

Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

WE HAVE COME A LONG WAY— FROM “KNUCKLEHEADS” TO “TOXIC LOYALTY CIRCLE”

David P. Brown

A sad but prime example of how far some have gone down the road of compromise and snobbish arrogance is revealed in the words of the Vice President of The Gospel Journal (hereafter TGJ) Board and Director of the Southwest School of Bible Studies, Austin, Texas, **Joseph A. Meador**. In response to the suggestion from **Michael Hatcher** that TGJ Board reinstate **Dub McClish** as TGJ editor, and in protest to reinstating him, Meador described McClish to be one of “a few who are in a small, but no less toxic, loyalty circle...a small negative faction, who if they gain control, will only rupture fellowship in the church even more than they already have.” Well, we know where that puts us with Meador. We are sure love was dripping from Meador’s lips (no doubt something was) when he uttered these infamous words.

DON’T TAKE ME OFF OF THAT “TOXIC CIRCLE” JOURNAL

Just here it seems appropriate to relate the following episode involving the non-toxic and docile Joseph Meador. In the summer of 2001 we removed Meador’s name from our staff writers list, which list at that time was printed in each issue of the paper. Evidently his removal did not set well with Meador because one night we received a telephone call from the late editor of *CFTF*, **Ira Y. Rice, Jr.** It seems that Meador had phoned brother Rice to complain to him about his name being removed from the list of staff writers. At that time we replied to Rice reminding him that:

- (1) Meador had phoned the wrong person to make his complaint.
- (2) Meador had not written an article for *CFTF* in a long time.
- (3) Meador had stopped Southwest School of Bible Study’s subscriptions to *CFTF*.

We then asked brother Rice if, while we were Directing SWSBS, we had done the same thing Meador had done regarding *CFTF* would he have invited us to be one of the staff writers? We then commented to him that Meador, by calling Rice hoping that he (Rice) would put pressure on us to reinstate Meador’s name to the list of staff writers, guaranteed that he would **not** be placed back on that list. That ended the conversation about Meador’s complaint, and before we finished our conversation we reminded brother Rice that the phone lines ran between Austin and Spring, Texas, as well as between Austin and Memphis, that Meador was welcome to phone us with his objections to his name’s being removed from the staff writer list. But we never heard from our illustrious non-toxic brother Meador. Shortly thereafter we ceased to advertise SWSBS.

Now, will someone please explain to us the thinking of Meador who, only four years ago, wanted his name to remain on the list of staff writers for *CFTF*, but today, refers to people such as Dub McClish, the late Ira Y. Rice, Jr., your editor, and many more as “a few who are in a small, but no less toxic, loyalty circle...a small negative faction, who if they gain control, will only rupture fellowship in the church even more than they already have.” Also, we wonder what Meador thinks every time he sees Rice’s picture on the wall (or where ever it is

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Contending FOR THE Faith™

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Ira Y. Rice, Jr., Founder
August 3, 1917-October 10, 2001

Editorial...

"AND THEY ANSWERED HIM NOT A WORD"

To be well-pleasing to God we must have Bible authority for all we believe and practice (Colossians 3:17). Also, God is pleased with our actions **only** when the **reasons** and/or **motives** for our actions are authorized by the Word of God. Therefore, when we are **only** concerned about whether or not our **actions** are authorized by the Word of God, but unconcerned about **our reasons** for those actions, we are at least proving that we do not know what constitutes complete obedience to a command of God or complete compliance with whatever is authorized by any direct statement, implication, or example in the New Testament. **We must know and teach that complete obedience requires the action and the reason for the action to be authorized by God's Word.**

Faithful elders are the only persons in a congregation to whom God has given the final "say so" in optional matters (these are matters relating to how, who, when, etc. obligatory matters are discharged when the New Testament has not **specified** such things in the obligation authorized [Hebrews 13:7; 17]). Thus, even in optional matters elders, are not to have some capricious reason(s) behind their selection of a certain option to carry out or discharge an obligation. Of a truth, the option selected to discharge an obligation may not be the option that discharges the obligation in the most expedient way. For example, elders may choose a certain option because they desire to cater to a friend or family member of other elders, or to favorite members. Such decisions by the elders in optional matters is wrong because the **reason** for their decision is wrong. And, while the brethren may not be in a position to know better or even in a position to know that the elders should know better, God **does** know the reason they did what they did, and thus, such elders stand condemned before the Almighty.

Certainly, anyone who knows what the New Testament teaches regarding elders knows that a faithful eldership has the authority to hire and fire preachers. But, if their **reason** for hiring or firing a preacher, as the case may be, is not authorized by the New Testament, they sin in such hiring and firing. Take for example, an eldership that has fired a preacher. However, this eldership fired the preacher for preaching

the truth on certain subjects. These elders, therefore, sinned in so doing because their **motive** or **reason** for firing the preacher was not authorized by the New Testament. Thus, these elders ceased to be a faithful eldership. Unless such elders repent, they will lose their souls forever in a devil's Hell. The same is true regarding an eldership's authority to hire a preacher. If the **reason** elders hire a preacher is to scratch the itching ears of unfaithful brethren, that eldership sins in so doing, and they will be lost for all eternity. Again, the preceding eldership did not sin in the act of hiring the preacher; the New Testament authorizes them to do that. They sinned in **the reason** they hired the caliber of preacher previously noted. Thus, Godly people, especially elders and others in positions of authority, are careful to have New Testament authority, not only for their "judgment calls," but also the **reasons** for them.

**WHAT ABOUT
TGJ BOARDS DECISIONS?**

Until recently among faithful brethren we thought that it was well understood that we must have Bible authority for everything we believe and practice—including **our reasons for our actions**. But, since TGJ Board arranged matters so as to get McClish and **Dave Watson** to resign from *TGJ* (known as a "constructive termination" in secular business) we have heard certain brethren speak, write, and act in such a way as to affirm that the **reason** for doing or not doing a thing has no bearing on whether or not a decision is acceptable to God. Nothing could be further from the Truth.

