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Truth

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Jehovah and Jephthah



MIKE WILLIS

Jephthah is remembered because of his rash vow that resulted in the death of his daughter (some believe that he did not fulfill his vow of sacrificing her to God, but dedicated her in service to God). However, there is another important lesson from the judgeship of Jephthah that is often overlooked.

The narrative of Jephthah's judgeship actually begins in Judges 10:6-9 which recounts the apostasy of Israel.

Then the children of Israel again did evil in the sight of the LORD, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the LORD and did not serve Him. So the anger of the LORD was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon. From that year they harassed and oppressed the children of Israel for eighteen years—all the children of Israel who were on the other side of the Jordan in the land of the Amorites, in Gilead. Moreover the people of Ammon crossed over the Jordan to fight against Judah also, against Benjamin, and against the house of Ephraim, so that Israel was severely distressed (Judg. 10:6-9).

Following the general pattern for relating Israel's history during this period (Israel apostatizes; God sends oppression; Israel calls on God for deliverance; God sends a deliverer), the narrative begins by relating that Israel forsook her God to serve the gods of (1) the Baals

and (2) the Ashtoreths, (3) the gods of Syria, (4) the gods of Sidon, (5) the gods of Moab, (6) the gods of the people of Ammon, and (7) the gods of the Philistines. There is not much likelihood that the number seven is happenstance; it shows the totality of Israel's apostasy.

In response, God sent a two-pronged oppression – one from the east (Ammonites) and one from the west (Philistines). The Philistine oppression is discussed under the judgeship of Samson and the Ammonite oppression under the judgeship of Jephthah (they were most probably contemporary). The Ammonites encroached on Israel to the point that they controlled the eastern side of the Jordan and advanced into Judah and Benjamin.

In their desperation, Israel turned back to God saying, "We have sinned against You, because we have both forsaken our God and served the Baals!" (Judg. 10:10). But the Lord did not respond as they expected. Instead He said,

Did I not deliver you from the Egyptians and from the Amorites and from the people of Ammon and from the Philistines? Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand. Yet you have forsaken Me and served other gods. Therefore I will deliver you no more. Go and cry out to the gods which you have chosen; let them deliver you in your time of distress (Judg. 10:11-14).

Since Israel had rejected God, He chose not to deliver them. God cannot be used and manipulated to

deliver Israel whenever they decided to call upon Him. Instead He told them to go ask those gods whom they chose to worship to provide their deliverance. The patience of God was exhausted!

Seeing their desperation, the children of Israel did more than mouth the words, "We have sinned against you." Instead the text says,

And the children of Israel said to the LORD, "We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray." So they put away the foreign gods from among them and served the LORD (Judg. 10:15-16).

The grace and mercy of God are shown in His reaction to their repentance: "And His soul could no longer endure the misery of Israel" (Judg. 10:15-16). God's tender heart toward His people is evident in the statement that God could not "endure the misery of Israel." The narrative then relates the judgeship of Jephthah, through whom God granted deliverance to Israel.

The story of Jephthah's victory over the Ammonites follows. The people of Ammon gathered together in Gilead and Israel assembled against them in Mizpeh-Gilead. The Israelites asked, "Who is the man who will begin the fight against the people of Ammon? He shall be had over all the inhabitants of Gilead" (Judg. 10:18).

The text then relates Jephthah's background. He was the son of a harlot born to a man named Gilead.

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Kelly McCombs
kelly_mccombs@hotmail.com

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August 2011

Is It Gossip?



JESSE FLOWERS

“He who goes about as a talebearer reveals secrets; therefore do not associate with one who flatters with his lips” (Prov. 20:19).

How does the Christian distinguish between what is and what is not gossip? When do our conversations with one another cross the line into this sin that the Bible clearly condemns? Are we guilty of this sin of the tongue whenever we talk about an individual in his absence? I believe at times the line can be maintained and what is discussed is not gossip.

Let us be very clear: our holy God takes the sin of gossip quite seriously, and those guilty of it will face His righteous indignation. God hates the “one who sows discord among brethren” (Prov. 6:19). It is an abomination in His sight. Gossip certainly sows discord among brethren. Some of those grouped with the wicked of this world are “whisperers” and “backbiters” (Rom 1:29-30). The apostle Paul goes

on to say “that those who practice such things are deserving of death” (v. 31).

The sin of gossip was a problem for Christians in the first century. Some in the church at Thessalonica were guilty of meddling in the affairs of others. “For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies” (2 Thess. 3:11).

Paul spoke of how some younger women in the church “learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not” (1 Tim. 5:13).

I’m convinced that gossip is one of those sins that brethren can easily get caught up in and not recognize it as a problem. Or we do realize it, but we quickly justify it in our minds to absolve our guilty conscience. No doubt some saints reach the point where gossiping and whispering becomes a favorite pastime in which to engage. “The words of a talebearer are like tasty trifles, and they go down into the inmost body” (Prov. 18:8).

Of course, the consequences of gossip are very damaging. **(1)** A talebearer reveals secrets (Prov. 11:13). Matters that were meant to stay private have now been circulated. **(2)** A whisperer will end up separating the best of friends (Prov. 16:28). Many close friends have had their good relationship wrecked by loose lips. **(3)** A backbiting tongue will produce in

others an angry countenance (Prov. 25:23). How upsetting it is when someone takes the liberty to go behind our back and tear down our good character. **(4)** Talebearers will generate strife between themselves and others (Prov. 26:20). Much strife and conflict stem from the mouths that gossip. Clearly, as the Bible teaches, “whoever spreads slander is a fool” (Prov. 10:18)!

But again, how does the Christian distinguish between acceptable conversation and unacceptable conversation? When do our discussions about other people fall under the category of slander and backbiting? Well, here are a few things to consider:

What is our motive for talking about this person? Is it to complain, criticize, or attack his character in some way? Is it expressed out of love and concern? Would we say the same things if he were standing in front of us? Would we have the same conversation if Jesus were in the room? Is the matter regarding some sin we have personally experienced? If so, then as the Lord taught: “go and tell him his fault *between you and him alone*. If he hears you, you have gained your brother” (Matt. 18:15). Are we seeking the advice and council of mature, objective Christians with the intent of helping someone else?

If we will honestly answer these and similar questions, we will most likely be able to determine if it is gossip. If there is any doubt in our minds, then it is best to err on the side of caution. 

DAVID DANN

The Fourfold Witness of Christ

The fifth chapter of John's gospel records Christ's healing of a lame man beside the Pool of Bethesda in Jerusalem. This miracle of healing is summarized in the text as follows: "Jesus said to him, 'Rise, take up your bed and walk.' And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath" (John 5:8-9).

The Jewish religious leaders in Jerusalem immediately take exception to the fact that Jesus would do these things on the Sabbath day. In fact, John says, "For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath" (John 5:16). While the Lord's actions did not violate the Sabbath law as presented in the Law of Moses, His actions did violate the traditional Pharisaical regulations surrounding the Sabbath. However, the Jewish leaders viewed these self-imposed regulations as having equal force with the Law of God. In their minds, Jesus had neither the right nor the authority to openly disregard their traditions concerning the Sabbath. Christ responds to their concerns saying, "My Father has been working until now, and I have been working" (John 5:17). The Jews rightly understand this statement as a claim of equality with God (v. 18). Christ only reinforces their understanding of His claim as He goes on to say, "all should honor the Son just as they honor the Father" (v. 23). The Jewish leaders are not at all ready to accept the idea that Jesus is God in the flesh and would continue to challenge His testimony concerning Himself.

As the confrontation progresses, the Lord says, "If I bear witness of Myself, My witness is not true" (John 5:31). Christ begins this line of thought knowing that the Jews would have a tendency to disregard His

claims based on the idea that there were no other witnesses to validate His claim to be the Son of God (see John 8:13). The principle concerning the validity of testimony given in the Law of Moses is: "by the mouth of two or three witnesses the matter shall be established" (Deut. 19:15). With this principle in mind, Christ goes on in the remainder of the chapter to present, not merely one or two additional witnesses to His claims, but a total of four additional witnesses. These four witnesses of the deity of Christ include:

1. John the Baptizer. Jesus says, "You have sent to John, and he has borne witness to the truth. Yet I do not receive testimony from man, but I say these things that you may be saved. He was the burning and shining lamp, and you were willing for a time to rejoice in his light" (John 5:33-35). The Jewish authorities would be forced to recall that when they sent to John and asked him if he were the Christ, "He confessed, and did not deny, but confessed, 'I am not the Christ'" (John 1:20). However, "The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'" (John 1:29). The Jews would be forced to admit that John was a prophet. As a prophet, John testifies that Jesus is the Son of God.

2. The works of Christ. Jesus says, "But I have a greater witness than John's; for the works which the Father has given Me to finish — the very works that I do — bear witness of Me, that the Father has sent Me" (John 5:36). As powerful as John's testimony is, the works of Jesus are even more powerful. Shortly before making this statement Jesus healed a man who had been lame for thirty-eight years so completely that the man could immediately take up his bed and walk (vv. 5, 8-9). None could deny the force of the miracle.

The miracles of Christ coupled with his perfectly sinless conduct bear witness to the truth of His claims.

3. God the Father. Jesus says, "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form" (John 5:37). The miracles of Christ proved that the Father sent Him (John 3:1-2). However, the Father Himself also directly testified of Christ at His baptism when, "suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased'" (Matt. 3:17). Jesus' claims were not made without the approval of the Father.

4. The Old Testament Scriptures. Jesus says, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39). The Scriptures read by the Jewish leaders of Jesus' day proved Him to be the Christ at every turn. While these Jews claimed to follow Moses, Jesus says, "For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?" (John 5:45-47). By rejecting Jesus they have rejected Moses who foretold His coming (Deut. 18:15-19). The Scriptures, including the writings of Moses, bear witness to the truth of the claims of Jesus.

CONCLUSION

Jesus said, "even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going" (John 8:14). The claims of Jesus are true by virtue of the fact that He is God (John 1:1). Yet He provides the testimony of additional witnesses in order to establish beyond all doubt that He is "the Christ, the Son of the living God" (Matt. 16:16). Those who reject Him are without excuse.

The Beatification of the Pope

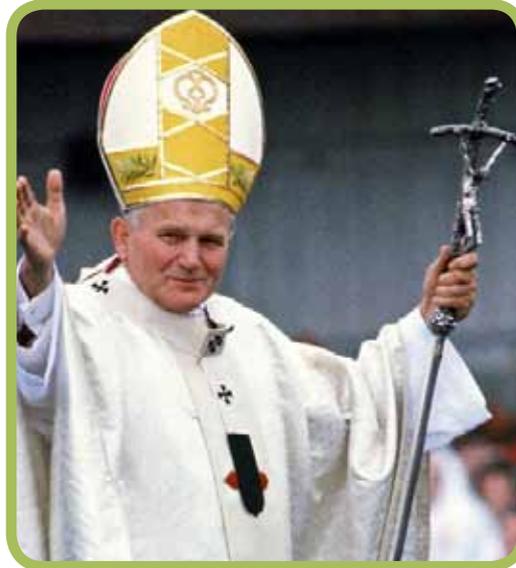
LEWIS WILLIS

On Sunday, May 1, 2011, former Pope, John Paul II, was awarded *beatification* by the Roman Catholic Church. For the Rome ceremony, an estimated one million people assembled in honor of the late pope.

“**Beatification** is a recognition accorded by the Catholic Church of a dead person’s entrance into Heaven and capacity to intercede on behalf of individuals who pray in his or her name. . . . A person who is beatified is given the title ‘Blessed’” (Wikipedia).

