

Restoring First Century Christianity Today

Jonathan L. Perz

Throughout time, man has departed from God's ways. The Israelites, God's people of old, continually departed from God's teachings and had to repent and restore God's ways. They faced judgment after judgment for perverting the ways of God, yet they never learned. The Bible teaches us that these things were written "for our learning" (Rom. 15:4) and "for our admonition" (1 Cor. 10:11). Therefore, we must learn from their errors and stand fast in the truth of God's word.

The Israelites are not the only people who ever departed from the truth. Even among first century churches, apostasy ran rampant. In Galatians 1:6-9, we read of Paul's amazement that the churches in Galatia had accepted a perverted gospel so soon after acknowledging the truth. The New Testament is filled with warning after warning that apostasy will take place and God's ways will be departed from. Consider the following passages:

1 Timothy 4:1-3; 2 Timothy 3:1-5; 4:1-5; 2 Peter 2:1-2; Jude 3-4; Revelation 2:4-5. In every instance of apostasy, repentance was commanded. Hence, only a fool would deny the possibility of apostasy today!

The Need For Restoration

In Jeremiah 6:16, the great prophet of God prophesied, "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.' But they said, 'We will not walk in it.'"

Now more than ever, there is a need to restore the "old paths" of Christianity where the "good way" is. A quick look at today's religious world reveals complete mayhem. It is difficult to find two churches in one city that teach the same thing. It is even more difficult to find a church that is like the church described in the first century. When these circumstances exist, something has gone terribly wrong.

Is this sectarian religious world, with all its different names, creeds, doctrines, teachings, ministries, and ideas what the Lord prayed for in

Is Faith Essential?

Vol. XLIII November 16, 1999 No. 22

Editor: Mike Willis

Associate Editor: Connie W. Adams

Staff Writers

J. Wiley Adams	Irvin Himmel
Donald P. Ames	Olen Holderby
O.C. Birdwell, Jr.	Frank Jamerson
Dick Blackford	Daniel H. King
Edward Bragwell	Aude McKee
Paul J. Casebolt	Harry Osborne
Bill Cavender	H.E. Phillips
Bob Dickey	Donnie V. Rader
Johnnie Edwards	Tom Roberts
Harold Fite	Weldon E. Warnock
Larry Hafley	Lewis Willis
Ron Halbrook	Bobby Witherington
Clinton Hamilton	Steve Wolfgang

Guardian of Truth Foundation

BOARD OF DIRECTORS

Connie W. Adams	Fred Pollock
Alan Birdwell	Weldon E. Warnock
O.C. Birdwell, Jr.	Mike Willis
Dickey Cooper	Steve Wolfgang
Ron Halbrook	

— Subscription Rates —

\$19.00 Per Year

Single Copies — \$2.00 each

Foreign Subscriptions — \$22.00

— Bulk Rates —

\$1.25 per subscription per month

Manuscripts should be sent to Mike Willis, 6567 Kings Ct., Avon, Indiana 46123. He is available at 1-317-272-6520, E-mail: mikewillis1@compuserve.com.

All business matters should be addressed to O.C. Birdwell, Jr. who serves as Executive Vice-President for the Guardian of Truth Foundation. He is available by phone at 1-800-633-3216 or by mail at P.O. Box 858, Athens, AL 35611.

Subscriptions, renewals and other correspondence should be sent to Truth Magazine, P.O. Box 9670, Bowling Green, KY 42102.

Book orders should be sent to Truth Bookstore, P.O. Box 9670, Bowling Green, KY 42102. Phone: 1-800-428-0121.

Postmaster: Send change of address to P.O. Box 9670, Bowling Green, KY 42102.

Mike Willis

During my thirty years of preaching, a goodly number has been spent opposing the loose fellowship stance that was propagated and promoted by Carl Ketcherside and Leroy Garrett. The influence of this movement among faithful brethren was apparent in the early 1970s when Edward Fudge, Bruce Edwards, Arnold Hardin, and a number of other brethren moved way from the truth into a broader fellowship.

Over the years, we have witnessed these brethren accepting the logical conclusions of their position on fellowship. These brethren asserted that the unity of Christ could be maintained in spite of serious doctrinal differences, justifying this position by such arguments as (a) the imputation of the perfect obedience of Christ to the believer's account to cover his imperfections; (b) continuous cleansing which cleanses the sinning Christian "even as" he sins; (c) Romans 14; and other such positions. At first, these brethren were only interested in a broadened fellowship that included all of the heirs of the restoration movement, that is only those who have been scripturally baptized. Soon, these brethren realized that, if the grace of God could save the sincere man who was worshiping with instrumental music, that same grace of God could save the pious unimmersed. At that juncture, their platform of fellowship broadened to the point that they could have unity with denominational folks, our "brothers-in-prospect" who did not understand the place of water baptism in the grand scheme of God.

The logical implications of this position were not exhausted by the acceptance of the pious unimmersed, because there also are many good, honest, and sincere religious folks who believe in God but do not yet understand the role of Jesus Christ in the grand scheme of God. In reviewing the positions held by our unity advocates, we called attention to the logical implications of their position. Ultimately it would lead to universalism and fellowship with any sincere person without regard to what he believed.

As the years have passed, we have witnessed this evolution of the unity-in-diversity advocates. At first, some of them would attend the Christian Church but would not sing with their instruments. Later, they joined them in singing. Soon they were condemning those who believed that singing with an instrument was sinful. Over the years, they began speaking of what great spiritual folks some denominational preachers were. They were spiritual giants being attacked by our pygmy brethren, when brethren challenged their teaching on baptism. Reviews appeared in their papers about the good in such denominations as the Baptists,

see "Faith" on p. 697

What Must I Do To Be Saved?

Wilson Adams

It is a good question. No, it's the greatest question anyone could ever ask. The jailer asked it in Acts 16. The penitent of Pentecost asked it in Acts 2. The Ethiopian nobleman asked it in the form of a negative inquiry, "What prevents me from being baptized?" (Acts 8:36). Jesus read the question in the heart of Nicodemus before it could ever be voiced by his lips (John 3:1-3). And the rich, young ruler asked it. Sort of. He asked it thinking he already knew the answer.

What Must I Do To Be Saved?

There cannot be a more important question that anyone could ever ask. And the answer? Oh, how quick and simple we make it. We must (1) hear, (2) believe, (3) repent, (4) confess, (5) and be baptized. And you know what? We must! Fact is, I would affirm without fear of successful refutation that each of those is absolutely required by God before anyone can be saved. Anyone. There is ample scriptural command and instruction behind each of those five responsibilities in the converting process. And none of those five things denies salvation by faith but rather they are all a part of salvation by faith. Likewise, none of those five things denies salvation by the grace of God for even when one has done everything required of him by his Creator, he still doesn't place God in his debt. When all is said and done, we are saved by his mercy and loving kindness.

But is that it? Hear — Believe — Repent — Confess — Be Baptized — is that all God asks of us? Hardly. I suggest that one can comply with each of those requirements and still fail to see heaven. I say again each of those is absolutely essential and I do not and will not belittle God's commandments nor condone anyone who does. But there is more. And sometimes we fail to see the "more."

Consider five other responsibilities we must meet in order to be saved.

1. I must forgive my brother. Jesus said plainly, "If you do not forgive men for their transgressions, your heavenly Father will not forgive your transgressions" (Matt. 6:15). Wasn't that the point of the story of the unmerciful slave (Matt. 18)? "So shall my heavenly Father also do to you, if each of you does not forgive his brother from your heart" (v.35). And John adds that anyone who claims Christ but hates his brother "is a liar" (1 John 4:20) and "walks in the darkness" (1 John 2:11). People whom God will not forgive, people who are liars, and people who walk in "darkness"

Restoring First Century Christianity Today Jonathan L. Perz.....	front page
Is Faith Essential? Mike Willis	2
What Must I Do To Be Saved? Wilson Adams.....	3
God Isn't Deaf Glen Young	5
Old Folks Jason E. Stringer	6
Bible Doors Johnie Edwards.....	7
Country Baptism	8
John 6 — Not the Lord's Supper Paul K. Williams	9
What Happens When We Mythologize Part of Genesis? Mark Mayberry.....	10
"Leave Me Alone!" Walton Weaver	15
"My Preacher Says . . ." David McClister	20
Shining Lights or "Light Shiners"? James Hahn.....	21
How Much Evolution Is Too Much? Harry Osborne.....	22

will not be saved.

That makes me think. A lot. Sometimes I'm tempted to go pretty easy on myself while coming down harder on others. Sometimes I can think smugly. Sometimes I'm tempted to hold a grudge and count offenses. My guess is that I'm not alone. I bet you struggle, too. But it's something we must face and conquer if we want to go to heaven. You can't be saved and fail to forgive your brother. It is essential to salvation.

2. I must do good unto all men. Galatians 6:10 is written in the context of eternal life. "And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. So then, while we have opportunity, let us do good unto all men, and especially to those who are of the household of the faith" (Gal. 6:9-10). Galatians 6:10 is a passage perverted by our institutional brethren who misuse it to justify the church involvement in private enterprise. The church, it is argued, has a right to fund private businesses and to underwrite education, health care, etc. because Galatians 6:10 says to do good unto all men. Careful students of the Word have correctly countered that the context of Galatians 6:1-10 is a discussion of the responsibilities of individual Christians and not the church as a collectivity.

But may I voice a concern? How many of us live in violation of the very argument we make? Yes, "doing good unto all men" is an individual responsibility but how many individuals take that seriously? Do you? For example, are you involved in any kind of charity work? Do you devote any time to the needs of others? Do you help financially with someone you learn is struggling? There are many different ways that we as individuals can sow good deeds unto all men. But we must sow if we expect to reap.

3. I must bear fruit. "I am the vine, and My Father is the vinedresser. Every branch in me that does not bear fruit, He takes away . . ." (John 15:1-2a). God requires that we bear fruit and fruit-bearing occurs in two ways. First, we bear fruit by leading others to the source of light. As Andrew brought his brother (John 1:40-41), as Phillip brought Nathanael (John 1:45-46), and as the Samaritan woman brought her friends (John 4:28-30), so must we invite, encourage, and lead others to Jesus to the best of our opportunity and ability. That is fruit-bearing.

Second, we bear fruit by adorning ourselves with the characteristics of the one we follow. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control . . ." (Gal. 5:22-23). Truly if we belong to Christ then we will strive to bear the fruit of a Spirit-led life. It's a must.

4. I must bring Jesus home. Matthew met Jesus at work (Matt. 9:9). One moment he's sitting in his office and the

next moment he's invited Jesus into his home to eat at his table. And Jesus came. And Jesus will come home with you, too. Has he been invited?

Peter says that a husband must treat his wife with honor and if he doesn't his prayers won't make it past the ceiling (1 Pet. 3:7). And Paul said that a man who doesn't provide for his own "has denied the faith, and is worse than an unbeliever." He may claim to be a Christian. He may teach a Bible class or be a deacon, preacher or elder . . . but if he doesn't live as a Christian at home, he will not be saved. And wouldn't the same be true for the wife (Tit. 2:3-5)?

Contrary to popular belief, Jesus doesn't live at the church building. He lives in us. So do as Matthew did: invite him to come home with you and see what a difference he will make.

5. I must study my Bible. "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (2 Tim. 4:15). Yes, I know that Timothy was a preacher but doesn't God expect all of us to study his word (Acts 17:11)? From this passage I learn that God approves of those who read and study his word and disapproves those who do not. Can a person be saved who is disapproved by God?

Do you breathe every day? Do you eat and drink every day? Do you read your Bible every day? There are some things we just do every day and reading the word should be one of them. I am convinced the reason many Christians aren't as strong spiritually as they should be is because they don't take in enough "milk of the word" (1 Pet. 2:2). It is the best preventative against spiritual osteoporosis. Heaven approves of those who live not by bread alone, "but by every word that proceeds out of the mouth of God" (Matt. 4:4b).

Conclusion

There are specific acts of faith with which one must comply in order to be saved. We must give ear to the good news of Christ, we must believe it, repent of our sins, confess Jesus as the Son of God, and be baptized for the remission of our sins. But that is only the beginning. The true servant of the Savior seeks to adhere to all that is taught. And he continues to grow. And learn. And each day brings him one step closer to home.