**SHOULD WE BE CONCERNED ABOUT THE
CAUSE OR REASON FOR A PERSON'S ACTIONS
—EVEN WHEN THOSE ACTIONS ARE
AUTHORIZED BY THE NEW TESTAMENT?**

As, no doubt, many people already understand, the word *cause* is a very important word. We will begin by defining it. The following definition of the word *cause* is from Legal-Explanations.com>Legal definitions. It reads:

CAUSE

Derived from the Latin word "causa." 1) v. To cause something to occur. 2) n. The reason why something occurs. A causal connection is implied which distinguishes a cause from an event which may occur but does not have a resulting effect. For example: while Johnny Youngblood was driving his convertible, he stares at pretty Sally Golightly who is standing on the sidewalk. While being distracted, Johnny veers into a car parked at the curb. While Johnny's inattention is the accident's cause, neither Sally nor her beauty are

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negligent. 3) n. Short for cause of action

In proving the existence of God, we have long and correctly declared that every effect has an adequate cause. It would be good if some brethren would understand that this axiom has wider application than exclusively proving God's existence. Yes, it has a place in dealing with the actions of men, because people are moved to action or inaction by a cause or by causes. Does anyone desire to affirm that TGJ Board brought about the departure of McClish and Watson from their former respective positions of Editor and Associate Editor of *TGJ* without cause or causes? We know what the **effect** of TGJ Board's decision on July 20, 2005, did to Dub McClish and Dave Watson. Now the question is this: **What CAUSED TGJ Board to make its decision?**

Certainly it is true that we cannot always know **cause(s)** motivating someone to do or not do a certain thing(s). However, when we hear someone say something such as: "Well, I don't like what happened, but they had the authority to make that judgment call," we always wonder why such people do not ask themselves, "Why do I not like the judgment call (decision)?" Can they not think beyond the fact of the decision itself to the point of asking themselves **why** they do not like the decision? And, in answering that question they might be surprised regarding the thoughts that could be brought to their minds. Surely such thinking will not give them too much of a headache.

In the case of TGJ Board's decision to accept—without question—the resignations of McClish and Watson, we have every right to demand that said Board show **cause** for their actions, the **effect** of which was the departure of McClish and Watson from their former positions with *TGJ*. Another fact is this: *TGJ* cannot exist without the support of her subscribers, advertisers, and contributors in particular, as well as the brotherhood in general. It is obvious that TGJ Board is not going to, in and of its own collective free-will, reveal the specific cause(s) for their July 20, 2005 action regarding McClish and Watson. Therefore, we are forced to ask them questions the design of which if honestly and forthrightly answered will reveal information that cannot be obtained otherwise. TGJ Board is obligated before God to answer questions from its supporters—especially its monetary supporters and in general its good-will supporters. Honest, truthful and forthright answers to such questions will go far toward establishing **the cause(s)** for TGJ Board's ac-

tions in bringing about and accepting the resignations of McClish and Watson.

Such questions can accomplish the same pertaining to **why** Cates and Meador, approximately a week before the resignations of McClish and Watson, offered in writing their resignations to TGJ Board; as well as why their resignations were not accepted by said Board. Furthermore, proper questions asked and honestly answered will show cause regarding **why** the remainder of TGJ Board "talked" Cates and Meador out of resigning from said Board while they made no attempt to do so regarding McClish and Watson's resignations.

WHAT IS ONE THING THAT COULD BE INDICATED WHEN PEOPLE REFUSE TO ANSWER QUESTIONS?

Besides ignorance, the fact that people refuse to answer questions causes at least one other significant question to come to mind: "Why do those being questioned desire the information revealed in the answers to said questions to remain hidden?" Thus, at least one other fact is established. And, that fact is this: there is a **reason** that those refusing to answer said questions do not want the answers to be **known**. In other words, for what **cause** or **causes** do the TGJ board keep certain information secret in the case of McClish and Watson versus TGJ Board?

The 5th Amendment to the Constitution of the United States provides for a person not to incriminate himself. In criminal cases or in congressional investigations we many times hear from a witness: "I refuse to answer on the grounds that it may tend to incriminate me." TGJ Board had just as well "plead the 5th" regarding spiritual "incrimination" when they refuse to answer questions. **Thus, the answer they do not give becomes an answer itself.** And, that is the **reason**, when in other areas of life people treat us in this manner, we have no confidence in them and warn others about them. Honest people simply do not act in such a fashion. We are amazed at the way brethren can readily see this in secular matters, but are blind to it when it comes to members of the church who refuse to answer questions about these actions and/or nonactions.

Thus far, TGJ Board refuses to answer questions, the design of which will produce answers that will establish cause for their actions and, thus, the **reason** for TGJ Board's acceptance of the resignations of McClish and Watson. Is TGJ Board taking the po-

sition that the brotherhood does not have the right to know **why** they did what they did on July 20, 2005, regarding McClish and Watson? From what they refuse to do, we may only conclude that they do not desire for anyone to know the **cause(s)** for their actions in accepting the resignations of McClish and Watson on July 20, 2005. Thus, we ask: **Why is it**

that TGJ Board does not desire to precisely state and enumerate its reasons for accepting the resignations of McClish and Watson?

—25403 Lancewood Drive
Spring, Texas 77373

WE HAVE COME A LONG WAY...

(CONTINUED FROM PAGE 1)

positioned in the SWSBS library—of course we are supposing it continues to be on view in that bastion of non-toxic brethren.

WHERE IS TGJ BOARD IN ALL OF THIS?

Evidently Meador's estimate of certain of his brethren does not bother his fellow Gospel Journal Board members—(Curtis Cates, Kenneth Ratcliff, and Tommy Hicks). Furthermore, Meador's view of certain of his brethren does not seem to upset the Southwest elders, the Forest Hill elders (Memphis) or the Southside elders (Lubbock) Texas where Hicks preaches and directs their annual lectures.

NEW EDITORS OF TGJ

Barry Grider, the preacher for the Forest Hill Church and Rick Brumback, the Southwest preacher were initially offered the Co-Editorship of *The Gospel Journal* but TGJ Board and Brumback should have sought the permission of the Southwest elders regarding Brumback's Co-Editorship. The Southwest Elders thought Brumback had enough to do without taking on the work of Co-Editor of TGJ. Now it seems that TGJ Board has replaced Brumback with John Moore, the preacher for the Dripping Springs, Texas, congregation. Moore was a full-time SWSBS faculty member for several years and now teaches part-time in the school. He also does special projects with World Video Bible School. He is a native of Dripping Springs. Time will tell if these non-toxic preachers will write and edit with a kinder and gentler spirit as they go to war. Of course, when they are dealing with us, they can use their strong language such as "toxic circle," "negative faction," and men who "rupture fellowship."

We thought we had been insulted, when, over twenty years ago, we were labeled "knuckleheads." We just did not know how much more graphic and sophisticated some of our more learned brethren had become in their ability to state what they really think of us. Then along came Joseph Meador and "knuckleheads," the old label, just does not measure up. And, in fact, it pales into insignificance with the more literate and loving appellations from Joseph Meador—"toxic loyalty circle" and "negative faction." Do not forget that Joseph Meador is the Director of Southwest School of Bible Studies and Curtis Cates is the Director of Memphis School of Preaching. Evidently, they both think of each other as the best thing since sliced bread. And, since Meador is a graduate of MSOP, that makes it better for each man to embrace each other in their efforts to make the brotherhood over in their own images. And, do not hold your breath waiting for Cates, Meador, and the rest of TGJ Board to admit any wrong doing at all. These brethren have come out of the closet and have run up their true colors. Now, we will watch to see who rallies around their flag. A great and terrible time of testing has come; and who will receive the handwriting on the wall—Mene, Mene, Tekel, Upharsin?