Another source, *msnbc.com*, calls beatification “a key step toward Catholicism’s highest honor,” sainthood. The process started for John Paul II just days after his death in 2005, and he has attained this status faster than any other Catholic in the history of the beatification process. Current Pope, Benedict XVI, set the date for this event “after declaring that a French nun’s recovery from Parkinson’s disease was the miracle needed” for the event to occur.

According to *msnbc.com*’s internet report, the beatification was not without controversy. The site noted, “. . . he has long been accused of responding slowly when the sex abuse scandal erupted in the United States in 2002. Many of the thousands of cases that emerged . . . involved crimes and cover-ups during his 26-year papacy.” Undaunted, Catholic officials continued this process, adding, “John Paul II . . . can be publicly venerated or **worshipped**. . . . Many people . . . already venerate him



privately, but the ceremony will allow Catholics to publicly worship him.”

SOME OBSERVATIONS

1. The New Testament says absolutely nothing about a process called *beatification*. This fact, however, is only important to people who respect the New Testament as the law and standard of government for modern religion. The process underway in the Catholic Church ignores the teaching of the Scripture.

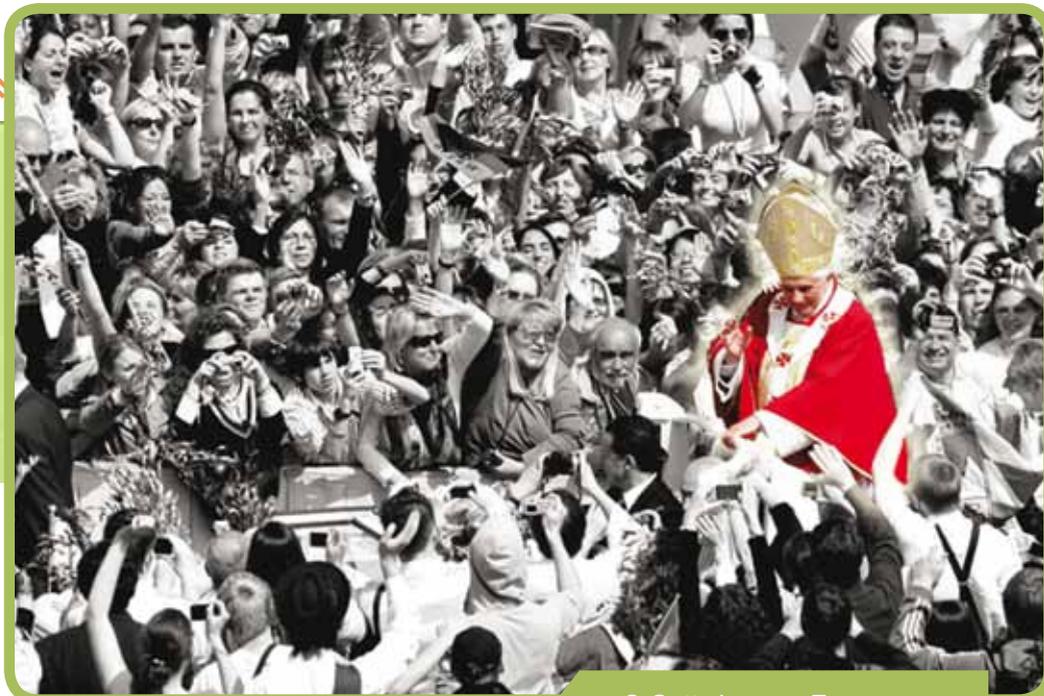
2. In New Testament days, a person did not wait a minimum of five years to attain *sainthood*. In fact, when one obeyed the Gospel, that person attained sainthood at that time. Therefore, we read the Apostle Paul writing to the church at Philippi and addressing his epistle, “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Phil.

1:1). The people addressed were very much alive, not dead for a minimum of five years, as required by the Roman Catholic Church. This was not the only time Paul addressed Christians of the first century as saints. Here are three other references to “living saints” to whom Paul wrote: “Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be *saints*, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours” (1 Cor. 1:1-2); Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the *saints* which are in all Achaia” (2 Cor. 1:1); and “Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, *to the saints* and faithful brethren which are at Colosse. . . .” (Col. 1:1-2). So, all of these brethren were saints, and they attained that status as a result of their obedience to the Gospel.

3. The New Testament prohibits the worship of any man. Unlike Catholics who now can worship John Paul II, first century Christians were prohibited from doing such things. First of all, do you remember the words of Jesus when He was tempted to worship Satan? “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matt. 4:10). Catholics ignore this teaching. When Peter, supposedly

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Catholicism's first Pope, went to the house of Cornelius, note what happened: "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:25-26). One other reference is significant. An angel showed the Apostle John some of the scenes in Heaven, and note what happened: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. 22:8-9).

No man, or church, has a right to change the teaching of the New Testament. Roman Catholicism has committed this sin in two specific areas.

First, they have turned *sainthood* into something which is entirely different from what the Scriptures declare it to be. A person becomes a saint, not five years after death, or after performing two miraculous healings. One becomes a *saint* when he renders obedience to the Gospel.

Secondly, they endorse the worship of a mere man. We regularly see pictures of people falling down at the feet of sitting Popes and worshipping them, even kissing their hands. Now, John Paul II will be worshipped by all Catholics. The

Scriptures do not permit this worship of men. *We are to worship God!* In fact, an apostle was not even permitted to worship an angel.

Therefore, it is obvious that the Roman Catholic Church is operating by a different standard than is followed by the Church Jesus established. We do not worship men! We will not be deceived into participation in such open disobedience! We do not want our worship to be vain, by following the "*doctrines and commandments of men*" (Matt. 15:9). *We will worship God!*

Lewis Willis • 4871 Kelly Avenue
Rootstown, OH 44272 • LWillis3@neo.rr.com



Signs, Wonders and Miracles



DANIEL H. KING, SR.

One of the things that sets the New Testament apart from every other religious literature is its claim that Jesus and others (especially the apostles) performed miracles. This is often taken for granted, but in fact it is absolutely unique. The reason for its uniqueness is the ease of falsification: if these reported

shown to be fakers. Simply put, their claims have been falsified. Many of us remember the highly publicized story of Tony Alamo, a modern claimant to miraculous power, who promised that his deceased wife would be raised from the dead. For six months her body was on

with reality. The so-called “miracles” that they talk so much about are always actually out of their reach. Unseen “healings” are their stock and trade. They are not subject to verification and so avoid the possibility of falsification.



incidents did not really happen, then the first generation of believers would not have had any credibility at all. They would have been quickly dismissed as frauds and their stories of a risen Lord would have had no compelling fluency for the people of that age. In fact, exactly the opposite was the case. The resurrection of Jesus was widely believed because numerous witnesses could be found to attest to it and many other miracles demonstrated that God was working in history by the hands of Jesus' apostolic ambassadors.

Frequently just the opposite has happened in later history. Pretenders have often failed to produce proof for their declarations and have been

display in their living room while loyal followers earnestly and continuously prayed for her resurrection. His claims were quickly and easily falsified. If the dead body had risen, his profession of divine power would have had some cogency, but since it did not he was humiliated. Thereafter he was considered a fraud, labeled a cult leader, and eventually even went to prison for serious crimes.

Men of this sort have been plentiful in the history of Christianity. Their claims never quite match up

Yet, the early church, on the other hand, grew like a grass fire in the desert heat. Within a couple of generations it outgrew every religion in the Roman Empire. What was the basis of this amazing growth? The New Testament documentary evidence claims that it was the miracles that shocked and stunned the world into mass conversion. In point of fact, there is no other satisfactory explanation. It could of

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course be argued that other matters entered into the equation, and we would not deny the importance of some of them. The Christians' love for one another as well as their willingness to die for their faith was convincing proof of the genuineness of the cause to the minds of many. Christianity's charity and gentleness were assuredly superior to the cruelty and blood-lust of many of the contemporary religions and sects so prevalent in the Greco-Roman world.

These were indeed factors in the sea-change that slowly but inexorably moved the Roman world away from the ancestral gods as well as esoteric cults which held the popular imagination with such fascination for many generations. But in the first few generations after the beginning of the church it was the claim to the miraculous that made this new and altogether different religion stand out in such bold relief and capture the popular imagination in spite of the criminality associated with involvement with it. Why would people have risked the loss of all their possessions, their status in society, incarceration, and even death by cruel torturers if they were not convinced beyond a reasonable doubt that this new religion was genuine and its claims to divine approval were absolutely compelling?

The church would never have grown as it did and people would never have been willing to make such appalling personal sacrifices if the miracles were not real or were falsified by the evidence during that initial generation. Cult legends could never have propelled Christianity into the forefront of religiosity in that age and finally forced the brutal

Romans to bow the knee to the cross of Christ. Genuine miracles, on the other hand, attested by credible witnesses aplenty would have been capable of this sort of earth-shattering and culture-altering effects.

I. JESUS WAS A MIRACLE WORKER

In the Gospel accounts of the life of Christ, He was pictured as one for whom the miraculous was commonplace. He was a worker of miracles. He was thus described in their preaching in the very places where He had lived and worked. This is significant because it must be recognized that if His mighty deeds were only invented by enthusiastic supporters from a later age, they would not have been seen as credible or persuasive. Soon after His ascension Peter argued that Jesus was a worker of "miracles and wonders and signs" and that the people of Jerusalem knew this to be true:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it (Acts 2:22-24).

Jesus had healed the sick, cleansed the lepers, raised the dead, and cast out demons. His public ministry was marked at every turn by some amazing occurrence. On most days multiple inexplicable

supernatural episodes captivated the imaginations of those who surrounded Him. Mark provides an account of the late afternoon of a single day in His life thus:

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him (Mark 1:32-34).

There were so many of such amazing incidents in his life that they could not all have been reported in writing; they were simply too numerous. So said John, one of His biographers:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these 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 20:30-31).

II. THE APOSTLES OF JESUS WERE MIRACLE WORKERS

The Lord commissioned His apostles to go forth and do as He had done. In other words, He not only possessed the power to perform great signs, but to authorize others to do such feats of divine supremacy over the natural realm as well:

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans

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enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give (Matt. 10:5-8).

When they returned to him after their great adventure, they were shocked and surprised at the power entrusted into their hands. They were themselves amazed that human beings could do what they had done:

And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name (Luke 10:17).

On the day of Pentecost after the ascension of Christ these humble and quite ordinary men were filled with the Holy Spirit of God and sanctioned to perform mighty miracles on His behalf:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which

speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? (Acts 2:1-8).

The people reacted as we might well expect. They were awed and moved in the direction of faith. But first fear caught hold of many of them. What they saw and heard was clearly “out of the ordinary” and could not be accounted for by any natural explanation:

And fear came upon every soul: and many wonders and signs were done by the apostles (Acts 2:43).

Peter’s life was attended by wondrous works and signs; many astounding miracle stories were articulated about him by Luke in the historical book of Acts. Here is one remarkable incident:

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising

God. And all the people saw him walking and praising God (Acts 3:1-9).

Another series of extraordinary events were touched off by this story of a palsied man, bedfast for eight years in the tiny town of Lydda. With a simple command from Peter, he rose from his sickbed, made whole and released from the affliction brought on by this troublesome illness:

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord (Acts 9:32-35).

Paul’s life also was attended by stupendous miracles as well. On the island of Malta, for example, he is mentioned in connection with an important Roman official. This is the sort of reference that could have been easily either substantiated or else shown false. It is impressive to us as later readers of this history to note that it was never falsified. The history stood the test of time and no early pagan writer ever denied the truth of the events as delivered by Luke in his account:

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

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So when this was done, others also, which had diseases in the island, came, and were healed: Who also honored us with many honors; and when we departed, they laded us with such things as were necessary (Acts 28:8-10).

Paul argued that these miraculous events were to be associated with the life and work of a genuine apostle of Christ; therefore, the Corinthians had witnessed them with their own eyes when he was in their midst:

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds (2 Cor. 12:12).

