

Truth

Magazine

**Startling
Information!**

**Are You
Prejudiced?**

**Elders
MUST Guide**

Jonathan, the son of Gershom, son of Moses



MIKE WILLIS

The relocation of the tribe of Dan from its original inheritance near the Philistines (northwest of the tribe of Judah) to the extreme north, north of the Sea of Galilee near Lake Huleh is told in Judges 17-18. It is intertwined with another narrative — that of a man named Micah who erected his own idol. The lessons from this ancient incident are as relevant as tomorrow’s newspaper.

THE NARRATIVE

An Ephraimite named Micah had stolen 1100 shekels from his mother. The money was to be used to make a carved image for the worship of Jehovah (17:3). For whatever reason, Micah repented of his sin and returned the money to his mother, confessing his sin. In appreciation for his repentance, Micah’s mother gave 200 shekels of silver to a silversmith for him to carve an image and overlay it with silver. Micah set up a shrine, made an ephod, and household idols; then, he consecrated one of his sons to be a priest (17:6).

About that time a Levite who dwelt among the Benjamites decided to relocate wherever he could find a place. He came to the house of Micah. When Micah learned that he was a Levite, he invited him to dwell with his family and to minister to his shrine for the annual salary of ten shekels of silver, a suit of clothes, and his sustenance (17:10). For Micah, to have his idol to Jehovah served

by a legitimate Levite would authenticate his worship, at least in his own sight. Micah said, “Now I know that the LORD will be good to me, since I have a Levite as priest!” (17:13).

Before moving forward in the text, look at the issues before us. Micah was a thief who repented. His family violated the second commandment by erecting an image to worship Jehovah (Exod. 20:4). He instituted a worship system of his own human initiative, rather than being content with divinely revealed worship. He used a priest from his own son before finding a Levite to serve as his priest.

The Levite is not any better and he is more directly the man of interest in this article. He is a Levite, one of the priestly family. He sells himself to the service of false religion for a few shekels per year, plus a place to live. He is willing to minister to an idol rather than remain faithful to the Lord, presumably for money!

Back to the narrative. The scene shifts from the house of the Micah to the Danites near Zorah and Eshtaol, the home area of Samson. The Danites gave up on being able to dwell in the land that God had given to them (Josh. 19:40-48). They sent out five spies to find a more suitable place in which to dwell. On their journey northward, they came to the house of Micah. They recognized the Levite priest and asked what he was doing there (Judg. 18:3). The Levite explained, “Thus and so Micah

did for me. He has hired me, and I have become his priest” (18:4). The Danites asked this priest to inquire of God whether or not their journey would be prosperous. The Levite pronounced his blessings on the five as they journeyed northward: “Go in peace. The presence of the LORD be with you on your way” (18:6). But, the Lord was no more pleased with the Danites forsaking their heritage to relocate somewhere else than he was with the Levite!

The spies continue their journey northward to a city named Laish. They found in that town a place where the Danites could dwell and one that could be easily taken. The spies came back to their brothers at Zorah and Eshtaol with a glowing report, remarkably similar to the report the twelve spies should have brought to Israel when Moses sent them out from Kadesh-barnea (Num. 13). Their inspiring words persuaded the Danites to relocate.

Six hundred men from among the Danites journey northward. Whether these were all who migrated northward or the narrative is focused only on this group among several is unknown. However, the group passed through Ephraim near Micah’s house. The five spies told their brethren about the idol located there saying, “Do you know that there are in these houses an ephod, household idols, a carved image, and a molded image? Now therefore, consider what you should do” (18:14). The Danites turned

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The Vine and the Branches



CONNIE W. ADAMS

Jesus often taught great lessons from commonplace occurrences. In the company of those who tilled the soil, He told of a sower who went forth to sow and applied the principle to the sowing of gospel seed in the various kinds of hearts. Near the Sea of Galilee He spoke of fishermen casting their nets into the sea and a great draught of fishes. In a land where the mustard tree spread its branches to provide nesting for birds, Jesus likened the kingdom in its beginning and spread to a grain of mustard seed reaching great proportions from such a tiny beginning. Speaking to women acquainted with the principle of yeast, He said that the kingdom of heaven is like unto leaven in a measure of meal which spreads to permeate the whole.

In every case in which God and man are considered, Christ stands between and provides the only means of access to the Father. "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14:6). He said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). He said, "I am the door of the sheep" (John 10:7). Perhaps no parable of the Lord was more readily understood than that of the vine and the branches. Husbandry was a most common occupation in Palestine. Here again Jesus occupied the central position. "I am the true vine" (John 15:1). The

reader is urged to stop and read John 15:1-8. Many vital lessons are bound up in this account.

1. The Husbandman is the Father (v. 1). Christ came to do the bidding of the Father (John 12:49). Our service is to be directed to the Father as well. Paul said we should present our bodies as a "living sacrifice, holy, acceptable unto God. . ." (Rom. 12:1). We offer up "spiritual sacrifices acceptable unto God, by Jesus Christ" (1 Pet. 2:5). Too often men render service to please other men instead of the Father. Paul said our singing is to be "with grace in our hearts" and that it is "to the Lord" (Col. 3:16)

2. Christ is the true vine (v. 1). Only in Christ can acceptable fruit be borne unto God. "No man cometh unto the Father but by me" (John 14:6). Paul said that in Christ men are made "new creatures" (2 Cor. 5:17). "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). The Father has blessed us with "all spiritual blessings in heavenly places in Christ" (Eph. 1:3). No fruit can be borne unto God unless the one bearing it is in Christ. Such attempts at fruit bearing must be lawful, else the Lord will say to those who have worked "iniquity" (lawlessness), "depart from me" (Matt. 7:21-23).

3. "Ye are the branches" (v. 5). It is commonly held that the Lord meant that there is one great universal church (the vine) and that the various denominations are the branches. In this fashion, denominationalism is thought to be not only excused but even made desirable. This is the old idea that

we are all headed for the same place and just traveling different roads to get there. We are all different "branches" but really on the same vine, all attached to Christ.

The truth is that individuals are the branches and not religious organizations. When Jesus said "ye are the branches" the word "ye" is to be understood in light of the context. In verse 6 Jesus said, "If a *man* abide not in me, *he* is cast forth as a branch." A "branch," then, is a *man*, not a *church*, and certainly not a plant which the Father did not plant (Matt. 15:13). Neither this passage nor any other justifies denominationalism. Its very existence is contrary to divine wisdom.

It ignores the prayer of Jesus that all who believe on Him might be "one" as he and the Father are one (John 17:17-20). It further lays aside the platform of oneness taught in Ephesians 4:4-6. How does one become a branch, attached to Christ? No fruit can be borne unless one "abides" in Christ (verse 4). In verse 3 Jesus said, "Now ye are clean through the word which I have spoken unto you." This was addressed to the apostles and had to do with their service in the kingdom. Judas was a branch which did not bear fruit and Peter said he took his life that he might go to "his own place" (Acts 1:25), that is, the place for withered branches, gathered to be burned. And yet while Jesus addressed this to the apostles, in it He sets forth a general principle regarding

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The Vine and the Branches

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bearing fruit which God will accept. He spoke of “every branch in me” in verse 1, and then in verse 6 said, “if a man abide not in me.” From this general principle of abiding in Christ in order to bear fruit unto God, He made His special application to them. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (v. 8).

One now comes into Christ, and thus becomes a branch when he obeys from the heart the gospel (Rom. 6:17-18). He is baptized “into Christ” and thus is said to “put on Christ.” One who has never put on Christ cannot be “in Christ”, and not being in Christ, cannot bear fruit unto God. Many who seek to do good works are not in the vine. Jesus said a branch cannot bear fruit “of itself, except it abide in the vine” (v. 4). One must now be married unto Christ that he should “bring forth fruit unto God” (Rom. 7:4).

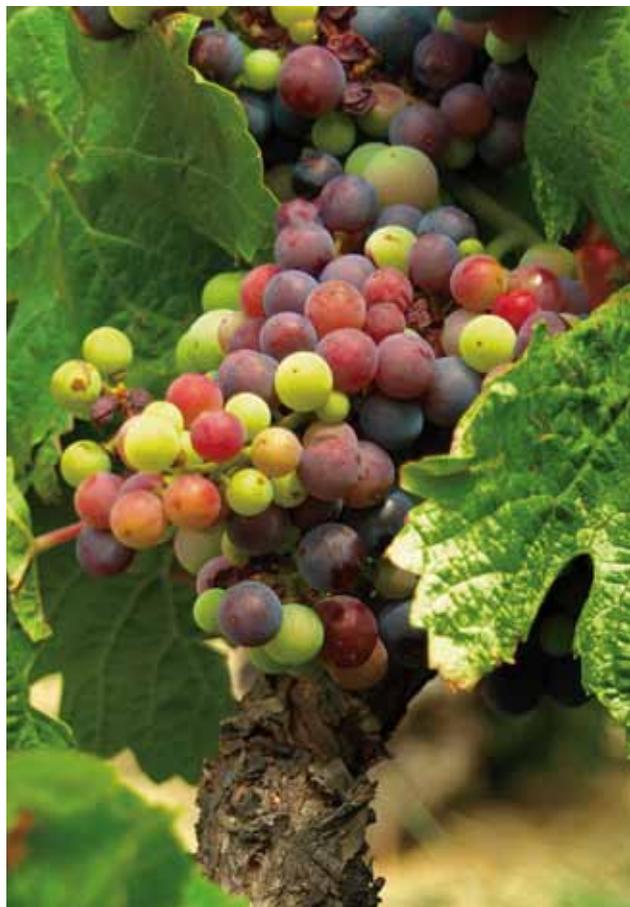
4. Bearing fruit is essential to remaining connected unto Christ and thus unto the Father. God’s people have been redeemed from all iniquity that they might be “a peculiar people, zealous of good works” (Tit. 2:14). Such are to be “careful to maintain good works” and to learn to “maintain good works for necessary uses, that they be not unfruitful” (Tit. 3:8, 14). Such are to supply in their faith the virtues or graces which will enable them to make their calling and election sure and which will hinder them from falling (being purged as an unfruitful branch) (2 Pet. 1:5-11). Jesus spoke of the need for pruning a vine of the dead and fruitless branches. It is the persuasion of this writer that there are all too many fruitless branches

now which clutter the vine, and cut back the productivity of those which do bear some fruit. The secret of fruit bearing is bound up in the statement that the word of Christ must abide in one in order for him to bear acceptable fruit. The Hebrew writer said that, unless earnest heed is given unto the words learned, they will slip from us (Heb. 2:1).

Failure to study the word of the Lord results in drying up on the vine and producing no fruit. Ignorance of the word is at the root of most of the heartaches that beset the church. The one who does not bear fruit will be lost (verse 6). There is no need to try to soothe the feelings of those who have come into Christ only to fall by the wayside. 2 Peter 2:20-22 describes their true condition before God.

When branches abide in the vine and bear good fruit, then Jesus said, “Herein is my Father glorified.” As each branch performs the service for which it was intended, then God receives all the glory He desires. Some have developed the idea that God can only be glorified when the church spends its treasury in a given work and are heard to say, “Let’s do it through the church, so the church can get the glory.” No, no, this misses the whole point of glorifying God. It is true that, when the church does that which God ordained that it should do, then honor is shown unto God who purposed the church. But when “a man” who is “a branch” in

Christ bears his portion of fruit, then “herein” is the Father glorified also. Paul said, “That the name of our Lord Jesus Christ may be glorified in you” (2 Thess. 1:12). Peter said,

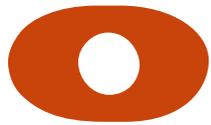


“If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ. . .” (1 Pet. 4:11). The Christian is told by Paul to “glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:20).

Let us abide in Christ and in His word and bear fruit abundantly lest we miss heaven and God be robbed of glory through His saints.

Marcus Smith: The Life of One Good Man

DAVID B. HARTSELL



One Wednesday evening, April 27, 2011, my son-in-law and I hastily walk along the debris strewn streets of several neighborhoods in a west Alabama city. An F4 tornado had just an hour earlier cut a swath six and a half miles long and, in some places, a half mile wide through the middle of Tuscaloosa, just missing the campus of the University of Alabama. We frantically searched for a young Christian woman, Katie Smith, who called us crying, “I can’t find Marcus. I need help!” Marcus Smith, son of Robert and Jackie Smith, is her boy friend whose apartment happened to be in the storm’s path. Learning her general whereabouts, we hurried to find Katie.

As darkness fell over a devastated and confused city, we stood amazed in the storm’s power: houses crushed or wiped from the earth, enormous trees mowed down like a giant bush hog rolled over them, and trucks and home appliances tossed about as children’s toys in a playroom. Then we spotted Katie walking toward us; she, like us, was stunned. We did our best to console her while going to the places designated for tornado relief. The hospital’s emergency room looked like a MASH unit filled with injured people fresh from the field of battle. We prayed to find Marcus alive and being treated for light injuries but we did not see him there or any of the places we searched.