<p>The A.D. 70 Theory — A Review of the Max King Doctrine by Wayne Jackson \$6.00</p>

God Isn't Deaf

The solution is to always remember that prayer, public or private, is a means by which Christians approach the throne of God.

Glen Young



Two young boys were spending the night at their grandparents. At bedtime, the two boys knelt beside their beds to say their prayers when the youngest one began praying at the top of his lungs. "I pray for a new bicycle. I pray for a new play station. I pray for a new VCR." His older brother leaned over and nudged him saying, "Why are you shouting

your prayers? God isn't deaf." To which the little brother replied, "No, but Grandma is!"

Men who lead prayer in our public assemblies need to pray to God, not to the audience. Jesus said, "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:5-8).

There is a real temptation, when leading public prayer, to pray to people rather than to God. We have all heard public prayers that preached a sermon. Another temptation is to make long prayers. The effort to extend a prayer will cause one to repeat the same things over and over. I believe Jesus referred to this as vain repetitions.

To avoid these temptations, do we stop having public prayers? The answer is no! We should pray at every opportunity and what better opportunity than when the whole church is come together in one place? The solution is to always remember that prayer, public or private, is a means by which Christians approach the throne of God. The nature of prayer is not for preaching lessons. It certainly isn't a time for self-aggrandizement or to appeal to personal vanity.

It makes me wonder if men who lead public prayers haven't forgotten that it is God who answers prayer not other men. I fear we are like the boy in our little story. We think if we are to get what we want, it must come from the people who hear us. God and God alone can grant our petitions provided they are within the scope of his will.

After giving the aforementioned warning, Jesus then gives a model prayer. After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil (one)" (Matt. 6:9-13). The prayer is profoundly simple.

We don't need to only confine ourselves to the model. For example, we cannot pray, Thy kingdom come, for it has already come. It is the church. We do need to pray from the heart to God, not from the street corners to be heard by men.

12121 Regina-Belcher Hwy., Elkhorn City, Kentucky 41522
gyoung@eastky.net

Old Folks

“Remember the days of old, consider the years of many generations, ask your father and he will show you; your elders and they will tell you.”

Jason E. Stringer

When I got the news that brother O.J. Willis had passed away, I must say that it had an effect on me. I got home the other afternoon and there was a message on the machine from Elsie Hale to let us know of his passing, and then I checked my e-mail and there was a message on a list service to which I subscribe from Mike Willis giving the information that I had just heard from Elsie. I must admit, that when I found out O.J. had passed away I had an emotional moment akin to those you feel when you have lost a close relative. My eyes welled up with tears for a few minutes and a touch of deep sadness filled my heart. I hadn't seen O.J. in a number of years. For the past couple of years I had mentioned to my mother that we needed to go and visit him and Wilhelmina, but time just never was there. It's sad too, because I don't think he ever knew what kind of an influence he had on me, my brother, and other young folks that went to church in Groveton when he was there.

Often times living in Groveton when mom or pop would invite someone to attend services with us they would often say, "Oh, nothing but old folks go there," as their excuse for not coming. I don't think any of them meant it in a derogatory fashion, but the connotation was that as far as children were concerned, the Highway 287 church of Christ had only a handful, mainly my brother and myself. At times we longed for companionship at church of those in our own age group. We couldn't go and spend the night at friends' houses on Saturday night because we knew where we were supposed to be on Sunday morning, and going somewhere else wouldn't be right. But, having grown up in a congregation with "nothing but old folks" I can see some true advantages I had over those who had a younger crowd to hang around with.

First of all, they taught us. In Bible classes they gave us solid information that came from years of experience in serving the Lord. In Deuteronomy 32:7 we have a reading from the "Song of Moses" where he says, "Remember the days of old, consider the years of many generations, ask your father and he will show you; your elders and they will tell you." Having the benefit of the wisdom of these "old folks" was far better than having anyone our own age to play with. They helped to bring us to a maturity far greater than any amount of play with our peers could have. Someone once said, and I can't remember who it was, "Those who do not learn about the past are destined to repeat it." We learned about the past. The struggles they went through to maintain their faith and to fight the liberal influences that came their way. Far better teaching than we could have gotten anywhere else.

Second, they taught us the importance of brethren to one another. We all need each other, and we cannot deny it. Not only for our spiritual well-being, but in a lot of instances for our physical and mental well-being. In Hebrews 13:1, the Apostle Paul, if he is the writer of Hebrews, and I believe that he is, states, "Let brotherly love continue." A short verse, but filled with power. Many of these "old folks" didn't have anyone but their brethren. Some had children who lived far away and they never really got to see them. When there was a problem they called one of their brethren. Romans 12:10 states, "Be kindly affectionate to one another with brotherly love, in honor giving preference to one another." I saw these "old folks" open their homes to one another. Take care of each other and love one another enough to say, "what's mine is thine." My mother always said that when she got old

Bible Doors

Johnie Edwards

The word "door" can be found about 173 times in the Bible. It is a study worth our time as it points out some valu-

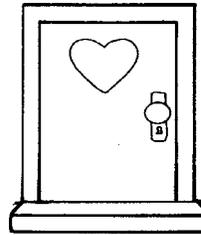
able truths to us. Thus, we take a look at some doors of the Bible:

1. The Ark Door. When God gave Noah the "fashion" for the building of the ark, He said, ". . . and the door of the ark shalt thou set in the side thereof" (Gen. 6:15-16). The ark door became the means of entrance into the ark from the flood-waters. After the ark was finished, the Bible says that ". . . the Lord shut him in" (Gen. 7:16).

2. An Open Door. Even in the midst of many adversaries Paul was always looking for an open door to be able to teach others. He told the Corinthians, "But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9). He further wrote, "Furthermore, when I came to Troas, to preach Christ's gospel, and a door was opened unto me of the Lord" (2 Cor. 2:12). Every child of God ought to be looking for an open door or a door of opportunity to make people aware of the saving gospel of

our Lord (2 Tim. 2:2; 1 Tim. 4:16).

3. Door Of Salvation. John recorded, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Jesus said, "I am the door" by me if any man enter in, he shall be saved . . ." (John 10:9). If we expect to be saved, we must come through the Christ-door if we expect to reach the Father (John 14:6).



4. Heaven's Door. John said, ". . . I looked, and behold, a door was opened in heaven" (Rev. 4:1). Stephen of Acts 7:56 also saw heaven opened.

4001 E. 3rd St., Bloomington, Indiana 47401

she hoped there was someone like O.J. and Wilhelmina Willis to take care of her. As I sit here and think about it I know of three brethren, right off the top of my head, they shared their home with for years.

There were many other things I learned from these "old folks" that would take too much space to mention. But one more thing is appropriate. In Revelation 2:10 Jesus said, ". . . be thou faithful unto death, and I will give you the crown of life." I learned faithfulness from these "old folks." If people like O.J. and Wilhelmina, Jim Money, Butler Thompson, Madge Hill, James Turpin, Jody Harrott, Fred and Ruby Morris, and many others weren't at the church building when the doors were open, we knew that they were sick and just couldn't make it.

Hebrews 10:25 says, "Forsaking not the assembling of yourselves together as is the habit of some, and so much the more as you see the day approaching." No

matter how they felt, and many times they were in pain, agony, and misery, most of these "old folks" were in the assembly. Their bodies may have ached, their eyes may not have focused just right, their hands trembled many times, but they knew the rewards of faithful service to God, and I thank God that I was able to witness that faithfulness myself.

I suppose an ideal thing would be for children to have a good mix of "old folks" and their peers in the assembly. We need to go about and do our best to train children so that their will always be a faithful group of brethren teaching the truth. However, if and or when I ever have children of my own, if I have to make a choice between the congregation that has the high percentage of younger people or a high percentage of "old folks," believe me, I choose the "old folks." They did so much for me when I was young, and I want my children to have the benefits



Country Baptism

It was a typical August Sunday. Already hot when the sun came up. The drive out to the little white frame building was uneventful. Someone had already opened all the windows and distributed the paper fans provided by the local funeral home. In those days there was almost always a noisy, rumbling window fan in one of the back windows. That was several years before air conditioning.

Attendance in worship was about 50. None of the men wore a coat and the only thing that distinguished the preacher was a necktie. And sometimes his tie came off too.

The sermon that morning was a study of: "The Corinthian Church." When the invitation was extended, a young married couple came forward. We heard them confess their faith that Jesus is the son of God. We all rejoiced and there were the usual tears of joy by the parents of those about to become Christians.

When the service was dismissed, the brethren began to make plans to go to a member's pond for the baptizing. As I remember there were only two church buildings with baptistries in the entire county. All of the country churches used rivers, creeks, lakes, and ponds year around. (Not bad in summer but bone chilling in winter.)

The church always used this brother's pond and his wife kept an ample supply of all sizes of clothing both for men and women on hand for these occasions. Those about to be baptized would change clothing in the farmer's bedrooms and then their clothing would be dry to wear home.

This was my first experience at this place and it left much to be desired. I led the young man out first. The bottom of the pond must have had at least four inches of thick, oozy, goopy mud. Each step was sloop, sloop, sloop, as one pulled his feet up and out of the mire for the next step. If that were not bad enough, the bottom of the pond was also covered with some kind of foot-high, grass-like

vegetation. As you walked through that grass it felt like snakes must be swimming all around your legs.

We slugged our way out to a depth a little more than waist high, and there I baptized him. No problem! We made our way back to the bank, and the happy event was half over.

Now it was time to baptize the young lady. She was short and very, very heavy. It was immediately apparent that she was not accustomed to being in water such as this and with the mud and the water grass swirling around her legs, she was in fact terrified! With her weight and fear, I figured I needed more depth, so I led her out to where the water was pretty well up under her arm pits. Over and over I tried to calm and reassure her. I said what I had to say and proceeded to immerse her. As the water came up around her head and face, she panicked! It was obvious that if she could get out of my grasp she would head for the bank. I knew she really wanted to be baptized, but it occurred to me that as terrified as she was, if she got out of the water, it might be almost impossible to get her back. So, with one mighty thrust, I put her well down into the water! She came up like an explosion. It looked like she had at least three legs and four arms as she made for the shore.

As I remember, they did not bother to go in and change their clothes; they all jumped into their cars and sped away. That night none of them attended the service. I became a little uneasy. Were they all mad at me? Did they feel that I had mistreated her? The woman's husband and father-in-law were pretty husky fellows. I weighed about 125 on a rainy day. Was I going to get whipped the next time we met?

No. It could not have worked out better. When they got home, they all agreed. Even though the lady had been terrified, she really wanted to be baptized. And, she had been. Mission accomplished. It was over. She was a Christian. She had obeyed the gospel and everyone was happy. Of course I knew nothing of their feelings.

John 6 — Not the Lord's Supper

Brethren, when you read John 6:35-58, or portions of it, at the serving of the Lord's supper, you are misapplying the passage. Jesus is not talking about the Lord's supper. He is talking about believing his word.

Jesus had fed 5000 men, plus women and children, with five loaves and two fish. The multitude followed him across the Sea of Galilee. When they found him, Jesus said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled. Do not work for the food which perishes, but for the food which endures to eternal life" (John 6:26-27). At once that should tell us that Jesus was not talking about food which we can eat with our mouths. He was talking about his word.

The multitude didn't want to understand. They said, "Our fathers ate the manna in the wilderness; as it is written, 'he gave them bread out of heaven to eat'" (v. 31). They were quite willing to follow Jesus if he would feed them more bread and fish. Jesus answered, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven and gives life to the world" (vv. 32-33). He then explained, "I am the bread of life" (v. 35).

How can we eat the flesh and blood of Jesus? He said, "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day" (v. 54). Don't apply that to the Lord's supper, please! If you do, you will have Jesus saying that those who eat the Lord's supper have eternal life. That is simply not true. There are many who eat the Lord's supper who do not have eternal life.

The parallel verse in this passage is verse 40: "For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day." That is exactly parallel to verse 54. The one explains the other. When Jesus said that we must eat his flesh and drink his blood he was saying that we must behold him as the Son and believe in him.

