recovered sufficiently to return to the pulpit and is now immersed in the work again.

HENDERSONS PREACHING IN NORTHWEST

Brother **Jerry Henderson**, who has preached the gospel for forty years with his wife, Dottie, by his side, has entered semi-retirement, but continues to keep busy. The Hendersons spent much of 2010 on a preaching trip to the northwestern U.S. and southwestern Canada, interrupted sadly by the tragic death of their nineteen-year-old granddaughter, Rebekah, in Texas. The Hendersons logged more than 13,000 miles on their motor home, traveling to assist a dozen small or struggling congregations from Illinois to Alberta. Jerry held many gospel meetings, preached by appointment along the way, and did some of his most significant work in private studies with brethren and prospects.

The Hendersons plan to return to that part of the country in 2011 and are currently working to line up support for the effort. If you would like to learn more about their plans or offer your help, please contact Jerry by email at jerry@hendersons.net, phone at 662-542-3170, or mail to 514 W. Rasch Road, Florence AL 35633.

NEW CONGREGATION

The new congregation established in **Red Oak, Texas**, has conducted its first gospel meeting and continues to establish the work in this suburb south of Dallas. Their meeting house, nicely converted from its former denominational use, is located at 211 Methodist Street in Red Oak. LeRoy Klice preaches for a small, but diligent group; their web site is located at methodiststreetchurchofchrist.com.

THANKS

We appreciate your contributions to this monthly column and the opportunity to keep up with those of like, precious faith. As we have worked to get started, we have relied somewhat on news gleaned from the Internet and word-of-mouth. If you would like to submit news items for possible publication, please email them to Jeff Smith at jssmith@electronicgospel.com or mail them to 845 Edgehill Road, Burleson TX 76028.

We are most interested in news of milestone wedding anniversaries, deaths of widely known individuals, debates scheduled, preaching trips planned, preacher relocations or retirements, congregations established, relocated or merged; appointment of elders or deacons, and human interest or inspirational stories (Phil. 3:17). 
Jeff Smith

Words Saying The Same Thing

JOHNIE EDWARDS

There are several exciting spiritual words which are really saying the same thing. Philippians 3:16 sets the stage for this study: “*Nevertheless, whereto we have already attained let us walk by the same rule.*” Come study some words which say the same thing and end at the same place:

“Nevertheless, whereto we have already attained let us walk by the same rule.”

1. Redemption: This word “denotes to buy out, especially of purchasing a slave with a view to his freedom,” according to Vine. As Paul discussed spiritual blessings in Christ, he said: “In whom we have *redemption* through his blood. . . .” (Eph. 1:7). This word led the Holy Spirit to reveal: “For we are bought with a price. . . .” (1 Cor. 6:20). Peter put it this way: “Forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as a lamb without blemish and without spot” (1 Pet. 1:18-19). This harmonizes with “. . . the church of God, which he purchased with his own blood” (Acts 20:28). This redemption is “in Christ” (Rom. 3:24). What a word!

2. Reconciliation: This word takes one from being an enemy to being brought back to God. Colossians 1:21 sets up the mood for the study of this word. “And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he *reconciled.*” Because “your iniquities have separated between you and your God” (Isa. 59:1-2), reconciliation is necessary. “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of *reconciliation*; To wit, that God was in Christ, reconciling the world unto himself. . . . and hath committed unto us the word of *reconciliation*” (2 Cor. 5:18-19). “It behooved” Christ “to make *reconciliation* for the sins of the people” (Heb. 2:17). This reconciliation takes place “in one body” (Eph. 2:16), “the church” (Col. 1:24). Cherish this word!

3. Justified: To be “justified” is to be acquitted from guilt. The Bible affirms that we are justified by: “God’s grace” (Rom. 2:20; Tit. 3:7); “faith” (Rom. 3:28; 5:1); “His blood” (Rom. 5:9); “works” (Jas. 2:24). These justified will also be “glorified” (Rom. 8:30).

4. Salvation: Deliverance from sin best describes this word (Acts 2:38; Mark 16:16). Eternal salvation comes at the end: “Receiving the end of your faith even the *salvation* of your souls” (1 Pet. 1:9). This “*salvation* ready to

be revealed in the last time” (1 Pet. 1:5). It’s a “salvation nearer than when we believed” (Rom. 13:11). Salvation is “in Christ” (2 Tim. 2:10). “Neither is there *salvation* in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). The gospel and salvation go together (Eph. 1:13; Rom. 1:16; 1 Cor. 15:1-2).

