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House to House Heart to Heart

VOLUME 28 NUMBER 5

Northeast CHURCH of CHRIST

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HOUSE TO HOUSE/HEART TO HEART is published monthly. It is sent to select New Albany routes and individuals free upon request. Send all correspondence to address above. To God be the glory.



HAPPY ARE THE

HUNGRY

Allen Webster

Rudyard Kipling, the famous author, was unconscious during a serious illness. As he restlessly stirred, a nurse asked him what he wanted. He replied, "I want God." Hunger for God is a universal desire. Let us analyze Jesus' fourth beatitude (Matthew 5:6).

"BLESSED" (HAPPY)

The Declaration of Independence asserts that citizens have the right to pursue happiness. Sadly, most citizens pursue the wrong kinds of happiness in the wrong kinds of ways. Happiness is thought to come bottled in six packs, printed in books, locked in banks, sold in stores, shown at the movies, elected to office, driven on the highway, and "liked" on social media.

In a nation obsessed with searching for happiness, how could there be 47,000 suicides in a year?¹ How could nearly half a million marriages end in divorce? Why would there be 70,000 drug addicts² or 37,000 people in mental hospitals?³

The founding fathers did not guarantee that all who pursued happiness would find it; no government can provide that. Happiness cannot be sought directly. It results from seeking right values. Jesus promised to bless those who pursue "righteousness," not those who seek "happiness."

"ARE THOSE WHO HUNGER"

Hunger is said to be man's strongest natural desire. A starving person has a single, all-consuming passion. Nothing else has any attraction. Hunger starts as a gnawing pain and becomes an agony so intense that a bread slice is more valuable than a king's crown.

Hunger pangs started in Eden, and famines have been around at least since Joseph (Genesis 41:54). In 436 BC, Rome experienced a famine so severe that people chose to drown themselves in the Tiber River rather than to starve. Famine struck England in AD 1005, and all of Europe in



879, 1016, and 1162. More recently, Africa has suffered devastating famines.

The greatest famine, though, is a spiritual famine; the greatest tragedy is spiritual starvation. Amos warned, “Behold, the days are coming,” says the Lord God, “that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord” (8:11).

Because the people had no hunger for God, they received no message from God. God’s message today is unlimited, but one can starve himself within reach of God’s banquet table.

“AND THIRST”

Thirst is more painful still (cf. John 19:28). A soldier who had lain for hours without water later described the experience: “I became so thirsty that I would gladly have given my right arm for one drink of water. I became so thirsty that I would have given both my arms for a drink of water. I became so thirsty that I would have given my life for a drink of water.” Jesus knows man’s spiritual thirst. As the Water of Life (John 4:6–14), He offers, “Whoever desires, let him take the water of life freely” (Revelation 22:17).

“FOR RIGHTEOUSNESS”

Man must have bread to live, but bread alone is not enough (Matthew 4:4). It

suffices for an animal, but not for one made in God’s image (Genesis 1:27). Like Adam and Eve, we are made to walk with God in the cool of the day (Genesis 3:8).

Humans were created with a hole in the heart that only God can fill. Philip said, “Lord, show us the Father, and it is sufficient for us” (John 14:8). As a hungry person cannot be satisfied by flowers, music, or conversation, so too a spiritually hungry person can only be satisfied by God’s word. “As the deer pants for the water brooks, so pants my soul for You, O God” (Psalm 42:1; cf. 63:1).

Hunger for God is universal, although most people do not know that for which they hunger. Like the prodigal son, they eat pigs’ food, because they have nothing else (Luke 15:16; cf. 2 Peter 2:22; Proverbs 26:11; 1 John 2:15–17). As a buzzard holding a banquet at a rotting carcass, so a sinner feeds on corrupt things. He pursues goals that, when attained, leave the lips parched and the heart unsatisfied (Isaiah 55:2; Jeremiah 2:13).

He has most need of righteousness who least wants it. Some have fed so long upon Egypt’s leeks and garlic that they have no taste for manna. The best sermon ever preached would bore them. The thought of worship repels them.

Jesus said, “Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you” (John 6:27; cf. Luke 13:24).