The food we must eat is spiritual food. It is the word which comes from Jesus Christ. If we eat this food, taking it into our minds and letting it change our lives, we will have eternal life and he will raise us up on the last day. This is what Jesus was teaching in John 6.

P.O. Box 324, Eshowe, 3815 South Africa
E-mail: bible@netactive.co.za

Life In The Son

by Robert Shank

In a study of all pertinent New Testament Scriptures, the author demonstrates that the supposed proof passages have been misconstrued by advocates of the doctrine of eternal (unconditional) security.

The next time we met, the men came directly to me and commended me for handling the matter so deci-

Price — \$14.99

What Happens When We Mythologize Part of Genesis?

Mark Mayberry

The entire structure of evolutionary thought is based on the premise that God does not exist. Working from that assumption, scientists derive some naturalistic way of explaining the origins of life, the development of the earth, the geologic column, etc. These obvious biases must be weighed whenever we consider their claims.

I attended a Lord I Believe Seminar back in the spring of 1996, and came away with decidedly mixed feelings. Much of the program was highly commendable. Brother Hill Roberts did a superb job of using statistical probability to show that it was impossible for life to have originated by chance. Yet, there were several aspects of the presentation that trouble me. In particular, I am concerned about brother Robert's approach to the book of Genesis, especially as it relates to the issue of time and the age of the earth.

Brother Hill Roberts accepts the standard geologic time table, which says that the universe is approximately 15 billion years old and the earth is around 4.5 billion years old. He gives the superficial appearance of accepting the Genesis account of creation, but when the issue is pressed, it becomes manifestly evident that he does not interpret the early chapters of Genesis in a straightforward, literal manner. He finesses the language so that it supports his presuppositions. Simply put, brother Robert's believes that God conceived of the plan of creation in six literal days, but then took billions of years implementing that plan. In other words, God spent six days thinking and 4.5 billion years

acting.

Brother Roberts also accepts the standard geologic column that is presented in evolutionary textbooks. Rejecting the concept of a cataclysmic, world-destroying flood, brother Robert's believes that the deluge of Noah was a rather tranquil phenomenon that left little or no evidence in the fossil record. According to him, the fossil record is not a testament to God's judgment of the ante-deluvian world; rather, it is evidence of the gradual unfolding of God's creative power. He believes that God's creative handiwork can best be explained by an adaptation of Steven Jay Gould's Theory of Punctuated Equilibrium. Gould, an atheistic evolutionist to the core, argues the fossil record indicates that immense periods of time elapsed with little change in living things, but every so often, this state of tranquil uniformity was interrupted by short periods of rapid change. According to Gould, such change was unguided and purposeless, the result of accidental and random mutations. According to Roberts, the agency of such change was God. Millions of years passed, and then "poof," God created fish; millions of years passed, then "poof," God created mammals; millions of years passed, then "poof," God created man.

In this manner, Hill Roberts accommodates the prevailing views of modern science, and also insulates himself against the charge that he is a theistic evolutionist. To his credit, brother Robert's does not believe in amoebae to man evolution; he completely rejects the concept of evolution involving changes in kinds and transitional forms. Nevertheless, I believe that his teaching undermines the gospel message. The position that Roberts espouses, which is remarkably similar to that of Hugh Ross, chief advocate of the doctrine of Progressive Creation, is contrary to a straightforward understanding of Scripture. I believe brother Robert's has compromised Biblical truth in an effort to accommodate scientific theory. Trusting the assertions of modern science, he has dramatically reinterpreted the obvious and forthright teachings of Genesis 1-11.

Why does Hill Roberts take this approach? In private correspondence with me dated 16-April-1996, Hill wrote, "The answer is simple: based on the physical data it is more reasonable scientifically to believe the earth is old than young. Given that, does Genesis necessarily conflict with that data? No, not if read very, very precisely, literally, in the original paleo-Hebrew language with the illumination of God's natural revelation being used in parallel. A preacher of God's Word must be just as willing to turn on that light as a scientist must be willing to hear the word. They are both the revelation of God about his creation. To pick one over the other is the same as picking Romans over James: it gives a distorted result."

Hill Roberts believes that science has proven that the earth is old. He must therefore reinterpret Genesis 1-11 to fit this assumption. He claims that he is being very precise and very literal in his approach to Genesis. However, in truth, brother Robert's

treats the Genesis account as something less than actual history. Is this approach valid? How should we interpret the Biblical account of creation? Is the book of Genesis poetry or prose? Is it fact or fiction? Is it a myth, a fable, an allegory?

According to Nelson's Illustrated Bible Dictionary, hermeneutics are "the principles and methods used to interpret a given passage of Scripture. Bible scholars believe a biblical text must be interpreted according to the language in which it was written, its historical context, the identity and purpose of the author, its literary nature, and the situation to which it was originally addressed."¹

The Bible contains various types of literature. The Psalms are poetic. Proverbs contain pithy statements of Hebrew wisdom. Ezekiel, Daniel, and Revelation employ apocalyptic imagery. Occasionally biblical authors use allegoric, hyperbolic, and metaphorical language. Jesus often spoke in parables. However, most of the Bible is written in a straightforward fashion and should be understood literally.

How should we understand Genesis 1-11? Genesis 12-50 is obviously a historical narrative, but what about the first few chapters of the book? There is no stylistic change between the two sections. In fact, they are not two distinct sections at all. The only difference is that Genesis 1-11 deals with the history of the world before Abraham, while chapters 12-50 focus on the life of Abraham and his descendants. The entire book of Genesis purports to be a factual, historical account of God's early dealings with mankind. Those who are honest with the text will interpret it in a straightforward manner. Nevertheless, men such as Hill Roberts, Hugh Ross, and John Clayton, reinterpret Genesis because of their infatuation with the pronouncements of modern science.

Science is driving modern culture,

but most of us haven't even got license plates. We are inundated with various claims of science, all of which purport to be authoritative. Yet, few people have scientific expertise. Most of us are left to wonder which claims are true and which are false.

Every day brings some new scientific pronouncement. Unfortunately, much of what passes for science is more rightly called "junk science." What do we mean? "Junk science" is bad science, untested and unproven science. It is used to further special agendas, such as personal injury lawyers who sue large corporations. It is used to support the latest warnings from the food police. It is used to bolster the claims of "Chicken Little" environmentalists. It is used to justify wacky social programs dreamed up by the helping professionals of the Nanny State. It is employed by over zealous regulators who attempt to expand their bureaucratic power and budgets. It is used by unethical corporations to make bogus and fraudulent product claims. It is used by slick politicians campaigning for elective office and wanna-be scientists seeking fame and fortune.

We also would do well to be skeptical of many of the pronouncements of evolutionary scientists. Christians are honest enough to admit their presuppositions, but evolutionists often are not! The entire structure of evolutionary thought is based on the premise that God does not exist. Working from that assumption, scientists derive some naturalistic way of explaining the origins of life, the development of the earth, the geologic column, etc. These obvious biases must be weighed whenever we consider their claims.

Science has greatly improved our quality of life, and for this we should be thankful. In many ways, science is trustworthy. However, over the years, science has been wrong on a variety of issues. Scientific claims are often confusing and contradictory. The experts often meet themselves com-

ing and going. For example, one week it is claimed that coffee is good for you; the next week it is bad. Many studies have been done to see if there is a direct link between caffeine and/or coffee drinking and coronary heart disease. The scientific evidence is conflicting, and the results are inconsistent.

Several years ago, environmental activists shouted, "Alar on apples causes cancer!" Expert witnesses were brought in to hype the danger. The news media provided extensive coverage of Meryl Streep's testimony before Congress. However, later these claims were refuted. Eventually the propagandists were forced to say, "Never mind," but their retraction received scant media coverage.

Now the gloom and doom crowd has a new issue: Toothpaste. A new study from the University of Buffalo claims the hydrogen peroxide in your whitening toothpaste may be a cancer promoter. So kids, it is O.K. to quit brushing your teeth! You heard it from the experts.

For years, skeptics and unbelievers have used science to attack the Bible. It is said that evolution is a proven fact. This is not merely a gross overstatement; it is an outright falsehood. In the realm of science, it is important that we recognize the difference between a hypothesis, a theory and a law. We also need to recognize how each is subject to revision.

When a scientist observes a given phenomenon and then makes an educated guess as to what might cause the phenomenon, that guess is called a hypothesis. Afterwards, the scientist will work against the hypothesis, testing it by a series of experiments, to see if it holds up. It may quickly be disproved and discarded. It may fit the facts perfectly. However, there is a greater probability that the hypothesis will need to be modified or revised as additional evidence is considered.

As a hypothesis is subjected to repeated testing, it usually becomes more focused and refined. If, over an extended period of time, all the evidence seems to fit the hypothesis, then it may come to be viewed as a theory. Yet, even at this point, scientists still acknowledge the possibility that some additional evidence may show up that will disprove the theory.

As the evidence builds over many years, scientists may eventually decide that this theory could not be wrong, and they start calling it a law. Nevertheless, a law is subject to the same demands as a theory. Additional evidence may be discovered that cannot be accounted for according to the existing law. Over time, it may become obvious that a law needs to be modified. Laws change much more slowly than do theories or hypothesis. However, even laws of science are subject to revision.

A ready example of this revision process, even as it applies to the laws of science, comes from the realm of physics. Prior to 1945, physics or chemistry textbooks affirmed there were two fundamental laws of physics: (1) the law of conservation of mass and (2) the law of conservation of energy. These laws were viewed as separate and unrelated.

However, extensive work in atomic laboratories revealed that the original understanding scientists had of physics was simply not true. Energy cannot be created or destroyed. Mass can be turned into energy, and vice-versa, but the sum total of energy in the universe never changes. Thus it became evident that the law of conservation of mass and the law of conservation of energy were not two separate things. Mass and energy are now viewed as different manifestations of the same thing.

For example, the energy in a hydrogen bomb results from the fusion (combining) of hydrogen atoms. Four molecules of hydrogen are fused into a molecule of helium. The resulting atomic weight of that one helium molecule is less than the sum of the four incoming hydrogen molecules. That mass has now become energy. It is no longer mass in the old sense of the word. Thus, instead of viewing mass and energy as separate, scientists now view them as different manifestations of the same things. Thus, a fundamental law of science had to be revised to accommodate additional evidence.

Despite the strident assertion of propagandists, evolution is not a proven fact. The theory of evolution falls outside the realm of empirical science. The steps of evolution have never been observed. Evolution is not subject to experimentation because the time required would exceed the lifetime of any human observer. It is impossible to reproduce evolution in the laboratory. It cannot be proven true or falsified. Therefore, evolution cannot even rightly be considered a theory. At best, evolution is a hypothesis, a guess, a working idea, and a starting point for further investigation.

Thus, a hypothesis, a theory, or even an accepted law of science can change over time. Each of these ideas can be recognized as incorrect and may have to be radically

modified to correspond to present evidence. Therefore, we should be very cautious regarding any apparent discrepancy between science and the Bible.

Nevertheless, many are inclined to put absolute faith in the proclamation of science. If there is an apparent discrepancy between the science and the Bible, then science must be right and the Bible must be wrong. Therefore, the proclamation of science is elevated to a position of superiority, and the Bible must be reinterpreted so as to harmonize with science.

This is exactly what Hill Roberts does with the book of Genesis. He gives an entirely unnatural meaning to chapters 1-11 in order to accommodate current scientific opinions. He attempts to balance God's natural revelation and his special revelation of truth. He believes the two should be used in parallel; we should allow God's natural revelation to illuminate his spiritual revelation. Remember our earlier quote from the pen of Hill Roberts: "A preacher of God's Word must be just as willing to turn on that light (i.e., the illumination that comes from God's natural revelation, MM) as a scientist must be willing to hear the word. They are both the revelation of God about his creation. To pick one over the other is the same as picking Romans over James: it gives a distorted result." However, in the theology of Hill Roberts, Hugh Ross, and John Clayton, God's natural revelation is treated with more reverence than the Sacred Text. Nature is given priority. More specifically, man's pronouncements about nature are given priority. If there is a conflict between man's scientific pronouncements and Biblical truth, man's wisdom wins out. The scientific opinions of men are accepted at face value while the Holy Scriptures must be reinterpreted.