Clearly by his approach to the matter he is intimating that they had not seen the same type of evidence of genuineness from the charlatans who were now among them making claims regarding their own apostleship. The members of the Corinthian congregation either saw the things that Paul described or they did not. Paul's line of reasoning and argumentation could only have been supported by the first-hand eyewitness recollections of those who were there when the apostle worked miracles among the saints of that place.

Thus, false apostles could be easily and quite readily identified by inquisitive or doubtful disciples: they could not do these amazing signs or wonders. Such signs were limited to genuine apostles of Christ. The Christians at Ephesus later tested some of them and proved them false. Their claims could not be substantiated:

I know your works, your toil and your patient endurance, and how

you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false (Rev. 2:2).

Consistency with apostolic tradition and biblical truth was also a measure of their authenticity. But it did not stop there. The "signs of an apostle" were required to legitimate their claims.

III. THE MIRACLES OF JESUS AND HIS APOSTLES WERE NOT MERELY CIRCUS STUNTS INTENDED TO ENTERTAIN OR SHOCK AN AUDIENCE

There was purpose and intentionality behind every one of the "signs" that Jesus and His apostles performed. They were intended as proof of divine favor, of God's presence in their lives, and as verification and confirmation of their mission among men. Beyond all else, though, they were media of divine expression. God was speaking through their "signs," granting substantiation, corroboration, and His own testimony of their work. Faith is what they were to create in the human heart. Belief came in their wake. The Lord Himself stated this outright: "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe" (John 4:48).

The minds and hearts of the people of Israel were accustomed to the great signs employed and recorded in the Old Testament writings by such unforgettable figures as Moses, Elijah, Elisha, and other great prophets. Yet, hundreds of years had passed devoid of miracles and empty of special divine

revelation. This was according to the divine plan. The Jewish savants marked this era as the end of divine revelation. The final prophet of the previous era had come and then gone. God had promised this:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it (Amos 8:11-12).

Only the resurgence of miracles would signal the coming of the new covenant and the arrival of the Messiah. The prophet Joel had predicted this revival in the Old Testament:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call (Joel 2:28-32; quoted by Peter as fulfilled in his sermon on the day of Pentecost in Acts 2).

Signs, Wonders and Miracles

CONTINUED FROM PAGE 11

IV. SIGNS AND WONDERS HAVE FULFILLED THEIR PURPOSE AND PASSED INTO HISTORY

Those miracles reported in the New Testament are not mere legends or myths; they happened just as described, precisely as reported. In fact, the history of the church is inexplicable otherwise. How did it come to grow so fast if either the miracles did not happen or else could have been falsified? No other logical explanation is possible. God intentionally interrupted the natural norms at given points in time in order to prove the legitimacy of His messengers. He broke into history through “mighty works and wonders and signs” by the hand of His Son and through the later medium of His apostolic representatives. For those whose minds are open sufficiently to examine the historical facts without the cynicism which so often characterizes historians and other moderns, the proof is beyond dispute: the miracles were real.

But another point needs to be stressed in this regard. It was never the purpose of the Almighty to have “miracles” become ordinary or mundane. They had a provisional and impermanent place in the plan of God. Their transitory appearance accentuated the coming of the divine Son into the world and the confirmation of His messengers. But they were not permanent, and so are now passed and gone. They fulfilled their mission and were taken away as one removes temporary props out from under and around a finished construction. This is the evidential force of Paul’s proclamation at the virtual center-point of his discussion of such spiritual gifts in the early church:

Love never ends. As for prophecies, *they will pass away*; as for tongues, they will cease; as for knowledge, *it will pass away*. For we know in part and we prophesy in part, but when the perfect comes, *the partial will pass away*. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known (1 Cor. 13:8-12).

Any foolhardy attempt to claim that they are present in our day is a falsehood; such so-called “miracles” are easily falsified, readily proven ingenuous, and must be seen as the product of false Christs, pretenders to spiritual power, and the work of other religious charlatans. Jesus warned that this would characterize of coming imposters:

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (Matt. 24:24).

Paul prophesied that “the lawless one” who was to come in the wake of a more general apostasy from the truth would himself also lay claim to miraculous power, but that it would not mark the authenticity of unadulterated truth but of “all deceit of unrighteousness.” His miracles would be “lying wonders,” wrought by the hand of Satan, and calculated as a means of deception:

And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even

he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved (2 Thess. 2:8-10).

V. CONCLUSION

Why did the early church grow so enthusiastically in the initial years of its existence? What factors contributed to this amazing success first among Jews and later among pagan Gentiles? There may be several answers to these questions, as we noted above, but certainly one of the major aspects of its inexorable upward movement from the back alleys and dusty streets of far-flung Palestine to front and center dominance of the religious mentality of the Roman Empire was its allegation that its founder and His immediate apostles were capable of performing feats of inexplicable power. Surely the Jewish nobleman Nicodemus said it best when he gave his own opinion of Jesus and what his unique abilities proclaimed even to the most casual observer: “We know that you are a teacher sent from God, for no man can perform these signs that you are doing except God is with him” (John 3:2). Divine affirmation of approval was invested in the signs, wonders, and miracles that He worked. The same principle applied to His apostolic messengers. God was demonstrating His endorsement of these men and of their special religious message through their unequalled ability to perform mighty works.

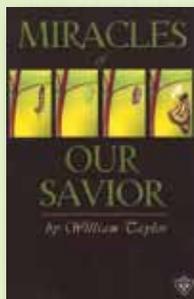
Signs, Wonders and Miracles

CONTINUED FROM PAGE 12

Moreover, the fact that even though many of these signs were very public, still they were not disproven or falsified by contradictory witnesses or disqualifying evidence. Ancient authors did not deny the miracles of Jesus or His apostles. They did attempt to explain them in terms of their knowledge of the magical arts, or else as evidence of demonic assistance. They did not however deny them outright because the evidence in their favor was too overwhelming. Therefore, the miracle claims of the New

Testament must be taken seriously by the modern reader as well. They cannot be dismissed as mere “after the fact embellishments of the literary records” even though some authors would love to be able to explain them so. The overwhelming textual evidence is against this flimsy contention, and the forceful substantiation from history is that the growth of the church is without adequate explanation unless the miracles are taken at face value. Falsification of even a few of them would have proven devastating

to the newly emerging spiritual community as it rose from anonymity and climbed to virtual stardom under the most impossible conditions imaginable in Roman society. The miracles of the New Testament, as amazing as they may seem to the modern secularist’s mind, really did happen. The church’s success in the face of relentless government persecution is ample testimony to their reality and validity. On no other basis can it be fully explained. 



Miracles of Our Savior

William Taylor

There are 32 chapters in this book covering the Miracles of Jesus and would be an asset to anyone’s Biblical library. The author says of this work: “My aim throughout has been expository and practical rather than apologetic.” Taylor has taken each miracle as it comes and puts it in its own surroundings so that we get a fuller view of its teaching than we could otherwise obtain. A classic work on the miracles of our Savior. 449 pages.

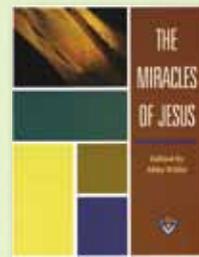
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Cecil Douthitt (1945-2011)



HEATH ROGERS

CECIL DOUTHITT passed from this life on April 22, 2011 in St. Louis, MO. He was sixty-six years old. He had spent the past twenty-two years as the evangelist for the Lord's church in Hallsville, Missouri.

Cecil's grandfather, Cecil B. Douthitt, authored some older workbooks and wrote articles that appeared in some older issues of brotherhood papers. Cecil was raised by his grandparents, and most of his early years were spent in Texas. They moved to Fort Smith, Arkansas, when he was fifteen. This is where Cecil met and married his wife, Vera. They were just a few weeks short of their 50th wedding anniversary when he passed.

Cecil did not set out to be a full-time preacher. As a young adult, he held many different jobs, but never found satisfaction in any of them. He always felt as though God had something else for him to do. His willingness to preach and teach in the local church soon led to him doing fill-in preaching in the congregations in and around Fort Smith. After two years, he decided to devote himself to full-time preaching, stating that the best way that he could help others would be to show them the way of salvation.

In 1989, the Douthitt's moved to Hallsville, MO. By 1993, when I came to know him, Cecil was well established in his work in Hallsville and was known by brethren all across the Interstate 70 corridor (from Kansas City to St. Louis).

Cecil did not try to make a name for himself in the brotherhood. His

desire was to help people, especially young people. He and Vera were constantly thinking of ways to encourage young people to love and serve the Lord. He once gave me a sermon outline titled, "Do What You Can, With What You Have, Where You Are." This outline must have been a favorite of Cecil's, because it represented well his own desire to use his talents to help those around him.

"I WAS IN PRISON, AND YE CAME UNTO ME"

Cecil's desire to do more for the cause of Christ drove him to look beyond the Hallsville church as a field of labor. In January of 1992, he began teaching a Bible class for prisoners at the Moberly Correctional Center. As interest increased, that class soon turned into a weekly worship service conducted in the prison's chapel. The best time for the inmates to assemble was at 1:30. This meant that every Sunday, Cecil would finish the morning services in Hallsville, eat a quick lunch, and then make the drive to be at the prison in Moberly by 1:30. He would preach again during the evening services in Hallsville. Needless to say, the Lord's Day was a busy day for him.

Cecil had a talent for working with inmates. In a letter to the elders of the Hallsville church, Ronald Main, one of the prison inmates, wrote the following regarding Cecil's work in the prison: "I wish you could see Cecil in action here. He treats this congregation like the most important congregation in the world. He makes the lessons tailor-made to this bunch of people and delivers it with great

energy and dignity." As a result of Cecil's interest and efforts, at least twenty-five prisoners have obeyed the gospel since 1992. Some of these individuals have returned to civilian life as Christians and productive citizens.

"BETTER IS A NEIGHBOUR THAT IS NEAR THAN A BROTHER FAR OFF"

I began my first full-time work in Macon, MO, about fifty miles north of Hallsville. I was working with a great group of supportive brethren, but I was away from my parents, my friends, and my mentors. Cecil and his wife Vera took me under their wing and helped me tremendously as I "got my feet wet" with full-time gospel preaching. It was also during this time that Christy and I were engaged, and Cecil also gave me some good and timely advice on being a godly husband and father. By the time our daughter was due to be born, we had moved to the Kansas City area. Cecil and Vera drove to be with us on the day that the doctor induced Christy's labor. Their love and care for us has made them a part of our memories surrounding our daughter's birth.

"BUT WE HAD THE SENTENCE OF DEATH IN OURSELVES . . ."

Cecil died from an aneurysm located on the basilar artery next to his brain stem. The aneurysm was actually discovered by accident in 2004. Because of its location, and

Cecil Douthitt (1945-2011)

CONTINUED FROM PAGE 14

lack of visible symptoms, his doctors did not want to operate upon it at that time. Cecil received opinions from other doctors, prayed, and decided to leave his health in the hands of God.

Although he had an aneurysm, Cecil's attitude was such that he was not going to let it keep him from living life and serving the Lord. I saw Cecil about a year before he passed, and I asked him about his aneurysm. He responded as though we were discussing old news. "Oh, it is still there," he said, but it was obvious that it was not something that he dwelt upon. He had done what all of us need to do — learned to live with the reality that his life could end at any moment. His first priority was to be right with the Lord. That was the only thing that he could do, and the same is true for all of us.