Blessed is the man with a hungry mind. Blessed is the one who acts on what he learns. Jesus said, “Blessed are those who hear the word of God and keep it!” (Luke 11:28). “If you know these things, blessed are you if you do them” (John 13:17; cf. Psalm 119:172; Luke 6:46; Colossians 1:22–23; Jude 1:24). “He who practices righteousness is righteous” (1 John 3:7).

Ponder these questions to help measure the depth of your hunger for God:

- Am I disciplined enough to search daily for righteousness? Explore the use of the word “daily” through the New Testament (Luke 9:23; Acts 2:46, 1 Corinthians 15:31; Hebrews 3:13).

- Do I put myself in places to obtain it? Bartimaeus put himself where Jesus would be (Mark 10:46). The more we are in God’s house with God’s people, the more apt we are to find righteousness.
- Do I avoid things (even harmless things) that take the edge off my appetite for righteousness? (Luke 8:14).
- Do I daily read and meditate on the Bible? (Psalm 1:1–2; 1 Timothy 4:15; Romans 1:16; Hebrews 4:12).
- Do I pray often and earnestly? (Luke 18:1; James 5:16).

“FOR THEY SHALL BE FILLED”

The person under consideration in the fourth beatitude finds satisfaction like a farm animal that has eaten all he wants and rests contentedly. (“Filled” [*chortazo*] was frequently used of feeding animals until they wanted no more.)

Hunger and thirst are appetites that frequently return. We may eat a favorite meal until we can eat no more, yet our taste for those things returns later. Likewise, a healthy soul enjoys constant meals of righteousness. We cannot come to Jesus once and leave satisfied forever. He does not say, “Blessed are they who have hungered and thirsted,” rather “Blessed are those hungering and thirsting.” (Present participles are used.)

God’s supply is limitless. The supply begins as soon as the demand. It continues as long as the demand and in proportion to the demand. The joy of satisfaction is limited only by the limits of hunger. For every hunger and every thirst, there shall be abiding satisfaction (Psalm 107:9; 34:10; 23:1, 5; Proverbs 2:1–5; Jeremiah 31:14, 25; Luke 1:53; John 4:14; 8:31–32; 6:35).

Ultimately, we are going to a place where: “They shall neither hunger anymore nor thirst anymore . . . for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters” (Revelation 7:16–17).

Stay hungry.

Endnotes

- ¹ www.drr.gov/nchs/data/vsrr/vsrr024.pdf.
- ² www.caron.org/addiction-101/drug-use/statistics-and-demographics?gclid=CjwKCAjw_YShBhAiE-iwAMomsEKaUkz10O8z08pgzn_Ha9xK_6cscwW-hq51fFaogJdydpkvhELDp0xoCNwkQAvD_BwE.
- ³ www.psychologytoday.com/us/blog/freud-fluoxetine/201807/the-american-mental-asylum-remnant-history#:~:text=At%20one%20point%20in%20the,units%20in%20general%20medical%20hospitals.



The Love of my Life

People often speak of a spouse as the “love of my life.” Certainly, one should have a deep love for a spouse and children, but who should be the true “love of our life”? Jesus should be the Love of our life because:

1. He left heaven so that we might go there (John 6:51).
2. He lived for me, that I might live (Romans 5:10).
3. He died for me, that I might live forever (1 Peter 2:24; Galatians 2:20).

4. He was raised for me, that I might not have to stay in the grave (1 Corinthians 15:20–22).
5. He ascended for me, that I might eventually go to meet Him (John 14:1–3; Hebrews 9:24; 4:14).

Who is the love of your life? —Harry Goff

“We love Him because He first loved us.”

1 JOHN 4:19

God or Satan

God	Satan
Stills you	Rushes you
Reassures you	Frightens you
Leads you	Pushes you
Enlightens you	Confuses you
Forgives you	Condemns you
Calms you	Stresses you
Encourages you	Discourages you
Comforts you	Worries you

Whom would you rather follow?

—Larry Benderman, Stiversville Church of Christ

“Let us pursue the things which make for peace and the things by which one may edify another.”

ROMANS 14:19



TOP REASONS PEOPLE GO TO CHURCH

1. Invitation from a friend or relative
2. Advertisement
3. Organized visitation
4. Preacher/elder contact

“Invite.”

LUKE 14:13

TOP REASONS PEOPLE SAY THEY DO NOT GO TO CHURCH

1. The church is not relevant to what is going on in their lives.
2. They have never been invited.
3. They think the church is only after their money.
4. They believe the church is insincere.