As the days passed, both of the young people’s families and their brethren, began to lose hope in Marcus’ survival. Four days later on a Sunday afternoon, a search crew found Marcus’ lifeless body near his apartment. Tuscaloosa paramedic and fellow Christian, Mark Delk, was on duty with the crew. Marcus’ father kept vigil at the search site and identified his son there. The news brought grief. Though, by that time, many family and friends fearfully had concluded that he was gone. In the midst of all the suffering and sorrow over Marcus’ passing, one thought buoyed us: “Blessed are the dead who die in the Lord from now on.” ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them’ (Rev.14:13). This passage lays out a beautiful outline of Marcus’ life and death.

“Blessed are the dead who die in the Lord.” Marcus was a Christian. He humbly obeyed Jesus’ simple message and became a child of God. Marcus lived a life of kindness and giving. Our Lord stresses that greatness in His kingdom comes by humbling oneself to have the heart of a little child (Matt.18:4). Marcus demonstrated the old adage, “No one stands as tall as one who stoops to help a child.” He gave attention to children at church, even at times racing with them outside the building after services had concluded. Though Marcus was child-like he was not childish. Not once did I see him peevishly insisting on having his own way. Instead, Marcus proved himself to be a true disciple by working each

day to grow closer to Christ. No one who heard Marcus’ first Wednesday night sermon could believe it was his first public lesson. He took the Word seriously and prepared diligently for that first sermon. The Sunday evening before his death Marcus taught a room full of college students on ways that we should be preparing for heaven. As I arrived at the class, Marcus was asking, “What are some things that can distract us from heaven?” Katie recalls his comments touching on areas of consistent Christian behavior like daily prayers, walking with Jesus, choosing the right companions, and fervent Bible study. Though we don’t recall all the details of his talk, Katie remembers clearly a passage that helps all who bereave: “... the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus” (Phil. 4:6-7). Yes, death brings sadness but saints do not “sorrow as others who have no hope” (1 Thess.4:13).

Marcus is blessed “from now on.” What happens to a soul when it leaves this world? Some believe, like the first century Jewish Sadducees, that there is no resurrection of the dead, no conscious existence after this life. Jesus corrects this misconception, pointing back to God’s conversation with Moses on Mount Sinai. Abraham, Isaac, and Jacob were somewhere still alive, though they died hundreds of years before Moses’ birth. Our Lord concludes: “God is not the God of the dead but of the living” (Matt. 22:30-

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Marcus Smith: The Life of One Good Man

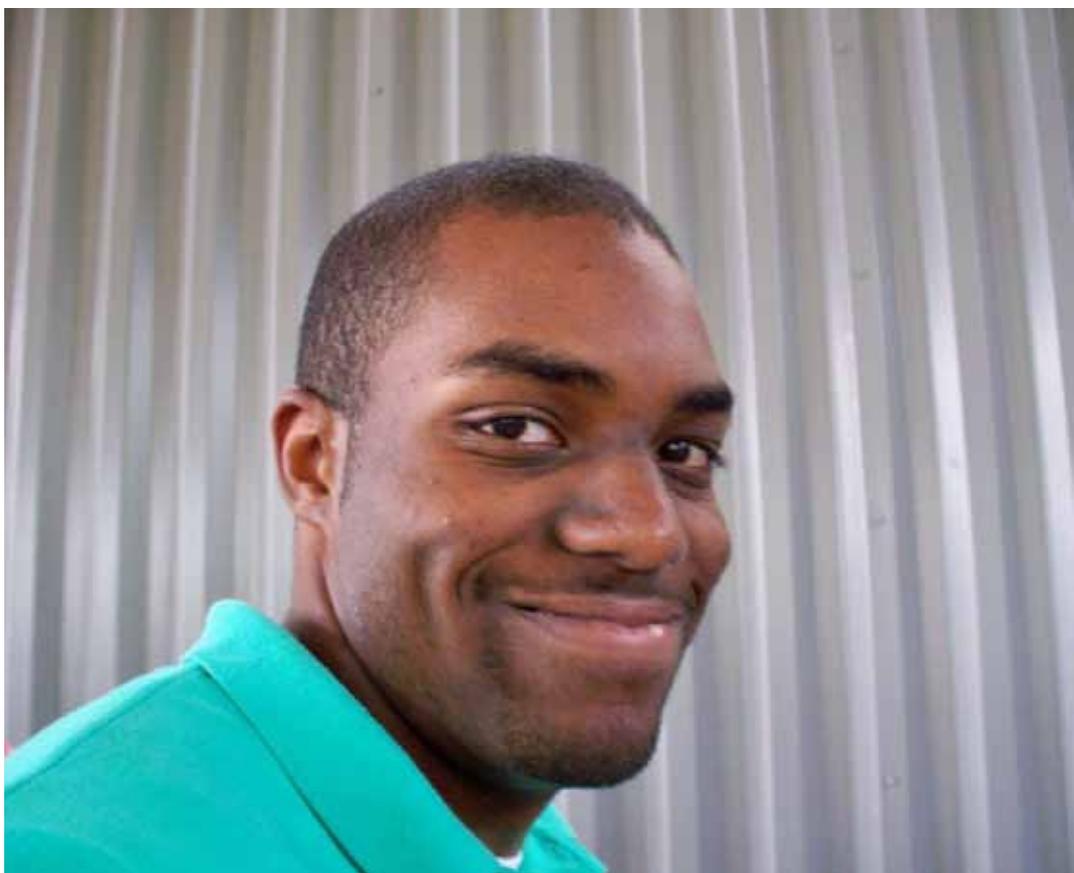
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33). Too many young people live careless spiritual lives, counting on their deaths being many years in the future. In a university town, numerous college students live only for today, with alcohol, drugs, and lusts dominating their thoughts and behavior. Marcus reflected a different lifestyle. Marcus' heart longed for eternal life with God. Katie reveals that she and Marcus determined to pray and read the Bible daily — a practice she maintains among her spiritual goals. God wants young people to rejoice and be happy in good things, all the while, remembering that we will stand in judgment before Him one day (Ecc.11:9). Marcus had many friends. He went to parties, played sports near Denny Chimes, and attended Alabama football games with a group that loved the Lord and lived by His values. These young people know real peace and happiness through living a faithful life — a life that allows them to lay their heads down at night with a clear conscience. The righteous heart longs for a place where temptation, sin, and difficulties exist no more. Imagine heaven where there is no trauma, no sorrow, no tears, no pain, no death (Rev. 21:4). Marcus believed and spoke to us of such a place and, even now, his life testifies of heaven.

“That they may rest from their labors, and their works follow them.” When news spread of Marcus' passing, friends from Virginia to Tuscaloosa poured out

their grief. Saints from across the country sent prayers, sympathies, and monies to help in any way they could. Sorrow and loss abound among all who love Marcus. We believe that Marcus is safe with God (Luke 16:20-22). God is the judge, not us! However, Christians don't have: hope and confidence. Before Marcus' family returned to

them. They read Bible passages and led the congregation in songs praising God Almighty. Tim Smith, Katie's father, gave the closing remarks. He asked everyone to remember what God produces in the life of one good man. Marcus positively touches the lives of all who knew him, especially Katie's life. Katie's own words express this so well, “While I was not able to



Virginia for his funeral, saints of the Northwood church of Christ conducted a memorial service. The auditorium was packed with over 300 people, three of Marcus' close friends spoke of his life and the positive influence he wielded on

spend the rest of my life with him, he has made a life-long impact on me and has made me long for heaven now more than ever.”

David B. Hartsell
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In Times of Sickness



GREG LITMER

Have you ever received a diagnosis from a doctor that knocked you back a little bit and made you think, “I really didn’t want to hear that”? I am not sure which is worse, to receive such a diagnosis about something that you personally have or to receive such a diagnosis about someone you love very much. I suspect that it would be hearing such about a loved one, but either way bad news is bad news. Many of us have heard that very kind of thing; many of us have been in the exact situation.

I am certain that the initial reaction to such bad news varies greatly among us. But once that reaction is over, it seems that most of us do many of the same things. There is the determination to do whatever is necessary to confront the disease or condition. If some form of surgery is necessary, we go ahead and make the arrangements. If some other course of treatment is required, most want to embark upon it as quickly as possible. It is also possible that we may research whatever the disease or condition is. We may or may not let others know in order to solicit their prayers and encouragement. Certainly all of us would go before the throne of God in prayer, time and time again. We would face whatever the diagnosis was as courageously as possible. Yet somewhere deep inside (perhaps we would never even verbalize it), we ask God at least once, “Why?” And maybe,

even deeper, we have to admit to ourselves, “I’m scared.”

Allow me to make some observations about serious sickness that I have learned over the years. I am not writing about the medical side of things—that I will leave to the doctors and nurses. I am writing about the people who are sick and what the sickness does to them and to those who love them.

Serious illness affects different people in different ways. Many are brought closer to God by a realization of their own mortality. A certain number end up raging against God, casting the blame of their condition directly at His feet. There is a great deal about sickness that I do not know, but there is one thing I do know with certainty. Before sin entered into this world, sickness was not a concern. Adam and Eve had access to the tree of life in the Garden of Eden. As a result of being removed from the Garden because of sin, they lost that access. When serious disease is traced back to its very roots, I know that God is not to be blamed. This is not to say that every individual who gets a significant illness got it because of a specific sin in his or her life. It is simply to say that disease would not be in this world in the first place if not for sin.

Serious illness oftentimes brings out the best in people. This

happens in a number of ways. So frequently the seriously ill, if they are able, try to make



those who visit with them forget just how sick they are. I have wept in the homes and hospital rooms of those with life-threatening illnesses, not from sadness but from laughter. With some of the same people I have entered into their rooms without them being aware and found them sobbing. How does a seriously ill person do that? Because they are so very resilient. I have heard spouses, parents, and friends say that they would

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In Times of Sickness

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gladly take the disease from the one suffering upon themselves if there was any way that they could—and mean it. We have probably all seen a friend or loved one rolled away for surgery, putting on a brave face with a smile. I have seen husbands and wives hug each other in the midst of the most profound emotions—with pain, sorrow, strength, love, and courage almost visibly flowing back and forth between them.

When serious illness enters into a congregation of faithful Christians, part of what it means to be a Christian shows itself so clearly. Prayers are, of course, offered, meals are prepared, lawns are mowed, and sidewalks shoveled. Sometimes rides to the hospital, doctor visits, and therapy are provided by loving brothers and sisters in Christ. Shoulders to cry on are given, arms to lift up the emotionally weak are outstretched, and ears are attentive when the need to unburden one's soul is apparent. Just about any and every necessity will be readily and cheerfully provided.

Throughout all serious illness, the faithful child of God can be sustained by the words of the Lord to the Apostle Paul recorded in

2 Corinthians 12:9: *“My grace is sufficient for thee: for my strength is made perfect in weakness.”* A Christian may be sick, but that Christian is never alone. With absolute trust in God we can make it through anything, no matter what the physical outcome may be.

I don't like to think about illness, but I do like to think about what waits for me, and for every faithful Christian, when this old world exists no more. I really do look forward to a place where *“God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”*

I hate illness. I hate disease. However, it is amazing that a really bad thing can produce such glorious behavior. But having said that, *“Even so, come, Lord Jesus”* (Rev. 22:20).

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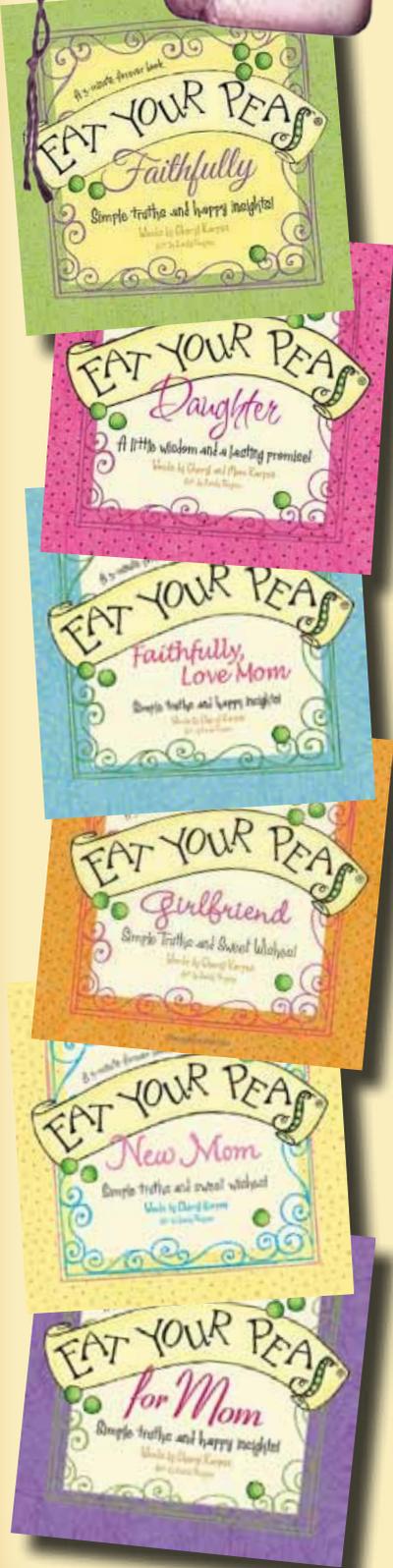
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Why Peas?