5. Forgiveness: It means to “send forth” as one’s sins are remitted or forgiven. In Christ, “we have the *forgiveness* of sins, according to the riches of his grace” (Eph. 1:7; Col. 1:14). How great it is to know that under the law of Christ, unlike the law of Moses, “sins and iniquities will I remember no more” (Heb. 8:12).

6. Sanctified: Sanctification is used to show the separation of a believer from the world as he is set apart to serve God. Christians are called “saints,” showing they are sanctified (1 Cor. 1:1-2). Writing the Corinthians, Paul penned: “And such were some of you: but ye are washed, but ye are *sanctified*, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11). God’s word sanctifies. “Sanctify them through thy truth: thy word is truth” (John 17:17).

7. The Church of Christ and the Kingdom: Not always, but often the church and the kingdom are the same. Like Matthew 16:18-19 where

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Has God Really Forgiven Me?

RAY WARFEL, JR.

A few days ago a young woman came to me troubled over some things she had done. She was right to be troubled over them too; it could have ruined her life and the lives of several others. She had asked God to forgive her, but she was still consumed by grief over her sin. She wanted to know, **“Has God really forgiven me?”** This article is a short synopsis of our conversation – with her permission of course.

First, this may be a good sign of your relationship with God. Paul tells us about some who fall away from the faith, whose conscience is now insensitive because of their continued sin (1 Tim. 4:2). They are so calloused by sin that they do not care anymore. I am glad to see you still care about

what God thinks. Besides, by asking such a question you may be starting to grasp the seriousness of sin. Sin is a big deal.

BUT IF GOD HAS FORGIVEN ME WHY DO I STILL FEEL SO BAD?

It’s important for you to understand that forgiveness is not annulment. When God forgives our sins He removes the eternal punishment for sin; “the wages of sin is death” (Rom. 6:23). But there may still be a mess. However, God is true to His word. He said through the apostle John, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

I AM HAVING A HARD TIME BELIEVING THIS. I WANT TO, BUT IT’S HARD.

That may be, but Christians must “walk by faith and not by sight” (2 Cor. 5:7). This means we must conduct our lives by what God has said and not by what seems apparent. God said that He would forgive and God does not lie (Heb. 6:18). If you still need more proof, God provided that proof in Jesus. Jesus came to forgive sins. God allowed Jesus to die on the cross so you could be forgiven. What greater evidence could God give of His sincerity? **TM**

Ray Warfel, Jr

Words Saying The Same Thing

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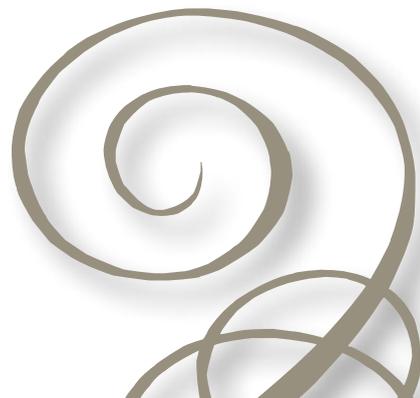
kingdom keys fit the church. Hebrews 12:23 and Hebrews 12:28 equate the words “church” and “kingdom.”

8. Inheritance in Eternity: The Scriptures talk about “eternal redemption” (Heb. 9:12); “eternal salvation” (Heb. 5:9); “eternal inheritance” (Heb. 9:15); “eternal life” (Matt. 25:46; Rom. 6:23; 1 Tim. 6:12; Tit. 1:2; 1 John 2:25; 5:11). This is true because the Lord’s future blessings are in the form of an inheritance (Matt. 25:34).

But remember to be in line to inherit: “And if children, then heirs; heirs of God, and joint-heirs with Christ” (Rom. 8:17). We are encouraged to be ready for this inheritance due to its greatness: “To an *inheritance* incorruptible, and undefiled, and that fadeth not away, reserved for you in heaven” (1 Pet. 1:4).