“Come and see.”

JOHN 1:46

God's Plan for Saving Man

Divine Love: John 3:16

God's Grace: Ephesians 2:8

Christ's Blood: Romans 5:9

Holy Spirit's Word: 1 Corinthians 2:12–13

Sinner's Faith: Acts 16:31

Sinner's Repentance: Luke 13:3

Sinner's Confession: Romans 10:10

Sinner's Baptism: Acts 22:16

Christian's Love: Matthew 22:37

Christian's Work: James 2:24

Christian's Hope: Romans 8:24

Christian's Endurance: Revelation 2:10



A Tribute to Mothers

A mother has no eight-hour day, no five-day week, no employee benefits, and no paid vacations. Hers is a seven-day work week, 24-hour a day job crowded full of chores and crises. Her nerves seem to be made of steel and her fortitude is superhuman. She is a specialist and a jack-of-all-trades—a babysitter and a laundress, a nurse and a cook, a housekeeper and a maid, a chauffeur and a counselor, and countless other things. She is endowed with the gift of knowing: knowing when to laugh and when to cry, when to be firm and when to be tender. She is the one person you always expect to be there when you need her, though you know one day she will not be.

Partiality

Partiality is unfair to the child receiving preference. It robs him of a healthy adjustment in growing to maturity. He may feel that everyone should coddle him as his parents have. Partiality is unfair to the ones left out. Resentment builds up toward the preferred one and toward the parent(s) guilty of showing partiality. This may grow into hatred, and that hatred may turn toward wrath, malice, and violence (Genesis 37:3–4).

“Doing nothing with partiality.”

1 TIMOTHY 5:21



To watch videos, read articles, answer Bible questions, and more go to house-to-house.com



4 Aspects of Life We Cannot Control

Life is hard enough, but it becomes more difficult when we try to control the uncontrollable. Things that are out of our control are not worthy of worry.

Our Lifespan. While we should not live recklessly or needlessly put ourselves in dangerous situations, we must realize that our time on this earth is temporary. Paul’s mindset concerning this reality was two-fold: he would live for Christ in his time on this earth, yet he was excited to embrace eternal life whenever his end arrived (Philippians 1:21).

Other People’s Actions. Life becomes a burden if we feel responsible for the actions of others. We can teach and encourage others to do right, but ultimately each must decide his own actions, and will be judged accordingly (2 Corinthians 5:10). Good or bad, other people’s actions are normally out of our control.

Our Past. A past bad experience or a negative lifestyle can haunt our present. Guilt can weigh us down and keep us from

enjoying God’s blessing of forgiveness. David praised God for many of His attributes in Psalm 103, but specifically noted His forgiveness: “As far as the east is from the west, so far has He removed our transgressions from us” (Psalm 103:12). In terms of geography, east and west suggest a boundless measurement. We control our current faithfulness to Him, but we cannot undo the past. Let God erase it from His book, and then move on (Philippians 3:13–14).

Change. Unfortunately, we are powerless to keep things as they are. No matter how much he tried, Elisha was unable to control the departure of Elijah (2 Kings 2). Elisha repeatedly told Elijah, “Stay here, please.” Change comes in a variety of forms, but perhaps the most noticeable change we experience is our ever-fluctuating relationship with people.

—Tyler King (adapted)

“All things work together for good.”

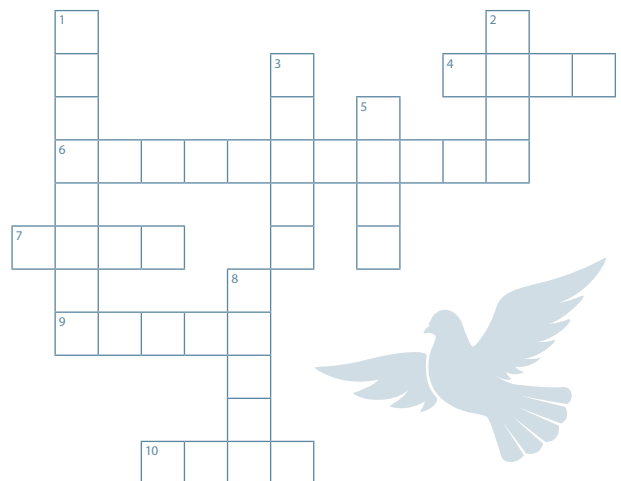
ROMANS 8:28

Just for Fun Crossword Puzzle

NUMBERS 6:24–26

“The **Lord** **ble**ss you
and **kee**p you;
The Lord make His **face**
shine upon you,
And be **grac**ious to you;
The Lord **lift** up His
countenance
upon you,
And **give** you **peac**e.”