The very first Eat Your Peas™ book was written for Maddy, a vibrant sixteen year-old who felt that her world was sad and hopeless. I wanted her to know I would be there for her across the miles and through the darkness. So I wrote Eat Your Peas for Young Adults as a piece of my heart she could take with her anywhere as a reminder she was loved. *Really loved.*

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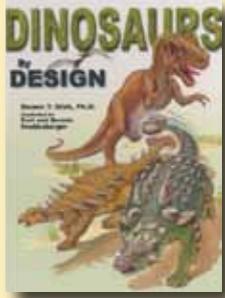
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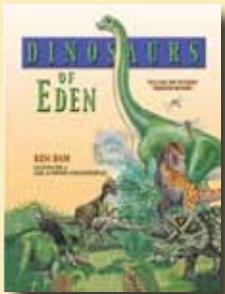
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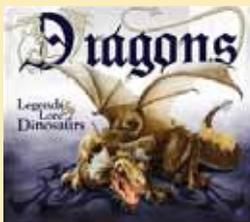
This book is a fantastic example of how facts and science can be manipulated, misrepresented and plain made up to display anything an author desires. Excellent for teaching children about bias and lies, and for imbuing them with a healthy amount of scepticism. Not so great for learning anything factual though. **Item# 9780890511657**



\$13⁹⁹

This captivating adventure by popular writer Ken Ham projects you back to the Garden of Eden and to the real world inhabited by dinosaurs - and to the exciting days of Noah's flood and the Tower of Babel. You'll be there watching...traveling through the centuries...learning the true history of the earth, and along the way discovering the very meaning and purpose of life!

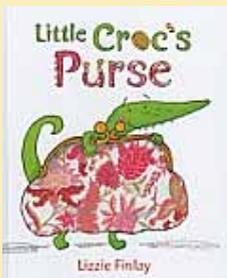
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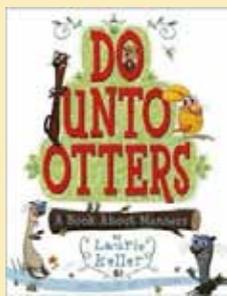
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\$16⁹⁹

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The Goal of the Instruction



MARK MAYBERRY

1 Timothy 1:5—“But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (NASB95).

THE GOAL OF THE INSTRUCTION

The word translated “goal” indicates “the end,” i.e., the goal toward which a movement is being directed. The “outcome” of true discipleship is eternal life (Rom. 6:20-23; cf. Eccl. 12:13-14).

“Instruction” signifies “a command,” i.e., an announcement respecting something that must be done, order, or precept. Human decrees are often capricious and presumptuous (Acts 5:28; 16:23-24). Divine commands bear the weight of inspiration (1 Thess. 4:1-2; 1 Tim. 1:5; 1:18-19).

LOVE

The varied concepts of love are communicated by different Greek words: Christian love (*agape*) is a love of the will/volition (Rom. 13:8-10; 1 Cor. 13:4-7). This word is used in the present context. Brotherly love (*philia*) is a love of friendship and emotion (Rom. 12:10; 1 Pet. 1:22). Family love (*storge*) is a love of natural affection

(Rom. 1:31; 2 Tim. 3:3). Sexual love (*eros*) is a love of physical passion (Prov. 7:18; 5:15-20; Heb. 13:4).

PURE HEART

The word translated “pure” refers to that which is “clean,” i.e., free from moral guilt, free from sin. We must be pure in heart (Matt. 5:8; 23:25-26; 2 Tim. 2:22), pure in speech (Ps. 34:12-14; Tit. 2:6-8; Jas. 1:26), and pure in life (1 Cor. 6:18-20; 1 Thess. 4:3-8; 2 Tim. 2:20-21).

GOOD CONSCIENCE

The conscience, which literally signifies “awareness of information,” identifies the inward faculty of distinguishing right and wrong, moral consciousness, conscience. It refers to the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other. Note the need for a good conscience (Acts 24:14-16; 1 Tim. 1:18-19; 3:8-9), and also the danger of an evil conscience (1 Tim. 1:18-20; 4:1-3; Tit. 1:15-16).

SINCERE FAITH

“Sincere” refers to that which is “unhypocritical, unfeigned.” It pertains to being without pretense, genuine, sincere, lit. “without play-acting.” We must demonstrate sincerity of faith (1 Tim. 1:5; 2 Tim. 1:5), of love (Rom. 12:9; 2 Cor. 6:6; 1 Pet. 1:22), and of wisdom (Jas. 3:17).

CONCLUSION

The goal of the instruction is love, purity of heart, integrity in behavior, and sincerity of faith. Do you still carry the guilt and stain of sin? You can find cleansing through obedience to the Gospel of Christ (Isa. 1:18-20; John 15:1-3; Heb. 10:19-22; 1 Pet. 3:20-21).



No Jesus
No Peace

Know Jesus
Know Peace

John 14:27

Questions & Answers

BOBBY L. GRAHAM



Question:

Some affirm that the Lord's Supper should demonstrate the "table mentality" of Jesus (in a full meal like that at Passover), based on His "table ministry" seen on occasions like His eating with Matthew, Simon the Pharisee, and Zacchaeus, rather than the "altar mentality" often associated with the Supper, in order to encourage a climate of joy and celebration as opposed to one of guilt and sadness. Would you please deal with this claim being made?

Answer:

This contention concerning the Lord's Supper is most often associated with those involved in the "House Church" Movement, in this writer's experience, though it is possible that even others have begun to accept the thinking. Regardless of who its proponents are, we shall seek to dissect it in this column and to destroy it, because these "smooth words" which deceive the hearts of the simple are utterly bereft of any scriptural foundation; and they are introducing a practice which is causing divisions contrary to apostolic doctrine (Rom. 16:17-18).

The first fallacy of this contention is that the usual emphasis on introspection by most teaching on the Supper encourages the participants to feel guilty and discourages their attendance and participation because of their unworthy feelings. Is it not passing strange that the very context of the teaching in 1 Corinthians 11, which condemns the common-meal approach, also urges the participants to examine themselves in an attempt to partake in a worthy manner. Evidently the Lord did not see the correlation which some claim between the full meal and the feeling of joy. It should also be understood that the grace of God in forgiving us does not necessarily exclude the idea of our own guilt. In fact, how can forgiveness ever be glorious except by our realization of guilt making it necessary? Was not such the case with David in two of his psalms of penitence (Pss. 32; 51): first his guilt, and then his joy

of forgiveness? Did not the apostle stress the death of Christ for those dead as the ground of their salvation and subsequent service to God, motivated by the love of Christ (2 Cor. 5:14-15)? It is hereby easily established that such a contention exists upon a flimsy foundation.

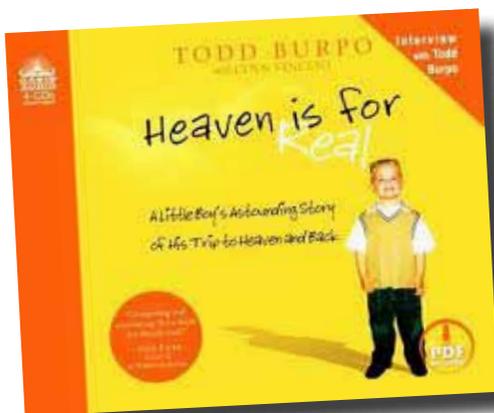
The second fallacy is that Jesus' "table ministry" should serve as the basis of the Lord's Supper. Would someone please define and describe the "table ministry" of the Lord in all of its parts and aspects? To read from some, one would think that some elaborate theological/doctrinal framework exists for such a high-sounding designation. The fact is that there was no "table ministry," although the Lord did eat with several in the normal course of His life and utilized such opportunity, as He did all opportunities, for doing good. Where did any apostle or the Lord Himself employ His "table ministry" as authority or justification for our eating the Lord's Supper, much less for some common meal in the gathering of saints on the Lord's Day? It simply does not exist!

It is clear that proponents of this idea employ the "hermeneutic of destruction." They deconstruct the passage by taking it apart; and when finished with it, they have completely destroyed the original intent of the passage. One who cannot discern the true intent of 1 Corinthians 11:17ff. needs more help than this brief answer can give him.

Startling Information!

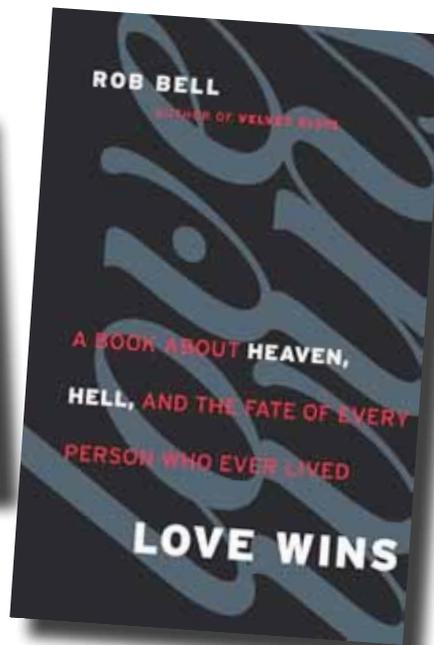


LEWIS WILLIS



I read an editorial in the *Akron Beacon Journal* (04/26/11), written by Ross Douthat, of the *New York Times*. Mr. Douthat wrote of two of the top three books on *Amazon.com*'s best-seller list on the subject of *Religion and Spirituality*. One was *Heaven Is for Real: A Little Boy's Astounding Story of His Trip to Heaven and Back*, an account of a 4-year-old's near-death experience, as dictated to his pastor father.

As it happens, I raised three children who were all four-years-old at one point in their lives. I guess I am just unfortunate, but not one of them said anything to me at that age which would justify recounting it in a book. I recall gems like "He hit me!" Or, "Mom, I'm hungry!" Maybe, "Would you make them stop!" Just does not sound like book material, does it?



But, near the top of the best-seller list on Amazon is a book that a 4-year-old boy dictated to his preacher Daddy. The article continued, "There's another book about a child's return from paradise, *The Boy Who Came Back From Heaven*, just a little further down the Amazon rankings." These are the kinds of religious and spiritual books people are buying.

The New Testament tells us very little about how it is going to be for those who go to Heaven. In fact, the Apostle John wrote: "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is*" (1 John 3:2). But apparently, that mystery about the state or condition of people in eternity has been revealed, by a

4-year-old boy! He explained it to his Dad. Happily, we can now know more than the Apostle John knew. Isn't that wonderful?

Consider the words of the Apostle Paul: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:50-54).

Paul's statement is rather descriptive, to say the least. Now, imagine a four-year-old explaining this "change" to his Dad. "Dad, I was changed from this flesh and blood body, into another form. Before, I was corruptible, but I put on incorruption. I was even mortal until I became immortal. I gained the victory, Dad. Will Mom let me have that donut now?" Dad would reply, "Son, you can have the donut as soon as I can get this profound information you have given to me typed for the book."

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Startling Information!

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Yes, I'm being silly! We know a child does not have an understanding of "incorruptible" and "immortality," as this boy's father wants his readers to believe. But, even more startling is, people will spend their hard earned money to buy this guy's book, rather than read the Bible!

ALSO ON THE BEST-SELLER LIST

Mr. Douthat tells us another of the top three books on the list is *Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived*, in which the evangelical preacher Rob Bell argues that "hell might not exist." I wrote an article about this preacher's infidelity in a recent issue of this paper.

Preacher Bell does not like the idea of God consigning people to the torment of Hell. He just cannot imagine a loving God who would do

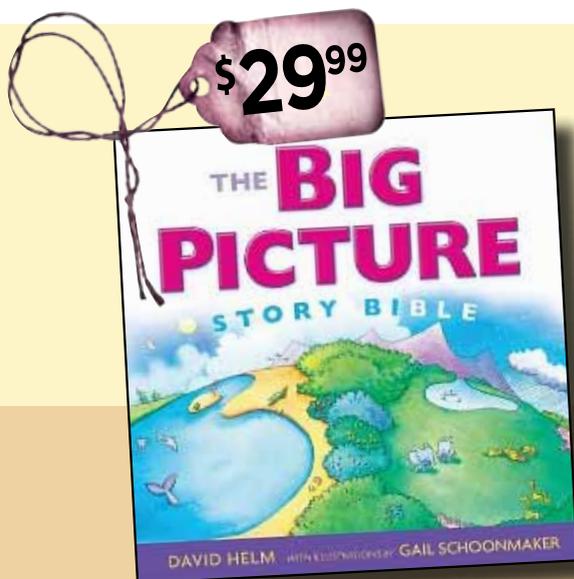
such a thing. Of course, Jesus had a view about the matter as well. Jesus said, "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matt. 18:9). Now we are to believe that this denominational preacher, in all of his profound "wisdom," knows more than Jesus Christ knew about the reality of Hell? Unfortunately, for Jesus, He didn't have Preacher Bell with Him back then, to correct His misunderstanding of the nature of God. Jesus said some of us will end up in "Hell fire," and preacher Bell says that's not so!