Cecil began to experience some serious health problems earlier this year. This led to some tests, which revealed that his aneurysm had doubled in size and that intervention was now necessary. Although he knew the risk that was involved,

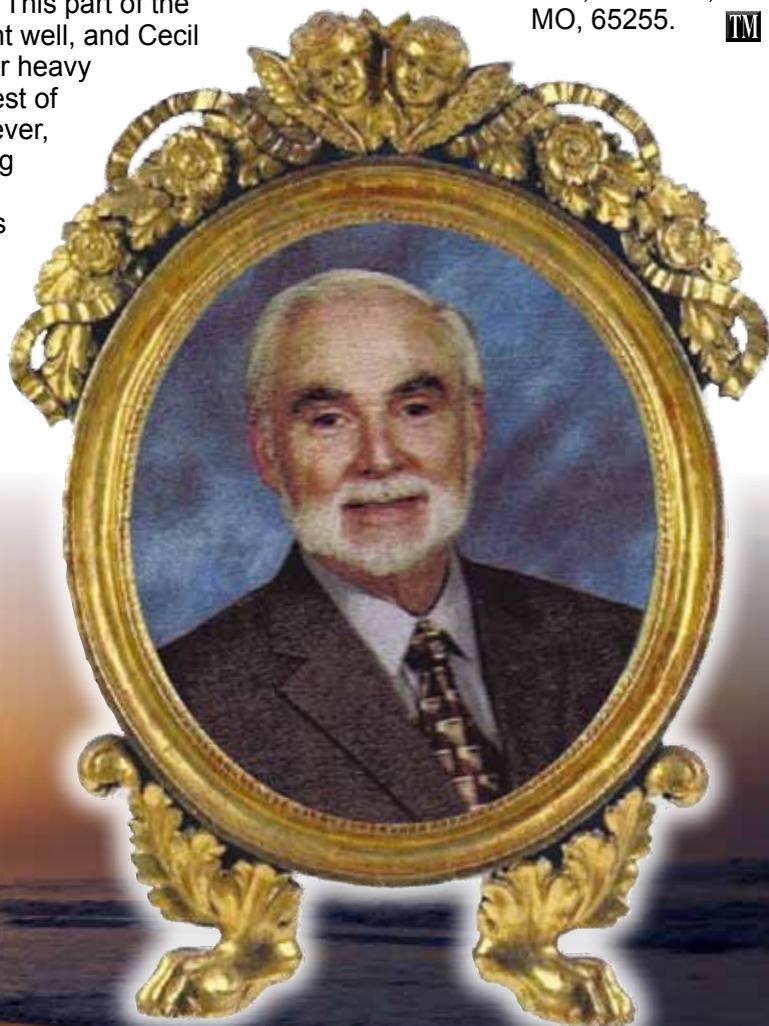
he had faith that all things would work out for the best. The morning before his surgery, he and Vera read Philippians 4:6-7, and he encouraged her to remember that all things work together for good to those who love the Lord (Rom. 8:28). They prayed together, then he went into surgery.

The doctors had planned to do the surgery in two stages. On the first day, they opened the area behind Cecil's ear and removed the bone so the neurosurgeons could reach the aneurysm. This part of the procedure went well, and Cecil was kept under heavy sedation the rest of that day. However, on the following day, the neurosurgeons discovered that the artery was so diseased that the bypass was impossible. The next day, they removed

Cecil from life support, and within moments he passed into eternity.

I will miss my good friend Cecil. He taught me how to care for people, how to be a good husband and father, how to be content doing the kind of work I am suited to do, and how to live with the reality that I will one day pass from this life. He is at rest, and I hope to be with him again one day in Heaven.

You can reach Vera Douthitt via the Hallsville church of Christ, P.O. Box 320, Hallsville, MO, 65255. 



Colossae



MIKE WILLIS

The word “Colossae” appears only in the Paul’s greeting to the church in that city (Col. 1:2). It is best known to us as the recipient of the letter to the church which bears its name. Colossae was located in the territory of Phrygia in the Roman province of Asia Minor. It was 120 miles east of Ephesus, eleven miles SE of Laodicea and fifteen miles SSE of Hierapolis. The city was located on the Lycus River, a tributary of the Meander River, at the foot of Mt. Cadmus (elevation 8435 feet). The ancient site was discovered by W. J. Hamilton in 1835. There are evidences of an acropolis and a theater on the south bank of the Lycus River and a necropolis and other ancient buildings on the north bank.

Colossae was an important city during the Roman imperial period, based on inscriptional data and extant coins. Xenophon says that Colossae was one of the six largest cities. Its golden age was during Persian sovereignty. The prosperity of the city was enhanced by its location on the major trade routes from the Aegean coast to the hinterland of Asia and on to the east. However, by the first century A.D., Colossae had diminished in importance, increasingly overshadowed by its neighbors, Laodicea and Hierapolis. Colossae was destroyed by an earthquake during the reign of Nero. The city was known for its textile industries; it was famous for the distinctive purple color of its wool (commonly called *colossinus*).

Scholars believe that there was a sizeable population of Jews in Colossae, estimated as numbering 7,500, based on the amount of Temple tax confiscated by Flacus in Laodicea in 62 B.C.

The church at Colossae was probably established by Epaphras who also labored at Laodicea and Hierapolis (Col. 4:12-13). Paul probably had not visited the city before he wrote his letter (Col. 2:1), but may have subsequently visited it during his three-year stay at Ephesus or passing from Antioch of Syria to Ephesus on his third journey. Onesimus was from Colossae (Col. 4:9), as one would assume was Philemon (Phile. 10, 22). Archippus and Apphia seem to have been from Colossae as well (Col. 4:17; Phile. 1:2). Lightfoot said in his Commentary (16) that Colossae was the least important of the churches to which Paul wrote.

After the earthquake destroyed the city in A.D. 60 or 64, the population moved to the neighboring town of Chonae (Honaz). This has left the city of Colossae unoccupied and accessible for archaeological research, but so far the site has attracted no archaeologist who wishes to devote his time to its excavation (see *The Interpreter’s Dictionary of the Bible* and *The Anchor Bible Dictionary* for further reading). TM

View from atop Tell: The city of Colossae lies buried underneath this plowed field. Presently the tell is unexcavated awaiting an archaeologist to show the financial ability to sustain the dig needed to unearth its remains.

BACKGROUND PHOTO: Tell at Colossae: This view of the Tell at Colossae shows how high the tell is in comparison to the surrounding terrain.



Spring, 2011 brought dangerous weather to the American south, most tragically in a series of destructive and deadly tornadoes in the Tuscaloosa, Alabama area. **MARCUS SMITH**, a university student and member of the Northwood church of Christ was among those who lost their lives. Marcus, 21, hailed from Richmond, Virginia, and was a junior majoring in management information systems. The EF4 tornado reduced his apartment complex to rubble in which his body was found days later and after an initial misidentification. A member of his college Bible class, Gary Holliday, said at his memorial service, "Marcus knew where his heart and treasure lie – with God in heaven." Marcus is survived by his parents, Robert and Jacqueline Smith. "He was an example of how a great young person should live."

THE GARDEN CITY (GEORGIA) CHURCH OF CHRIST found itself at the center of controversy over the message on its sign in May. With limited space, the members presented a bit of 1 Corinthians chapter six: "Homosexuals, Drunks, Adulterers Shall Not Inherit the Kingdom of God." A passerby inferred that homosexuals were somehow not welcome in the church and enlisted local media in the hopes of having the message removed. The local preacher, Larry Wright, met with the woman and the reporter, explaining the reason for the message and extending God's grace to them as well. Despite thinking he had mollified her, the story aired that evening on the television news and then was picked up by other stations that week. Community reaction has been mixed and the members of the Garden City congregation are grateful for prayers and messages of support as they strive to stand fast for the truth of the Bible. Brother Wright adds, "I don't know what Satan and his forces will attempt next in this struggle, but I know that the word of the Lord is going out in this area in many ways. Many more people are being caused to look at and face the message of the scriptures. Also the Lord's church is being seen by many as the pillar and ground of the truth. Please rejoice with us and pray for us."

CHARLIE GANT, a gospel preacher working with the congregation in Rockdale, Texas, fell forty feet out of a tree in May and was badly injured. At this writing, Charlie

remained in Scott & White Trauma Center in Temple, Texas, having difficulty breathing and no feeling below his waist. His T9 vertebrae was completely shattered, causing a piece of bone to sever the nerves in his spinal cord. He also suffered massive bruising and a concussion, fracturing several ribs and causing blood to collect between his lung and rib cage. Brother Gant and his wife, Kay, spent more than fifteen years in Russia, Moldova, and Kazakhstan, before locating in Rockdale. Address cards and letters to Charlie and Kay Gant, P.O. Box 1558, Rockdale, Texas 76567.

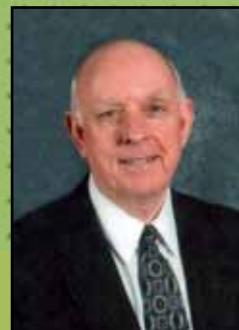
NICOLAS EDWARDS, ten-year-old son of John Isaac and Aleisha Edwards, was seriously injured in a May 9 lawn mower accident which severely injured his right arm. He was transported by lifeline helicopter to an Indianapolis hospital and has undergone three surgeries in restoration of his arm and hand. The doctors are hopeful that Nicolas will come out with a good hand when all is done. The Edwards are thankful for all the prayers and expressions of love during this difficult time. Cards may be sent to Nicolas Edwards, P.O. Box 251, Ellettsville, IN 47429.

DONALD AMES reports that a **new congregation** has been planted in New Palestine, Indiana, about halfway between Greenfield and Indianapolis. The Hancock County church of Christ meets at 4197 South 600 West in New Palestine. The Sunday schedule begins with worship at 9:30, followed by Bible classes at 10:20 and a second morning worship service at 11:20. Classes are also held on Wednesday evenings at 7:30. For more information, contact the evangelists, Don Ames and Royce DeBerry, at (317) 891-6201 or (317) 840-6778.

TOL BURK is recovering nicely from surgery he underwent at the end of March to remove part of his pancreas, a large pseudocyst on it, his spleen, and gall bladder. He writes, "The Lord continues to strengthen me each day, although I still have a good ways to go."



Questions & Answers



Question:

This is the argumentation that is being used to restrict the church to singing only OT Psalms in worship. The arguments or claims: 1. The adjective “spiritual” modifies all three words in “psalms, hymns and songs” in Ephesians 5:19 and Colossians 3:16 and not just the word “songs.” 2. The original title of the Book of Psalms in Hebrew was not “psalms,” but “praises.” The term “psalms” was given by the 70 when the book was translated into Greek. 3. Historical records indicate that early Christians did not sing any songs except inspired songs from the Book of Psalms. This practice continued for at least the first 600 years and possibly through 1000, depending on the source you read. Do you have any thoughts?

Answer:

I know of no standard translation giving credence to such an idea, based on their translation of the word “spiritual” in the two texts cited. Surely such a translation is borne of the desire for support for this idea (that OT psalms only should constitute our song worship). I would never contend that there is no such translation to be found anywhere, because extremists have sometimes misused translation as a means to their end (i.e., New World Translation). The point about the title of the Book of Psalms is irrelevant in this discussions, proving nothing about what we must sing today.

If the Spirit meant that only OT psalms be used for worship, why did He not restrict His instructions to psalms? Why did He include the other two classes of songs? Any strong case for using psalms alone must deal with this objection.

It also occurs to me that the psalms generated by the Spirit in the gifted persons of 1 Corinthians 14:26 surely would not be OT psalms, because they were readily available, needing no such gift of the Spirit to make them available for the

early congregations. Furthermore, since the Holy Spirit was still producing inspired psalms in the first century, why would they not be comparable in quality and truth to those sung by ancient Israel?