Once we accept the notion that modern scientific theory carries equal authority with the Holy Scriptures, then "Katy, Bar the Door!" The Bible must inevitably be subverted. Hill Roberts wants to reinterpret Genesis so that it harmonizes with the theories of evolutionary geologists. Others will try to reinterpret the moral teaching of Scripture so that it harmonizes with the latest pronouncements of the social sciences.

If the modern views of feminism are correct, then Paul was obviously a male chauvinist and his statements regarding the role of women must be reinterpreted (1 Cor. 14:34; 1 Tim. 2:12-15). If the modern views of the behavioral sciences regarding homosexuality are correct, then the Biblical injunctions against this practice reflects the homophobic bias of an unenlightened age, and they must be reinterpreted (Lev. 18:22; Rom. 1:26-27). If the modern views of radical environmentalists are correct, then the scriptural affirmation of man's dominion over nature is obviously false and must be reinterpreted (Gen.

1:27-30; Ps. 8:4-9). If the modern views of child-rearing experts are correct, many statements in the Bible regarding the need for corporal discipline are incorrect and must be abandoned (Prov. 13:24; 22:15).

Who is to say that the pronouncements of a geologist are more important than those of a sociologist? Both claim to be authoritative in their respective disciplines. If we elevate "scientific" opinion to the level of Scripture, then unbelievers and skeptics will become the gatekeepers of spiritual knowledge and wisdom. The wise, the mighty and the noble of this world will become the final arbitrators of biblical truth. However, Paul said those who belong to this class are often devoid of truth. They are entirely too sophisticated to appreciate the simple wisdom of God (1 Cor. 1:18-31). They have a tin ear when it comes to hearing the music of the spheres. Spiritual truths do not resonate in their hearts. They are deaf, and dumb, and blind.

In every age, man has thought that his wisdom was superior to that of God. So he attempts to explain away much of God's Word, based on his own great wisdom. Yet, in each case, it was but a short time until further study proved him wrong and made his reinterpretation of God's Word the laughing stock of all knowing people.

This sad process has been repeated time and time again. One hundred years ago, the biblical references to the Hittites were treated with great skepticism (Gen. 15:18-21). Because no reference to the Hittites had been found outside the Bible, many skeptics doubted the authenticity of the sacred text. However, thanks to modern archaeological discoveries, today the Hittites and Hittite culture are well known.

Critics continue to question the Bible. Modern scholarship argues that the children of Israel were an indigenous race of Canaanites who created the Exodus myth to set themselves apart from their neighbors. Along this same line, contemporary scholars say there is no evidence that David ever existed. Rather, they assert that his life and reign were fabricated in order to provide a motivating pseudo-historical culture for later Jews. Surely Hill Roberts knows all this. What effect will it have on his theology? Hill rejects the literal historicity of Genesis 1-11 because of modern science and scholarship. How long will it be before he also abandons other significant portions of Old Testament history? What other passages will he attempt to reinterpret? Once we begin to be swayed by biblical critics, there is no sure stopping place!

There is only one thing that will stand: God's Word and the simple understanding of the person who takes God at his word. The 19th Century critics have come and gone, but the Word of God remains. 20th Century

critics will be similarly discredited, but God's Word will continue to stand. The sadness and shame of it all is that so many Christians heed the critics. They deify the wisdom of men and discount the wisdom of God. In a state of acute embarrassment, they try to explain away the Scriptures. They try to tell us that God really did not mean what he said. All this reminds me of an old poem by John Clifford:

"Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
When looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had,' said I,
To wear and batter all these hammers so?'
'Just one,' said he; then said with twinkling eye,
The anvil wears the hammer out, you know.'

"And so, I thought, the anvil of God's Word
For ages skeptic's blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed — the hammers gone!"

In closing, I would like to make a few additional comments about Hill Roberts' apparent partial acceptance of the latest model of evolutionary thought. In discussing the fossil record, brother Robert's clearly shows there are no transitional fossils in the geologic column. He skillfully exposes the flaws of the Darwinian model, and points out that many leading evolutionary biologists now reject the idea of slow, incremental change. Instead, the current fad in certain evolutionary circles is Steven J. Gould's Punctuated Equilibrium Theory. According to this explanation, long periods of little change in living things are interrupted by short periods of rapid change.

Hill Roberts argues that the fossil record supports this basic concept. I was struck by his effort to harmonize this model with the biblical account of creation. In describing Punctuated Equilibrium, he said, "Now doesn't that sound like what is recorded in the book of Genesis: God said . . . God said . . . God said . . . let their be life . . ." Yet, in my opinion, Hill's approach is no different, at least in principle, from the theistic evolutionists of yesteryear who tried to accommodate the Darwinian model and uniformitarianism.

What is brother Robert's going to do when Gould's Theory of Punctuated Equilibrium goes out of style and is replaced by another idea in a few short years? In fact, it has already been rejected by many evolutionists. A recent comment about Gould is quite interesting: "Even his critics grant that Dr. Gould is popular with lay readers, but this has also made him a favorite target of attack. In *The New York Review of Books* last year, John Maynard Smith, a prominent British evolutionist, said of him that

'the evolutionary biologist with whom I have discussed his work tend to see him as a man whose ideas are so confused as to be hardly worth bothering with, but as one who should not be publicly criticized because he is at least on our side against the creationists.'"²

Those who feel compelled to accommodate the Bible to the latest pronouncements of science are hooking their wagon to an unstable star. Scientific theories quickly change. (Are we experiencing global warming, or is the earth about to enter another ice age? Science has affirmed both in recent years.) Shall we be forced to run back and forth, always shouting "Me too! Me too! Me too!" Those who compromised their faith in order to accommodate Darwinianism look mighty foolish today. I suspect the same thing will one day be said about those who try to adapt the Scriptures to a Gouldian belief system.

The clear lesson is this: Don't compromise the truth of God's Word in a futile effort to gain respectability in a world of unbelievers. Remember that leaders in evolutionary thought have utter contempt for Creationists of every stripe! Mr. Gould is an atheist. I am sure he feels nothing but scorn for those who would attempt to harmonize his Theory of Punctuated Equilibrium with the Bible. We are not going to win any brownie-points with those of his ilk by trying to find a "reasonable" compromise between the Bible and modern scientific theory!

As I said at the start of this article, much of the material presented in *Lord I Believe Seminars* is highly commendable. However, I have serious reservations about Hill Roberts' approach in the aforementioned areas, especially regarding the age of the earth. He has deified the prevailing theories of modern science, and then wrested the Scriptures to make them conform to those theories. Brother Roberts is so wedded to the accuracy of physics and the standard evolutionary framework for interpreting the data that he cannot figure that the data could be interpreted in a different way.

Like his champions Hugh Ross and John Clayton, Hill Roberts argues that the age of the earth is a trivial point. Considering the emphasis that these men give to the issue of time, it is highly ironic that they would call this an irrelevant issue. It is significant. The issue is inseparably linked to the Gospel and the inerrancy of Scripture. Our view of Genesis is foundational. Most significant Bible doctrines are rooted in the book of Genesis. So also is our understanding of who we are. If you cannot trust Genesis to be literally true and understandable, how can you trust the rest of the Bible?

For thousands of years, a literal and straightforward reading of Genesis has led God's people to believe that the universe was created in six literal days, the earth is

“Leave Me Alone!”

Walton Weaver

When God rejected Cain’s offering, he must have felt the cards were stacked against him. His response was, according to Genesis 4:5, that he became “very angry, and his countenance fell.” His disposition was such that not only did he get angry at God, but he stayed angry. He could cry “unfair” all he liked, still he had to deal with reality, which was this conflict over his offering. But, instead of dealing with it, he became so dejected that “his face fell.” Cain was like Lucy in the comic strip. She was obviously distressed. Charlie Brown kept coming to her rescue, offering Kool-Aid, a candy bar, a glass of chocolate milk. Then he asked, “Can I do anything else?” Lucy stormed out, “Leave me alone. I just want to be miserable!” That was Cain. He wanted to be miserable. He was hurt. It made him angry and he refused to be comforted.

Cain, Our Contemporary

Cain wasn’t the first to cry “Leave me alone!” and he wouldn’t be the last. His parents did it with their fig-leaf aprons. Job did it. “Leave me alone!” he cried (Job 7:16), and perhaps in our own way of thinking, with some justification. But God is saying to Job and to us that there is a mystery in suffering that he hasn’t seen fit to reveal yet. This desire to be left alone forces us to identify with Cain — he becomes one of us,



only a few thousand years old, the earth was created before the stars, vegetation was created before the sun, man was created in the beginning (not at the tail end of an enormously long period of earth history), and the flood was global cataclysm (not merely a localized phenomena). The Hill Roberts, Hugh Ross, and John Clayton doctrine of Progressive Creationism contradicts all these beliefs. They claim to have finally discovered how to correctly interpret Genesis, after thousands of years of misunderstanding. Such an audacious claim should automatically raise a red flag of warning.

Rejection of the literal biblical account of creation will negatively affect the church. Those who accept the evolutionary time table find themselves on a path of increasing confusion and uncertainty about how to interpret the rest of the Scriptures. When uniformitarianism and Darwinism captivated the minds of leading religious thinkers in the 1800s, many mainstream denominations started

down a road that would end in a complete repudiation of the historic Christian faith. One step inevitably followed another. Having compromised their belief in the Genesis account, they began to question other Scriptures. Soon doubts arose concerning the authorship of the Pentateuch, the Exodus from Egypt, the miracles of the Old and New Testaments, the prophetic books of the Bible, the virgin birth of Christ, his life, his teachings, and his resurrection.

A general looseness toward the book of Genesis has already been manifest among our liberal brethren. Teachers at Abilene Christian University have taught that Genesis is a myth. Such views are the handmaidens of digression. Our liberal brethren are rushing headlong into complete apostasy. Are conservative brethren poised to follow the

1305 Bayou Dr., Alvin, Texas 77511

our own contemporary — for we must admit that we too get angry at God and sometimes take it out on other people. Of course we are wrong when we do so, as was Cain.

Cain refused to be comforted because his jealousy so wounded his pride until it permeated every corner of his existence. Hurt pride turned to anger which resulted in suspicion; that suspicion became hatred and this hatred was projected onto his brother Abel — the scapegoat! Sometimes we detest what is in us so that we deny it is there and dump on others. Cain couldn't take it out on God so his brother Abel would do just fine.

It is true that this is an ancient story, but the feelings it brings to the surface are current. Occasions for hurt pride and anger are numerous for people in our time just as they were in the day of Cain. How we react to them constructively is one of our greatest challenges. Cain chose the wrong way. He denied it and projected it. Blinded by his pain, it didn't matter to him that Abel was his brother. He ignored God's warning and his promise. He just wanted to be left alone.

We Are Never Left Alone

We don't have to live too long until we learn that life won't leave us alone. The Internal Revenue Service won't leave us alone. Our families won't. The church won't; neither will God. He didn't let Sodom alone or Nineveh or Jerusalem or Babylon. The Bible is a record of a God who won't leave us alone. He will bother us when we err. Moses didn't let the Hebrews alone in Egyptian slavery. Nathan the prophet didn't leave King David alone when he callously murdered Uriah the Hittite. "Thou art the man!" thundered the prophet. Elijah didn't let Jezebel alone for stealing Naboth's vineyard. Jesus didn't let Zacchaeus alone, or Peter, or Mary. John the Baptist didn't let Herodias alone for her commitment of adultery.

And God didn't let Cain alone in his agony. "The Lord said to Cain, 'Why are you angry? . . . If you do not do well, sin is couching at the door; its desire is for you, but you must master it'" (Gen. 4:6-7). But Cain didn't heed God's warning. Then God promised his care, "If you do well, will you not be accepted?" (v. 7a).

Cain didn't hear God's promise very well either. All he could see was God preferring Abel's offering. His hurt feelings caused him to want to strike out in a revengeful way. The problem with this kind of response to God's rejection of his offering was that vengeance is an emotional word and it was these feelings that were about to get him into serious trouble. And what we often do not realize is that most of us have some appetite for it too. It is so natural when we think we have been wronged; our

gut reaction is to retaliate. If we are not careful we will find ourselves following the "way of Cain" by subscribing to the popular philosophy, "Don't get mad, get even." It was this philosophy that led Cain to kill his brother Abel (v. 8). But it cost him severely.