Back to my point. These are the kinds of religious books people are buying and reading. Are you surprised that these people know so little about the Bible? Or, about God and Jesus? Or, about Eternity? Or,

about what God requires them to do to be Saved? Why, these people do not even believe that you will suffer any consequences if you are Lost. Apparently they do not think there is any such thing as being Lost!

Dear Reader, do not fill your mind with such unbelief and infidelity. Keep reading and believing the Bible! "All scripture is given by inspiration of God..." (2 Tim. 3:16). God knows, and has revealed, everything we need to know to go to Heaven some day, and how we can miss the punishment of Hell. By the way, that boy who died, went to Heaven, and came back, has another problem: "... it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The poor child is going to die twice, and the Bible is wrong about that also! How sad!

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No child is too young to begin learning about the greatest love story of all-God's love for his people, as portrayed in the Bible. David R. Helm and Gail Schoonmaker collaborate to create a beautifully illustrated book of Bible stories especially for children, written with simplicity. Rather than simply retelling the most familiar short scenes from the Bible, this book presents the "big picture"—the unified story running through the Old and New Testaments. This delightful book will help children learn the Bible's whole story and begin to appreciate the fulfillment of God's promise to his people.

The Big Picture Bible Story Book is perfect for parents to read to their children, and eventually, for children to read on their own. It is an excellent way to introduce them to a book that will guide them through all of life. **Item #9781433523915**

News of You!

Gospel preacher and former *Truth Magazine* staff writer, **BILL CAVENDER** passed from this life on May 28, 2011, at the age of eighty-four. He was the son of Jesse and Tommie Elizabeth Parrott Cavender and was born on November 28, 1926, in Bemis, Tennessee. Brother Cavender preached the good news for sixty-three years in Tennessee, Texas, Alabama, and Kentucky, beginning just two years after his conversion while in the Navy. He was remembered as "a disciple of Jesus Christ, who earnestly sought to be a New Testament Christian . . . a conscientious student of the Bible, who through diligent study committed to useful memory most of the New Testament scriptures... a devoted and loving husband of over 62 years, an outstanding father and provider and a very proud and affectionate grandfather and great grandfather." Brother Cavender was a World War II veteran, a pharmacist's mate in the U.S. Navy, and a 1950 graduate of David Lipscomb College. He is survived by his wife, Marinell, sons, Paul, Philip, Brad, and Bart, along with seven grandchildren and five great-grandchildren.

Another longtime preacher, **HARRY RICE**, also passed away a couple days later on May 30 at the age of eighty-two. Harry had been hospitalized for a surgical procedure and died from complications that arose. He and his wife Elaine are very dear to me for the time that they spent working with the good church in my hometown of Paden City, West Virginia. Their home was such a welcoming place, a testimony to their kindness and hospitality, and Harry's preaching always hit the mark. It was Harry Rice who baptized me into Christ in January of 1988. Harry's memorial service was held at the Northern Kentucky church of Christ building in Florence; in addition to his wife, Elaine, Harry is survived by their son, Bob, and daughter, Nancy Scroggs, as well as six grandchildren and nine great grandchildren. Send condolences to Elaine Rice at 6040 Taylor Dr., Apt 109, Burlington, Kentucky 41005.

A fund has been established to assist **DWAYNE AND SHELLEY GANDY** with a large medical bill that resulted from Shelley's hospitalization earlier this year. Dwayne serves as a gospel preacher with the Portage church of Christ in northwest Indiana; I attended college with Shelley (nee Gwinn) at the University of North Alabama in the early 1990s. We last visited her in Fort Worth just before the Gandys moved to Indiana, where they and their children are tireless workers in the kingdom. Donations can be made online at www.MedicalFundforShelley.com.

Young **NICOLAS EDWARDS** continues to recover from a spring lawnmower accident that badly injured his arm. After battling post-surgical infection, he is undergoing therapy to regain use of his hand and fingers. His father, John Isaac Edwards, writes, "We thank God for sparing Nicolas' life, saving his hand, and for the tremendous progress he has made. We thank each of you for your concern for Nicolas, the many kindnesses which have been extended to him and to us, and most especially your prayers. We believe that nothing is too hard for the Lord, that He is able to do great and mighty things, that with God all things are possible, and He is able to do exceeding abundantly

above all that we ask or think. Please continue to pray that God will bring complete healing to Nicolas and that in due time full feeling and function will return to his arm and hand."

FRANK AND JOYCE JAMERSON celebrated their fiftieth wedding anniversary on June 24. Frank became very ill with what has now been diagnosed as liver cancer. Frank preaches for the Midway congregation in Greenhill, Alabama, and, at this writing, is undergoing treatment. Joyce is keeping a very inspiring journal of their experiences online at <http://www.caringbridge.org/visit/frankjamerson>. I have had opportunity to hear Frank preach many times (and even fill in for him once in a while) while visiting my wife's family in the Florence area and I am sure you will join me in lifting up prayers for his recovery.

Preacher and writer **Billy Norris** passed from this life at the age of 97 on July 12 in Russellville, Alabama. Brother Norris preached faithfully and touched the lives of people throughout the world through his workbooks, tracts, and bulletin articles, including *Gospel Guide*. A gifted high school athlete and member of the Franklin County Sports Hall of Fame, he went on to earn his Master's degree in English and preach for churches in Tennessee, Alabama, and Arkansas for nearly six decades. He is survived by his wife of 74 years, Leila. Robert Harkrider, who co-officiated his funeral, wrote, "His works were never published in modern media, but he will be among the 'blessed' who have died in the Lord, who 'rest from their labors, and their works follow them.'"

HARDIN "OSBY" WEAVER passed away on July 6 in Houston, Texas at the age of 95. He is survived by his wife of 72 years, Mary Helen Green-Weaver. Address condolences to Mary Helen Weaver, Paramount Rehab & Healthcare, 3434 Watters Rd. Room 313, Pasadena, TX 77504.

Longtime preacher **JIMMY TUTEN** died on June 24 at the age of 82 after suffering a stroke. Brother Tuten was a veteran of the U.S. Army and a gospel preacher for forty years, as well as an accomplished writer. He was known for his many self-produced visual graphics that accompanied his sermon outlines. He was preceded in death by his wife, Betty Jean Tuten. When I first tried to preach back in the late 1980s, I was presented a book of brother Tuten's sermons, which served me well for those first couple of years of finding my way around the pulpit. Eventually, I was able to pass that book along to another young man who wanted to try his hand at preaching.

The year seems filled with news of notable deaths, natural disasters, tragedies and controversies. Surely, there must be some exciting occasions and happy events happening among our brethren. We would love to inform our readers of milestone wedding anniversaries, appointments of elders and deacons, and uplifting human interest stories in addition to the solemn, yet necessary, obituaries and medical challenges.



If you would like to submit news items for possible publication, please email them to Jeff Smith at jssmith@electronicgospel.com or mail them to 845 Edgehill Road, Burlison TX 76028.

Are You Prejudiced?

H.E. PHILLIPS

Prejudice is one of the most dangerous and insidious states of mind among men today. It is a sin against the God of heaven, a destroyer of its victims, and a hindrance to the cause of truth wherever it is found. Every person has some prejudice to some extent regarding some things. He may have a preference for some things, such as foods, clothing, colors, books, etc. These may not endanger his soul in eternity or hurt his personality or influence upon others, but it may deprive him of something he would otherwise enjoy in this life. Prejudice does not always mean that the individual is wrong in his views, but it always means that he does not hold the views out of conviction from real evidence, otherwise it would not be prejudice.

Before going further it may be well to inquire just what *prejudice* is. Our English word is from two Latin words: *prae*, before; and *judicium*, judgment. Webster's *New Twentieth Century Dictionary*, unabridged says of prejudice: "1. Prejudgment; an opinion of mind formed without due examination of the facts or arguments which are necessary to a just and impartial determination; an unreasonable predilection for or objection to a person or thing. 2. A previous bent or bias of mind for or against any person or thing; prepossession."

Three things may be noted in this definition: (1) An opinion, decision or judgment rendered without due examination of facts — not based upon truth. (2) It favors or disfavors a person or thing without real evidence of facts to warrant such a state of mind. (3) It is an unreasonable (without reason) bent or bias of mind either for or against a person or thing.

This word is found in the American Standard Version of the New Testament in 1 Timothy 5:21: "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality." Timothy was charged to observe these things without prejudice. W. E. Vine says that prejudice in 1 Timothy 5:21 denotes pre-judging—to judge beforehand (*Expository Dictionary of New Testament Words*, 204).

Thayer defines *prokrima* as "an opinion formed before the facts are known, a judgment, a prejudice" (*Thayer's Greek-English Lexicon of the New Testament*, 540).

Prejudice does not necessarily mean that the person is wrong in his position, but it does mean that his position does not rest upon facts—real evidence, truth. Prejudice is a conclusion before and without examination of the facts. After the prejudiced conclusion is reached, any facts relating to it must be reformed to fit the conclusion or else ignored. He cannot change. That would be inconsistent and contrary to his prejudiced position.

The attitude and action of the scribes, Pharisees, Sadducees, and elders among the Jews toward Jesus is a perfect example of prejudice and its consequences. How they could witness His miracles and not believe in Him is amazing. Peter said on Pentecost that Jesus was "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" (Acts 2:22), but these scribes and Pharisees were not convinced by this. His perfect life did not prove anything to them. He asked these Jews, "Which of you convinceth me of sin?" (John 8:46). The fact that they could not really find anything wrong in His life did not convince them. His teaching was far superior to any other teacher. "For he taught them as one having authority, and not as the scribes" (Matt. 7:29). This did not prove anything to these prejudiced men. The very Scriptures they claimed to revere and hold in such high esteem told of Christ. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). They were not convinced by their own revelation from God.

After Christ was crucified and arose from the dead according to the Scriptures (1 Cor. 15:1-4), the empty tomb which they could neither deny nor explain, was ignored and a lie was invented and circulated to replace this fact they knew, yet refused to accept (Matt. 28:12-15).

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The miracles of Jesus, His perfect life, His superior teaching, their own Scriptures, and the resurrection from the dead did not convince these Jews that He was the Son of God. The only explanation is that their hearts were so filled with prejudice that no fact would be accepted by them. Their conclusion that He was an impostor and blasphemer was not based upon any fact, so they created what "evidence" they needed to try to prove to others that they were right in their charges against Christ. He was charged with perverting the nation, forbidding to pay tribute to Caesar, and claiming to be king Himself (Luke 23:2).

I recently saw a card with the following written on it: "My mind is made up, so don't confuse me with facts." This is exactly the position of the one who is prejudiced. Many who are prejudiced know it, but many do not realize that they are prejudiced. They hold positions, right or wrong, which do not rest upon any evidence from true facts. In spiritual matters, the individual without prejudice will walk by the authority of God's word and not by unfounded opinions.

WHAT PRODUCES PREJUDICE?

Usually prejudice may be traced to early impressions and associates. Parents have a profound influence upon children

in forming their views, especially in political and religious matters. Children grow up favoring some positions and opposing others solely upon the grounds that their parents held these positions. Social and economic culture in which one is brought



up tends to form his views for and against many things. The very poor may be prejudiced against all who have wealth.

Again, ignorance and superstition may generate prejudice. The less one knows about a subject the more inclined he is to become prejudiced one way or the other about it. Superstition hinders the acquisition of knowledge and causes one to become prejudiced because he does not have the true facts in forming his conclusions.

Jealousy and envy will produce prejudice. When Paul and those

with him came to Antioch in Pisidia and preached in the synagogue on the Sabbath, some requested that he preach to them again the next Sabbath. When the day came "almost the whole city" came together to hear the word of God. Now then, watch prejudice work and see what caused it. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts 13:45). Pride and selfishness produce prejudice. A proud and self-centered person will not see with

his eyes nor hear with his ears anything that is against himself and his own interests, regardless of the evidence to the contrary. Instead he will see what is not supported by evidence that favors himself and his interests. The effort to justify his actions and words will cause him to act from prejudice rather than truth.

Another thing that brings out prejudice and its fruits is the discussion of controversial subjects. A prejudiced person is quick to interpret words, actions, and expressions in favor of his preconceived views and against any other view. Plain, sharp words will stir prejudice to the boiling point. When John the Baptist said, "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I

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say unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3:8), those Jews who thought they did not need to repent because they were Abraham's children were angered toward John. Nothing would induce them to repent and be baptized by John.

Jesus invited the wrath of the prejudiced scribes and Pharisees in Jerusalem by His plain and direct words of condemnation in Matthew 15:1-14. Their prejudice would never admit the words of Jesus to be true. Some of the sharpest words to be found in the Bible are recorded in Matthew 23 and directed to the scribes and Pharisees by Jesus. Do you think this plain language changed them? It only increased their prejudice and hatred for the Lord.