You can have all these spiritual blessings by obeying the gospel, being in Christ and His body, the church

and being “faithful unto death” (Rom. 10:16, Gal. 3:27; Rev. 2:10). **TM**



“Our Choices Have Consequences”

JARROD JACOBS

Perhaps this title seems trite, but this oft-neglected point is still true. Depending upon the choices, the consequences can be either good or bad, but it is nonetheless true that the consequences of our choices can be felt for years to come.

For example, consider the actions of Lamech (of Cain) in Genesis 4:23-25. Lamech knew of Cain’s lying and murder of Abel (vv. 6-10). When he was guilty of the same, he justified himself in his actions, saying, “If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold” (v. 24). Cain’s wrong choices had consequences which had spanned several generations.

At times, some choices have consequences that span several hundred years! In Exodus 17, we learn that the Amalekites attacked the Jews at Rephidim (v. 8). They won this fight (v. 13), but the wars would continue with the Amalekites for many years to come (v. 16). After Exodus 17, we read of the Amalekites on numerous occasions. There were occasions when God expected those people to be utterly destroyed, but the Jews would not do it (Num. 13:28-32; 1 Sam. 15). As a result, the Amalekites continued to plague and hurt the Jews. For instance, it was an Amalekite who lied and claimed responsibility for killing Saul (2 Sam. 2:1-16). In fact, it was an Amalekite (Agagite) who almost

succeeded in killing the entire Jewish race (Esth. 3-7)! The bad choices of the Jews through the years in not utterly destroying these people brought about consequences that were felt for hundreds of years!

In our Bible studies, we learn that there were also those who made good choices. Let us remember the good examples of Lois and Eunice (2 Tim. 1:5). Their decisions, their examples, and their active involvement in the reading and studying of Scriptures (2 Tim. 3:15), served to encourage Timothy to be faithful to God. They also serve to encourage us today. Lois, as a young girl, would have no idea how her life might develop. Yet, as a grandmother, it was clear that her decisions produced a godly daughter, who then had a godly son. Timothy then was an asset to the Lord’s work in the first century and an example to men, even to this day! Yes, the consequences of good choices can echo for years to come.

It goes without saying that the choices Christ made while upon this earth have produced consequences that are felt to this day. We know Christ chose to go to the cross. He went willingly (Matt. 27:53-56), and the consequences of that conscious, loving choice (John 15:13) reverberate to this very hour! His words and actions are recorded so that we might know how to live. They are written

“that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

Now comes the time to examine ourselves (2 Cor. 13:5). What about our choices? Do we realize that even those choices considered “minor” or “insignificant” can have an impact on the lives of people in years to come? We perhaps cannot truly appreciate the power in a “choice” word, or a particular action done until we see the results in the next generation. Yet, it is there!

Sometimes our choices are made during emotional moments, whether in the heat of anger (e.g., Nebuchadnezzar, Dan. 3), or in passion (e.g., David, 2 Sam. 11), etc., and we must live with the consequences for the rest of our lives! Sometimes we make choices (to speak or act) in haste, and upon reflection, realize this was not the best choice. By then, it is too late (e.g., Herod, Matt. 14:1-12).

On the other hand, we see people who make conscious, careful choices based upon God’s word, and the evidence available. Those people welcome the consequences of their choices because they know they are right with God (e.g., Mary, Luke 1-2; the apostles, Acts 4-5).

While on earth, Jesus said that we have a choice to make, and told us the

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“Our Choices Have Consequences”

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consequences we face. We can walk the “*narrow way*” or the “*broad way*” (Matt. 7:13-14). We cannot go both ways at the same time, though! Therefore, when we make a choice, we must face the consequences. Knowing this is the case, doesn’t it make sense that we would make wise and godly decisions so that the consequences we face might be faced with God’s blessing? I think of the statement made by Peter when he wrote, “If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pet. 4:14-16). Whether our choices reflect righteousness or our choices reflect wickedness, we will face the consequences. Too, these consequences will echo down through new generations of people. Knowing this is so, will we make right choices, or will we not? Will we make the decisions that Satan loves, or that God loves?

Now, to specifics: When it comes to how we will speak, will we choose to speak words of kindness, truth, and love and accept the consequences (Eph. 4:25, 29; Col. 4:6)? Or, will we choose to speak words of rancor, bitterness, gossip, dishonesty, and the like and face those consequences (Eph. 4:31; 5:4, 6; 2 Pet. 2:1-3)? Every day we have a choice as to how we will speak. What will we say? Will we be silent at the right times? What will we

do (Jas. 3)? Have we considered the consequences we are facing as a result of the words we say, or the times when we were silent and should have been speaking? What about the consequences from the times we chose to speak when we should have been silent?