We Can't Fool God, Nor Can We Ignore Him

At last Cain thought he was free of the shepherd, but God wouldn't leave him alone. You see, the problem was, God missed Abel. So he came to Cain to inquire about him. His question must have irked Cain sorely. But he had lost control of the situation. It is when we have lost control that God always steps in. "Where is Abel your brother?" God asked (v. 9). To protect himself Cain lied, "I do not know." Then he insulted God, sarcastically asking, "Am I my brother's keeper?" Cain tried to play innocent but quickly learned that he couldn't fool God. He failed to see that what he did to his brother affected God, too. And although he didn't "keep his brother," God said he was "his brother's keeper." We are responsible for what we do.

And God keeps coming back and reminding us of our responsibility. This time he asked Cain, "What have you done? The voice of your brother's blood is crying out to me from the ground" (v. 10). God has no place in his world for a person who refuses to be responsible for others. Neither did Jesus who said, "As you did it to one of the least of these . . . you did it to me" (Matt. 25:40). The consequences of Cain's behavior was due to his irresponsibility. To Cain God said, "You are cursed from the ground . . ." (v. 11). And Cain became a vagabond, "a fugitive and a wanderer" (v. 14).

What was Cain's attitude toward these consequences of his wrongdoing? It appears that at first he just brushed it off. But then the loneliness began to gnaw at him. Suppose someone should harm him like he did his brother Abel? Cain learned fast that pain is possible to those who are out of step with God. He was fair game to all. He came to his moment of truth when he sadly cried, "My punishment is greater than I can bear" (v. 13).

The God of Mercy

But God still cared for Cain. He persistently dogged him. He proved himself to be the "hound of heaven," as someone has described him. God simply would not leave Cain alone. He wouldn't leave him alone in judgment, now he wouldn't leave him alone in mercy. He promised Cain his protection. God tempered his judgment with mercy, doing for Cain what Cain refused to do for Abel — be his keeper. As a sign of his protection, God put a mark on Cain's forehead (v. 15). The mark is not to be misrepresented as a curse, but a sign of mercy, intended for Cain's protection. God is merciful even to a murderer, and that can only be good news for those familiar with failure.

"Then Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden" (v. 16). Nod means "fugitive" or "wandering." Absence from God is the result of Cain's conflict. Cain lived in a constant state of transition and restlessness. Unable to be at home anywhere, he was doomed to wander in vain.

This is the "way of Cain" mentioned by the writer of Jude (v. 11). By the time the New Testament was written, this sort of behavior had been coined the "way of Cain." It stood for the cynic, skeptic, materialist, who believed neither in God nor moral order in the world. Cain is the epitome of a man who tried to live exactly as he pleased. And those who go the "way of Cain" usually find that

living the way we please isn't very pleasing. It was true then and is still true today, the person who chooses to go without God is going to have to reckon with him. Those who go the "way of Cain" will still have to learn, always with pain and sometimes through tragedy, that you can't defy the moral order of God's universe with impunity.

Our Own Guilt

Honesty will keep us from pointing a blaming finger at Cain. We know something of his guilt. We may not be murderers, but we have certainly injured other people by entertaining Cain's philosophy of life . . . living as we please. We know from experience that the cost of doing things our own way is high. There is a cure however. It is symbolized by the mark of protection that God put on Cain (v. 15). It stands for grace and mercy.

If we have given ourselves over to follow the "way of Cain," the question for us is, are we willing to heed God's warning and rely on his mercy? But the "way of Cain" can also be avoided. Jeremiah did not yield to vengeance but left it in the hands of God: "let me see thy vengeance upon them, for to thee have I committed my cause" (Jer. 11:20). The same theme of repudiating vengeance is seen in the example of Jesus, who when he was reviled, did not retaliate (see 1 Pet. 2:21-24). Francis Bacon said, "By taking revenge, a man is but even with his enemy, but in passing over it, he is superior." Perhaps that statement

300 S. 8th Ave., Paragould, Arkansas 72450

"The Gift That Keeps on Giving"

Give your family and friends
a subscription to:

Truth Magazine

For New Subscribers Only
Special Price — \$15.00
Call Truth Bookstore
1-800-428-0121





“My Preacher Says . . .”

Our highest respect should be reserved for God’s word. And if we respect it properly, we should then take it into our hands and hearts and read it and study it for ourselves.

David McClister

I have had many conversations with people on religious topics in which the response to something I said was “well, my preacher (or pastor) says . . .” I have even heard some Christians say things similar to this. Please consider the problems with this statement.

First, let’s take the words “my preacher.” These words confess the religious pluralism of our society. There are literally hundreds of different churches in our society, each with its own peculiar set of doctrines or practices and many of them contradicting each other. With so many different churches teaching so many different things, it is possible to find a church that says and does just what you want. Of course, what suits one person may not suit others, and so people talk about “my church” and “your church.”

This talk about “my preacher” or “my pastor” is a part of the phenomenon religious pluralism, but it also confesses a basic reluctance (refusal?) to read the Bible and to treat the Bible as the final authority in religious matters. I have learned that many people would rather not read the Bible for themselves. This may be for any number of reasons. Perhaps they think they cannot understand it. Perhaps they just do not want to go to the “trouble” it takes to study. Whatever the reason, many people would prefer to ask “their preacher” rather than open their Bibles to find out what God says about something. In this way preachers have come to be seen as experts whose opinions are binding and final. For many people, if the preacher says it, they believe it. If the preacher says it, it must be what the Bible teaches.

The problem with this should be obvious. God’s word is infallible, but preachers are not. Preachers can be opinionated, ill-informed, mistaken, prejudiced, etc.

just like anyone else. The world is full of “preachers” who do not know (or care) what the Bible says but who use their position to promote their opinions with an air of authority. There are also serious, well-intentioned, careful preachers who study their Bibles long and hard before they say anything, but who sometimes are mistaken in their views. The point is that no one should simply trust his preacher to tell him the truth. The truth is in God’s word and nowhere else. A preacher may help others to understand God’s word, but the preacher is not the source of the truth. Everything he says must be subjected to the scrutiny of God’s word.

The people in Berea were excellent examples of what we are talking about. When Paul came and preached the gospel to them, their reaction was to open their Bibles and compare what Paul said to the truth in God’s book. “They received the word with great eagerness, examining the Scriptures daily to see whether these things were so” (Acts 17:11). When they found that Paul’s message coincided with God’s word, then they accepted it, but not before then.

If God’s truth is in his book, the Bible, then why do we need preachers? God, in his wisdom, knows that people will listen before they will read. So God has appointed that those who wish can work for him by speaking the message and truths of his word to others. But this does not make the preacher a substitute for the word. It does not make the preacher a substitute for reading your Bible yourself. A preacher is commanded by God to study and be an accurate Bible student (2 Tim 2:15), and those who teach things contrary to the written word will be accountable for it. Even so, a preacher is still a fallible human being, and the only word you may trust with your life is God’s, not the preacher’s. While the preacher’s message

“Let your lights so shine . . . ”

Shining Lights or “Light Shiners”?

James Hahn

Jesus said, “Let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16). This statement comes immediately after his having told his disciples, “Ye are the light of the world” (Matt. 5:14). Lights will shine and will illuminate. Light will overcome darkness. Lights will stand out in the midst of darkness. However, I believe it is appropriate to note that such will happen without the “lights” seeking to draw attention to themselves. Jesus said, “Let your lights so shine . . . ” not, “Shine your light.” I fear many are more concerned about the attention and praise they can attain for themselves than with simply doing what the Lord would have them do.

Note, also, that the purpose of letting our lights shine is that God may be glorified, not to bring praise upon the person doing the good works. All of us must fight the temptation to seek the praise and attention of men.

For example, preachers may study hard and preach lessons true to the word, however they may do so and all the while be thinking, “Boy, what an outstanding job

I am doing!” It seems that some are more desirous of impressing men with their “great” knowledge or their outstanding ability than with preaching the word in a very plain and simple manner so that those who hear may easily understand God’s will and be persuaded to obey. When listeners go away talking about “how smart he is” or about how much “Greek he knows” and remembering little or nothing about the message something is wrong. When someone does obey the teaching of God’s word it should not be viewed with the attitude, “Look what I have accomplished.” We must recognize that the gospel is God’s power unto salvation and that he is the one to be glorified and praised when his will is obeyed. Brethren, let’s make sure we preach the truth and let’s make sure we do so for the right purpose.

Song leaders can also be guilty of trying to impress others rather than humbly “letting their lights shine.” A man may be so intent on impressing men with his wonderful singing and his leading ability that he forgets that he is supposed to be helping and leading others in worship to God. Good song leaders are a great help to all of us in our

must come from the word of God and nowhere else, but what he says should still be judged by the word of God before it is accepted.

There is always the temptation to let the preacher study the Bible for us, to trust his opinions rather than look it up in the Bible for ourselves. I fear that this is the case among some of my own brethren. God forbid that the salvation of anyone’s soul is up to what some preacher says! God forbid that any one of us should be content simply to accept what a preacher tells us, that we should trust him completely to speak the truth 100% of the time on every subject! We must not put our trust in men, but in God who alone speaks absolute truth. A

preacher speaks the truth only when his words coincide with God’s.

The purpose of this article is not to encourage disrespect for those who preach the word of God, nor even suspicion. Most gospel preachers I know are diligent, serious, sincere men who want nothing other than to speak only the truth every time they preach and teach. Instead I wish to encourage us not to think of the preacher more highly than we ought (1 Cor 4:6). A preacher’s words are not infallible, his opinions are not completely reliable. Our

highest respect should be reserved for God’s word. And if we respect it properly, we should then take it into our

How Much Evolution Is Too Much?

Harry Osborne

All brethren with whom I am familiar by personal discussion or reading their material affirm that God created the universe, both animate and inanimate. I think it fair to say that all brethren I know would deny Darwinian evolution which affirms the evolution of all forms of life from a single, one-celled source or a few one-celled sources arising from non-living matter. However, some of our brethren are now saying that, while they deny the animate creation evolved beyond the stated limit of "after its own kind" given in the Bible, they accept the evolving of the inanimate creation from the "big bang" 20 billion years ago.

They affirm that the earth finally came into being some 4.5 billion years ago after the cooling and condensing of

gases and other matter from the big bang. They further accept the concept that the formed earth took about two billion years to cool off, clear its atmosphere and various other things needed to reach "stability" (their choice of words, not mine). They affirm that all of these changes over millions or billions of years were necessary to play out before the earth was ready for the next action by God. In other words, God acted, then the earth was allowed to "stabilize" over a long period wherein changes were explained by naturalism rather than miraculous power, and the process repeated.

As they so affirm, they decry the use of the term "theistic evolution" to describe their views. They contend that they do not believe the general theory of evolution

worship to God, however they do not have to broadcast their ability to others to shine forth as lights. Faithfully serving in this capacity will get the job done and God will be glorified.

Bible class teachers can sometimes forget about helping others attain knowledge and understanding of God's word and can become caught up in efforts to impress the students with their knowledge and ability. The good teacher is one who directs the student's attention to God and his word and not to himself. The good teacher does not have to tell the students about how talented he is or how well educated he may be. If he is so talented and capable it will soon be evident to all and the students will benefit from his teaching and will be impressed with God, his word, his power and his love.

Jesus tells us that those who do their good deeds to be seen of men "have their reward" (Matt. 6:1-16). When these receive the praise of men they have received their

reward and will receive no additional reward. They have been "paid in full!"

The faithful child of God recognizes that true greatness in the kingdom of heaven is humble service (Matt. 18:4; Luke 14:7-11). He knows that if he does what is right God will be glorified and he will be pleasing in the sight of God. He may not be exalted in the eyes of men; in fact, men may not even see or know about the deeds done by the faithful servant, but God knows, and that is all that really matters.

The intelligent person does not have to tell others he is intelligent. The "good teacher" does not have to boast of his accomplishments. The faithful child of God will not have to "shine his light." He will humbly and quietly go about doing the Lord's will and will "shine as lights in the world" (Phil. 2:15). He may seem very unimportant to men, but he is great in the kingdom of heaven.