—25403 Lancewood Dr.
Spring, Texas 77373

FROM THE ELDERS OF THE SPRING CHURCH OF CHRIST

We are pleased to announce that we have assumed oversight of brother **Dub McClish** and his work. Brother McClish, known to most if not all of you, is actively involved in gospel meetings, writing, missionary work, lectureships, and various and sundry efforts in the defense and propagation of the Truth of the Gospel. Until recently, he was editor of *The Gospel Journal*. Brother McClish and his devoted wife, **Lavonne**, will continue to reside in Denton, Texas where they have made their home for many years. We pray earnestly, and plead with you to do likewise, that the Lord will bless Dub and Lavonne's service to Jesus Christ and His church, and grant them long service in the Kingdom.

Because of brother McClish's unwavering stand for the Truth of the Gospel and his opposition to error in the church he has recently lost some financial support. He is in need of \$1400.00 a month. If any of our readers can help regularly support (one-time supporters are much appreciated also) brother McClish he and we will be most grateful to you.

Please send your contributions to:
McClish Support
Spring Church of Christ
P.O. Box 39
Spring, TX 77383

Please write on the check: "McClish Support."
The Elders
Spring Church of Christ
Kenneth Cohn and Buddy Roth

[We are including brother McClish's *Work Report* in this issue of *CFTF*. For our readers who may not already know of his work, this report will provide a better understanding of his and Lavonne's work for the Lord.—Editor]

MCCLISH'S WORK REPORT

**908 Imperial Drive • Denton, Texas 76209-8610 •
Phone: 940.387.1429 • E-mail: tgj@charter.net**

The time has once again come to report to those (along with a few others) who so faithfully supply the support that allows us to continue our work. We are ever thankful for your generous help.

We have some significant news items relative to our work to report this time, but we will begin with a review of Dub's preaching activities January-June of this year (as itemized in the side-bar below). His work took him to the states of Louisiana, New Mexico, Tennessee, Georgia, Oklahoma, Virginia, and Ohio, besides good ole Texas. These opportunities to preach included Gospel meetings, lectureships, and "fill-in" preaching. Altogether, he delivered twenty-seven lessons and additionally served on one Question/Answer Forum in a lectureship. Three of the lectureships in which he par-

ticipated required a manuscript for a chapter in the respective lectureship books. The church in Roanoke, Texas, my sponsoring congregation at the time, provided my support for the Gospel meeting in Pomeroy, Ohio.

Since my last report, two significant changes have occurred relative to my work. The first of these occurred on July 20, when I "resigned" as Editor of *THE GOSPEL JOURNAL (TGJ)*. My Associate Editor, brother **David B. Watson**, "resigned" at the same time. The July issue of the paper was the last one under my Editorship. The TGJ Board sought our "resignations" on its "perception" that my influence and name had come into disrepute and my continued Editorship would "kill" the paper. This alleged "disrepute" supposedly

stemmed from a brief summation of facts I wrote concerning the Apologetics Press (AP) scandal involving brother **Bert Thompson's** dismissal as AP's Executive Director and brother **Dave Miller's** appointment to replace him. I dared voice my opinions and objections relating to brother Miller because of doctrinal errors he has publicly taught (i.e., on marriage, divorce, and remarriage and elder reaffirmation/reconfirmation, respectively), indicating that I could not support AP (as vital as this work is) as long as a false teacher directs it. My AP document did not appear in *TGJ* nor did I refer to *TGJ* anywhere in it.

I sent the AP document to only twenty-three brethren as an e-mail attachment, indicating that it was not for distribution. One or more recipients decided to pass it on, and it soon became widely circulated. When it came into the possession of brother **Frank Chesser**, a staunch defender of brethren Thompson and Miller and of AP, he erroneously assumed I was responsible for its wide distribution. He became enraged and launched a vicious letter writing campaign against me, mailing letters to hundreds of brethren venomously denouncing me. Some of brother Chesser's sympathizers reportedly began contacting brother **Curtis Cates**, President of TGJ's Board and Director of Memphis School of Preaching, threatening both the paper and the school if I continued as Editor of *TGJ*. He persuaded the rest of the Board to join him in a decision to replace me. A few days after my "resignation," brother **Michael Hatcher**, Secretary of TGJ's Board, resigned and thereafter issued a public apology to brother Watson, to me, and to the brotherhood for his part in this unfortunate and unnecessary decision. No new Editor has been secured at this time. A "temporary editor" has been appointed to try to keep the paper going [As indicated elsewhere in this issue of *CFTF* the situation mentioned in the last two sentences has changed—Editor]. Many fear that instead of "saving" *TGJ*, the Board's action may prove to be a dagger to its heart. We pray that a gracious God may bring some good out of these sad developments that are causing grievous rifts between brethren who formerly worked closely together. We must soon replace the \$750.00 per month TGJ was paying me for my editorial work. For those who desire some documentation that summarizes this series of events, you may e-mail brother David B. Watson at dbwatson@swbell.net.

Now, for the second news item relating to our work: As of August 21, we have a new sponsoring congregation. The elders of the church in Spring, Texas, are now overseeing our work. **Consequently, all checks for our support should henceforth be sent**

to:

McClish Support
Spring Church of Christ
P.O. Box 39
Spring, TX 77383

Please write on the check: "McClish Support."

If you desire to help with brother McClish's support, you will be supplied with mailing labels for your convenience.

The Spring brethren have a long history of bold proclamation and defense of the faith. Their preacher, brother **David P. Brown**, and I have traveled together on overseas preaching trips several times. He is well-known for his preaching, debating, and writing abilities and as editor of *Contending for the Faith*. Dub has spoken on the Spring lectureship several times over the years, and we have worked together in other ways through the years as well. We anticipate a long and pleasant relationship with these brethren.

We express our thanks to the elders of the church at Roanoke, Texas, who have overseen our work since May 25, 2003. We have enjoyed being members of that congregation, and we appreciate their support and every other effort they have expended toward our work. Among other things, they have enabled me to preach in meetings in three places that could not afford the costs of such efforts, and will be supporting me in a fourth such effort next month (September), Lord willing. We bid them Godspeed as they faithfully serve God.

Our new association with the brethren at Spring will enable us to remain in Denton, near Lavonne's doctors and treatment facilities. It will also allow us to assist with the establishment of a new congregation in our city. Some brethren in and near Denton began discussing with me several weeks ago their desire to begin a faithful congregation here. (Denton has a population of almost 100,000 people with no faithful church.) We have encouraged these plans, and now we can be part of them. This is truly a "mission" effort, for we will begin with only about six families meeting in a home. Lavonne and I will continue to need all of the outside support we presently have.

Lavonne's lymphoma was still in remission according to her latest PET scan (July 22). She continues to have semi-monthly infusions of Rituxan, and monthly blood/lab work and consultation with her oncologist. She rarely feels "worth shootin'" as the expression goes, and suffers from extreme fatigue. In spite of all this, she is still a real "trooper," remaining as active as she can. We will appreciate your continued prayers for her.