In reviewing Greek grammar, I find no treatment of adjectives by Machen’s *NT Greek for Beginners*, Dana and Mantey’s *Manual Grammar of the Greek NT*, or A.T. Robertson’s huge work *A Grammar of the Greek NT in the Light of Historical Research* allows any such extended reference or modification by adjectives following the construction to all three nouns in a grammatical construction like that found in Ephesians 5:19 and Colossians 3:16.

The historical evidence claimed for the first six hundred years needs to be brought forth. I personally doubt its existence. *Early Christians Speak* by Everett Ferguson provides ample evidence that the inspired OT psalms were not used alone during the first three centuries following the church’s establishment (see chapters 7 and 13).

While the psalms of the old Testament are a source of many rich songs of faith, hope, and love, why would anyone desire to contend for this practice, in the absence of clearer and more solid evidence, unless he has an agenda to push? If he has clearer and more solid evidence upon which he bases his contention and practice, why does he not show it?

Chris Reeves • 4922 Ogg Road
Cedar Hill, TN 37032 • (615) 384-2410
chrisreeves@juno.com

CHRIS REEVES

Book Review



The Faithful Parent: A Biblical Guide to Raising a Family.

Martha Peace and
Stuart W. Scott. P&R
Publishing, 2010. 240
pages, softback. ISBN:
978-1-59638-201-5

\$19.40

Many parents need help today raising their children and they can and should turn to the one who understands and who can truly help – God Himself. In *The Faithful Parent*, authors Peace and Scott direct parents to be faithful to God's word in their parenting. Parents should follow God's advice for raising children found in Ephesians 6:1-4. One special feature of this book is the ability of the authors to give practical advice and helpful tips for raising a child in each stage of his life: infant, toddler, pre-schooler, school-age, and teenager. Even the so-called "terrible two's" stage of life is handled by these authors with sound wisdom. The practice of spanking that is often ignored by many liberal family counselors is plainly taught and encouraged by Peace and Scott as a form of discipline designed by God for the betterment of the child. Special issues related to parenting are also covered in this book. Parents with attitude weaknesses such as pride, anger, or worldliness are encouraged to change (Chapter 8). Special parenting cases involving single parents, divorcees, or special needs children are given attention (Chapter 9). Parents who have grown children who reject God are given encouragement to remain faithful themselves (Chapter 10). The material at the end of the book on the subject of salvation contains some Calvinism that must be

rejected, but the material focused on raising children is conservative and Biblical for the most part. *The Faithful Parent* is especially recommended for the helpful and practical advice it offers to parents raising children during each stage of a child's life.



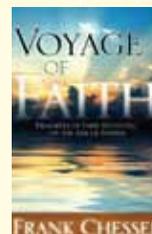
**Beneath the
Cross: Essays and
Reflections on the
Lord's Supper.** Jady S.
Copeland and Nathan
Ward, Editors. DeWard
Publishing Company,
2008. 329 pages,

\$14.99

softback. Available in
hardback for \$23.99 ISBN: 978-0-
9798893-3-2

God has given mankind meaningful memorials from the beginning of time to help mankind remember the great acts of God. The Lord's Supper is one such memorial that Christians must not allow to become insignificant or unmeaningful. Christians looking for helpful study material on the Lord's Supper can now turn to one recent work titled *Beneath the Cross*, edited by Jady S. Copeland and Nathan Ward. *Beneath the Cross* covers the subject of the Lord's Supper from many different angles and from both Old and New Testament references. Forty authors contribute essays of different lengths and the material is divided into four parts: Approaching the Lord's Table (Part 1), Seeing Jesus through the Bible (Part 2), Meditating on the Cross (Part 3), and Singing with Understanding (Part 4). *Beneath the Cross* is very comprehensive in its coverage of the Lord's Supper. Some material can be used for talks around the Lord's table, other material contains

deeper theological discussions of the atonement and related topics, still other material is suited for personal devotional encouragement. *Beneath the Cross* is recommended for its breadth of coverage of such a vital act of worship.



**Voyage of Faith:
Principles of Faith
Revolving on the Axis
of Baptism.** Frank
Chesser. Publishing
Designs, Inc., 2010.
218 pages, softback.
ISBN: 978-0-929540-
76-8

\$10.95

Baptism has long been under attack by many religious liberals and denominationalists. Even today, some members of Churches of Christ are speaking contrary to the Biblical truth of baptism, saying that baptism is not necessary for divine forgiveness. The new book *Voyage of Faith*, authored by Frank Chesser, sets forth a Biblical defense of baptism against these humanistic attacks. After a discussion of the "One Baptism" and its place in man's conversion, Chesser devotes 17 chapters to discuss baptism as it relates to various aspects of the nature of God and man. Each chapter closes with the question, "What is baptism?" and that question is answered with Bible truth, not with current religious opinion. One of Chesser's main objectives in his book is to debunk the perverted notion that baptism is a "work of merit" which must be excluded from God's grace. *Voyage of Faith* is a recommended resource on the study of baptism. Questions at the end of each chapter also make this book useful in a class format.

Chris Reeves • 4922 Ogg Road
Cedar Hill, TN 37032 • chrisreeves@juno.com

Burned Biscuits

KIRK WALL



Knowing and doing are two entirely different things. All of us know that it's wrong to speak harshly, rudely, and hateful to our families, and yet, at times, we do. For some of us who have fallen into the habit of such verbal communications, shame on us! How easy it is to forget what Paul told the Ephesians in chapter 4 and verse 32: *"Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."*

It truly is amazing how, when confronted by a stranger, we can be kind and thoughtful, and say the nicest things. But when at home, for some reason we think it's OK to speak callously and pick apart all of the little problems that everyone else has. We might say, "I know I'm not perfect, and I know my family is not perfect, yet I feel an obligation to let them know their imperfections." "It's my duty to tell them what's wrong with them and they should listen to me. But they sure don't have any right to tell me what's wrong with me."

Patience, understanding, unconditional love are words that come to mind when family is concerned. Nobody knows better the imperfections and flaws of your family than you. What you do with this information is what matters. And may I suggest that patience is a key factor in family relationships. Patience is often hard to gain and to maintain, but, in Romans 15:5, God is called "the God of patience" as being able to grant that grace to those who look to Him and depend on Him for it. It is in reliance on God and acceptance of His will, with trust

in His goodness, wisdom, and faithfulness, that we are enabled to endure and to hope steadfastly.

The following is a story I found that reminds me of how those whom we love the most, often receive the worst.

When I was a kid, my Mom liked to make breakfast food for dinner every now and then. And I remember one night in particular when she had made breakfast after a long, hard day at work. On that evening so long ago, my Mom placed a plate of eggs, sausage, and extremely burned biscuits in front of my dad. I remember waiting to see if anyone noticed!

Yet all my dad did was reach for his biscuit, smile at my Mom and ask me how my day was at school. I don't remember what I told him that night, but I do remember watching him smear butter and jelly on that ugly burned biscuit. He ate every bite of that thing . . . never made a face or uttered a word about it!

When I got up from the table that evening, I remember hearing my mom apologize to my dad for burning the biscuits. And I'll never forget what he said: "Honey, I love burned biscuits every now and then."

Later that night, I went to kiss Daddy good night and I asked him if he really liked his biscuits burned. He wrapped me in his arms and said, "Your Momma put in a hard day at work today and she's real tired. And besides — a little burned biscuit never hurt anyone!"

As I've grown older, I've thought about that many times. Life is full of imperfect things and imperfect people. I'm not the best at hardly anything, and I forget birthdays and anniversaries just like everyone else. But what I've learned over the years is that learning to accept each other's faults — and choosing to celebrate each other's differences — is one of the most important keys to creating a healthy, growing, and lasting relationship.

And that's my prayer for you today . . . that you will learn to take the good, the bad, and the ugly parts of your life and lay them at the feet of God. Because in the end, He's the only One who will be able to give you a relationship where a burnt biscuit isn't a deal-breaker!

We could extend this to any relationship. In fact, understanding is the base of any relationship, be it a husband-wife or parent-child or friendship!

"Don't put the key to your happiness in someone else's pocket — keep it in your own." So, please pass me a biscuit, and yes, the burned one will do just fine. Be kinder than necessary because everyone you meet is fighting some kind of battle.

"Life without God is like an unsharpened pencil -- it has no point." 

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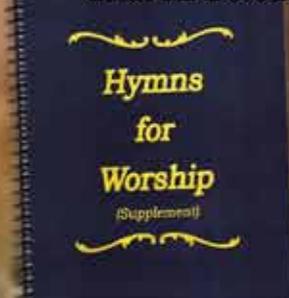
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When a Child Comes Forward For Baptism

DAVID F. SIMS

What should a preacher do when a child comes forward during the invitation and requests baptism? This can be a difficult situation if you do not know the child well or if you are unsure about his readiness for baptism. If you decline to baptize the child, there is the risk of alienating the child and/or his parents. If you baptize a child that is not really ready, there is no real harm, but

and, therefore, do not need to be baptized.

- “What has God done to make it possible for us to be forgiven of our sins?” The child needs to state that God gave His Son Jesus, who died on the cross for our sins. Any other answer suggests that

does not state this, then he may not understand the purpose of baptism, and therefore that child is probably not a ready candidate for baptism.

- “If you are baptized today, what does God expect you to do with the rest of your life?” The Bible says we must be faithful and obedient.

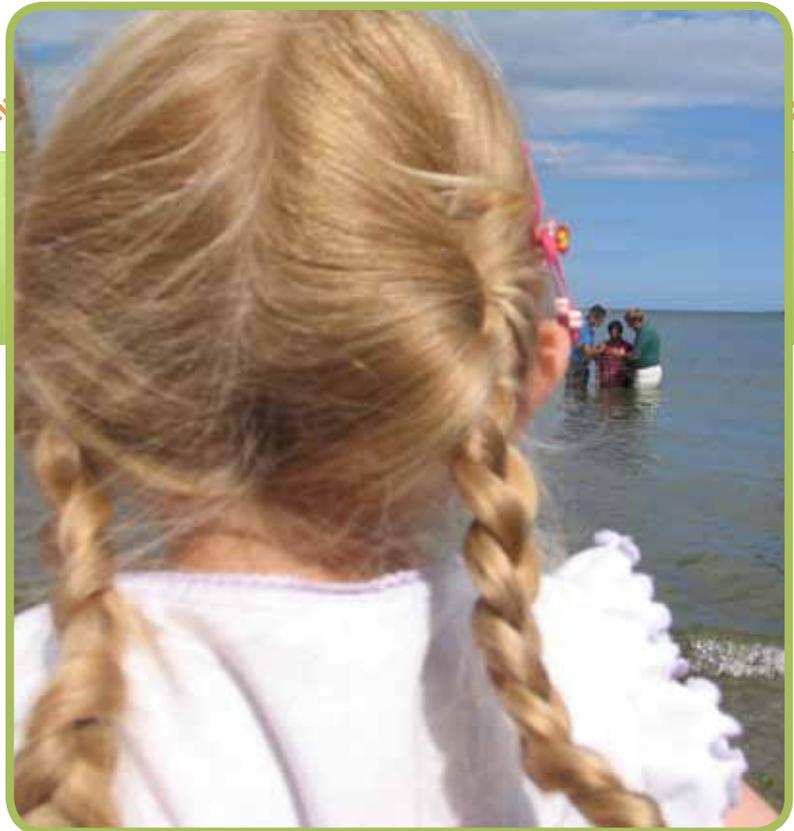
there is the risk of the child doubting his baptism when he gets older, of falling away because he was not really ready, and of setting a bad example for other children who are not ready. Here are the questions I would ask of a child who comes forward and requests baptism. When you question the child, do not steer him to or tell him the correct answers ... if he does not know, he is not ready.

- “Have you sinned against God?” Most kids won’t be expecting this question. Those who say “no,” “I don’t know,” or “not yet” are not ready for baptism, for the baptismal candidate is one who has sinned against God and recognizes that he has sinned against God and needs forgiveness. Children who are not mature enough to be accountable to God are not guilty of sin against God

the child does not yet understand the consequences of sin or know enough about Jesus.