Brethren, which are we doing? Are we "letting our lights shine" or are we trying to "shine our lights"?

(Darwinian evolution) which holds that all living forms evolved from a common one-celled source. Since they do not believe in that form of evolution, they contend that they are misrepresented when others refer to them as "theistic evolutionists." They sometimes refer to their view point as "progressive creationism" or "old earth creationism."

My question is this: What is the difference between believing in the evolution of the animate creation and the inanimate creation? God is said to have "created" (Heb., bara) both the animate and the inanimate: the heaven and the earth (Gen. 1:1); man (Gen. 1:27, et. al.); the living things of day five (Gen. 1:21); the heavens (Isa. 42:5). Furthermore, the terms "created" and "made" seem to be governed by the same time frame in Genesis 2:4. What, then, could be the biblical basis for refuting the evolution of the animate creation while affirming the evolution of the inanimate world? It seems to me that the two views are philosophically inconsistent. Am I missing something?

There is a great deal of discussion about it being unfair to call those "theistic evolutionists" who deny the evolution of the animate creation, but who affirm what can only be described fairly as the evolution of the inanimate creation. While I agree that we need to avoid using terms that unfairly characterize one, is the term "theistic evolution" an unfair characterization of the view that says God initiated and guided a process which over a 20 billion year period of change ultimately "stabilized" in the formation of the inanimate creation? Given the qualifiers, it seems to me that the term does fairly characterize what such brethren are teaching. However, I am caught between the desire to avoid a non-central dispute over terminology and the desire to have brethren frame the discussion in the proper context.

Lest the reader think only a few radical and ignorant folks are failing to understand the more educated and moderate defenders of this doctrine, let me point you to others who are sounding the same warnings. Dr. Bert Thompson, Executive Director of Apologetics Press and longtime lecturer on Evidences among institutional brethren, expressed it this way:

Is progressive creationism theistic evolution? Both call in God to start creation. Both accept evolution (in varying amounts). Both accept the validity of the geologic age system. Both postulate an old Earth. Where is the difference, except that progressive creationism allow God "a little more to do in the system"? Both systems put God (*theos*) and evolution together. By any other standard that's *theistic evolution* (*Creation Compromises* [1995] 193).

Thompson has dealt extensively with exposing

the error of men like John Clayton among institutional brethren. Together with Wayne Jackson, Thompson has repeatedly warned that such teaching is a sure road to acceptance of more and more evolution. He quotes from Richard Niessen making the same point in these words:

It is currently fashionable for theistic evolutionists to go by the name "Progressive Creationists" in order to avoid the popular resentment in Christian circles against evolution and its non-theistic orientation. In practice, however, both views are essentially the same. The difference merely concerns the amount of God's intervention within the evolutionary process (Niessen, *Significant Discrepancies Between Theistic Evolution and the Bible*, 1980, 16; as quoted from Thompson, 193).

Dr. Bolton Davidheiser, a longtime writer and lecturer on Evidences in evangelical circles has made the same point in his efforts to contend with the teaching of Dr. Hugh Ross. Brethren, it is not just a few "trigger happy young guns" out to create a problem who have conjured up a fight on this matter.

There is no doubt in my mind that acceptance of evolutionary concepts regarding the inanimate creation will inevitably result in acceptance of evolutionary concepts regarding the animate creation. Maybe not by the present teachers of such, but certainly by a second generation. The history of "Progressive Creationism" among the denominational world plainly shows that fact. The same historical pattern may be seen in the Abilene Christian University controversy among the institutional brethren. In *The Shadow of Darwin*, a book by Wayne Jackson and Bert Thompson, chronicles that digression as do numerous articles and lectures. The movement started with the acceptance of John Clayton's teaching and ended in the full teaching of the general theory of evolution with the initial act and continuing guidance of God.

Make no mistake about it, the same movement has begun among non-institutional brethren. Those who minimize the problem and defend the brethren who affirm this error are aiding in a subtle, but devastating assault upon the very foundation of faith. Brethren, if

2302 Windsor Oaks Ave., Lutz, Florida 33549

The Works of Josephus

Complete and unabridged. Hardback

Suggested retail price: \$24.95

Sale — \$14.97

“First Century Christianity” continued from front
John 17? I think not! Are those proclaiming Christianity today fulfilling what Paul spoke of in Ephesians 4:3 where he wrote, “... endeavoring to keep the unity of the Spirit in the bond of peace?” Definitely not! We must ask ourselves, “Is Christ divided?” just as Paul asked the Corinthians (1 Cor. 1:13). Obviously, our answer must be, “Of course not!” Yet, judging from the appearance of today’s “Christian” world, you cannot tell. Why? Simply stated, everyone has gone his own way, and turned crooked the straight paths of the Lord!

The Plight of First Century Christianity

In the majority of “Christendom,” first century Christianity has been abandoned today! Sure, the core of the Gospel, the death, burial and resurrection of Jesus Christ, remains intact. It is the plan of salvation, the apostles’ doctrine, the pattern of the first century church, among other things, that have suffered perversion. Unfortunately, many souls have honestly and sincerely been deceived by such perversions.

Through time, many different people have taught various notions of Christianity. Some teachers have tried to make the word of God too simple. Some have made it too difficult. Some felt that our worship to God required innovation and modernization, thus they changed it. Some obviously believed the organization of the first century church was not good enough, so they tried to make it better. Some believed that the gospel of Jesus Christ was irrelevant to today’s modern society, so they adjusted it to make it “relevant.” The turns, twists, and forks in what is supposed to be the “straight and narrow path” to salvation are too many to mention and were definitely not put there by God. Some happened long ago and carry through to today. The rest are added day by day. Overall, “Christianity” has changed without God’s permission. God’s perfect Way has been deemed imperfect. That is why we must repent and seek to restore first century Christianity today!

How Do We Restore First Century Christianity Today?

First, we must find the pure seed. The Bible has likened the Word of God unto a seed — an incorruptible seed (1 Pet. 1:23). This seed must be planted in the hearts of men. If the soil is right, it will grow and bear fruit. If the soil is poor, it will not bear fruit (consider the parable of the sower, Matt. 13:24ff). We know that a seed will bear fruit after its own kind. The pure seed of God’s word will produce true Christians and nothing else. What happens when the seed is perverted, warped, manipulated, and changed? The result is what we have today: hundreds of different flavors of Christianity. We have division, sectarianism, and denominationalism! This is why we must get back into our Bibles and imitate the first century church

in doctrine, worship, organization, labors, and purity (1 Thess. 2:14). We must find the pure seed and begin planting it. Only then, will we reap pure Christianity!

Second, we must learn to “rightly divide the word of truth” (2 Tim. 2:15). This must be a diligent effort. So many today, depend upon the “clergy” to do the studying and interpreting for them. This is a dangerous practice to say the least. The Lord commanded that “we work out our own salvation with fear and trembling” (Phil. 2:12). Knowing we all will give answer for ourselves on the Day of Judgment, we cannot leave our salvation in the hands of someone else. We must learn to study God’s word for ourselves, test the spirits, and prove all things (Acts 17:11; 1 John 4:1; 1 Thess. 5:21). When we do this, “we are workers that need not be ashamed.” But when we trust another to do our studying for us, we could likely be the “blind following the blind” (Luke 6:39). That is why we must all learn as individuals to study our Bibles for ourselves and rightly divide the word of truth.

Third, we must seek Bible authority (a book, chapter, and verse) for all that we say and do. The apostle wrote in Colossians 3:17, “and whatever you do in word or deed, do all in the name of the Lord.” We can know by faith, which comes by hearing the word of God (Rom. 10:17), that if the Lord Jesus commanded us to do it, we must do it. God gave him all authority (Matt. 28:18). We can also know by faith, that if the apostles did something or commanded us to do something, we can and must do it. The Lord gave the apostles authority (Matt. 16:19; 2 Cor. 10:8). Thus, we have our means of establishing authority for what we do. If we have a direct command, an approved apostolic example, or we can necessarily infer that it was a practice of the first century Christians, we can know by faith it is acceptable for us to do. To do anything else is to act without the Lord’s authority and thereby sin. It is really that simple! We must seek God’s approval for all that we say and do (Col. 3:17).

Fourth, we must re-establish the pattern for the church set forth in the New Testament. The Bible says, in 2 Timothy 1:13, “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.” The work, worship, and organization of some churches have become secular and carnal in nature. Instead of saving souls, churches are feeding bellies. Instead of coming together to worship God, churches come together for entertainment and socialization. Instead of autonomous local congregations overseen by a plurality of qualified elders, churches have become institutionalized conglomerates led by one man oftentimes not qualified to be an elder or many men holding titles and positions nowhere designated in Scripture. We must get back to the arrangement the Lord has designated for a local church, and accept no substitutes.

twisted the passage Romans 2:15 when he used it to state that good, moral Gentiles would be saved without obedience to the gospel or belief in Christ. The first subdivision in Paul's argument to the Romans is 1:16-3:31. Every commentary that I have read identifies this section with some such as description as "Paul establishes the need men have of the gospel" or "All have sinned and fallen short of the glory of God." Romans 1:16-32 is designed to show that the Gentiles are "without excuse" (Rom. 1:20) in their sins and Romans 2:1-3:20 is designed to show that the Jews are "inexcusable" (2:1) for their sins. The conclusion of this section is summarized for us: "For all have sinned, and come short of the glory of God" (Rom. 3:23). The conclusion is that every man has sinned, has fallen short of the glory of God, and stands condemned as "guilty" before God. That was the reason Cornelius needed to hear words whereby he and his house could be saved — because he was lost! To cite Romans 2:15 to show that Gentiles were saved without the atoning blood of Christ is contrary to the whole thesis of Romans.

3. The plain statements of Scripture that make faith in Christ a condition for salvation. There are a host of Scripture that make faith in Christ a condition for salvation:

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins (John 8:24).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:15-16).

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Rom 1:16)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

Any thesis that is contrary to so many Scriptures is obviously not the revealed will of God.

Conclusion

One of my purposes in reviewing this material of

brother Garrett's is to remind brethren who might be inclined to use Romans 14 to justify an on-going and never-ending fellowship with those who teach and practice many different doctrinal and moral errors where the logical conclusion of this position leads. At one time, brother Garrett was taking the position that he could not fellowship anyone who disagreed with his position on the located preacher. Once he accepted his new fellowship position, his view of fellowship changed and has continued to evolve over 30 years to the point that now he believes that God will save those who are mistaken about Jesus. And, in the words of his friend, Carl Ketcherside, one should not make anything a condition of fellowship that is not a condition of salvation! Thus, brother Garrett's umbrella of fellowship is broad enough to include pagans and infidels.

Others who accept the same thesis as brother Garrett will not be more successful in stopping the evolution to

6567 Kings Ct., Avon, Indiana 46123 mikewillis1@compuserve.com

Preacher Available

Mike Hughes, 211 Woodland Drive, Lowell, IN 46356: After five years of preaching and working with the congregation here in Lowell we feel it is time to make a move. We are looking to relocate with a congregation with 90+ in attendance, elders, offering full support and possibly a house to live in. We are interested in working with a congregation that we can grow together with, that wants to attend more than once a week and wishes to be involved in reaching the community rather than just wanting to "keep house for the Lord" and just hold their own. If this describes the congregation where you are that is looking and you are located in Indiana, Ohio or Illinois then by all means let's talk. Write or call (219) 696-3637 and let's together get serious about the Lord's work.

It Couldn't Just Happen

by Lawrence O. Richards

This is a good book on evidences for young people.

Price — \$14.99



Pews For Sale

Approximately 28 solid wood (pine) with seat coverings. Most are 14 feet long (few shorter). \$150 each. If interested, please call Russ Barbero at 850-897-1527 or Scott Hamilton at 850-609-0134. Northside church of Christ, Ft. Walton Beach, Florida.

The Multi-Site Church

A recent article in the Christian Standard argued for the "one church per city" model with all of the congregations in a given city under one set of elders. This is given as the Bible model for how the first century church functioned. And, this is not the first time, I have witnessed this position argued. Some brethren among us have argued the same position of one church per city, but meeting in different sites.