Prejudice is produced by (the word) "prejudice." The person possessed of this state of mind generally appeals to emotional subjects in an effort to sustain his positions because they are not founded in true facts. The appeal to sympathy, hate, fear, etc. are tools used by prejudice to gain a following. Even the word "prejudice" itself is frequently used for the very purpose of creating prejudice. During the political campaign of John F. Kennedy for president the terms "prejudice" - and "bigots" were used to create prejudice against those who might vote against Kennedy because he was a Catholic.

Catch phrases are adopted by prejudiced people to create prejudice in others. "Orphan haters," "pattern hunters,"

"legalists," and such terms are heard by those opinions and views on some Bible subjects rest upon nothing more than prejudice -- there is no evidence of truth from the word of God.

In addition emotional stories of suffering, sorrow, sickness and death are told for the purpose of selling views to others when no facts of evidence are available to prove the point. This is characteristic of nearly all denominational preachers.

WHAT PREJUDICE PRODUCES

Prejudice is dangerous because of its fruits in the hearts and lives of those who are influenced by it. At least four conditions of heart result from prejudice.

1. It produces willful ignorance. A prejudiced person willfully closes his eyes and ears to any facts that go contrary to his preconceived positions. Jesus spoke of this class when He said, "Therefore speak I to them in parables: because they seeing see not and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them" (Matt. 13:13-15).

These do not see, hear, or understand because they do not want to. This is ignorance by

choice: willfully refusing to see and hear the facts lest they learn the truth and be converted. This is the bitter fruit of prejudice.

2. It allows no change in life. Growth, both mental and physical, is the process of changing. The very reason God gave us the Bible is that man might be changed — turned to God. We must change to please God and be saved when this life is over. Paul told King Agrippa and those with him that when the Lord appeared to him near Damascus for the purpose of making him a witness of the things he had seen and which would be revealed to him, and that he would be sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God" (Acts 26:18).

Paul's mission was to make men see the truth and cause them to turn — change from darkness to light, from the power of Satan to God.

I hear many today brag about the fact that they have not changed on some controversial Bible subject. This is not a compliment by any means because the evidence in God's word requires them to change if they are in error and they will not. Some frankly admit that they would not change regardless of the evidence. The rich man in hades wanted Abraham to send Lazarus back from the dead to warn his five brothers, but Abraham said of them, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

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Prejudice makes a man take a position before the facts are examined. Once he has taken the position, no amount of evidence will change him. The scribes and Pharisees were not changed by all that Christ did and taught. Prejudice hardens the heart to the extent that evidence in abundance will not change it.

3. It makes one dishonest.

The individual who is governed by prejudice will be dishonest with himself. He will often realize that the true facts are against him, but he will continue to deceive himself that these facts are not really pertinent to his case. He will be dishonest with others, especially those who try to show him the truth. Prejudice leads one to deliberately misquote, misrepresent and misapply the words of another, and this includes the word of God. He will appeal to matters that have nothing to do with his case, and he knows it. He will even lie to avoid facing the real evidence that proves him wrong. Anything that causes a man to be so dishonest with God, himself, and his fellow man has to be a terrible sin.

4. It creates anger, hatred, and murder. This is a serious indictment against prejudice, but the word of God sustains it. Christ was hated by the Jewish leaders of His day because He attacked their prejudice against Him and for their hypocritical system of religion. Their anger developed hatred for Him unexcelled in history. They lied to Pilate about the charges against Him (Luke 23:2). They demanded His death and finally secured it. The evil hearts of these

men who were guilty of crucifying Christ (Acts 2:23) were made so by their prejudice. Their doctrines and conduct were against truth, yet they continued to reject truth and instead contended for their own system of things. Anyone who stood opposed to their prejudiced views was killed if necessary.

Stephen was killed because he taught the truth to the prejudiced Jews. When he stated the truth about their opposition to God and His word as their fathers had done, they gnashed on him with their teeth, stopped their ears, and ran on him with one accord; they cast him out of the city and stoned him to death (Acts 7:54, 57, 58).

This is what prejudice does for one, and that is the reason we should make a careful examination of ourselves to make sure we are not motivated by prejudice.

HOW TO ELIMINATE PREJUDICE

If prejudice is to be eliminated from the heart, the individual must do it. No one else has the power to remove it. One must realize that prejudice is willful ignorance and the only way to begin to remove it is to desire the truth which is able to make one free (John 8:32). We must have an honest heart in the search for truth. We must have a love for the truth and be willing to accept it from anyone who can teach us.

First, we must accept the fact that we may be wrong about any matter, no matter how much we have studied the question and searched for the truth. If we reach the point that we feel we cannot be wrong, we have cultivated the heart

for prejudice. "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5). If you accept the fact that you could be wrong, you will accept the truth when presented if you are wrong.

Next, never accept as final any position until all the facts are in and examined. All too often one will jump to a conclusion after hearing only a small fraction of the evidence. If he concludes that his position is final he probably will develop a prejudice against any other evidence. We should always be ready to receive new evidence, even if it requires us to change our views on the matter. Honesty of heart will allow nothing else.

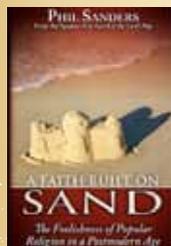
We must also have the state of mind to be willing to change if we find that we have been wrong on some matter. Unless this is true, the obtaining of new evidence will do us no good. Just remember that God wants us to change (repent) when we learn that we have been wrong. This is true whether it concerns God or man.

Finally, we must take only the word of God as evidence in matters spiritual. We cannot allow tradition, opinion, doctrines of men, etc., to govern our thinking in those things that have to do with our eternal destiny. We must be willing to go to the revelation of God and take all that it contains for us. Let the word of Christ rule our hearts all through life. Do not allow prejudice to hinder your hope of eternal life.

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CHRIS REEVES

Book Review



A Faith Built On Sand: The Foolishness of Popular Religion in a Postmodern Age.
Phil Sanders. Gospel Advocate, 2011. 173 pages, softback.

ISBN: 978-0-89225-579-5

When Jesus spoke the parable of the wise man and foolish man, He spoke of a house built upon the rock of God's word and a house built upon the shifting sands of man's wisdom. For the past decade, Phil Sanders has been observing the shifting sands of man's wisdom in our own culture and how that wisdom is affecting the Lord's church. He has documented his findings in a new book titled *A Faith Built On Sand* (a sequel to his recommended book *Adrift: Postmodernism in the Church*, Gospel Advocate, 2002). Sanders does an excellent job of identifying the key tenets of Postmodernism and he answers this false philosophy with God's word and sound reasoning. In his latest book, Sanders begins by discussing the eternal and objective nature of God's truth. Next, Sanders examines several forces that are negatively impacting the Lord's church today. The body of Sander's book looks at the negative effects of culture, (im)morality, entertainment, tolerance, deceptive propaganda, removal of heresy, the "emerging" Church, synthetic Christianity, and popular religion. Sanders closes his book with a reminder of who is a brother (Christian) according to God's word and why we need to return to the cross of Christ to avoid the negative effects of Postmodernism. *A Faith Built On Sand* will keep concerned leaders and brethren informed. It sounds a



clear warning about a serious danger threatening the Lord's church.

The Penguin Historical Atlas of the Bible Lands.

Caroline Hull and Andrew Jotischky. Penguin Books, 2009. 144 pages, softback. ISBN: 978-0141-028879

If you are looking for a basic overview of Bible history and geography together, *The Penguin Historical Atlas of the Bible Lands* is a good place to start. This *Historical Atlas* covers the fascinating history, culture, and geography of the Bible from ancient times to present day. The interesting characters of the inter-testamental period are also covered. There are also several sections at the end of the book on "The Bible Lands After the Bible." Here, the reader will be informed of the modern history and geography of Bible lands from Arab control, to the crusades, to modern Jerusalem. The reader will want to ignore some the dates offered by the authors for early man (90,000 B.C.?) and the exodus (1250 B.C.?). But with those issues aside, this *Historical Atlas* does indeed provide a helpful text to the student of Bible history and geography. The photographs (more than 70), full-color maps (more than 50), lists and timelines are all well-done and the small size of this book makes it easy to carry as a Bible reference companion. *The Penguin Historical Atlas* is recommended as a basic and accessible introduction to Bible history and geography.

The Christian & The State.

Allan Turner. Allanita Press, 2009. 270 pages, softback. ISBN: 978-0977735044

Once again, Allan Turner has published a thought-provoking examination of the Christian's relationship to the world around him. In *The Christian and State*, Turner uses the subject of marriage, divorce, and remarriage to demonstrate the Christian's proper obligation to civil authority. Turner opens his examination by looking at the home, the church, and the state and how they have been given delegated authority by God. As such, each institution must stay within the limitations of that delegated authority. When Turner approaches the subject of marriage and divorce, he reminds the reader that the state does not define marriage and divorce. The state, when acting properly, simply upholds marriage and divorce as defined by God. And while it is true that a Christian must "obey the laws of the land," no Christian should ever idolize the state to the extent of placing the rulings of the state over the word of God. No law or act of man involving marriage and divorce should ever be allowed to trump the law of God. Turner also argues that no interpretation of Scripture should ever be made that negates the right of the innocent party to put away a fornicating spouse. *The Christian & The State* will definitely challenge your thinking. It is recommended because it brings balance to the study of the Christian's obligation to the state in a social climate today that tends to idolize the state and give her unquestioned authority and finality. [Personal note: Please keep brother Turner and his family in mind. He is battling cancer and I'm sure they would all appreciate your prayers.]

Hymnal Text Editing

MATT BASSFORD

Jeremiah 6:16 reads, “Thus says the LORD, ‘Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.’” In many ways, the upcoming hymnal *Psalms, Hymns, and Spiritual Songs* is a return to the old paths. When the editorial board worked with the older hymns in the Table of Contents, their primary goal was not to innovate, but to restore.

These efforts always began with a study of the hymn as the author originally wrote it. Board member David Maravilla explained, “Editing should begin with what is original, not with what someone else has edited without knowing what the original might be. We wouldn’t be doing our job as editors if we didn’t at least refer to the original.”

In this, the board was motivated by respect for hymn authors and their original intent, even if an author has been dead for hundreds of years. “Our goal was to consider what the author wrote and go with that,” said Maravilla. “People think that because something is public domain, that automatically means, ‘Have at it.’ We didn’t go with that approach.”

Board member Steve Wolfgang asked, “Would preachers who write bulletin articles want someone to take the article, leave their name on it, and make even minor changes? We wouldn’t do that with prose, so why would we do that with hymns?”

In a number of cases, this thought process led the board to return to the original wording of a hymn by reversing later editorial changes. For example, when Isaac Watts wrote, “Alas, and Did My Savior Bleed?”, the last two lines of the third verse originally asked, “Did He devote that sacred head/ For such a worm as I?” “Worm” has since often been replaced with “one,” but *Psalms, Hymns, and Spiritual Songs* uses “worm” instead.

“Such a worm as I’ is original,” said Maravilla. “It’s also borrowing language from Psalm 22. If Jesus can call Himself a worm, then what are we?”

This same impulse also led the board to include entire verses that have been omitted from recent hymnals. “We restored verses that are good,” said Maravilla. “We restored verses that in some cases are necessary to the meaning of the hymn.”

“Nearer, My God, to Thee” is such a hymn. The hymn, as originally written, retells the story of Jacob’s ladder and applies it to our lives in a moving and scripturally powerful way. However, because these verses have often been left out, this valuable content has often been obscured. *Psalms, Hymns, and Spiritual Songs* restores them, to the benefit of everyone who will use the hymn in worship.

The board also refused to make changes to hymns in cases where the words are doctrinally ambiguous. For instance, in “Amazing Grace,” the hymnal

retains the original wording of “The hour I first believed” in the last line of the second verse.

“What’s clearly unscriptural remains a judgment call,” said Maravilla. “Sometimes we don’t know the author’s intent, but it can be sung scripturally.”

In this, the board sought to respect not just the author, but the congregation. “We wanted to put as much control as possible in the hands of the churches,” Wolfgang added. “We’d rather let songleaders and elders make the decision not to use a verse or a hymn than unilaterally make the decision for everyone using the hymnal.”

However, the board felt compelled to make changes to hymn originals in some cases. “In some cases,” said board member Mark Coulson, “We needed to consider doctrinal concerns or archaic language.”

For example, if a verse of a hymn taught something that was clearly unbiblical, said Maravilla, “We left the verse out, but one bad verse didn’t mean we had to trash the whole hymn.”

Likewise, when the board considered older hymns that were unfamiliar to the congregation, they often replaced the archaic “Thee” and “Thou” with “You.” “Changing ‘Thee’ and ‘Thou’ doesn’t change the meaning or the intent of the author,” said Maravilla. “We only changed if it could be done without changing the meaning at all.” The board members believed that this

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Hymnal Text Editing

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would increase the longevity of the modernized hymns. However, they did retain “Thee” and “Thou” in hymns that are already familiar to the brotherhood or the larger denominational world.

At times, the board also maintained changes that have become established in the brotherhood. “A lot of times, that’s because that’s the only way we or anyone we know has ever heard [a hymn],” noted Maravilla. “It would be a case where if we went back to the original, it would look like we messed with it.”