Thank each of you again for what you mean to the Lord's kingdom and to us. We solicit the continued prayers of faithful brethren everywhere for our work.

In Christian love,

Dub & Lavonne McClish

TRAVEL AND/OR PREACHING SCHEDULE

January—June 2005

- Preached, Bawcomville, LA (3/6)
- Taught class, preached twice, Roanoke, TX (3/20)

- Gospel Meeting, White Rock, NM (3/11-13)
 - MSOP Lect., Memphis, TN (3/27-3/31)*
 - Lectureship, Hurst, TX (4/1-3)*
 - Gospel meeting, Macon, GA (4/10-14)
 - *TGJ* NE OK Lectures, Sapulpa, OK (4/15-17)
 - Permian Basin Lectures, Odessa, TX (4/22-24)*
 - *TGJ* Lectures, Bristol, VA (5/15-18)
 - Gospel meeting, Pomeroy, OH (6/19-22)
- *Indicates MS required for a lectureship book

NEW CONGREGATION BEGINS IN DENTON, TEXAS

Dub McClish

I am pleased to announce the beginning of a new body of the Lord's people in Denton, Texas. For several years, I have counseled brethren who have no faithful congregation in their town or city: "Start one in your home." The time has now come to do this very thing where we have lived for almost twenty-five years. With the departure from the Truth by the Pearl Street Church of Christ in 2003, this north-central Texas city of almost 100,000 was left without a faithful congregation. When the Pearl Street elders began defending the erroneous Holy Spirit doctrines of **Mac Deaver**, several members who lived in or near Denton left that congregation for sake of conscience, scattering to other congregations in the area. Some of these brethren have since that time been driving twenty miles or more to worship three times a week. Several weeks ago, some of these families began some serious discussions about forming a new congregation in Denton. These plans came to fruition on September 4 as five families, Lavonne and I among them, formed the Northpoint Church of Christ as "charter members."

Since the time of our departure from Pearl Street in May, 2003, the elders of the Roanoke, Texas, congregation had overseen my work of preaching in Gospel meetings and lectureships, mission trips, and writing. We were members there from that time until very recently. I appreciate their willingness to thus support our work for these two-plus years. As announced earlier in this issue of *Contending for the Faith*, the elders of the Spring, Texas, Church of Christ recently accepted the oversight of my work. I am thankful to be thus closely associated with these brethren and with their preacher, **David Brown**, all of whom have proved

themselves to be fearless promoters and defenders of the faith over many years. This new arrangement allows us to continue to live in Denton, near Lavonne's doctors and treatment facilities. It also enables us to be a part of this new congregation and to contribute what we can to its beginning and development. It will be necessary for me to continue to rely upon congregations and individuals who have so faithfully supported my work over the past thirteen years. I will be preaching every Sunday morning that I am not out of town, and other men of our small group will rotate the preaching/teaching responsibilities at other meetings. None of us will receive any remuneration for our work, except the joy of doing it.

Our major resources at present are the intangibles of faith in God and determination to do His will. In other words, we are beginning with **no tangible resources**. We are meeting in the home of one of our families until we can locate (and afford) more suitable facilities. We need the basics (e.g., communion set, a pulpit stand/lectern [presently, we are using a rickety folding metal music stand] a table for the Lord's supper [used items will be just fine!]). We need suitable chairs (we will soon wear out the couches and chairs of our host family). On behalf of the new congregation, I appeal to other congregations to consider helping us, either with a one-time contribution or with a monthly budgeted amount as part of your evangelistic work. Contact Shawn Hale (940.365.5997 or shawnhale@classicnet.net) or me (940.387.1429 or tgj@charter.net).

—908 Imperial Drive
Denton, Texas 76209

ANNETTE CATES AND CFTF

David P. Brown

Recently we dispensed with the writing services of sister Annette Cates in *CFTF*. When I notified her by e-mail of her dismissal I made sure that she knew our **reason** for the decision to no longer use her services. And, let us emphasize again, that the **reason** behind our decision to terminate sister Cates is authorized by the New Testament. You may read in the e-mail messages herein reproduced our **reason** for removing her as a regular writer for *CFTF*. And, we continue to challenge anyone anywhere to **show cause** that the **reason** we terminated sister Cates was not authorized by the New Testament. Furthermore, at the same time we continue to call upon TGJ Board to prove that their **reason(s)** for dealing with **Dub McClish** and **Dave Watson** in their July 20, 2005, Schertz, Texas TGJ Board meeting was authorized by the New Testament. In fact, we would like to know the **specific reasons** behind or for TGJ Board's quick acceptance of the resignations of McClish and Watson. Furthermore, when **Curtis Cates** and **Joseph Meador** tendered their written resignations from TGJ Board a few days prior to the McClish and Watson's resignations, what **specific reason(s)** did Cates and Meador give for their resignations? In fact, **why** did the remaining TGJ Board members "talk" Cates and Meador out of resigning from TGJ Board? But, we will not hold our breath till TGJ Board responds to such important questions.

Before reading the following e-mails messages, please note that the **only** changes made in the them have been to correct typographical, grammatical, spelling, punctuation and like errors.

DPB'S ORIGINAL EMAIL TO ANNETTE CATES

Sent: Wednesday, August 3, 2005, 5:47 PM

Dear Sister Cates,

I have sadly learned that certain ones on The Gospel Journal Board indicated that part of their dissatisfaction with brother Dub McClish as editor of *The Gospel Journal* was their perception that he, as editor, was becoming issue oriented. And, in that criticism of him certain board members indicated that they perceived that *TGJ* was becoming a paper like *Contending for the Faith*. I certainly do not believe that those remarks were meant to be complimentary to *CFTF* or *TGJ* under the editorship of brother McClish. Since brother Curtis presides over TGJ Board it seems to me that it is not in your best interest to be identified with us. I am very sorry for this, but the perception of TGJ board regarding *CFTF* in their critical comparison of *TGJ* under the editorship of brother McClish with *CFTF* has made it impossible for me to continue to print your very good articles.

If the TGJ Board is consistent and they apply the same reasoning to brother Curtis and you that they applied to brother McClish, your involvement with *CFTF* could get brother Curtis into trouble and it is just possible that he MAY, yes, he MAY, have to resign a second time for the good of *TGJ*.

I find it difficult to accept that certain people could personally say to my face as well as before public gatherings (several of these were *TGJ* Banquets) how much they thought of me as editor and how much they appreciated the work of *CFTF*, when in reality they were my and *CFTF'S* enemies. In over 40 years of preaching I have never been able to grasp that mentality and I guess I never will. I know one thing, if I know any thing, the attitude just noted is not authorized by the New Testament.

Sis. Cates, your work for *CFTF* has been par excellent. It is, therefore, with much appreciation for that work and with tears in my eyes that I must write this e-mail to you, but please remember, I did not say the things about *CFTF* that certain members of TGJ Board did; which things necessitate this sad action on my part.