Can you imagine the implications for this in such cities as Indianapolis, Louisville, Nashville, Houston, Tampa, and other locations? In Indianapolis, for example, there are 20-25 churches in the metropolitan area. To have a city church with these 20-25 churches overseen by the "mother" church (which ever one that would be), would effectively create a diocese of churches. And, how does one determine which congregation gets to be the "overseeing" church? Is that established by age of the church, size of the church, church with the best qualified (who gets to determine?) elders, or some other manner?

The Scriptures limit the oversight of elders to the "flock of God which is among you." Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Pet 5:1-2). There is no Bible authority for an eldership to oversee a multi-site church.

If there is Bible authority for a multi-site church in a city, can it be extended to a state? After all, those elders who oversee all of the churches in Indianapolis are obviously overseeing more people, churches, etc. than those elders who might oversee all of the churches in Utah or Rhode Island (and, in this case, the geography might be easier to handle in Rhode Island than in some of the metropolitan areas). If this idea is allowed to

developed to its logical conclusion, the structure of the Lord's church will be drastically changed.

Funding For Museum Causes Furor

"The Senate unanimously agreed Wednesday to withhold federal funds from the Brooklyn Museum of Art unless it cancels a controversial exhibit featuring a picture of a feces-covered Virgin Mary.

"The Senate attached the measure to a spending bill covering the Labor, Health and Human Services departments. The museum has received \$500,000 in funding from the National Endowment for the Arts in the past three years.

"New York Mayor Rudolph Giuliani called the painting 'sick' and demanded it be pulled from an upcoming exhibit. Giuliani has threatened to freeze \$7 million in public funding to the museum" (The Indianapolis Star [September 30, 1999], A9).

(Editor's Note: The liberal news media is giving Mayor Giuliani and the Senate bad press because of their decision to remove federal funding of the ungodly art exhibit, claiming that these men are trying to deny freedom of speech. No one has interfered with any artist's effort to paint whatever he wishes. However, American tax payers should not be forced to subsidize pornography and blasphemous works of "art." I have no homage to pay to the "Virgin Mary," since I believe that Roman Catholics have made a goddess of her. However, if any other group treated the Gay Rights Community or the NOW with the same kind of obvious revulsion as Catholics were treated in this art exhibition, the press would be rallying to squelch their "free speech." After all, contrast how the "free speech" rights of the KKK are presented with those of who hold "politically correct" points of view. I hasten to add, I have no sympathy with the racial bigotry of the KKK which fosters hatred of one's fellow man. Do Christian people have equal rights with the Gay Rights Community or the NOW in American society?)

Ten Commandments

"Alabama Circuit Judge Roy Moore, who displays the Ten Comandments in his courtroom, has been cleared of possible ethical wrongdoing regarding a legal defense fund. The fund was established to aid Moore's legal battle against the American Civil Liberties Union, which unsuccessfully challenged his display and practice of beginning each session with prayer" (Christianity Today [October 25, 1999] 14).

Renew Promptly!

DIRECTORY OF CHURCHES

The following congregations have paid for advertising in Guardian of Truth. Inclusion of churches in this list is not an attempt by Guardian of Truth to certify their faithfulness to God. We do believe that you will find the vast majority striving to uphold the word in faith and practice.

<p>BIRMINGHAM, AL Cahaba Hgts. Church of Christ 3251 Greendale Rd. (near I-459 & Hwy. 280 interchange) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 967-2150</p>	<p>N.W. Corner Hwy. 74W and Remington Dr. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bobby Myhan (205) 921-2338 or 921-2605</p>	<p>Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Harwell 256-830-0879</p>	<p>Monty Howes (907) 696-7853 Jason Robertson (907) 745-1750 Phil Douthitt (907) 696-8885</p>	<p>Evangelist: Lowell Blasingame 478-6108 or 782-0588</p>	<p>or 968-6372</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen 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>2137 Penhall Dr., NE (I-565 E. to end, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Johnson (205) 536-5296 or 539-9018</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M.</p>	<p>GRADY, AR Church of Christ P.O. Box 363 Hwy. 65 South Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek R. Chancellor</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Hughes Rd. & Gooch Lane Church of Christ (Go 8 miles on U.S. 72 W., S. on Hughes Rd. 1/4 mile) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Dvorak (256) 830-1654 or 837-2939</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples, Sr. (256) 356-2723 or 356-4513</p>	<p>MESA, AZ Southeast Church of Christ 312 N. Kieth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rocco Lucari (602) 963-9069 or 833-8236</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Sexton (501) 471-5801</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd., S.E. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Freeman 881-9540 or 883-6753</p>	<p>ROGERSVILLE, AL Elgin Hills Church of Christ 81 Elgin Hills Dr. (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (602) 778-7858</p>	<p>HEBER SPRINGS, AR Spring Park Church of Christ (On corner of Sugar Loaf & Center Sts. north of the park) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M.</p>	<p>ANTIOCH, CA Church of Christ 126 Railroad Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Glenn McClure (510) 706-WORD</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd., S.E. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Freeman 881-9540 or 883-6753</p>	<p>RUSSELLVILLE, AL Hwy. 43 By-Pass (Across from local hospital) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh DeLong 326-3634 or 722-3179</p>	<p>LITTLE ROCK, AR Fairview Park Church of Christ 11820 Fairview Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Carrow 225-8200</p>	<p>BAKERSFIELD, CA Rosedale Church of Christ 3011 Allen Road Worship 9:30 A.M. Bible Study 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Hilburn</p>
<p>ELGIN, AL Elgin Hills Church of Christ Rt. 4, Box 54-1 (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paddy Kendall-Ball 675-2255 or 675-7820</p>	<p>SARALAND, AL Shelton Beach Rd. (N. Mobile Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>BENTONVILLE, AR East 102 Church of Christ 910 S.E. 14th (102) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 273-3889</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis J. Sharp Res. (501) 363-0943 Study (501) 568-1062</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Kilgo 348-2193 or 346-5853</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (adjacent to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Thomley Harold Comer, 766-0403</p>	<p>MONTGOMERY, AL 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. 5th Sunday 4:15 P.M. Wednesday 7:00 P.M. Evangelist: John McPherson 244-1675, 277-9155, 271-4679 or 272-0801</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (on Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Coffey 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 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Price (870) 448-2055</p>	<p>FOLSOM, CA Church of Christ 800 Reading St. P.O. Box 492 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (916) 676-5298 or 933-5298</p>
<p>FOLEY, AL South Baldwin Church of Christ 517 N. McKenzie St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Cooper (334) 943-2686 or 943-3380</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790, Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>FREMONT, CA Church of Christ in the Centerville area 39354 Fremont Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>
<p>GARDENDALE, AL North Gardendale Church of Christ 380 Hickory Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Rouse (205) 631-8415 or 631-8098</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790, Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p>	<p>PALMER, AK Mat-Su Church of Christ Kay Bank Plaza Bldg. (P.O. Box 3141, 99645-3141) Bible Study 10:00 A.M. Worship 11:00 A.M.</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>RUSSELLVILLE, AR Church of Christ 709 E. 16th St. Bible Study 9:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: A.W. Goff (501) 968-7010</p>	<p>FRESNO, CA Northside Church of Christ 1190 W. Herndon Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>

DIRECTORY OF CHURCHES

						Evening	6:00 P.M.
<p style="text-align: center;">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. (909) 925-1991</p>	<p style="text-align: center;">COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger Hendricks 597-6661 or 591-9932</p>	<p style="text-align: center;">CHIPLEY, FL Church of Christ 680 3rd St. (P.O. Box 31) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">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 style="text-align: center;">Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jere Frost (407) 452-8822</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Scott Love (407) 277-7931</p>		
			<p style="text-align: center;">KISSIMMEE, FL Downtown Church of Christ "On the Internet" churchofchrist-kiss-fl.com Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy de Klerk (407) 344-9027</p>	<p style="text-align: center;">MIAMI, FL Flagler Shores Church of Christ (Near 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: Gene Robinson (305) 634-5924</p>	<p style="text-align: center;">ORLANDO, FL Par St. Church of Christ 15 W. Par St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M.</p>		
<p style="text-align: center;">LOMA RICA, CA Church of Christ 5150 Fruitland Road Classes 9:30 A.M. Worship 10:25 A.M. Preaching 11:35 A.M. Tuesday 7:00 P.M. Elders: Terry Clayton and R.H. Herrig (916) 743-0211 or 742-6249</p>	<p style="text-align: center;">GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (½ mi. E. of Indiana St.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 233-5683</p>	<p style="text-align: center;">DUNDEE, FL Dundee Church of Christ 4th and Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James C. Yaw (941) 439-3280</p>	<p style="text-align: center;">LAKE CITY, FL Lakeview Church of Christ U.S. 441 South convenient to I-75 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (904) 752-1506 or 935-2976</p>	<p style="text-align: center;">MIAMI, FL Miami Shores Church of Christ 10275 N.E. 2nd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Lamont White and Denis Florestant (305) 758-3036 or 624-1487</p>	<p style="text-align: center;">ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>		
<p style="text-align: center;">LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Cultos En Espanol Tambien (562) 420-2363 or 420-9577</p>	<p style="text-align: center;">GRAND JUNCTION, CO Valley Church of Christ 491 Spahn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Berendt (970) 245-5112</p>	<p style="text-align: center;">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. Evangelist: Clinton D. Hamilton (305) 763-1404</p>	<p style="text-align: center;">LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marc W. Gibson (941) 688-4336</p>	<p style="text-align: center;">MIAMI, FL N. Miami Church of Christ 13521 Memorial Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (904) 234-2521 or 784-7999</p>	<p style="text-align: center;">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.</p>		
<p style="text-align: center;">OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Drive Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p style="text-align: center;">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 style="text-align: center;">FORT MYERS, FL N. Ft. Myers 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 Eugene Ford (941) 997-3959 or 567-0819</p>	<p style="text-align: center;">LAKELAND, FL Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">MIAMI, FL Southwest Church of Christ 1450 S.W. 24th Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (904) 265-6539</p>	<p style="text-align: center;">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.</p>		
<p style="text-align: center;">PASO ROBLES, CA Church of Christ 3545 Spring St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dell Evans (805) 238-1682 or 238-2564</p>	<p style="text-align: center;">PAGOSA SPRINGS, CO Church of Christ Mounted Ranger Bldg. San Juan Street Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Lungstrum 264-6119, 264,4729, 264-4236</p>	<p style="text-align: center;">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 style="text-align: center;">LAKELAND, FL HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p style="text-align: center;">MIDDLEBURG, FL Church of Christ 3155 County Rd. 215 Bible Study 9:45 A.M. Worship 10:45 A.M. Wednesday 7:30 P.M. (904) 282-5616</p>	<p style="text-align: center;">PENSACOLA, FL East Hill Church of Christ 2708 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>		
<p style="text-align: center;">PLEASANTON, CA Church of Christ 1072 Serpentine Lane, St. # Bible Classes 9:30 A.M. Worship 10:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Richard Dowdy (510) 484-4188</p>	<p style="text-align: center;">WALLINGFORD, CT. Church of Christ 1213 Old Colony Rd., Rt. 71 Bible Study 10:00 A.M. Worship 11:00 A.M. Afternoon Call Wednesday 7:00 P.M. Evangelist: Ed Smith (203) 284-2171 or 235-5576</p>	<p style="text-align: center;">FORT WALTON BEACH, FL Northside Church of Christ 520 Mary Esther Cutoff Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: O. Fred Liggin (904) 244-0031</p>	<p style="text-align: center;">LUTZ (Tampa), FL S. Livingston Ave. Church of Christ 16812 Livingston Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Bill Fairchild (813) 632-6941 H.E. Phillips (813) 949-8232</p>	<p style="text-align: center;">OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Sam Brinkley, Jr. 479-2130 or 477-5819</p>	<p style="text-align: center;">PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>		
<p style="text-align: center;">SAN BERNADINO, CA Church of Christ 1354 Mountain View Ave. (Exit off I-15 at Baseline, east to Mt. View Ave., left for 2 blocks) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Royce Bell</p>	<p style="text-align: center;">BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Tim Fannin (302) 934-8903 Jerry Marvel (302) 629-4211 Bill Dykes (302) 855-1305</p>	<p style="text-align: center;">FROSTPROOF, FL Church of Christ 40 W. "A" St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Felix Salazar (941) 635-2607</p>	<p style="text-align: center;">MARY ESTHER, FL Mary Esther Church of Christ 6 Lane Dr. (1 blk. N. of Hwy. 98 on Doolittle Blvd.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 244-2335</p>	<p style="text-align: center;">OKEECHOBEE, FL Big Lake Church of Christ 1115 Southwest 3rd Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Herb Braswell (941) 357-3089 or 467-1013</p>	<p style="text-align: center;">PERRY, FL Perry Church of Christ 714 N. Calhoun St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rick Mott (904) 584-2645 or 584-8902</p>		
<p style="text-align: center;">SANTA BARBARA, CA Church of Christ 2310 Chapala Street Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (805) 682-7756</p>	<p style="text-align: center;">BARTOW, FL Church of Christ 550 West Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Love (813) 533-7725 or 533-3563</p>	<p style="text-align: center;">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 7:30 P.M. Evangelist: Jamie Rhoden 783-2690 or 781-5704</p>	<p style="text-align: center;">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. Evangelist: Robert Swain (407) 631-8314</p>	<p style="text-align: center;">ORANGE PARK, FL Orange Park Church of Christ 1365 Kingsley Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Artur Loeber (904) 282-9047</p>	<p style="text-align: center;">PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>		
<p style="text-align: center;">AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Hoyt Houchen (303) 366-5283 or 805-4820</p>	<p style="text-align: center;">BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (904) 796-9803</p>	<p style="text-align: center;">KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p style="text-align: center;">KISSIMMEE, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy.</p>	<p style="text-align: center;">ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">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</p>		