The text-editing process was a lengthy one. It began with a broad-based survey of previously published hymnals. “The board checked multiple hymnals from the brethren and standard denominational hymnals,” said Coulson. In the subsequent editorial process, each hymn was read and reviewed at least fifteen times.

The end result is a hymnal that is simultaneously useful to today’s brotherhood and faithful to the work of hymnists of the past. “There is value,” said Maravilla, “in knowing where something came from.”



Nearer, My God, to Thee
Sarah F. Adams, 1841

*Nearer, my God, to Thee, nearer to Thee!
E'en though it be a cross that raiseth me,
Still all my song shall be, nearer, my God, to Thee.*

Refrain:

*Nearer, my God, to Thee,
Nearer to Thee!*

*Though like the wanderer, the sun gone down,
Darkness be over me, my rest a stone,
Yet in my dreams I'd be nearer, my God, to Thee.*

(Refrain)

*There let the way appear, steps unto heav'n,
All that Thou sendest me, in mercy giv'n;
Angels to beckon me nearer, my God, to Thee.*

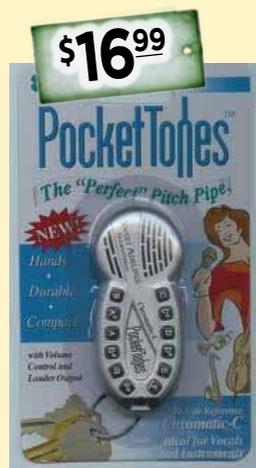
(Refrain)

*Then with my waking thoughts bright with Thy praise,
Out of my stony griefs, Bethel I'll raise,
So by my woes to be nearer, my God, to Thee.*

(Refrain)

*Or if on joyful wing, cleaving the sky,
Sun, moon, and stars forgot, upward I'll fly,
Still all my song shall be, nearer, my God, to Thee.*

(Refrain)



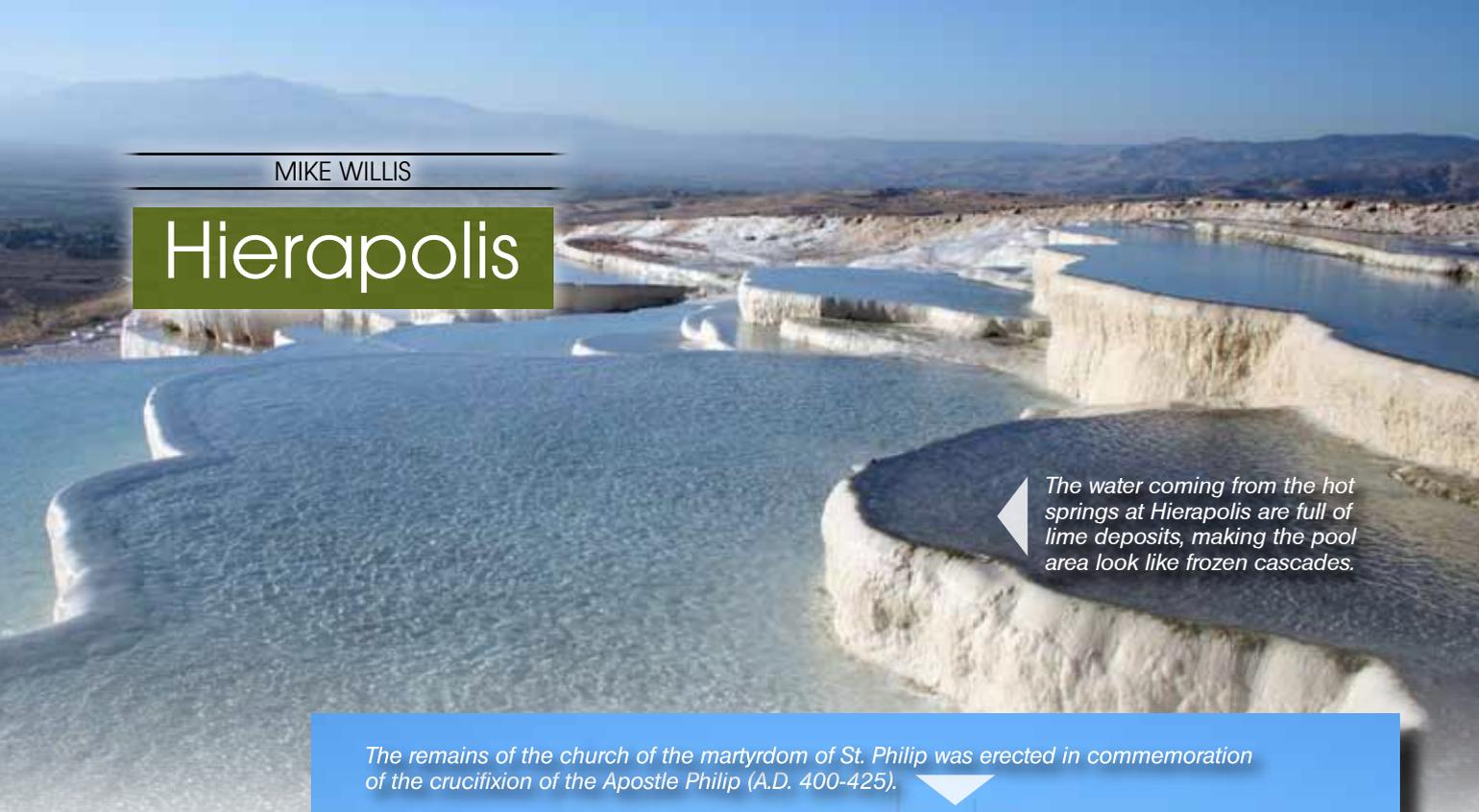
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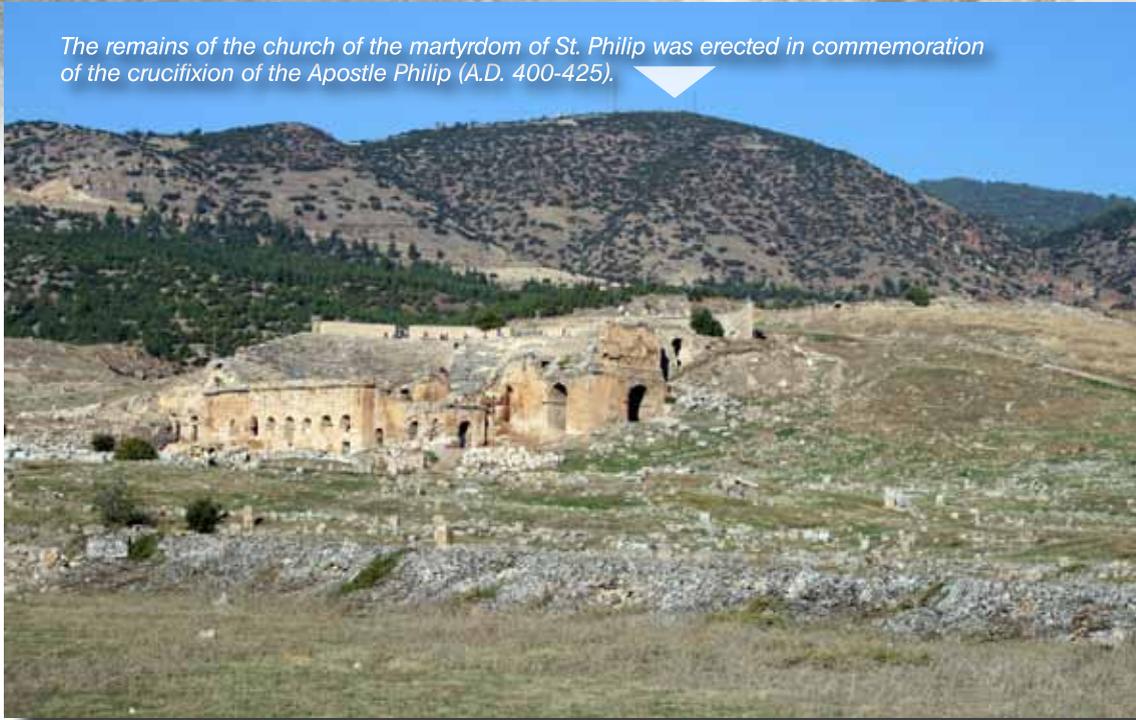
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MIKE WILLIS

Hierapolis



The water coming from the hot springs at Hierapolis are full of lime deposits, making the pool area look like frozen cascades.



The remains of the church of the martyrdom of St. Philip was erected in commemoration of the crucifixion of the Apostle Philip (A.D. 400-425).

Writing to the church at Colossae about Epaphras, Paul said, “Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis” (Col. 4:12-13). This is the only mention of the city of Hierapolis in the text of Scripture.

The city of Hierapolis was in the general region of Colossae and Laodicea. The city was thought to be founded in the reign of Antiochus I (281-261 B.C.). It stands on a road which left the main Iconium-Ephesus road at

Laodicea and went northwest to Philadelphia. It is the site of hot mineral springs that makes Pamukkale a modern tourist attraction. The springs are lime charged and leave an appearance of a frozen cascade. The Turkish name “Pamukkale” means “Cotton Castle.” The springs were thought to have medicinal value and were a “sacred pool” in ancient times. The word “Hierapolis” means “city of the *hieron* (sanctuary),” referring to

the cave that was a Phrygian cult that was attached to the spot (IBD, 601).

The excavations at Hierapolis include Roman ruins. The area was probably destroyed in the same earthquake that hit Laodicea in A.D. 60. The city was laid out on a grid system. Sections of the city wall remain, as well as the colonnaded street running NW to

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The theater at Hierapolis would seat 6,000 people.



SE with a monumental gateway at each end. Down the center of the street is a channel for disposal of sewage. The remains include ruins of the temple of Apollo, the agora, nymphaeum (fountains), Roman baths with a gymnasium, and a theater. During the August 2009 excavations, carried out by the Italian Archaeological Mission of Hierapolis in Phrygia, two huge marble blocks of a colossal statue were found in the vicinity of the oracle of Apollo in Hierapolis. The statue was thirteen feet high of a god sitting on a throne; he is dressed in a *chiton* (a sleeveless Greek tunic) and a mantle. The statue was initially identified as Apollo sitting on his throne, but further study suggests that it could be Hades (Roman: Pluto), the god of the underworld, who had a significant cult in the city. The statue was found near the

grotto of the Plutonion, legendary entrance to the underworld; poisonous gases spout from the cave here (“Recent Excavations Unearth Colossal Statue,” *Biblical Archaeological Review*, [July/August, 2011], 37).

The church at Hierapolis was probably begun during Paul’s three years in Ephesus, perhaps by one of his colleagues, such as Epaphras. “Some time before A.D. 70 the Palestinian Christian leader Philip and his daughters settled in Hierapolis: their tombs were pointed out there toward the end of the 2d century (Eus. *Hist. Eccl.* 3:31.2-5; 3.39.9; 5.24.2)” (*Anchor Bible Dictionary* III: 195). Eusebius shows some confusion about whether this was the apostle Philip, the prophet Philip who was also a deacon at Jerusalem, or Philip of Caesarea. The *Acts of*

Philip, a fourth century text, relates the martyrdom of Philip, describing that he was crucified upside down after healing Nicanora, the wife of the pagan proconsul of various diseases, especially of the eye. Whether or not there is any element of truth in the text (such as that Philip was in Hierapolis) is unknown. At any rate, the guides show one the remains of the church built in commemoration of Philip the Apostle.

In the second century Papias, compiler of *Exegesis of the Dominical Oracles* (no longer extant), was associated with Hierapolis. He is best known as having heard the Apostle John preach (*Haer.* 5:33.4), though Eusebius questions this (*Hist. Eccl.* 3:39.2).



How Can I Know Which Church Is Right?



JOHNIE EDWARDS



n often asked question is: *How can I know which church*

is right since there are so many churches? It seems that all of them say they are the right church. This is a good question, so let's study to see how the Bible looks at this:

MARKS OF IDENTIFY

Every thing has marks or traits that identify it and no two are alike. This is true of churches. Think of this illustration: A dangerous prisoner escapes prison. A bulletin is sent out stating that he is dangerous; if you see him, call the police. They then give a description of him. *His name is Joe Doe; has brown hair, blue eyes, 5 ft. 8, 175 pounds, left little toe missing, right little finger cut off at first joint, left ear lobe has a scar in the form of an X. If you see him call in.* Would you call in if you saw a man with blue eyes? You would need to find all of those traits in one man to know that you have the right man. Right? The church revealed on the pages of the Bible has marks which will help you in knowing which church is right! So, let's find those traits:

THE RIGHT CHURCH IS FOUND IN THE BIBLE

You can read about the right church in the Bible. Jesus said, "I will build my church. . ." (Matt. 16:18). So, look for the church Jesus built. Jesus is "the head of the church" (Eph. 1:22-23). Look for the church He is the head of.