I can only wish you and yours the best. I never had any thought in my mind in asking you to write for us, except the idea of using someone that I thought was a very good writer and, therefore, could help our readers-especially the ladies. I apologize to you and brother Curtis for any embarrassment brought on either of you because your articles have appeared in the "issue oriented paper" that some perceive *CFTF* to be and that they do not desire *TGJ* to become. Maybe your articles can be printed in *TGJ*.

Regarding these sad and much uncalled for matters, as brother Curtis once said of J. W. McGarvey, I will say of brother Ira Y. Rice, Jr. "If brother Rice were alive today he would roll over in his grave."

In Christian Love, With Much Respect and Deep Regret,
David P. Brown

SENT: FRIDAY, AUGUST 05, 2005 8:26 PM

Please overlook the delay in my response to your e-mail of August 3rd. I am recovering from foot surgery and must keep my foot elevated as much as possible, thus limiting my access to a computer.

I accept and understand my “firing” from the *CONTENDING FOR THE FAITH* staff of writers. I ask only that my by-line “One Woman’s Perspective” (which I personally originated) not be passed along to a successor, but remain mine exclusively. I appreciate having had the privilege of writing for *CFTF*, your confidence in me, and your generous compliment that my writing has been “par excellent.”

From your message, I perceive (“one woman’s perspective”) that you are under a serious misconception about something. The phrase, “not to be another *CONTENDING FOR THE FAITH*” is in **no way** a derogatory statement. It is no different than saying *LIFE MAGAZINE* should not become another *READER’S DIGEST*—each has a distinct role in information delivery, and neither is in competition with the other. (Of course, I am speaking from my own personal common sense. Certainly, I do not presume to speak for *THE GOSPEL JOURNAL* board, nor for any of its members.)

Let me review a bit of history. I was privileged to attend only one of the Denton lectureships, and that was in 1998. During that week, a number of you men met for lunch at a cafeteria in Denton. I was along for the lunch portion (I distinctly remember the talk regarding a new low-carbohydrate diet several of you were on at the time), but I left to pursue one of my favorite pastimes—shopping—before the discussion of the purpose of the meeting began, that of starting another paper, possibly calling it *AMERICAN CHRISTIAN JOURNAL*, to fill the gap left when *FIRM FOUNDATION* went off on the tangent of “all life is worship.” Later that day I asked Curtis, “Why start another paper? Why not everyone throw in behind *CONTENDING FOR THE FAITH*?” He replied, “Because *CONTENDING FOR THE FAITH* fills the niche of dealing with specific issues threatening the purity of the church. We need a general interest paper that does not compete with the role of *CONTENDING FOR THE FAITH*. There is room and need for both.” I, along with countless others, understood the unique, discrete purpose of each periodical.

As I said earlier, these are simply my thoughts on an unfortunate situation. You are free to quote me, but only in the letter’s entirety.

Thank you again for having given me this opportunity to write for *CONTENDING FOR THE FAITH*. I shall miss my “fan mail” from the readership.

Sincerely,

Annette B. Cates

**OUR RESPONSE TO SISTER CATES AND BARRY GRIDER—
PREACHER FOR THE FOREST HILL CHURCH OF CHRIST**

[In response, we wrote the following email to Annette Cates and Barry Grider because in an earlier e-mail message to us Barry made the same basic comments to us regarding “the place of CFTF” that Sis. Cates made.—Editor]

Sent: Sat. Aug. 6, 2005: 7:51 PM

To: Annette Cates and Barry Grider:

I am addressing this letter to both of you because I do not desire to write two separate letters to each of you. After all each of you have about the same approach to this mess. Barry, when I say “sister Cates,” wherein it is appropriate, just put your name in as well. Sister Cates, this should serve to answer Barry’s question he e-mailed me in a separate email. Would you please give it to him?

Before I say more, sister Cates, I am truly sorry about your foot problems and I trust it will heal satisfactorily. Believe it or not I truly think you are a great writer and I wish I could continue to use your articles, but in view of the remainder of this letter I think your “firing” in your present mind set will be a relief to you.

Sister Cates, regarding your concern for your by-line, we have no interest in it. It is yours to do with as you please.

Sister Cates, you are right: *fired*, *relieved of duty*, *terminated*, or “*We don’t need your services anymore*”—these terms are up front, frank, candid, unvarnished, unequivocal, and easy for anyone to understand. Why would we

desire to argue otherwise? Moreover we informed you as to the exact reason we were terminating your services.

We did not do what the corporations call a “constructive termination” or “severance” as TGJ Board did with Dub and Dave, and then say “We did not fire them.” Sister Cates would you have continued to write for *CFTF* if we had informed you that you could for the time being continue to write for *CFTF*, but if you kept writing the way you have been, we might need to make a change because your articles do not fit the purpose for which *CFTF* exists? After all, according to you and others, the slot we have to fill is not like other brotherhood papers. Indeed, we could have said to you the following: “After all the time you have been writing for us, how many articles have you ever written that really fit *CFTF*’s niche—as you and others (without concern for our, the owners, aims and goals for *CFTF*) evidently have determined it to be? But we did not say that to you, did we? Again, and for emphasis, would you possibly think that you were being forced out of *CFTF* if you were to hear from us that we were not satisfied with your writing because in the time you have written for us you have rarely written articles that fit the slot in brotherhood journalism you and others have assigned us? Indeed, and again, we could have told you that we may have to make a change regarding your services.

Now is as good a time as any to address the following comment from you and brother Cates as well as anyone else who thinks as you do. You asked of brother Curtis:

Why does not everyone throw in behind *CONTENDING FOR THE FAITH*?” He replied, “Because *CONTENDING FOR THE FAITH* fills the niche of dealing with specific issues threatening the purity of the church. We need a general interest paper that does not compete with the role of *CONTENDING FOR THE FAITH*. There is room and need for both.” I, along with countless others, understood the unique, discrete purpose of each periodical.

Sister Cates, in view of your complete e-mail message sent to me, and especially the previous quote from it, please read and answer the following True/False questions and return them to me.

1. T F I (Annette Cates) concur with *CFTF*’s treatment of the Bert Thompson episode at Apologetics Press?
2. T F The Scriptures authorize *CFTF* to deal with the Bert Thompson episode at AP as it has so far dealt with it.
3. T F I (Annette Cates) support *CFTF*’s opposition to Dave Miller regarding his beliefs in the re-evaluation and reaffirmation of elders.
4. T F I (Annette Cates) support *CFTF*’s opposition to Dave Miller regarding his beliefs on MDR as it relates to the Everett Chambers affair.
5. T F I (Annette Cates) support *CFTF* in urging brethren not to support AP as long as Dave Miller believes what we have previously noted and continues to be associated with AP.
6. T F I (Annette Cates) support *CFTF*’s opposition to Frank Chesser’s attitude manifest in his letters written to and against Dub McClish.
7. T F I (Annette Cates) will sign a petition that indicates my full support of *CFTF*’s handling of the Bert Thompson episode at AP.
8. T F Since *TGJ* is “a general interest paper that does not compete with the role of *Contending for the Faith*” I (Annette Cates) do not think that it is *TGJ*’s place to deal with the Bert Thompson episode at AP.