Further, what kind of clothes will we choose to wear? Will we wear clothes that reveal the skin and therefore a carnal mind (Prov. 7:10)? Or, will we wear clothes which reveal “*a meek and quiet spirit*” (1 Pet. 3:3-5; 1 Tim. 2:9-10)? Remember, no one on earth was clothed until God clothed His children with the “*coats*” or “*tunics*” which covered their bodies (Gen. 3:21). Since that time, God demanded men and women be properly clothed. What choices are we making along this line? What consequences might we have to face because our friends, our children, and others see us clothed the way they do?

What choices are we making in the realm of how we treat others? Jesus taught us to treat others the way we want to be treated (Matt. 7:12). Are we doing this? He said that the command, second only to loving God, is to love our neighbors as ourselves (Matt. 22:39). What choices are we making in this area? How are we doing with our “*neighbors*” in the home? It is true that neither the preacher, the elders, the deacons, nor any other member of this church follows us around 24 hours a day. Therefore, at times, what we are at home and what we are in public can become two separate entities! Is this so? Do our children see us “*transform*” from one person to another when we come home? Consider well the con-

sequences of such choices. Might our children renounce Christ, not because of what the preacher said, but because of what they see at home? On the other hand, might a generation of people be saved and continue to follow the Lord as a result of what was shown and said (i.e., by our choices to do right) in the home? “*And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord*” (Eph. 6:4). God looked at Abraham and said, “*For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment*” (Gen. 18:19). Could God say this when He looks at us? Too, what do our children say; what do their friends say; what do the parents of our children’s friends say, when they look at us? Yes, our choices have consequences!

As is evident in our study, these points are not made lightly. I am not suggesting that I have always made the right decision. However, when we consider how our choices affect us and others in light of eternity, may we be praying to God to help us make the right decisions. As the apostle Peter shows us, it is better to be right with God than it is to be popular with men. Our choices have consequences, and it is high time we thought soberly about this fact. Some consequences will continue to reverberate for years after we are gone! Whether those consequences are pleasant, sweet, and righteous, or they are caustic, bitter, and wicked depends upon the choices we make today. Choose wisely! 

Jarrod Jacobs 7420 Hwy 405 Maceo, KY 42355

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My Brother's Keeper (CONTINUED FROM PAGE 2)

And why did he murder him? Because his works were evil and his brother's righteous" (1 John 3:11-12). Cain could have been received by God, the same as his brother, for God had said, "If you do well, will you not be accepted?" (4:7). God was not partial toward Abel. But Cain did not repent of his false worship. Rather, he allowed his jealousy of his brother's relationship with God to fester in his heart until it erupted in the horrible act of murder!

Though no one else may have known about the horrific act, God was aware because Abel's blood was crying out to God from the ground on which it was shed (4:10). God is always aware of the sins one commits, whether or not civil governments are ever able to solve the crime. So many crimes remain unsolved, despite the best CSI units in major cities, frequently leaving victims with little feeling that the criminal suffers for his crime. Even when they are given the most severe sentences, the punishment is pushed so far into the future that it bears little connection with the crime in the mind of the populace. Despite these circumstances, God knows and holds accountable those who sin against their fellow man.

For the balance of this article, I want to focus on Cain's question, "Am I my brother's keeper?"

WRONG ATTITUDES TOWARD ONE'S BROTHER

Men have different attitudes toward their fellow man, most of which fall well below what God expects of those

created in His image. Here are some attitudes:

1. *"I'll take from you whatever I can."* Based on the concept that "might makes right," some men display the selfish attitude toward their fellow man that they will take from him whatever they can get away with taking. Thieves break into houses to take anything of value that they can resell. Corner markets are robbed at gun point. The coils from air conditioners are stolen in order to sell the copper for whatever it will bring. White collar crime is not so violent, but is equally as selfish. Accountants sometimes embezzle money from their employers; financial counselors create ponzi schemes that enable them to steal millions from unsuspecting investors. Whatever form the greedy behavior might take, it stems from a sinful attitude toward one's fellow man in which one convinces himself that he has no responsibility to be his brother's keeper.