Christ is the "saviour of the body" (Eph. 5:23). Now, find out what the body is. The Bible identifies the body as being "one" (Eph. 4:4). Paul said the "one body" is "the church" (Col. 1:24). When you understand all these things about the church, you will understand why Paul said, "The churches of Christ salute you" (Rom. 16:16). Remember that Christ is to have "the preeminence" (Col. 1:18). If you are unable to read about other churches in the Bible, you should know they are not the right church!

THE RIGHT CHURCH WAS FORETOLD BY THE PROPHETS

To help you find the right church, read Isaiah 2:2-3 to see how Old Testament prophets foresaw the right church. Four things are essential from this passage. The right church, referred to as "the Lord's house," would begin in the last days, when all nations flowed unto it, in the city of Jerusalem.

THE RIGHT CHURCH BEGAN IN ACTS 2

Acts 2 is the divine record of where the right church began, just as the prophet Isaiah said! Acts 2 finds the Jews observing the day of Pentecost (Acts 2:1), which was an Old Testament Jewish feast (Deut. 16:16). The "Lord's house," in the New Testament, is the Lord's church (1 Tim. 3:15). As Isaiah said, we are at the right place—Jerusalem, all nations are present (Acts 2:5); and all of this is taking place in "the last days" (Acts 2:16), even as Joel had said (Joel 2:16-

17). To know you have found the right church, the church has to meet these conditions. For an example, if a church did not start in Jerusalem at this time, it is not the right church!

THE RIGHT CHURCH TEACHES THE LORD'S PLAN TO BE SAVED

A reading of New Testament conversions from Acts 2 through Acts 19 will teach, that in order to be saved from past sins, one must: "hear the gospel (Acts 2:22), "believe or have faith" (Acts 16:30-31), "repent of sins" (Acts 2:38), "confess that Jesus Christ is the Son of God" (Acts 8:37), "be baptized for the remission of sins" (Acts 2:38; 22:16). If a church does not teach this plan of salvation, you have not found the right church! Those who obeyed the Lord's plan of salvation in Acts 2 were "added to the church" (Acts 2:47).

THE RIGHT CHURCH HAS MEMBERS WHO ARE CALLED CHRISTIANS

In the right church, the members are "called Christians" (Acts 11:26; 26:28; 1 Pet. 4:16). You see this name does not honor any man but Christ Himself! The Bible warns about wearing the names of men, which causes division (1 Cor. 1:10-15). By the way, this is the name Old Testament prophets wrote about (Isa. 56:5; 62:2; 65:15). The church was never called *the Christian Church*, in the Bible, since the church belongs to Christ, not to Christians!

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How Can I Know Which Church Is Right?

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THE RIGHT CHURCH HAS THE RIGHT WORSHIP

If you think God will accept just any worship that one might think up, take time to read Leviticus 10:1-2 to see how God dealt with Nadab and Abihu when they “offered strange fire before the Lord, which he commanded them not.” The channels of New Testament worship are simple and exact. They are: Teaching the apostles’ doctrine (Acts 2:42), breaking of bread (the Lord’s Supper on the first day of the week (Acts 20:7), laying by in store (giving) on the first day of the week (1 Cor. 16:1-2), prayer (Acts 12:5), and vocal music, which is “singing” (1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12). We are taught to “abide in the doctrine of Christ” (2 John 9). We must not “add to or take away from” God’s word (Deut. 4:2; Rev. 22:18-19).

THE RIGHT CHURCH IS SCRIPTURALLY ORGANIZED

God has always been strict on how He wants things organized. This is true of the right church. In New Testament days, “they ordained elders in every church” (Acts 14:23). The church at Philippi serves as a good example of a scripturally organized church with “saints (members), bishops (elders) and deacons” (Phil. 1:1). A one-man oversight is not sufficient, nor can one set of elders oversee more than one local church (1 Pet. 5:2).

THE RIGHT CHURCH DOES SPIRITUAL WORK

The church has not been given license to do just any work they might dream up. The Lord has specified the work the church is to engage in and it’s all spiritual work. The work of the church is three-fold: *Gospel Preaching* like the Thessalonians “sounded out the

word” (1 Thess. 1:8). Sometimes a local church sent directly to a preacher in the field like the church at Philippi did with the apostle Paul (Phil. 4:15-16). Please notice that the funds were not sent through a human society or a sponsoring church arrangement. *Assisting needy saints* is a work the church can engage in (Acts 6:1-6); or as Paul taught the Romans: “For now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem” (Rom. 15:25-26). Only needy saints were assisted from the church treasury. Needy churches were assisted as funds were sent to “elders” of a needy church (Acts 11:27-30). Building up the local church or *edification* must be done (Eph. 4:12,16; Acts 20:32). No educational society was involved. The Lord’s church is fully sufficient to do its work!

TM



Elders Must Guide



STEVE WALLACE

As the highest officers in the church, elders are called upon to make the decisions for the flock of which they are a part (1 Pet. 5:2). The word “bishop” is used interchangeably with “elder” and is defined as “superintendent, head or overseer” (1 Pet. 5:1, 2; Acts 20:17, 28; *Thayer*). Regarding elders, Christians are admonished to “obey them that have the rule over you, and submit to them” (Heb. 13:17). It is important that elders take the responsibility of guiding the local church seriously.

1. *A local church is compared to a flock of sheep (Acts 20:17, 28; 1 Pet. 5:2)*. Sheep are proverbial in the Bible for going astray (Ps. 119:176; Isa. 53:6). The sins we see in the lives of members of churches in the first century confirm the appropriateness of the term “flock” as applied to a local church (1 Cor. 1-15; Rev. 2-3). Further, sheep are defenseless before predators (John 10:12). How many times saints in the New Testament seemed like sheep before those who led them astray (1 Cor. 15:12-34; Gal. 1:6-9; Col. 2:18, 19)! With all this in mind we can better understand why those compared to sheep without a shepherd were objects of our Lord’s compassion (Matt. 9:36). When a local church has elders it is good for the members to remember the Bible’s description of a church as a flock of sheep. This will help keep them from wrongly taking upon

themselves the work the Lord gives to elders alone. If a local church does not have elders, it is in its best interests to work to develop qualified men. This brings us to our next point.

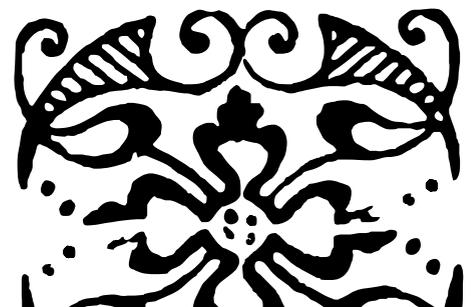
2. *Elders’ work is compared to that of shepherds of sheep (Acts 20:28; 1 Pet. 5:2)*. The above comparison of the local church to a flock of sheep shows its need for guiding hands. It also shows that the Lord clearly did not intend for churches with elders to be governed by majority rule or by members’ secret ballots. If one has ever seen a shepherd leading a flock of sheep, he or she has no question regarding the relative positions of the shepherd and the sheep. With this in mind, please note again the words of Hebrews 13:17, “Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls. . . .” “Rule” in Hebrews 13:7, 17, and 24 is defined, “a. ‘to lead,’ i.e. a. ‘to go before’; b. ‘to be a leader; to rule, command; to have authority over’” (*Thayer*). Commenting specifically on the usage of “rule” in the above-mentioned verses in Hebrews 13, *Thayer* writes, “The overseers or leaders of . . . churches.” A church needs elders like a flock needs a shepherd.

3. *Elders must be aware of dangers facing the church and relevant scriptures (Tit. 1:9; Acts 20:25-32)*. In the latter part of the first century, who was it that, in many cases, no doubt gave way to the idea that churches could

be governed by a single officer falsely known as a “bishop”? Elders (Acts 14:23)! In the latter part of the 1800s, who was it that, in many cases, relinquished their divinely appointed responsibility of spending the funds of “the flock of God which [was] among” them to the Missionary Society? Elders! In more recent years, who has born heavy responsibility for engaging or tolerating preachers who justify the existence of differing doctrines on the days of creation in Genesis 1, and marriage, divorce, and remarriage among different local churches (Matt. 19:9; 1 Cor. 4:17; 2 John 9-11)? If the answers to these questions do not prove the above point nothing will.

CONCLUSION

Those who are elders must take their work seriously and recognize their divinely appointed position. Further, more men must be found who desire the office of a bishop and who meet the qualifications laid down in 1 Timothy 3:1-7, Titus 1:5-9, 1 Peter 5:1-5, and other relevant texts. The same verse that speaks of the great price paid for the church speaks of the need for responsible, qualified men to oversee it (Acts 20:28). This flock needs oversight and elders must guide it. **TM**



"But in the Greek..."



ETHAN LONGHENRY

There are many times in preaching, teaching, writing, and especially in arguments regarding spiritual matters when people will turn and make an appeal to the original Greek of the New Testament to bolster or explain their position. We can understand the appeal; many strive to learn New Testament Greek in order to gain a better understanding of the Bible, and we might hope that nuances in the Greek may provide that elusive piece of evidence we need in order to make a more compelling point or argument. Nevertheless, appealing to the Greek can also be fraught with difficulties. There are many times when appeals to the Greek are entirely unwarranted – more often than not, difficulties that seem to exist in English are representing difficulties that exist in Greek. Rarely do we find a “Greek silver bullet” that solves a dilemma posed in English translations. While it is true that all such translations are the work of men and have their difficulties and weaknesses, no one should despair about understanding God’s will in English.

Yet it is true that English and Greek are different languages, and there are times when knowledge of Greek may help communicate some nuances and differences that may not be easily rendered in the translations. In these situations an appeal to the Greek can help

facilitate better understanding of the Bible.

“Theological” or “Ecclesiastical” words. One weakness of most Bible translations is that they follow the traditions set down long ago about certain words of theological or ecclesiastical (“church”) importance. Some of these words (e.g., baptism, church, fellowship) will have more expansive meanings in English than they do in Greek. Other words (e.g. justification, sanctification, worship) come with the “baggage” of denominational theology and are often misunderstood. The meanings of these words in Greek can be used to clarify God’s intentions in using them.

Definitions. While Greek and English are part of the same language family (Indo-European), words in both languages often do not have one-to-one equivalence. The range of meaning in a Greek word might be different than the range of meaning in its English equivalent (e.g. *agape* / love). Occasionally the literal Greek provides an image not found in the English equivalent: a good example is *splagchnizomai*, which literally refers to a feeling in the bowels, and thus translated “moved with compassion” (cf. Matt. 9:36). Such pictures help to clarify and illuminate the meaning of the words in the Bible.

Grammatical details. In general, Greek is much more specific about the functions of its words (matters

of syntax). Adjectives grammatically agree with the nouns they modify; both adjectives and nouns have cases that show their function in a sentence (subject, direct object, possessive, etc.). Greek verb forms often provide number and tense in their forms (i.e. first person present tense). Furthermore, Greek tenses also indicate the aspect of the action, whether the action is continuous or one-time, completed or continuing. While the latter is somewhat true in English it is often missed, and at times is essential for understanding the meaning of what is said (e.g. “to have” in 1 John 1:8 is in the present tense and thus progressive or repeated; in 1 John 1:10 “to sin” is in the perfect tense and thus completed). While proper care must be exercised about appeals to Greek grammar, we can see that there are times when it can help us more accurately interpret the text.

These are the most valuable ways to profitably use appeals to Greek in order to help people understand the Scriptures. It is good for us not to expect the Greek to solve all or even most of the challenges that arise in understanding the New Testament. Instead, we should be assured that our Bible translations do well at presenting God’s word to us in English, and appeals to Greek should be limited to when the English could use clarification or illumination.

Men and Modesty



DAVID DANN

The Bible instructs followers of Christ to refrain from engaging in lasciviousness or lewdness (Rom. 13:11-14; 1 Pet. 4:1-5), and to instead dress modestly and in a way that is fitting for those who profess to be godly in character (1 Tim. 2:9-10). Discussions concerning topics such as immodest apparel and lascivious clothing styles often focus on what women choose to wear and on how their choices affect men. However, there is more to it than that. Men have an important role to play in upholding the Lord's standards of modesty as well.

NO DOUBLE-STANDARD

It is interesting that passages of Scripture dealing with such topics as modesty and visual lust focus on the need for women to dress modestly and the need for men to be careful not to look at women in a lustful manner. For example, the apostle Paul wrote, instructing "that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works" (1 Tim. 2:9-10). Furthermore, Jesus said, "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Matt. 5:28). It is not surprising, then, that studies and surveys demonstrate that men are

generally visually-oriented when it comes to the opposite sex, while women are less so. However, that does not mean that men are free to dress immodestly in public. In fact, as many as twenty-five percent of women consider themselves "visually-oriented," according to at least one survey (Feldhahn, *For Women Only*, 112). Therefore, men have a responsibility to dress appropriately in public, whether at the lake, the mall, or the workplace, for the same reasons that women have such a responsibility.