- “Why do you want to be baptized?” There are many ways to answer this question, but the answer must include that he wants to have his sins washed away. If the child

A more specific answer is not really needed here, just a general understanding of commitment to faithfulness. The child who is truly prepared for baptism will answer that he must obey God for the rest of his



When a Child Comes Forward For Baptism

CONTINUED FROM PAGE 22

life. However, an unprepared child may only say that God expects him to go to church, which is just one part of the commitment to obeying God, or he may ramble about being nice to others or doing good deeds. The answer of the unprepared child will probably come across as a guess, and you can tell if the child is guessing because he will inflect his voice into the form of a question when he states it. This suggests that the child does not really understand what is expected of him, and therefore probably is not ready to

will say “yes” to this, and it needs to be confirmed because repentance is also part of the gospel plan of salvation.

- “If you sin again after being baptized, what should you do?” The child needs to know that forgiveness is not automatic, but that he must ask God for forgiveness. A Christian who does not know this is like a child who does not know how to call 9-1-1 in an emergency. This question ensures that child is ready to depend on God.

If the baptismal candidate answers all of these satisfactorily, I would then announce to the entire congregation something like, “Joe has come forward to obey the Gospel and he has requested to be baptized. I have questioned him about his need for baptism, his understanding of Jesus’ death on the cross for our sins, his commitment for the rest of his life in faithfully obeying God, and his desire to repent of his sins and seek God’s forgiveness. At this time, unless there are any objections from anyone present (pause for a moment), I will ask him to stand before everyone and make his confession of faith.” (Bring the child up to face the congregation.) Ask the child directly and solemnly: “Do you believe that Jesus Christ is the Son of God?” (child answers yes). Then proceed with the baptism.

If you baptize a child that is not really ready, there is no real harm, but there is the risk of the child doubting his baptism when he gets older...

be baptized. But if the child answers correctly even with an inflection, I would give him the benefit of the doubt because maybe he is just nervous.

- “Are you doing this because you truly believe you must do it, or because someone else wants you to do it?” The proper baptismal candidate must be acting on his own free will. If he has been told to come forward but he does not really want to be there, he is not a candidate for baptism at this time.

- “Are you ready to say aloud to everyone here that you believe Jesus Christ is the Son of God?” The baptismal candidate must be willing to make the confession of faith.
- “Are you sorry for your past sins and willing to do your best not to commit any more sins?” Most kids

If the child fails to answer any question appropriately, stop the questioning immediately, tell him that we should study the Bible further to make sure he understands, and then make an announcement. “Joe has come forward with an interest in obeying the Gospel. We are very happy for his interest in baptism, and we will study the Bible further with him to ensure he is ready for baptism.” Then lead a prayer for Joe to continue to mature until he is ready for baptism. After service, consult the parents and tell them exactly what you asked the child and what he said. They may not agree with your assessment of the situation, but try to help them understand. Document what happened in case the information is needed later.

Be sure to record the date and location of the baptism for future reference. Some congregations present a certificate to commemorate the blessed event, others present a new Bible with the information recorded inside.

Sometimes children see another child get baptized and they want to get on the band-wagon also. They see how much approval and attention the baptized child got, and they want that attention for themselves. They may be inclined to request baptism also. Be wary that children who are motivated for such reasons are not proper candidates for baptism! You should further query the child about doing it just because Joe did it or just to get attention, to ensure his motives are pure. 

God's Call to Repentance



OLEN HOLDERBY

It would appear that God, from His earliest dealings with man, taught that man should repent of his sins. But, what did God teach concerning this subject?

First, let us define and/or explain the word “repent”: “To perceive afterwards, implying change.” “To change one’s mind or purpose; always in the N.T. involving a change for the better.” Then, W. E. Vine says, “In the N.T. the subject chiefly has reference to a repentance from sin, and this change involves both a turning from sin and a turning to God.” Thayer’s comments (p. 406) are instructive on this subject, “Change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment.” I believe that adequately defines and explains our subject, as to its use in both the Old and New Testaments.

REPENTANCE IN THE OLD TESTAMENT

The word “repent” is used in the Old Testament nearly four dozen times; with thirty-two of those times in reference to God changing His mind, in fact and in promise. On one occasion Job said that he had repented (Job 42:6). Several times repentance is implied on the part of man: i.e., Num. 23:19; 1 Sam. 15:29; 1 Kings 8:47; Hos. 13:14.

Unless I have overlooked a case, the word is used only two times in the Old Testament where man

is commanded to repent; I quote them both, and I take the liberty to emphasize a few words; please notice them:

Therefore say unto the house of Israel, Thus saith the Lord God; *Repent, and turn yourselves* from your idols; and *turn away* your faces from all your abominations” (Ezek. 14:6).

“return unto the Lord thy God, and shalt obey his voice.”

Therefore I will judge you, O house of Israel, every one according to his ways, said the Lord God. *Repent and turn yourselves* from all your transgressions; so iniquity shall not be your ruin” (Ezek. 18:30).

The above two passages make quite clear the usage of the word “repent” in the Old Testament; and we shall find that this is no different in the New Testament. But, let us go a bit further into the Old Testament use of “repent,” even where the word itself is not used.

In Exodus 16:4, God expresses His concern as to whether Israel would walk in His law; and He asks in verse 28, “How long refuse ye to keep my commandments and my laws?” Moses told the people, “Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not” (Exod. 20:20). They were told to not live as had the Egyptians or Canaanites (Lev. 18:1-5), and not to follow a multitude to

do evil (Exod. 23:2). In Deuteronomy 5:29, God said of Israel, “O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!” Then, in Deuteronomy 30:1-2, Moses informs the people of the blessings which await them if they “return unto the Lord thy God, and shalt obey his voice.”

Scattered throughout the Old Testament books we hear the same message; for example: “O Israel return unto the Lord thy God” (Hos. 14:1). “The people wept, when they heard the words of the law” (Neh. 8:9). Being in distress because of their sins, Nehemiah said they had cried unto the Lord and returned unto Him (Neh. 9:27-28). Consider the book of Judges: “The people lifted up their voice, and wept” when their evil was called to their attention (Judg. 2:4). “The children of Israel cried unto the Lord” (Judg. 3:9). The same is said in verse fifteen. See also Judges 4:3 and 6:7. Finally, in Judges 10:10, we read, “And the children of Israel cried unto the Lord, saying, We have sinned against thee. . . .” In verses fifteen and sixteen, we see them returning to the Lord.

Now, let us notice a couple Old Testament examples. Our first is Ezekiel 9-10: In this case the sin of the people is clearly identified; they

God's Call to Repentance

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had broken the commandment of the Lord by marrying strange women.

The remedy is also plainly identified; they would have to put away those strange women and the offspring by them. The people agree to this and the remedy is carried out right down to the last man. Whatever our speculation might be about this situation, those guilty could not keep their wives! Our second example is found in the preaching of Jonah to Nineveh. Jonah was to preach what God had told him to preach (Jon. 3:2). Jonah did this and verse five says, "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

The King of Nineveh, not only complied himself, but issued a proclamation that all should "turn every one from his evil way, and from the violence that is in their hands" (Jon. 3:8). Jonah says, "God saw their works, that they turned from their evil way" (Jon. 3:10). Jesus said that these people "repented at the preaching of Jonah" (Matt. 12:41).

There is another point concerning Old Testament repentance which needs, at least, some brief attention: restoration/restitution. "Restitution" is defined as, "to recompense, requite" (Wilson's *Word Studies of the Old Testament*); and "requite" means "to repay." And Wilson defines "restore" as "to restore to a former condition." In Exodus 22:1-15, "restitution" is mentioned several times; along with the word "restore." We simply cannot read these verses without seeing that restoration/restitution was

required (see also Lev.6: 4-5; 24:21; Neh. 4:11-12).

What, then constituted Old Testament repentance? I believe that we have established these points:

- *The guilty sorrowed for their sins.*
- *They turned from their sins, quit practicing whatever sin(s) in which they were involved.*
- *They turned to God.*
- *They made restoration/restitution*

Could there possibly be any doubt in anyone's mind as to the meaning of "repentance" in the Old Testament? In advance, may I ask, "Do you, dear reader, see any difference in this and in the New Testament blueprint for repentance?"

REPENTANCE IN THE NEW TESTAMENT

The word "repent" is used in the New Testament over five dozen times; and, in its verb form, always refers to a repentance from sin. Some consider Luke 17:3-4, exceptions to this; but, we shall not, in this article deal with that. Two of the parables of Jesus have often been used to illustrate repentance: The prodigal son (Luke 15:11ff); and, the two sons (Matt. 21:28ff). Both do,

indeed, illustrate repentance.

As it was with John the Baptist, so it was with the Lord, one of the first words to come from their lips when their work began was "repent" (Matt. 3:2; 4:17). Also, it was the first word to come from the lips of Peter, when he answered the question, "What shall we do?" (Acts 2:38). I know none who would deny that repentance is a command of God; and I do not know of a single instance in which God promised forgiveness short of genuine repentance. Where, then, is the problem?

First, there is the problem of, those in sin, not wanting to turn away from their sins. They want forgiveness, but they want it without having to quit their evil way(s). Paul said, "Godly sorrow worketh repentance to salvation" (2 Cor. 7:10). Even evil thoughts must be repented of if we wish forgiveness (Acts 8:22). But, some brethren still want forgiveness without having to quit that for which they are repenting. We see this often in reference to divorce and remarriage; but, it is not limited to that subject. Some have redefined "gamble," so they can go ahead with this evil. Others insist that the use of intoxicating drinks is sinful only when leading to drunkenness; social drinking is acceptable to them. Others, just as easily, have redefined the role or authority of elders, the scope of their operation; even their qualifications are modified so that they are not in the way of some one becoming an elder. I am afraid that this "redefining" business has created a very black evil in our midst;

God's Call to Repentance

CONTINUED FROM PAGE 25

and it needs to be abolished—and sooner the better!

Secondly, perhaps the greatest problem is to be found in the practice of some in redefining repentance itself. As far as God's word is concerned, repentance has meant the same since its inception; any effort to redefine it defies God's definition, as used in both the Old and New Testaments. Does it not behoove us, then, to make sure that we teach and practice repentance as taught in "the present truth"?

Repentance is essential to our salvation (2 Pet. 3:9; Acts 17:30). Genuine repentance is inseparably connected with sorrow for sins (2 Cor. 7:9-10), and a reformation (change of life and conduct). Sorrow

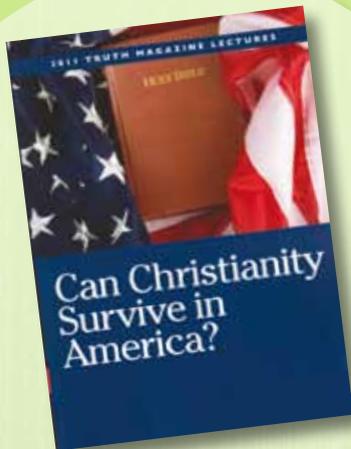
precedes and leads to repentance; reformation follows and proves repentance. Sin is a violation of God's law (1 John 3:4; 5:17; James 4:17), whether commission or omission. And, all sin must be repented of in order to have forgiveness.

Requirements of New Testament repentance are the same as Old Testament repentance; there must be:

- Sorrow for sins (2 Cor. 7:10).
- A turning away from sin (see definition; Matt. 3:8; Acts 19:19; 1 Thess. 1:9). We must quit doing that of which we are repenting.
- A turning to God (see definition; 1 Thess. 1:9). This is evidenced by acts of obedience.

- A restoration/restitution (see definition, Luke 19:8).