2. *"I'll kill whoever gets in my way."* A more violent attitude toward one's fellow man is shown when one is willing, like Cain, to kill anyone who gets in his way. The drug dealer may kill another dealer who is encroaching on his "territory." A rapist attacks his victim and then kills her to prevent her testifying against him in court.

3. *"I'll leave you alone if you leave me alone."* This is the attitude that generally exists in most urban neighborhoods. "You stay on your side of the fence and I'll stay on mine."

Neighbors generally do not actively seek confrontation, but there is little interaction that manifests one is his brother's keeper.

4. *"I'll not get involved."* This attitude is manifested by those who see wrong being done to his fellow man but do not wish their lives to be inconvenienced or threatened by trying to stop the wickedness being perpetrated. Sometimes there is real threat to one's life by getting involved (stopping someone who is assaulting another), but other times it is a matter of inconvenience (e.g., stopping to help a woman with a flat tire might get your suit dirty).

5. *"I'm too busy to be bothered by your troubles."* Even members of the church sometimes do not take time to visit the sick because they are so consumed with their own problems. We are so wrapped up in our own lives that we can't bother to be intruded upon by the cares of others.

HAVE WE FORGOTTEN?

Have we forgotten this fundamental lesson from the Bible? Yes, we are our brother's keeper. That means that we stop what we are doing long enough to meet the needs of others. Helping others may cost us money, like it cost the Good Samaritan (Luke 10:25-37); it may inconvenience us and take our time. And, throwing a couple of bucks into someone's red kettle is not the same as getting involved in people's lives to help them with their problems. The Lord wants His disciples to serve the needs of their fellow man. He said, "You know that the rulers of the

My Brother's Keeper (CONTINUED FROM PAGE 31)

Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matt. 20:25-28).

CONCLUSION

Paul wrote, “Therefore, as we have opportunity, let us do good to

all, especially to those who are of the household of faith” (Gal. 6:10). A lot of my brethren are much better in obeying this command than I am, but John Smith and I will never forget the woman we met in the airport at Freetown, Sierra Leone who showed such relief when we gave her enough money to depart Sierra Leone. Surprisingly, she turned out to be a PhD from Massachusetts Institute of Technology who had gone to Sierra Leone to study, of all things, poverty! Because of the volcano, she ran out

of money, just as I was afraid might happen to us. Several days later she sent a check to repay what we gave her and a box of chocolates (which I did not share with John!). This incident reminds me of another who spoke about chocolates saying, “Life is like a box of chocolates . . . you never know what you’re gonna’ get!” Who would have guessed this act of benevolence would work out as it did? **TM**

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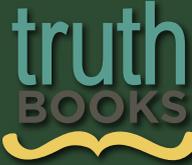
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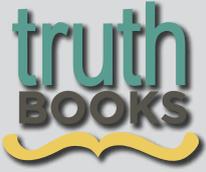
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<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Will Wilson (951) 846-9174</p>	<p>Place Your Ad Today!</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercc.org</p>
<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. Darryl Schmelzer (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 (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 5:00 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 7:00 P.M. Evangelist: Ben Liggins (850) 234-2521 or 234-1368</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (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>truth BOOKS</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. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8766 (229) 3263715</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparrn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Evangelist: Bill Bohannon www.ValleyChurchofChrist.net</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 230-3332 (Bldg.) or 268-9638 (Wendell Bowman) www.jccoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Wednesday 6:00 P.M. Evangelist: Paul Branch (941) 347-8425</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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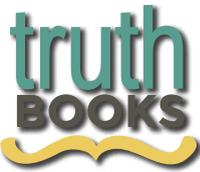
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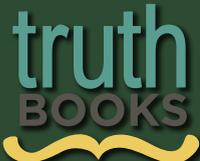
<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>	<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>POOLTIC, 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 4:00 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 Vifquain (859) 236-4204</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>
<p>Place Your Ad Today!</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>		<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monte (270) 586-3978 www.franklinchurch.com</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 Monte (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>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>
<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David R. Dodd (317) 878-5969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 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.dgcoc.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>Glenn 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 (641) 236-3883</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) 321-3632</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) 736-2663</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 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: Steven Carmack (228) 832-5529</p>	<p>HALLSVILLE, MO Hallsville Church of Christ 5855 E Hwy 124 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Raymond Breuer (573) 696-0003 Kenneth Shern (573) 442-8475</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</p>
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan church of Christ St. 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 westmichcof10@yahoo.com</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 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>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 10:20 A.M. Afternoon 3:00 P.M. Wed. Afternoon 1:00 P.M. Wed. Evening 7:30 P.M. (937) 426-1422 www.knollwoodchurch.org</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>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>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>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>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:30 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>LILBOURN, MO PO. 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>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccoc.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadway 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>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>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>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 554-0836 www.sterlingavechurchofchrist.org</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 Home: (908) 964-8570 Church: (908) 964-6356</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 Wooliums (704) 922-8985</p>	<p>FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466</p>