DOWN: 1. GRACIOUS; 2. GIVE; 3. BLESS; 5. FACE; 8. PEACE
ACROSS: 4. LIFT; 6. COUNTENANCE; 7. LORD; 9. SHINE; 10. KEEP





What about the Sinner's Prayer?

Biblically, what has been called the “the sinner’s prayer” presents a serious problem.

While it is a tenet of denominational doctrine that God will hear and answer the prayer of a sinner, this position is in fact psychologically impossible, for in this view faith and salvation are concurrent—i.e., the moment the sinner believes, he ceases to be one.

Manifestly, then, he cannot pray as a sinner after faith, for he is, according to their conception, no longer a sinner. If therefore, he prays as a sinner, it must be before he believes. It is, however, psychologically impossible to pray without faith; moreover, such is displeasing to God (Hebrews 11:6).

Thus, since a sinner cannot pray before he believes, and since Calvinistic doc-

trine has it that he is no longer a sinner after believing, this doctrine makes it logically and psychologically impossible for a sinner to pray any time.

Yet it is of the very essence of the doctrine that a sinner must pray in order to receive salvation.

—Guy N. Woods, *Questions and Answers, Open Forum*, pages 249–250

Cut out this section and mail it to the address on the front.



Bible Quiz

VOLUME 28:5

Send us your answers to receive a free Bible bookmark. We will grade and return your questions and enclose the bookmark “ABC’s of Faith” as a way of saying thanks for spending time in the Word (quantities may be limited).

Name: _____
 Address: _____
 City/State: _____
 Phone: _____

Questions are taken from the New King James Version.

Answers to Previous Quizzes

V. 28:3 Spies, Lies, and a River Crossing: 1. Two (Joshua 2:1); 2. In Rahab’s house (Joshua 2:1); 3. Yes (Joshua 2:2); 4. She hid them on the roof with stalks of flax (Joshua 2:4–6); 5. She lied (Joshua 2:4–5); 6. That they show kindness to her father’s house (Joshua 2:12–13); 7. She heard how the Lord helped them across the Red Sea and what they had done to the Amorite kings (Joshua 2:9–10); 8. Her father, mother, brothers, and sisters (Joshua 2:13); 9. Not tell anyone (Joshua 2:14); 10. Let them down by a rope from her window (Joshua 2:15); 11. Tied a scarlet cord in her window (Joshua 2:17–18); 12. Three days (Joshua 2:22); 13. Acacia Grove (Joshua 3:1); 14. Priests (Joshua 3:3); 15. Ark of the Covenant (Joshua 3:3); 16. 2000 cubits (Joshua 3:4); 17. Prepare provisions and sanctify themselves (Joshua 1:11; 3:5); 18. During the whole time of harvest (Joshua 3:15); 19. Adam, the city beside Zaretan, Sea of Arabah, Salt Sea, Jericho (Joshua 3:16); 20. The priests (Joshua 3:17)

V. 28:4 Starts with the Letter “M”: 1. Mary (Matthew 1:16); 2. Matthew (Matthew 10:3); 3. Matthias (Acts 1:23–26); 4. Myrrh (Matthew 2:11); 5. Moses (Exodus 24:12); 6. Mordecai (Esther 2:20; 3:5); 7. Maher-Shalal-Hash-Baz (Isaiah 8:3); 8. Malchishua (1 Samuel 14:49); 9. Malchus (John 18:10); 10. Manasseh (Genesis 41:51); 11. Manna (Exodus 16:35); 12. Manoah (Judges 13:2, 24); 13. Mara (Ruth 1:2, 20); 14. Marah (Exodus 15:23–25); 15. Mark (Acts 15:37–38); 16. Marriage (Hebrews 13:4); 17. Melchizedek (Hebrews 7:1); 18. Machpelah (Genesis 23:19); 19. Mahalalel (Genesis 5:1–12); 20. Manger (Luke 2:7); 21. Mammon (Matthew 6:24); 22. Mamre (Genesis 18:1); 23. Man (Genesis 1:26); 24. Magdalene (Mark 16:9); 25. Martha (Luke 10:38–40).