DIRECTORY OF CHURCHES

(813) 321-2721 SARASOTA, FL Church of Christ 2445 Fruitville Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: James Hanaker and Mickey Martin 755-1128	MARTINEZ, GA Martinez Church of Christ 201 Belair Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John M. Trigg 863-9744	BURBANK, IL Burbank Church of Christ 8230 S. Laramie Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Eads (708) 423-6703	2849 East Main St. Bible Classes 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Willis Home Phone: (317) 272-0506 Building: (317) 745-4708	Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: H.L. Collett (317) 773-8864 or 773-2321	Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kyle Pope (913) 631-6519 or 599-3692
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: John Gibson 813-684-1297	PINE MOUNTAIN 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	CHICAGO, IL Northside Church of Christ 4440 W. Adams 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, Sr. 624-7599	ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Johnie Edwards (812) 876-2285 or 336-4630	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. 279-4332	TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 235-8687 or 273-7977
HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 6 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: William H. Sowder, Sr. 244-8630 or 794-2456	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: Donald Hawkins 333-4875 or 224-9279	HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942	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: Gary L. Coles 967-3437 or 967-3520	WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal Elders: B. Allen, L. Westbrook (316) 729-9302 or 838-6274
TAMPA, FL 58th Street Church of Christ 12200 N. 58th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 988-3380 or 988-4646	WARNER ROBINS, GA Westside Church of Christ 1158 Willow Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Ayres (912) 784-7078	EAST ALTON, IL Church of Christ 450 E. Airline Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Parks (618) 259-7532	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: Phillip Owens (219) 942-2663	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 L. Clark (765) 935-2911	ASHLAND, KY Tri-State Church of Christ 1314 Montgomery Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Tom Edwards (606) 325-9742
TARPON SPRINGS, FL Tarpon Springs Church of Christ 570 E. Orange St. (corner of Disston) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Dickens (727) 938-3967 or 937-9327	BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Classes 1:30 P.M. Bible Study 2:30 P.M. Worship 3:15 P.M. Wednesday 7:30 P.M. Evangelist: Danny Thompson (208) 785-5773 or 785-6168	GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (630) 858-2290 or 529-2149	JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 852-7782	WEST LAFAYETTE, IN Church of Christ 1850 Woodland Ave. Bible Study 9:15 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry J. Curry (317) 463-9947 or 463-6409	BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dudley Ross Spears (502) 842-7880 or 781-4947
UMATILLA, FL Golden Triangle Church of Christ 210 Kentucky Avenue Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (352) 669-8490 or 483-0363	WENDELL, ID Church of Christ 801 E. Main Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (208) 536-6296	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. Evangelist: Robert Speer (847) 991-1288	INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 485-7771 or 842-3613	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. Evangelist: Ron Anderson 262-6799	CAMPBELLSVILLE, KY Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (502) 789-1651
ZEPHYRHILLS, FL Church of Christ 5444 Fourth St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Don Hastings (813) 788-9587	ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Evangelist: John B. Wilson (309) 462-5368	BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501	KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 10:30 A.M. 7:00 P.M. Evangelist: Randy Blackaby (765) 453-2356	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: Tom Hamilton 284-5299 or 286-5488	DANVILLE, KY 385 E. Lexington Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelists Steve Wolfgang & Scott Vifquain 236-4204, 236-8506 or 238-0860
ACWORTH, GA Etowah Church of Christ 2714 Valleyhill Dr. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Winburn (770) 974-2814	BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (north of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Elmo Wilson Church building: (812) 944-2305 Home: (812) 288-4206 Elders: 944-1878 or 948-9917	CLARKSVILLE, IN Clarksville Church of Christ 407 W. Highway 131 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Elmo Wilson Church building: (812) 944-2305 Home: (812) 288-4206 Elders: 944-1878 or 948-9917	NEW ALBANY, IN Silver St. Church of Christ 1101 Silver St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Thurs. Morning 10:00 A.M. Evangelist: Guy Roberson 945-0664 or 945-7874	LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M.	ELIZABETHTOWN, KY Collegeview Church of Christ 611A College St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bryant 737-5498 or 737-4188
ENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. 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 (912) 922-1158 or 953-5217	BRADLEY, IL Church of Christ 1505 E. Broadway Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jon Quinn (815) 932-9014 or 939-3315	CRAWFORDSVILLE, IN Southside Church of Christ 2 mile east of U.S. 231 on 300 S. (Rt. 7, Box 323) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Bldg: (765) 361-9812 James Page: (765) 362-9168	NOBLESVILLE, IN Noblesville Church of Christ 1008 S. 9th Street Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Thurs. Morning 10:00 A.M. Evangelist: Guy Roberson 945-0664 or 945-7874	PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER

DIRECTORY OF CHURCHES

				PASCAGOULA, MS	
<p style="text-align: center;">\$95.00 PER YEAR</p> <p style="text-align: center;">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 6:00 P.M. Wednesday 6:30 P.M.</p>	<p style="text-align: center;">OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Lankford (502) 683-5386 or 684-8722</p>	<p style="text-align: center;">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 6:00 P.M. Wednesday 7:00 P.M. (318) 239-4614</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p style="text-align: center;">Chico Road Church of Christ Corner of Scovel Rd. & Chico Rd. Bible Study 9:00 A.M. Worship 10:15 A.M. Wednesday 7:00 P.M. (601) 762-9557</p>	<p style="text-align: center;">Hickman Mills Church of Christ 11610 S. 71 Hwy. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 331-6482</p>
<p style="text-align: center;">Charles Holton, Evangelist 651-7141</p>	<p style="text-align: center;">REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883 754-8642 or 754-5398</p>	<p style="text-align: center;">SHREVEPORT, LA Twin Cities Church of Christ 203 Kay Lane Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John West (318) 797-0805 or 747-2766</p>	<p style="text-align: center;">ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 3:30 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p style="text-align: center;">STARKVILLE, MS Northside Church of Christ 1200 N. Montgomery St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">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 style="text-align: center;">HODGENVILLE, KY South Lincoln Blvd. 0.8 mi. south of Square on 31 E. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">SHEPHERDSVILLE, KY Church of Christ 1/4 mi. E. of I-65 or Hwy. 44 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Heath Rogers (502) 543-4446</p>	<p style="text-align: center;">STONEWALL, LA N. DeSoto Church of Christ 172 Woolworth Rd. in Stonewall (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 925-2831 or 925-2733</p>	<p style="text-align: center;">ST. PAUL, MN Summit Ave. Church of Christ 10 S. Grotto Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (612) 222-0872 or 738-7987</p>	<p style="text-align: center;">SOUTH AVE. Church of Christ 101 W. South Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p style="text-align: center;">KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>
<p style="text-align: center;">Jim Bickford: 358-4088 358-4352</p>	<p style="text-align: center;">LEITCHFIELD, KY Indian Hills Church of Christ 116 Sequoia Dr. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Cook (502) 259-9727</p>	<p style="text-align: center;">PORTLAND, ME Church of Christ 856 Brighton Ave. Maine Turnpike Exit 8 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Call for mid-week assemblies Evangelist: Patrick Kelly (207) 856-2909</p>	<p style="text-align: center;">BOONEVILLE, MS Church of Christ 101 Oakleigh Dr. Located on W. Chambers Dr., New Hwy. 4 By-pass Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (601) 728-3213 or 728-6345</p>	<p style="text-align: center;">COLUMBIA, MO Eastside Church of Christ 1510 Audubon Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 443-0634</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p style="text-align: center;">LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper 259-4968</p>	<p style="text-align: center;">SHEPHERDSVILLE, KY Hebron Lane Church of Christ Rt. 61 on Hebron Ln. 1/4 mile Sun. Morning 9:00 A.M. Sun. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Alexander 957-6845 or 957-5115</p>	<p style="text-align: center;">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 or (410) 789-2080, 859-0116</p>	<p style="text-align: center;">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 style="text-align: center;">DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (314) 996-3251 or 996-3513</p>	
<p style="text-align: center;">LOUISVILLE, KY Church of Christ 3741 Taylorsville Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Humphries 499-9942 or 459-8730</p>	<p style="text-align: center;">SOMERSET, KY Southside Church of Christ 390 Old Monticello Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Art Ogden (606) 679-5762 or 678-8005</p>	<p style="text-align: center;">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. (410) 551-6549 or 969-1420</p>	<p style="text-align: center;">GULFPORT, MS Morris Rd. Church of Christ located 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (228) 832-5529</p>	<p style="text-align: center;">FAIRGROVE, 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 7:30 P.M. Evangelist: Walter Myers (417) 859-2333 Joe Easterly: 759-2351</p>	
<p style="text-align: center;">LOUISVILLE, KY Manslick Rd. Church of Christ 4724 E. Manslick Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Himmel 231-8435 Office: 964-3624</p>	<p style="text-align: center;">TOMPKINSVILLE, KY Lyons Chapel Church of Christ Highway 100 East Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Lee (502) 487-8448</p>	<p style="text-align: center;">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: Dale Smelser (301) 474-7460 or 464-9409</p>	<p style="text-align: center;">JACKSON, MS Clinton Blvd. Church of Christ 5535 Clinton Blvd Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White 922-4957 or 924-2645</p>	<p style="text-align: center;">KAHOKA, MO Westside Church of Christ 671 W. Thompson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: George Hickman (660) 727-2090</p>	
<p style="text-align: center;">LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Everette Hardin 937-2822</p>	<p style="text-align: center;">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 style="text-align: center;">DECKERVILLE, MI Church of Christ 2556 Maple St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Contact: Craig Thomas (810) 648-5009 or 648-2515</p>	<p style="text-align: center;">MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Frank Whidden (601) 482-0543 (bldg.) (601) 679-8542 or 483-3652</p>	<p style="font-size: 1.2em; font-weight: bold;">ADVERTISING RATES</p> <p style="font-size: 1.2em; font-weight: bold;">On Church Ad Pages</p> <p>Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly.</p> <p>Would the church where you worship like to be listed on the church ad pages?</p>	
<p style="text-align: center;">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: Sidney L. Shanks 502-772-3026 or 778-3254</p>	<p style="text-align: center;">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. Evangelist: Tim Henderson (318) 747-4308 or 868-9054</p>	<p style="text-align: center;">ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (810) 775-4059</p>	<p style="text-align: center;">MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James Strickland (601) 483-3101 or 483-4258</p>		
<p style="text-align: center;">OWENSBORO, KY Westside Church of Christ 4201 Bent Tree Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Michael Thomas (502) 683-4204 or 771-0000</p>	<p style="text-align: center;">LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kenneth R. Hoyle (318) 474-9122 or 474-9866</p>				