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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-2980 www.fremonetchurchofchrist.com</p>	<p>NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 7:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 380-5594 http://tinyurl.com/smchurch</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</p>
<p>HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>	<p>UHRICHSVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.</p>	<p>To make changes to your ad, contact us at andy@truthbooks.net</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 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>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 207 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>	<p>BEAUFORT, SC Church of Christ 2101 King St Parris Island: call for times Sunday Morning 10:00 A.M. Sunday Evening 6:30 P.M. Wednesday Bible Study 7:00 P.M. Daniel Hedges, Evangelist (843) 524-4400</p>		<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 896-0090 (Building) (615) 653-1828 (Wilson Adams) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net</p>
<p>MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. 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) 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 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. 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. 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 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 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. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220</p>	<p>NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.ahcoco.info</p>	<p>FAIRVIEW, TN New Hope Church of Christ 7500 Jingo Road 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.newhopeccoc.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) 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>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</p>
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 222-9160 (Daniel Ruegg) or 473-9028 (Steve Foutty)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>
<p>NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)</p>	<p>SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</p>
<p>NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Marvin L. Eads (937) 236-6521 or 546-8828</p>	<p>AVONDALE, PA Avondale Church of Christ 1606 Glenn Willow Rd. 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. 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. 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 Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Falcker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>
<p>NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Michael McCleary (803) 735-6065</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tim Shepherd (865) 573-6638</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOf- Christ.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

<p>AUSTIN, TX Colonade 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 style="text-align: center;">Place Your Ad Today!</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 or (325) 944-8147</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 Evangelist: Heath Rogers Elders: R. Dunham, J. Mercer S. Mercer, G. Nordin, S. Wilson</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 5:00 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>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p style="text-align: center;">Subscribe Today! Truth Magazine 1-800-428-0121</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/W 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>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</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 or 231-3748 www.planochurch.org</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>
<p>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 (3 61) 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. Bob Pulliam (281) 832-4633</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 Schlosser (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 Reagan McClenny 634-7110 or 632-7070</p>	<p style="text-align: center;">Shop online at truthbooks.net</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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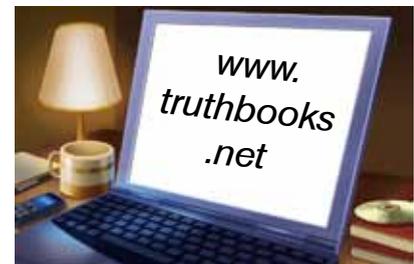
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9:00		Christianity Can Survive The Threat of Hollywood – Leon Maudlin	Christianity Can Survive The Threat of Sports Mania – Alton Bailey	Christianity Can Survive The Threat of Secular Education – David Arnold
10:00		Christianity Can Survive The Threat of the Breakdown of the Home – Philip Owens	Christianity Can Survive the Threat of Apathy – Aaron Veyon	Christianity Can Survive The Threat of an Anti-Christian Government – Heath Robertson
11:00		The Growth of the Church: Philippines – Ron Halbook	General Observations on Foreign Evangelism – Connie W. Adams	The Growth of the Church: India – Joe Price
2:00 - 3:00 p.m.		Open Forum		Open Forum
7:00	Singing	Singing	No singing	Singing
7:30 p.m.	Christianity Can Survive in America – Jim Deason	Christianity Can Survive The Threat of A Diluted Message – Bob Waldron	No lecture	Christianity Can Be Victorious – Joshua Gurtler