There are some things that repentance will not do: It will not destroy our desire to do sinful things (Phil. 4:8); It will not change our appetites or automate change of our habits (Phil. 2:12), we are still creatures of choice; It is not a panacea for the problems of life (Phil. 1:27). Yet, repentance is necessary to obtain forgiveness here and to reach heaven after this life. We need to examine ourselves (2 Cor. 13:5), for a life in sin is cause for weeping (James 4:9). Do we really think that God is going to overlook the misuse of His word in an effort to justify our sins? I do not! What about you, brother? 



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"Which They Did"



JOHNIE EDWARDS

Some do more talking than doing! One criticism Jesus had against the scribes and Pharisees was: "... for they say and do not" (Matt. 23:1-33). The Lord's most scathing rebukes were poured out on these people. It is refreshing to find those who get the job done:

1. Thus Did Noah. God called upon Noah to build an ark to sail on waters which had never fallen (Gen. 6). The Hebrew writer records concerning his faith in God. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). A summary statement concerning Noah is in these words: "Thus did Noah; according to all that God commanded him, so did he" (Gen. 6:22). Noah's faith in God, led him to do what God said do. Peter affirmed that Noah and his family were "saved by water. . ." (1 Pet. 3:20-21) in that "... the waters bare up the ark, and it was lift up above the earth" (Gen. 7:17).

2. Men Appointed Over This Business. Grecian widows "were neglected in the daily ministrations" as seen in Acts 6:1. These brethren did

not just talk about the needs of these widows; they did something about it. "Seven men of honest report, full of the Holy Ghost and wisdom . . . were appointed over this business" (Acts 6:3). When the work of the local church was done; the church grew: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7).

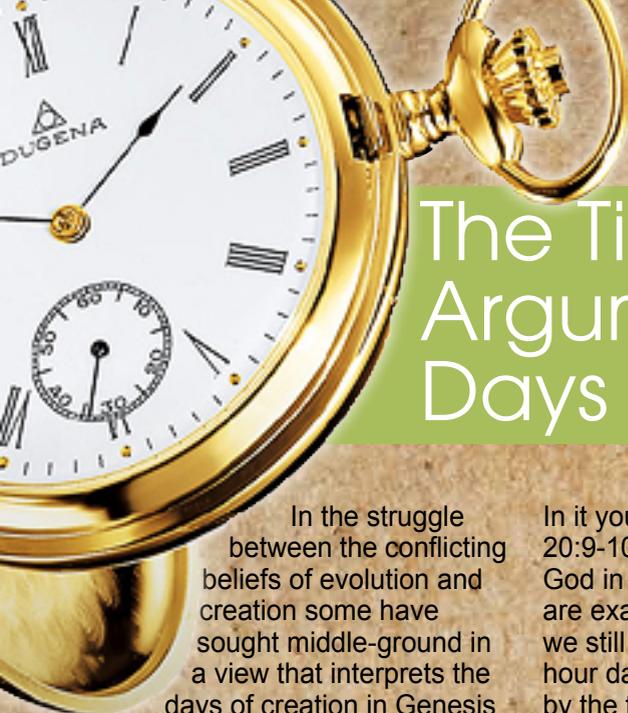
3. It Is Said of Dorcas: "Which She Did." "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did" (Acts 9:36). A reading of Acts 9:37-42 will tell the rest of the story. We need to be full of good works as well (Gal. 6:10; Tit. 2:7, 14; 3:1, 8, 14; 1 Tim. 2:10; 5:10; 2 Tim. 2:21; Heb. 10:24; 1 Pet. 2:12).

4. Early Benevolent Needs Were Met Because of What They Did. "... Agabus signified by the spirit that there would be a great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:27-30). Here is a divine pattern of brethren sending relief to needy brethren outside the local church. Please note that they did not send to a benevolent board but directly to the elders of the needy churches! I really like that phrase: "Which also they did!" Don't you?

5. Ezra First Did. A great statement regarding the scribe Ezra is found in Ezra 7:10: "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and teach in Israel statutes and judgments." Ezra first did before he taught. Teachers today would do well to learn this lesson (Rom. 2:21-22). We must not put men and women in a teaching position before they first do!

6. Jesus Set the Perfect Example. It is said of Jesus: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts 1:1). Jesus first did and then He taught. Folks "believed when they saw the miracles which He did" (John 2:23; 6:2; 21:25; Acts 10:39). We also must be found doing (Matt. 7:21; Luke 6:46, Rev. 22:14) as we obey the Lord. 



The Timepiece Argument and the Days of Creation



KYLE POPE

In the struggle between the conflicting beliefs of evolution and creation some have sought middle-ground in a view that interprets the days of creation in Genesis as indefinite periods of time (perhaps thousands or even millions of years long). The appeal to accept such a view relies upon the assumption that chemical, astronomical, and geological evidence demands that we view the universe as millions (or billions of years old). It is important to recognize that most evidence that is viewed in this way relies on the assumption that material laws and conditions have remained constant. If God created these laws, not only is it impossible for us to know that they have remained constant (since we were not present to observe the past), but also there is no reason to assume that God did not create a *full-grown* universe. That is to say, just as Adam appears to have been created as an adult, one looking at Adam would be mistaken to assume that he underwent the normal processes of birth and growth to bring about his maturity.

Aside from these factors, for the Christian who believes the Bible is the inspired word of God, there is textual evidence that argues against accepting a view that the days of creation were anything other than what we now know as twenty-four hour days. One of the most commonly cited pieces of evidence comes in God's command to Israel regarding the Sabbath. He declared, "Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God.

In it you shall do no work . . ." (Exod. 20:9-10, NKJV). The periods of time God in this passage calls "days," are exactly the same periods of time we still know as "days"—twenty-four hour days. They are determined by the time it takes for the earth to rotate on its axis. In the very next verse God continues, "For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it" (Exod. 20:11). In this comparison, both the six-day work-week and the Sabbath day are equated with what God did in creation. If day seven (or days one through six) were a million years each, the comparison would be invalid, and God's command would be meaningless.

A second piece of textual evidence (in my opinion) is even more compelling. I call it the *Timepiece Argument*. Think for a moment about man-made devices that keep time. At some point in the past some human being made the very first device for keeping time. Probably it was a sundial or something like it. This was modified over time into the more complicated clocks and watches that we have today. However, what was actually accomplished in the first invention of such a device? Did it determine time? No. It was simply a device that measured time as it was already passing. In other words, if it broke up a day into twenty-four segments, it merely monitored how long it already took for a day to pass.

In Genesis 1:14 when God created the heavenly bodies, it was declared, "Then God said, 'Let there be lights

in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years.'" Now, prior to this there had already been three periods of time that God called "days," but now these bodies are placed in the firmament to "be for signs and seasons, and for DAYS and years" (emphasis mine). Now what did that mean? Were those bodies now going to determine these periods of time? No, they were placed in the heavens as a timepiece, to measure time in relation to what had already been happening. Just as the first timepiece only measured what was already going on, in God's wording the heavenly bodies became a measurement of what had already been going on.

How can we be sure of this? Well, on day four when God said this, He described the function that these bodies would serve. Now, what if day four was 1,000,000 years? It would not be an accurate measure "for signs and seasons for days and years" on day eight, nine, ten, and so on, unless starting on day eight a "day" was also 1,000,000 years. In other words, based on God's declaration in Genesis 1:14, He Himself defined a period of time measurement that only has meaning in the present in relation to what it was monitoring in the past. To say that day one, two, three (or even day four) was different from what heavenly bodies now indicate about time would essentially say that our timepiece ran slower on days one through four than it does now. There is no biblical (or physical) reason to accept such a conclusion.

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Sacrifice



HEATH ROGERS

We understand a sacrifice to be something that one has given up for the benefit of someone else. Such a noble gesture is still honored by many in our society. Our nation is dotted with statues and buildings memorializing the sacrifices that men and women have made to secure and maintain the freedoms that we enjoy. However, not every sacrifice makes the headlines or history books. Sacrifices can be found in everyday life. For example, when necessary, parents will sacrifice for the needs of their children. While at a baseball game, we may see a batter hit a “sacrifice fly ball” in order to get a teammate across home plate.

We certainly know that sacrifice is a biblical subject. In the Bible, the word literally means “the act of offering” or “a gift given to God.” In the Old Testament, a sacrifice was the presentation of a material object that one owned unto God as an act of worship. Sacrifices were made for various important reasons, such as an expression of adoration and devotion, a means of atonement or purification, a means of consecration, etc. The daily life of the Israelites was centered around sacrifice. Offerings were made in the Temple every day. Not only did they see these sacrifices, they were personally involved in many of them. Such involvement was intentional on the part of God in that it made the Israelites aware of the cost of their sin.

When Jesus died on the cross, He made *the* sacrifice for our sins,

rendering these daily sacrifices prescribed through Moses no longer necessary (Heb. 10:11-12). However, this does not mean that Christians are to be unconcerned with offering sacrifices. Peter wrote, “You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2:5). While the Hebrews were well acquainted with the concept of sacrifice, I am afraid that we as Christians can sometimes lose sight of the meaning and importance of sacrifice in our life and in our service unto God.

BIBLICAL PRINCIPLES OF SACRIFICE

1. It Must Be Acceptable To God. Peter said that we are to “offer up spiritual sacrifices *acceptable to God.*” We dare not offer something unto God that He will not accept. We would not do this with our friends and loved ones, nor would we do such to those whom we are trying to impress (Mal. 1:8). Such a self-centered sacrifice might give us a personal satisfaction, but it will not please God.

To be acceptable unto God, a sacrifice must be according to His will (Lev. 22:20, 21, 23, 25).

By faith Abel offered a more excellent sacrifice (Heb. 11:4). Cain’s sacrifice was not accepted. Faith comes by hearing the word of God (Rom. 10:17), so we know that Abel offered what God wanted and Cain did not.

The children of Israel could not be careless about their sacrifices. God had prescribed exactly what He wanted—the right kind of animal, killed in the right manner, prepared in the right way, used in the right way, disposed of in the right way, etc. Sacrifice cannot be an afterthought. It requires us to think and be purposeful in what we are doing. To please God we must make sure we are doing the right thing in the right way.

2. It Must Cost Us Something. By definition, what we do or give cannot be called a “sacrifice” unless it costs us something. King David would not insult God by offering as a sacrifice that which cost him nothing (2 Sam. 24:24). According to heaven’s calculations, the poor widow gave more than all the rich who were bringing their gifts into the Temple (Luke 21:1-4). Her two mites did not amount to more money, but it *cost* her more to give it. The rich gave out of their excess and surplus, she gave out of her livelihood. She would go without basic necessities because of her gift. Before we congratulate ourselves on our “sacrifices,” we need to stop and consider what we have had to do without in order to give what we have given.

3. It Must Be the Best. God has made it clear that He will accept nothing less than our best. “And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow,

Sacrifice

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It Must Be Acceptable To God • It Must Cost Us Something. • It Must Be the Best
It Must Be Given Freely • It Must Be Given Without Desire for Recognition or Reward

or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it" (Lev. 22:21). God has given His best for us—His Son. How can we insult him with anything other than our best? How can we hold back the best for ourselves and give the Lord what is left over (Mal. 1:13-14)?

4. It Must Be Given Freely. This principle was established in the Law of Moses (Lev. 22:19, 29), and also applies to our contribution (2 Cor. 8:12; 9:7). We cannot call what we give an acceptable sacrifice unless we have given it freely, willingly, and cheerfully. We are to give out of love. If we give grudgingly because we feel we have to, our sacrifice may provide a physical benefit for someone else, but it will provide no spiritual benefit for ourselves.