Sister Cates, can you not see that according to your own statement from the preceding quote, that when you first asked brother Cates about why “everyone” did not “throw in behind” *CFTF*, you did not understand (at the time you asked brother Cates the question) “the unique, discrete purpose of each periodical”? Brother Cates had to tell you his perception (*perception* seems to be in vogue this season) of the design of each paper and educate you accordingly. Could it be that others may think of *CFTF* the way you originally did—until you were educated out of it?

Regarding who determines what regarding *CFTF*, it will be, the Lord willing, its owners who will in the final analysis exercise that prerogative—and no one else. As I told the late brother Rice when we obtained *CFTF*, if the brethren do not want *CFTF*, it will die. We are accountable to the Lord for what we do as all of you are, and if brethren see us doing things contrary to God’s Will, they have a Biblical obligation to expose us accordingly. *CFTF* intends to fully follow that path as it has always done. Indeed, that is the slot into which Biblical Journalism fits. And, that is what we are doing with Dave Miller, his supporters, and TGJ Board in its shameful and unscriptural treatment of **Dub McClish** and **Dave Watson**. If TGJ Board did not at least violate the “Golden Rule” in dealing with brethren McClish and Watson, how would anyone go about violating it? Sister Cates, if the elders at Forest Hill were to treat brother Cates in the exact same way that TGJ Board treated McClish and

Watson, you would be so angry you could bite a nail in half. And, may I emphasize in this missive, if anyone else has been or will be treated the way TGJ Board treated its former editor and associate editor, *CFTF* would rise up and expose the whole sordid mess. Now, really sister Cates, would you continue to be well pleased and happy to have your articles, with your name ascribed thereto, appearing in *CFTF* as we go forth to do battle regarding the matters herein mentioned?

Now, back to this business of “our place”—It is not brother Cate’s place, yours or anyone else’s prerogative to determine what *CFTF* is to be. But, it is bro. Cohn’s and mine. Where do you, brother Cates, the Congress of the United States of America, **Uncle Remus** or anyone else have the right to presume to tell us “our place”? It is obvious from recent events that TGJ Board (a board that was to be “the mother of all boards” in keeping *TGJ* in its “place”) has botched up the works. Indeed, they are proving themselves more every day to be a sad joke.

Why is not TGJ Board exposing the error of **Dave Miller**? Why take the ludicrous and absurd position that one can scripturally support AP while opposing Dave Miller’s errors? If brother Cates held the same false views as does Dave Miller, could we scripturally support MSOP and oppose brother Cates? Could anyone scripturally support the Forest Hill church if her elders held the same views as Dave Miller? Could we scripturally support the Forest Hill church if **Barry Grider** believed what Miller believes? What would brother Cates do if Barry Grider converted to the erroneous beliefs that we know Dave Miller holds? What would brother Cates do if he had a faculty member at MSOP who believes the false doctrine that **Stan Crowley** (the preacher at Schertz, Texas) and/or Dave Miller believes? In fact, what does Barry believe as to the teaching of Stan Crowley, **Joseph Meador** and **Tommy Hicks**? Indeed, where is Barry in all of this? Well, if it is scriptural to have all this diversity on TGJ Board, why not have the same diversity among the faculty members of MSOP? We imagine that would be “a horse of a different color” would it not?

Brother Cates is serving with Joseph Meador who believes and supports Stan Crowley in his errors on MDR. Now, what is brother Cates going to do about that? Moreover, what is brother Cates going to do about the error that Tommy Hicks holds on MDR? Then there is brother “**Judge**” **Ratcliff** who does not at all believe what his preacher teaches on MDR, but he keeps dragging along—huffing and puffing around—but so weak in courage that he is not going to do a thing that he has declared before witnesses he would do (two of these witnesses being on two different occasions the Spring elders—**Kenneth Cohn** and **Buddy Roth**). Much lightning, big thunder, no rain. In view of what he has declared before several witnesses on two separate occasions brother Ratcliff has proven to be a sad sack indeed. Why, the Schertz elders refuse (unless they have changed their policy recently) to allow Crowley to deal with divorce situations in the Schertz congregation. In fact, to brother Cates we say that he has as big a “unity in diversity” mess on his TGJ Board as AP, the Bert Thompson mess, and the Dave Miller fiascos all rolled into one constitute. Only the nature and kind of perversions differ. If ever a group of men has lost credibility with faithful brethren, TGJ Board has. And, the Lord willing, in the coming days, the brotherhood will have more and more of the unvarnished facts laid upon them.

We now mention how TGJ Board has observed the “passover” on that mean-spirited Scripture “quot’n and Bible tot’n” **Frank Chesser**, a more presumptuous and arrogant twit in print after which I have never read. The audacity of that man to write as he has and claim to be a merciful and tender-hearted Godly man is amazing indeed. Do you, sister Cates, defend what Chesser wrote about brother McClish? If you do, how could you desire to write for *CFTF*? Answer me that, sister Cates. And just maybe, brother Cates would like to answer any of the previous questions in this letter that pertain to him.

Well so much for all of this now. If you have anything else to say, let’er rip. We are just now warming up to the fight ahead.

I do not care to whom you give a copy of this letter only so long as it is distributed in its entirety.

In My Place and Contending for the Faith,

I am Respectfully Yours,
David P. Brown

MORE OBSERVATIONS REGARDING ANNETTE CATES’ EMAILS

Why did Sister Cates refuse to answer my questions? Furthermore, why did brother Cates fail to do the same? Are the Cateses too far above us to answer questions from the “toxic circle”? (Please keep in mind what we previously wrote regarding those who will not answer questions.)

Over the years we have posed many questions such as those in my last e-mail letter to sister Cates. Usually our questions have been to those people that teach false doctrines—but in this case it is not necessarily so. Surely, regarding this matter, brother and sister Cates do not have any thing to hide. Before the denominational world we

have always declared that we are open and above board regarding our beliefs and practices. We have welcomed their questions about what and why we believe and practice what we do as well as **why** we do or do not practice certain things. But brother and sister Cates refuse to answer my simple precisely written questions. **Why**, is that the case?

—25403 Lancewood Dr.
Spring, Texas 77373

THE “ILL-LOGIC” OF CURTIS CATES

David P. Brown

The following e-mail note is self-explanatory. We had previously e-mailed the Forest Hill elders through Barry Grider that we would not advertise Forest Hill any longer in *CFTF*. We had also notified Curtis Cates that we would no longer advertise Memphis School of Preaching in *CFTF*. Brother Cates’ brief remarks and “reasoning” revealed in his following comments demonstrate his manner of dealing with things that are distasteful to him. We wrote to him in an e-mail message the following:

Brother Curtis,

I have received your returned *CFTF* invoice with your handwritten note on it. You wrote:

Dear brother Brown:

Inasmuch as you cannot in good conscience run any further advertising from Forest Hill and the MSOP, I would not want you to violate that conscience by sending the students a bundle. Thus, I am returning the bill for the *CFTF*.