PURITY IN SIGHT, MIND, AND HEART

Job said, "I have made a covenant with my eyes; why then should I look upon a young woman?" (Job 31:1). Rather than freely looking at and lusting over women other than their own spouses, the Bible charges men with the responsibility of maintaining purity in sight, mind, and heart. On the topic of looking and lusting, Jesus said, "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" (Matt. 5:29). Once a man allows his eyes to linger as he looks at a woman, that image is imprinted on his mind. It is but a simple slip from there to the corrupting formation of lust in the heart, which is almost sure to result in sin in action (Mark 7:20-23; cf. Jas. 1:13-15). Men, the sight of an immodestly dressed woman presents an opportunity to honor God and maintain purity by refusing

to look, refusing to lust, and by redirecting the mind and heart toward that which is pure (Phil. 4:8).

GODLY LEADERSHIP

1. Husbands and wives. The wise man writes of a woman dressed, "With the attire of a harlot" (Prov. 7:10). It should be obvious that a woman who dresses in a revealing manner is presenting an invitation for the men who see her to commit sin, regardless of whether or not that is her intention. Husbands, do not encourage your wives to dress immodestly in public. Demonstrate godly leadership in the home and honor your wife by helping her to dress in a way that is fitting for a woman who professes godliness (Eph. 5:23-24; 1 Pet. 3:7). You are not honoring your wife when you allow her to dress in a way that is sure to make her the object of a lustful stranger's gaze.

2. Fathers and daughters. Paul writes, "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4). The lascivious styles of the fashion industry are increasingly being marketed to young girls. Fathers have a responsibility to exercise godly leadership in the home by seeing to it that their daughters are trained in godliness when it comes to modest apparel. You are not bringing up your daughter "in the training and admonition of the Lord" when you allow her to appear in public in a manner which provokes the lust of onlookers.

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3. *Boyfriends and girlfriends.* Younger Christians should heed the instruction to, “Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart” (2 Tim. 2:22). Young men have a responsibility to exercise godly leadership when it comes to encouraging the young ladies they date to dress modestly, rather than in a way that will lead to spiritual ruin. You are neither helping yourself nor your girlfriend when you encourage her to dress in a way that invites lustful looks from yourself and others.

CONCLUSION

No, the subject of modesty is certainly not limited to the role of the woman. Men have a vital role to play and the time is long overdue for men to take responsibility in these matters. “A wise man is strong, yes, a man of knowledge increases strength” (Prov. 24:5). Where are the strong and wise men who will exercise godly leadership in the matter of modesty?

David Dann • ddann1@hotmail.com



\$29⁹⁹

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Jonathan, the son of Gershom, son of Moses

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aside to Micah's house and took "the carved image, the ephod, the household idols, and the model image" — the complete set of cult hardware. The Levite was appalled saying, "What are you doing?" (18:18).

The Danites told him to "shut up" and advised him to "come with us; be a father and a priest to us." They asked him, "Is it better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?" (18:19). Seeing an opportunity for improving his financial situation, the Levite left Micah's house to be priest over this group of Danites who were moving to Laish! "The priest's heart was glad!" (18:20).

When Micah realized what had happened he gathered a company of soldiers and pursued the Danites until he caught up with them where a confrontation occurred. When Micah arrived, the Danites said to him, "What ails you, that you have gathered such a company?" Micah replied, "You have taken away my gods which I made, and the priest, and you have gone away. Now what more do I have? How can you say to me, 'What ails you?'" The Danites said to him, "Do not let your voice be heard among us, lest angry men fall upon you, and you lose your life, with the lives of your household!" (18:23-25). Looking over the situation, Micah decided that the wisest thing he could do was to shut up and go home.

What irony! The man who was a thief repented of his sin and returned the money. Part of the money was used to make an idol to Jehovah, which he worshipped.

Now the Danites *have stolen* the *thief's* idol!

The Danites pursue their course. They journey to Laish, capture the city, burn it; later, they rebuild the city and settle there. They rename the place "Dan." This became the northernmost city of Israel, as reflected in the phrase "from Dan to Beersheba" (Judg. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 17:11; 24:2; 24:15).

This is the cultic background for the establishment of a worship site at Dan. This became an unscriptural alternative place to worship during the time the Tabernacle was at Shiloh (18:31) and subsequently became one of the centers of Jeroboam's apostate worship (1 Kings 12:29).

The author of the narrative saves the kicker for the last. Who was this Levite who sold himself out, first to be the priest for a family idol and then for the Danite shrine? He was Jonathan, the son of Gershom, *son of Moses*" (Judg. 18:30). This was so shocking that later editors of the text, could not bear the idea that Moses' grandson was involved in this. The Hebrew text was changed from משה (Moses) to מנשה (Manasseh) by inserting a נ. But, this misses part of what the Biblical text is saying. Joshua 2:10 says, "When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel." The Canaanization of Israel had even affected Moses' family!

APPLICATION

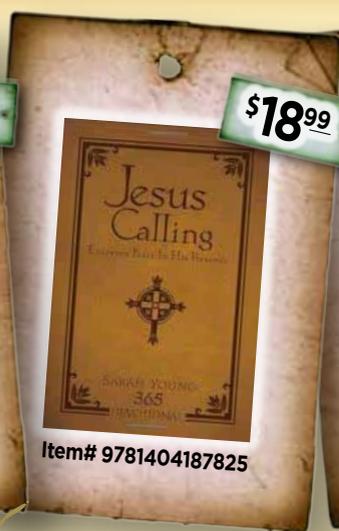
One of the first lessons that is transparent in this narrative is the

departure from divinely revealed worship to humanly devised worship. What occurred in Israel's worship is occurring all over America. Modern religious leaders take surveys of what kind of worship Americans want and then devise a church to fit those desires.

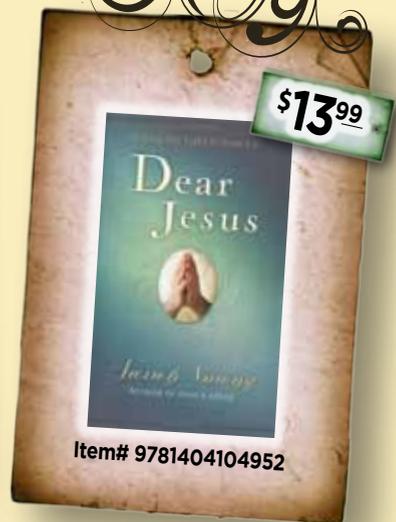
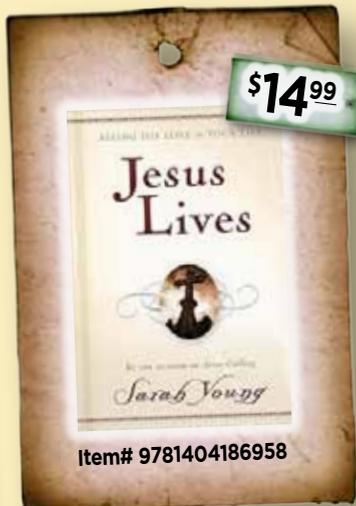
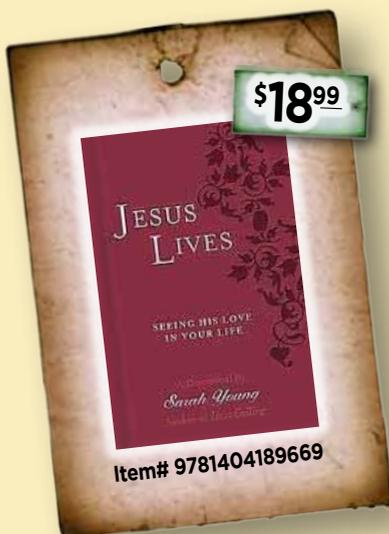
A second lesson is that of the mega-church preacher. There are those preachers who are willing to change their doctrines and practices to land a place to preach. They may have to compromise themselves on what they preach about instrumental music, institutionalism, church sponsored recreation, divorce and remarriage, moral issues (social drinking, gambling, immodest dress, etc.), or collectivities, but they are willing to do so.

The third lesson is that those churches who buy themselves a preacher should not be surprised to lose their preacher when a bigger and better offer is made to him. Like Jonathan who sold himself to minister to Micah's idol and who then accepted a bigger and better offer to be the priest for the Danites, these preachers are "upwardly mobile," always looking for a bigger and better place to preach! This is the hireling spirit!

The fourth lesson is that not even the most spiritual families are exempt from losing their children. If apostasy could occur in the family of Moses, it could also occur in my family. Yours is not exempt either. Can you imagine one of your descendants as a Catholic priest or Baptist or Pentecostal preacher? It could happen if the faith is not transmitted to our children.



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Directory of Churches

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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>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Tucson Church of Christ 2020 N Forbes Blvd., Suite 107 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p>JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (501) 982-6413 - church bldg (501) 982-6776 - William Engel</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.alamedacoc.org</p>	<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Will Wilson (951) 846-9174</p>
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<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Reeder (256) 536-5296 www.chapmanacres.org</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Worship 9:00 A.M. Bible Study 9:30 A.M. Worship 10:30 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 271 Highway 65N Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N, 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Searight (870) 448-2055</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</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>
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<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>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>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>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>MONTROSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.7 on US 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: William LeDent (305) 451-1194</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>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>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>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 Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>To make changes to your ad, contact us at tmnikewillis@gmail.com</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>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>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>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>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 Ligin (850) 234-2521 or 234-1368</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Building (770) 929-3973</p>	<p>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>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>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>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>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>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of 1355) 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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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 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>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>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>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>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>SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (813) 684-1297 www.seffnercoc.org</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>	<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>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>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>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Wednesday 6:00 P.M. Evangelist: Paul Branch (941) 347-8425</p>	<p>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>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 Junglton 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.jcccoc.com</p>	<p>ORLANDO, FL S. Bumbo Church of Christ 3940 S. Bumbo Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joshua C. Creel (407) 851-8031 or (321) 235-3307</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>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.cvcoc.org (812) 944-1878 or 948-9917</p>	

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<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>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>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>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>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>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>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>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>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>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>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>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. (270) 259-4968</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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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. 10:00 A.M. & 7:00 P.M. Evangelist: Gary Kerr (270) 843-9925 www.mightyisthelord.com</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>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>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>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>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>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>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>	<p>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>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>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>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>ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396, (410) 590-2852</p>	<p>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (120, exit 36) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>
<p>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>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>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. Evangelist: Jarrod Jacobs (606) 754-9883, 754-8642 or 754-5398</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>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>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>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>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Antoine Holloway (301) 474-7460 or (301) 741-0012</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 1 Biv. 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>

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THROUGH
OREGON

<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>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>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>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>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>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>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KANSAS CITY, MO 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>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>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone 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>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>	<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>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>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>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.freemontchurchofchrist.com</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>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (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@tripleweb.com</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>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>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>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>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>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>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>Shop online @ truthbooks.net</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>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>Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</p>	<p>WAVERLY, OH 207 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401</p>
<p>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>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>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>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>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) 526-2888</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>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. 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 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>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>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>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 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>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>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.lccc.net</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 Foutly)</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>

Directory of Churches

<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>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. 803-894-3973; 803-429-4009 http://airport-church-of-christ.com</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>AUSTIN, TX Colonade Center Church of Christ 9025 Research Blvd. - Unit 175 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:00 P.M. (281) 534-4870</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>To make changes to your ad, contact us at tmmikewillits@gmail.com</p>		<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 388-8749 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: Jim Woodall (865) 806-6387</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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</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>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>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>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 dvdrader@hughes.net</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>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>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 Mooresville 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.mooresvillepikecoc.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 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 djcurtis1963@hotmail.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>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>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>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (423) 413-7675 or 332-4604 www.rheachurchofchrist.org www.jesusisnomyth.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>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>CLEBURNE, TX Nolan River Church of Christ 1705 Longfellow Ln at 1700 S. Nolan River Rd Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Evangelist: Tim E. Stevens (817) 645-2353</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>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>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>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>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>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	
<p>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>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>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>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>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 952-5458 or (615) 356-7318 Evangelist: Lee Wildman</p>	<p>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>CONROE, TEXAS Woodland Hills Church of Christ 410 Woodland Hills Dr. (77303) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist Kurt G. Jones www.conroechurch.com 936-756-9322</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>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.faithweb.com</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>	<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>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>	

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<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>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 style="text-align: center;">Place Your Ad Today!</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>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>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>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>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 (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 7:30 P.M. Evang: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</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>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>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 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>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>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>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>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 style="text-align: center;">Subscribe Today! Truth Magazine 855-49-BOOKS 855-492-6657</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>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>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E ISI Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 452-5116</p>
<p>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>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>CLARKSBURG, WV Westside Church of Christ Davisson Run Road Sunday Morning 9:30 A.M. (304) 622-5433</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@methodiststreet churchofchrist.com</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>	<p>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 style="text-align: center;">ADVERTISING RATES ON CHURCH AD PAGES</p> <p style="text-align: center;">----- Rates are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month -12 times a year. Help travelers find your place of worship! -----</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>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>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxus 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>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>MANFIELD, 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 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>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>	<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>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>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>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804) 526-6464 or (804) 675-0216</p>	<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinnsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>PARKERSBURG, WV Marrown Church of Christ 825 Marrown 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>	

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