5. It Must Be Given Without Desire for Recognition or Reward.

God should be the only one who matters when it comes to our sacrifices. Pleasing God and gaining His approval should be our primary objectives (Matt. 6:1-4). It cannot be called a sacrifice to God if it was done for man's praise. A desire for the recognition and praise of men led Ananias and Sapphira to lie to the church and to God. Their deception turned what should have been a blessing into their death (Acts 5:1-11). An "advertised" sacrifice is not a sacrifice. It is a purchase – a means of purchasing the praise and adoration of men.

AREAS OF SACRIFICE

Although we are no longer under

the Levitical system, and even though the death of Christ was the perfect and final sacrifice made for the sins of mankind, the idea of sacrifice still applies to the life of a Christian. The entire life of a Christian should be viewed as that of a priest offering sacrifices (1 Pet. 2:4-5). We are to give ourselves to the Lord (2 Cor. 8:5) and give our bodies as a living sacrifice offered to God in His service (Rom. 12:1). Consider some specific areas in which we need to apply the biblical principles of sacrifice.

1. Praise and Prayer. "Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name" (Heb. 13:15). Our worship, praise, thanksgiving, and prayers are a sacrifice offered to God. Are we offering Him our best when we worship?

2. Service. "But do not forget to do good and to share, for with such sacrifices God is well pleased" (Heb. 13:15). The things that we do without in order to help those in need constitute a sacrifice. Such sacrifices are needed, and are well pleasing to God.

3. Money. Doing good and sharing may require us to part with some of our money. Can we do it? The Philippians gave their money to help Paul in the work of the gospel (Phil. 4:18). Paul said that it was an "acceptable sacrifice, well pleasing to God." Can we sacrifice our money to help support gospel preachers or to buy someone a Bible or study

aids? Can we sacrifice our money to contribute to the work of the local church? I recently heard of a family that, because of rising gas prices, had decided to start having "home church" on Sunday evenings. This family was withholding their presence and participation from the assembly (Heb. 10:25) for the sake of their pocketbook. They have forgotten the meaning of sacrifice and should be ashamed of themselves.

4. Time. Doing good for others requires our time. It takes time to get *personally involved* in an effort to do good for others. It takes time to pray and read our Bible. More and more I hear brethren lament, "I just don't have the time!" Many of us live busy lives. Instead of offering an excuse, we need to "offer a sacrifice" of our time. When was the last time you thought of sacrificing your time to study your Bible (Ps. 1:2), pray (Mark 1:35), spend time with your family (Eph. 6:4), visit the sick (Matt. 25:36), help those in need (James 1:27), or do good for others (Tit. 3:14)?

CONCLUSION

Sacrifice is not just an Old Testament subject. It has always been an important part of man's relationship with God. Because Christ made the supreme sacrifice for us, we are to present ourselves as living sacrifices, offering the kinds of sacrifices that are well pleasing unto God. Would God be pleased with our understanding of this subject? Would He accept the things that we offer, or would He have us learn to do better?

Jehovah and Jephthah

CONTINUED FROM PAGE 2

When his brothers grew up, they expelled Jephthah (apparently with community approval and support, see 11:7). Being driven from his father's house, Jephthah moved to an area called Tob, northeast of the Jabbok River. There he assembled to himself men who joined him in raiding the land (11:3). In her desperation during the Ammonite assault, Israel turned to Jephthah for deliverance. Jephthah responded to Israel's elders saying, "Did you not hate me, and expel me from my father's house? Why have you come to me now when you are in distress?" (11:7).

Pay attention to the parallels between Jehovah and Jephthah that the author has drawn: (1) Israel had rejected Jehovah/Jephthah; (2) In her desperation, Israel asked Jehovah/Jephthah for deliverance; (3) Jehovah/Jephthah at first declines to help and later changes

his mind. Israel's relationship with Jephthah was a type of her relationship with Jehovah.

APPLICATION

Can there be any doubt that America has driven God out of her schools and the public square of civic discourse, summarily discarded His word as a moral standard, etc.? And, that having been the case, what response from God can we expect when calamity comes to our nation? Will God tell us, "Go call on those gods whom you serve – the gods of materialism, greed, sexual immorality, etc. – to deliver you, if they can"?

The patience of the Lord can be exhausted, as exemplified in the case of the Israelites in the days of Jephthah. The Lord warned about this saying,

Or do you despise the riches of His goodness, forbearance, and

longsuffering, not knowing that the goodness of God leads you to repentance? (Rom. 2:4).

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance (2 Pet. 3:9).

Those who refuse to obey or postpone obeying the Lord for whatever reason can exhaust the patience and forbearance of God, leading not only to temporal suffering but also eternal damnation.

However, if one will humbly repent of his sins (not only acknowledging and confessing sin, but removing those things of which he is guilty from his life), God's tender heart toward mankind will respond to man's desperate pleas for reconciliation to Him. **TM**

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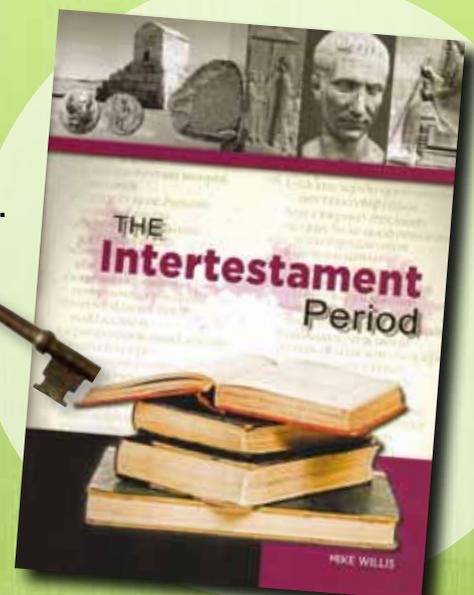
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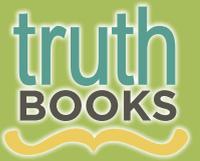
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<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glenn Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>See YOUR ad here!</p>	<p>PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>BATESVILLE, AR Church of Christ Quail Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. David Halbrook & Leonard Westbrook, Sr. (870) 793-6700 or 612-8409</p>	<p>JONESBORO, AR Stone Street Church of Christ 1607 Stone St Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dick Blackford (870) 933-9134</p>	<p>ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Olen Holderby (510) 523-9547 www.alamedaccoc.org</p>
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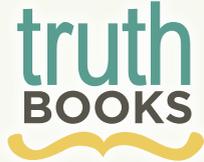
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<p>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Darryl Schmelzer (562) 420-2363 Mark Reeves (562) 420-9577 www.JustChristians.org</p>	<p>DOVER, DE Kent-Sussex Church 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>To make changes to your ad, contact us at tmmikewillis@gmail.com</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. www.palmettochurchofchrist.com (941) 722-1307</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</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 Liggin (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. Jimmy Ford, preacher (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) 781-6987; 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 tmmikewillis@gmail.com</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 Sparm 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: Rex Cornwell 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) 703-2277 Denny Freeman 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 P.O. 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 ronaldnelson1@gmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>

Directory of Churches

<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>	<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) AM Worship 9:30 A.M. AM Bible Study 10:30 A.M. AM Worship 11:30 A.M. Wednesday 7:30 P.M. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>
<p>HI - ISLAND OF OAHU Leeward Church of Christ 94-1233 Waipahu St. Waipahu, HI 96797 (15 mi. from Honolulu; 18 mi. from Waikiki) Bible Study 9 am Worship 10 am Evening 6 pm Wednesday 7 pm www.leewardchurchofchrist.org Anthony Genton: (808) 671-0239</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 W. Lewis & Clark Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (502) 593-6868 or (812) 944-2305 www.cvcofc.org (812) 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 (812) 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) 274-3065, (270) 259-0306 or (502) 724-2231</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>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>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>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>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>		<p>WICHITA, KS Westside Church of Christ 2626 W. 47th St. South Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Cleek (219) 942-2663</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>AUSTIN, KY Peter's Creek Church of Christ 856 Thomerson Park Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov-Mar) 5:00 P.M. Evening (Apr-Oct) 6:00 P.M. Evangelist: Justin Monts (270) 404-2171 or 646-0498 www.peterscreekcoc.com</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 404-0346 or 651-7141</p>	<p>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: Ed Rangel (317) 878-5969 www.trafalgarchurch.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.dgccc.org</p>	<p>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (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. 10:00A.M. & 7:00P.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: 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) 250-7123</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>

Directory of Churches

<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. (I20, 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. 1/2 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 tmmikewillis@gmail.com</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) Wildcroft 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 Sr. Citizen Center, 44 Park St. Worship 11:00 A.M. Bible Study 12:30 P.M. Wednesday 7:00 P.M. Evangelist: Joseph Gladwell (616) 975-2778 westmichcofc10@yahoo.com</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.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>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 or (870) 650-1648 Nolan Glover, Preacher www.westsidchurchofchrist.us</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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 P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614) 868-1375 www.lccoc.net</p>
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573) 334-9673</p>	<p>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 Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold 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 tmmikewillis@gmail.com</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooresville 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 Church of Christ 207 Mullins St. 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>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooresville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828; 381-7898; 380-1226 www.moorevillepikecoc.com</p>	<p>MURFREESBORO, TN 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) 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 (419) 526-2868</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 6:00 P.M. Wednesday 6:30 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>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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.newhopecoc.com</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. • PO 2257 (I-24, Exit 81, South 1.5 miles on Hwy 231, turn right) 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 926-1836</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 6:00 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 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 797-2280</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faihtweb.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. (610) 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.KingBranchRoadChurchOfChrist.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ 200 East Kiber Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

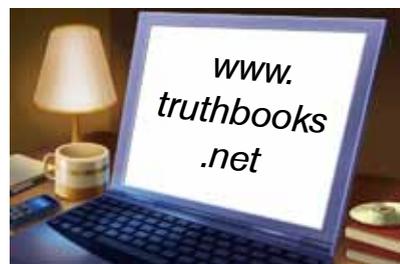
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<p>AUSTIN, TX Colonnade Center Church of Christ 9025 Research Blvd.- Unit 175 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>DUNCANVILLE, TX Whispering Hills Church of Christ 2126 S Main 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>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 Appomatox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>
<p>BAYTOWN, TX Church of Christ at Pruett & Lobit 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 515-8939 Building (281) 422-5926 Weldon (713) 818-1321</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: 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>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Smelser</p>	<p>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Allamesa) 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>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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 4:00 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. 9000 River Rd Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Tim E. Stevens (817) 645-2353</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Randy Harshbarger & Jay Taylor</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>truth BOOKS</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 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.simplichristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>
<p>CORPUS CHRISTI, TX Hwy. 9 church of Christ Worship 10:00 am Bible Study 11:00 am Worship 12:00 noon Wednesday 7:30 Call for location: Gary Madden (361) 289-1439 or Patrick Frazier (361) 225-4792</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 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. (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@methodiststreetchurchofchrist.com</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Tatus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve 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 2019 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 7:00 P.M. (281) 534-4870</p>	<p>Place Your Ad Today!</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>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>

Directory of Churches

<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jonathan Chaffin (304) 342-5637</p>	<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. (304) 622-5433</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jessie Daniels (304) 527-4438 or 737-3124</p>
<p>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 363-8054</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>truth BOOKS</p>	<p>RANCHESTER, WY Church of Christ Hwy. 14 West Ranch Mart Mall Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Contact: Bob Reici (307) 655-2563</p>
<p>Shop online at truthbooks.net</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 452-5116</p>
<p>truth BOOKS</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glenn Dale, WV 26038</p>	<p>Place Your Ad Today!</p>
<p>CHARLESTON, WV Church of Christ 522 Daugherty St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Kent Clark (304) 342-0237 mansuper1965@hotmail.com oakwoodroadchurchofchrist.com</p>	<p>PARKERSBURG, WV Martrtown Church of Christ 825 Martrtown Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>

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