Curtis Cates

I will try to help you understand that logically. We, in all good conscience, cannot advertise Forest Hill and the MSOP in *CFTF* (because of the actions of the Director of MSOP, along with TGJ Board he presided over, re McClish and Watson and their departure from *TGJ*) does not **imply** that our conscience would logically be violated in supplying *CFTF* to the MSOP students. Furthermore, you do not believe such to be the case either. And, I will show you that you do not with the following True/False question.

T F Because my (Curtis Cates’s) conscience will not allow me to advertise David Lipscomb University in *Yoke Fellow*, my (Curtis Cates’s) conscience will not allow me to send *Yoke Fellow* to David Lipscomb University students.

Can you “in all good conscience” circle the “T” for “True” to the preceding True/False question? To ask the preceding question is to answer it. And down goes your house of straw.

However, there is one thing you were able to do and your conscience has not, and evidently does not, seem to bother you at all regarding your actions in the matter—and that is what you with purposed forethought did in leading TGJ Board to pressure McClish and Watson into resigning. As former TGJ Board member, **Michael Hatcher** said in his resignation e-mail to TGJ Board regarding your treatment of Dub and Dave:

“Dub (and David) were placed in a position in which they were forced to resign (if you don’t believe that, ask either one of them). While our spin is fine and technically true, everyone else realizes the situation also.”

Brother Curtis, what have you done to your self and how long did it take you to do it, so that your conscience could become so seared that you continue to be happy and content with what you led TGJ Board to do to Dub and Dave? And yet, you, along with others of your mind set, see nothing wrong with one word in the letters written by your good and long time buddy **Frank Chesser** to and about **Dub McClish**.

Before I close please understand that that the *CFTF* invoice you returned was sent to MSOP before you presided over TGJ Board’s application of the “Golden Rule” to Dub McClish and Dave Watson. And, we assure you we would not have troubled you with a bill for *CFTF* if the sad events pertaining to Dub and Dave had already transpired before we sent the invoice to you. But that was not the case and, thus, you received the invoice.

And, I will say again that if any one of you on TGJ Board had an eldership treat him exactly as TGJ Board treated Dub and Dave you would have done the same thing they did and been as hurt and upset as they are. You know

that is right, and all of the denying of it only makes the remaining TGJ Board members out to be the absurd and petty characters that you actually are—"by their fruits ye shall know them."

In the future as in the past, the Lord willing, *CFTF* will continue to scripturally, factually, and logically trouble those who desperately require it. You know how these issue oriented papers are, and as you and others have truly said, "That is our place and why we are needed." To quote the late and lamented brother **Ira Y. Rice**: "We hate to see brethren fighting among themselves, but if they must, we don't want to miss it."

In Service to The Master and No One Else, I am...

Cordially Yours,
David P. Brown

—25403 Lancewood Dr.
Spring, Texas 77373

THE KENT BAILEY-TOM HICKS EMAIL EXCHANGE WITH CLOSING OBSERVATIONS BY DUB MCCLISH

David P. Brown

Another sad but true account of duplicity from a member of TGJ Board is revealed in the Kent Bailey/Tom Hicks e-mail exchange only about 6 days removed from the time of TGJ Board's constructed actions against **Dub McClish** and **Dave Watson**. We were completely unaware of Kent's first email to Tommy until after the fact and had no hand in any of it. But we certainly commend Kent for it. Among other things in the e-mails from Hicks, please notice his accusations against us and our response to his allegations within the body of his e-mail.

SENT: TUESDAY, JULY 26, 2005 8:40 AM

Tommy,

Is there any way *TGJ* board would reconsider its present decision regarding the dismissal of Dub and Dave? I fear that a great deal of unnecessary damage has already been done.

It probably is not possible at this stage to keep the editorship and associate editorship open to both Dub and David. If I were either of them I could not even consider remaining at the helm if the board's decision were reversed. Perhaps at least some of the damage can be repaired and at least fellowship can be maintained if corrections are made and apologies offered. Why is it the case that **Bert Thompson** is being treated like a victim whereas Dub and Dave like perpetrators? Do brethren fail to understand that a willingness to forgive does not negate or remove consequences of sin?

I have a deep love for all of those involved in this controversy. It is my sincere desire and prayer that a solution to this serious problem will be ascertained. If such is not to happen there will be an open split take place among those who have dearly loved one another and have faithfully labored together for years.

It indeed is a mystery to me how brethren very dear to me have jumped on board a band wagon in support of a work that has a false teacher as its director. The last week has been one of the most heart breaking periods of my entire life.

Brotherly in Christ,
Kent Bailey

SENT: TUESDAY, JULY 26, 2005 12:53 PM

Kent,

Thank you for your e-mail message and for your concerns relative to *The Gospel Journal*. Please allow me to refer you to brother Curtis Cates, President of The Gospel Journal Board. If you will contact him, I am sure he will openly discuss with you the matters you have raised. Because you and I are friends, I do want to make some personal (i.e., my own) comments that might be useful to you. **[DPB's response: It is interesting to note that**

Hicks refers Bailey to Cates, but begins to address what he said Cates would address—all of this in the very same sentence.]

From some of your statements, it appears to me that you have been given some false information. I know that David Brown and Lynn Parker have been “spreading the word,” calling and/or e-mailing brethren, trying to stir them up, telling them that *The Gospel Journal* Board “fired” Dub McClish and was giving its support to Dave Miller. Kent, that simply is not true. Though I do not know where you got your information, your message below sounds very much like what David and Lynn have been telling people. **[DPB’s response: Lynn Parker is perfectly capable of speaking for himself, so I will not presume to speak for him. Regarding whether or not TGJ Board “fired” McClish and Watson or accepted their resignations is nothing more than striving about words, and Hicks and the rest of TGJ Board know it. Our best answer to Hicks comes from McClish and Hatcher, from whom we quote later on. As to our saying that TGJ Board supports Dave Miller, we have never stated such a thing in any form or fashion. However, in the future let us see where Hicks will be standing on this matter. If Hicks can prove this allegation, let him do it.]**

You did not use the word “fired,” but you used “dismissal” which, to me, implies the same. Neither Dub nor David was “fired.” Furthermore, neither was asked to “resign.” By their own volition, both did resign. I cannot speak as to how Dub and David perceived their situation relative to TGJ Board, but if *anyone* says, “They saw the handwriting on the wall and resigned,” I can assure you that *TGJ* Board had done no “writing on the wall.” No vote was ever taken, therefore, no decision was ever made, by TGJ Board to “fire” them or to ask them for their resignations.