Questions from the Book of Ruth

Directions: Find answers in the Book of Ruth. *Questions from the New King James Version.*

- Ruth is one of two books devoted to a woman. The other? _____
- The book takes place in the days of the _____ (1:1).
- Match husband with wife:
 a. Elimelech x. Ruth
 b. Mahlon y. Naomi
 c. Chilion z. Orpah
- Where did the family move? (1:2) _____
- Which man died first? (1:3) _____
- How long did the family remain in this place? (1:4) _____
- Why did Naomi return? (1:6) _____
- What advice did Naomi give her daughters-in-law after they had made part of the journey? (1:8) _____
- Naomi said she was too old to have a _____ and sons (1:12).
- Which daughter-in-law took Naomi’s advice? (1:14) _____
- Naomi wanted to be called by another name. What name? (1:20) _____
- What time of year did Naomi and Ruth return? (1:22) _____
- What kinsman of Naomi is introduced in chapter 2? _____
- What had Boaz heard about Ruth? (2:11) _____
- What unusual requests did Boaz make of his reapers regarding Ruth? (2:15–16) _____
- All the city knew Ruth was _____. (3:11)
- Why could Boaz not immediately agree to marry (redeem) Ruth? (3:12) _____
- What did Naomi predict about Boaz’s actions that day? (3:18) _____
- What unusual custom was observed that showed the nearer kinsman was revoking his rights? (4:7) _____
- The elders’ blessing on the marriage was that Ruth be fruitful like _____ and _____ (4:11).
- Who was better to Naomi than seven sons? (4:15) _____
- Who named Ruth’s child? (4:17) What name? (4:17) _____
- What great king’s name is first found in the Bible at the end of Ruth? (4:17) _____

BACK TO THE BIBLE

When Henry Drummond, the great scientist and lecturer of Glasgow University, Scotland, was forty-six years of age, he was found to be dying of a mysterious disease.

Weary of the jungle philosophy of evolution and tired of rattling the dried bones of dead monkeys as a means of finding the origin of life, he said to Sir William Dawson, a scientist and a believer, "I am going back to the Bible to believe it as I once did. I can no longer live in uncertainty." He did go back, and his intellectual wandering and weariness were over. —Gospel Herald

"Ask for the old paths, where the good way is."

JEREMIAH 6:16

Cut out this section and mail it to the address on the front.

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Recommended Resource

Millions of people are seeking freedom from porn addiction. Sex was created by God to be a good thing, and He wants us to have a healthy view of sexuality. These 10 BIBLICAL and ACTIONABLE things can take you from where you are today to purity in Jesus Christ with a healthy view of sexuality.

www.youtube.com/watch?v=GWAOffsof5w

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Prayer requests or comments: _____

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- Coming Into God's Presence
- Do This Before Sunday



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5 Steps of Salvation: Confess



The Scourging of Jesus



Jesus' Mother



A Man with a "Wait" Problem



God's Lamb in the Devil's Zoo



Heaven Is Just Four Steps Away Part 4



Eight Wives of the Devil

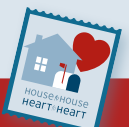


The Sermon that Nearly Got Jesus Killed



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VOLUME 28:5



TYPES & ANTITYPES

The SACRIFICIAL GOAT and the SCAPEGOAT as types of CHRIST

God is amazing. No one else could put the shadow of future things into the past. Types and antitypes are examples of God prefiguring the future. Types are the shadows in the Old Testament of things that were to come (antitypes) in the New Testament.

A beautiful example of this relationship is shown in the two goats from Leviticus 16:7–22, the sin offering and the scapegoat, as types of Christ.



GOATS TYPE | JESUS THE CHRIST ANTITYPE

The goat to be sacrificed was a sin offering chosen by lot and therefore the choice of God (LEVITICUS 16:9).

The blood of the sacrificed goat sprinkled on the mercy seat in the Most Holy Place made atonement for the sins of the people (LEVITICUS 16:15–16).

The scapegoat symbolically carried the sins of the people (LEVITICUS 16:21–22).

The sacrificial goat was without blemish (LEVITICUS 22:19–20).

The process of the sacrifice brought reconciliation (LEVITICUS 16:15–16, 20).

The priest sprinkled the blood seven times for the cleansing of Israel (LEVITICUS 16:19).

The blood of the sacrificed goat sealed the Mosaic covenant (EXODUS 24:8).

The priest's laying of both hands on the head of the scapegoat and confessing the sins of the people showed faith (LEVITICUS 16:20–22).

The two goats were Israel's substitute (LEVITICUS 16:21–22).

God chose Jesus to be the ultimate sin offering (JOHN 3:16; 2 CORINTHIANS 5:21; ACTS 2:23).

Jesus made atonement with His blood in the Most Holy Place (HEBREWS 9:12).

Jesus bore our sins (1 PETER 2:24, MATTHEW 27:46, ISAIAH 53:4–6).

Jesus was without sin (1 PETER 1:19).

Christ's sacrifice was to reconcile us to God (2 CORINTHIANS 5:18–19).

Jesus made complete atonement for us (HEBREWS 10:9–10).

The blood of Jesus sealed the New Covenant (MATTHEW 26:28).

We must have faith that, through the sacrifice of Jesus, all our sins are forgiven by faith (ROMANS 5:16–18).

Jesus is the substitute for the Christian (ROMANS 6:23).



What's the Difference?

The cross is heavy and galling to disobedient shoulders. To a volunteer, however, it is not an iron cross; it is a wooden cross.

A man can carry it, for the Man of sorrows first tested the load. A person's affections determine the sources of his happiness: he finds joy in what he loves and is incapable of enjoying its opposite.

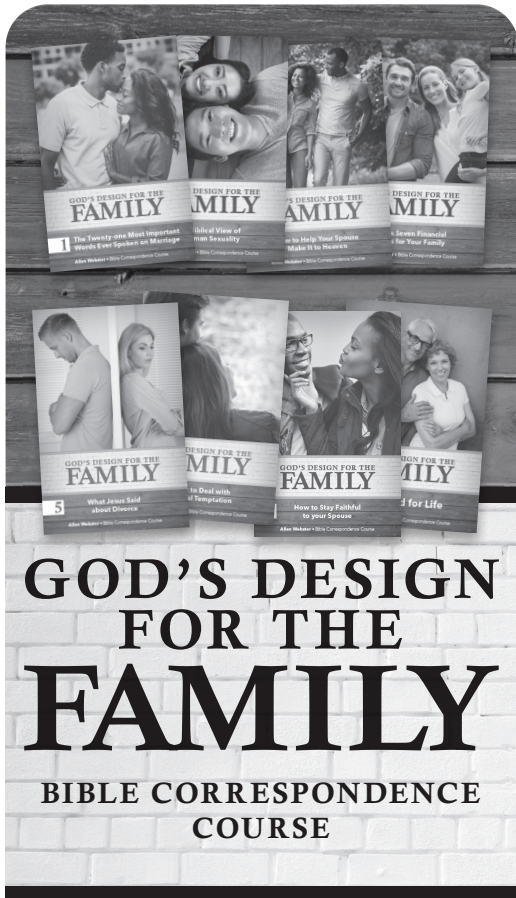
In a short time, the cross will be exchanged for the crown. When Princess Elizabeth carried her sister's royal crown in a procession, she complained that it was heavy. Someone said that she would find it much lighter when she had it on her own head.

Self-denial is strangely transfigured into self-indulgence. Whether, then, any course of action is to be a source of happiness or the contrary depends on what the man loves.

Religion is an affection. It is not a sense of duty, under whose lash the soul creeps through service. While sinful affection rules the heart, a sinner is incapable of finding enjoyment in religion. When the new affection wells up in the heart, all is changed. Religion is no longer an outward law, commanding him against his will; it is an inward affection. —Anonymous

"Love the Lord your God with all your heart."

MATTHEW 22:37



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June 7–August 23 at 7:00 p.m.
Theme: "And That's the Way It Is"**

We'll be studying the impacts Jesus has on our lives. Evangelists from central Ohio area are asked to come and teach a lesson on this theme. Make plans join us!