[DPB’s response: Regarding the last three paragraphs of Hicks’s e-mail, former TGJ Board member, Michael Hatcher (in his resignation letter to the board) wrote the following concerning what the TGJ Board did to Dub McClish and Dave Watson:]

The “spin” that the board has put on this is just that—“spin.” The fact is everyone knows that it is also. While we are stating publicly that there had not been a vote taken (there had not) thus no decision had been made (technically there had not), we all knew that basically there would need to be a change made regarding the editor and associate editor. The differing terms used (“fired,” “dismissed,” “accepted their resignation”) all boil down to the same thing, and brethren know that. Dub (and David) were placed in a position in which they were forced to resign (if you don’t believe that, ask either one of them). While our spin is fine and technically true, everyone else realizes the situation also. (This is especially true when Brian Brazwell’s (sic) understanding of what Barry Grider said to him and conveyed to Dub was the end result—that Dub is no longer with the paper.)]

Kent, no TGJ Board member, let alone TGJ Board as a whole, has “jumped on board a band wagon in support of a work that has a false teacher as its director.” *Anyone* who says we have is either misinformed or dishonest. If someone says, “Well, *it looks like ...*,” I would remind them of John 7:24. Specifically, regarding the false doctrines in which Dave Miller involved himself (i.e., elders “re-evaluation” doctrine and the marriage/divorce “intent” doctrine *a la* Everett Chambers), we stand with you and every other sound brother—in opposition to them. Right now, we, like a whole lot of other brethren (and, I would think you included), are taking a “wait and see” stance regarding Apologetics Press. **[DPB’s response: If the Lord wills time to continue, in the coming days we shall “wait and see” if Hicks’s views regarding AP will remain the same as set out by him in the preceding paragraph.]**

Dub and I have been friends since 1971. Having known him for 34 years I do not exaggerate when I tell you that I would trust him with my life. In matters of judgment, Dub and I do not always share the same opinions. But, in matters of faith we speak the same things and are of the same mind, and the same judgment. Dub has never taught or done anything of which I am aware that would cause me or any other TGJ Board member to question for *a moment* being in fellowship with him. In fact, each TGJ Board member has individually conveyed this to Dub and to David. Kent, there are absolutely no fellowship issues involved. **[DPB’s response: If we were Jewish our response to the preceding paragraph would be: “It is to laugh.” Or maybe we would exclaim, “It is to weep!” Either one of the preceding comments might do, or, then, we might just go into hysterics. Hicks has a strange definition of the word *friend*. In view of the preceding, we would like to see his definition of the word *enemy*.]**

Hopefully, these thoughts will help your understanding of the matter. Be assured, TGJ has nothing to hide and is seeking to be only what it was established to be. **[DPB’s response: Please keep the last sentence of this e-mail from Hicks in mind when you notice his response to Bailey’s questions; which questions, are found in Bailey’s next e-mail to Hicks. Hicks’s “answers” to those questions are found in his last e-mail to Bailey.]**

Brotherly,
Tom

SENT: TUESDAY, JULY 26, 2005 3:12 PM

Tommy,

Thanks for your prompt response to my e-mail. I would appreciate answers to the following questions from you, or any of the brethren comprising *TGJ* board.

1. If neither Dub nor Dave were removed by TGJ board then what motivated their decision to resign?
2. If neither Dub nor Dave were removed by TGJ board what motivated **Brian (sic) Braswell** to inform Dub that both he and Dave were going to be dismissed from their respective roles at TGJ? Brian (sic) stated he received this information from Barry Grider of the Forest Hill Church.
3. Does TGJ board agree or disagree with Dub's *Summation Of The AP Scandal!*?
4. Does TGJ board agree, or disagree with Frank Chesser's response to Dub's written summation?
5. Tommy, you stated that you did not endorse Dave Miller due to the false position he advocates regarding reevaluation and reappointment of elders and MDR. I certainly stand with you on that opposition. However, you stated you were going to take a "wait and see" approach regarding **Apologetics Press**. The case being that Dave Miller has already been working at **Apologetics Press** for some time why do you desire to "wait" and what do you want to "see"?
6. Does TGJ board either presently endorse or oppose the work at **Apologetics Press** with Dave Miller at the helm?
7. Would the TGJ board be agreeable to an open meeting with Dub and Dave along with concerned brethren about this present controversy? Of course there would be a need to have a neutral moderator (one not affiliated with either *The Gospel Journal* or *Contending For The Faith* to preside at such a meeting).

Again, permit me to emphasize that I dearly love all that are involved in this present controversy. This past week has brought an untold amount of sadness to my heart. It would give me no greater satisfaction to see this situation resolved in a scriptural manner. Although, this e-mail is addressed to you copies are being sent to all TGJ board members as well as others involved. I would appreciate any response made by any TGJ board members.

Brotherly in Christ,
Kent Bailey
SigPro52@aol.com

SENT: TUESDAY, JULY 26, 2005 4:49 PM

Kent,

Out of respect and friendship for you, in response to your previous e-mail query, I provided you with correct and truthful information which I thought would be helpful to you. As I mentioned in my reply to you, I must refer you to brother Cates for further comment from The Gospel Journal Board.

[DPB's response: The late brother Guy N. Woods used to say in his debates that the way a person deals with questions goes a long way toward telling one about the integrity of the person of whom the questions have been asked. You will notice that Hicks wrote in one of his e-mail notes to Bailey: "Be assured, *TGJ* has nothing to hide and is seeking to be only what it was established to be." You don't say? Notice that twice Hicks directed Bailey to Cates for answers to his questions. But, how many of our questions sent to Annette and Curtis Cates did either of them answer?]

Brotherly,
Tom
tomhicks@hub.ofthe.net

[The following quote is part of an e-mail message from Dub McClish to Kent Bailey regarding the previous e-mail exchange between Kent Bailey and Tommy Hicks. The part of the McClish's e-mail we have quoted is self explanatory as to why we desired it to follow the preceding e-mail exchange between Bailey and Hicks wrote:—Editor]

Kent,

Tommy has “favored” me (and Dave Watson) with your message to him, with his response, and with your excellent follow-up questions. Let me correct some information that is in your question no. 2, because I know you would not want incorrect information to be circulated, even inadvertently. I have not actually even talked with Bryan Braswell about his call from B. Grider. Here is how I found out about the call from Memphis: Sunday night a week ago [7/17/05, DPB], I called one of the Roanoke elders to tell him of the upcoming Board-Editors meeting at Schertz. I told him I would likely come back as ex-editor of TGJ. Since the elders and Bryan have pretty well been “in the loop” on the development of this snowball relating to my AP “Summation,” I didn’t have to explain much. They had told me some time ago that they had gotten the Chesser letter and some other letters/calls from people who didn’t (along with some who did) like my “Summation” statement. They didn’t tell me who they were from and I told them I didn’t even want to know. But, knowing that they had been hearing from some who were not pleased with me, I just said to the elder that Sunday night, “You may already know about the upcoming meeting at Schertz for all I know.” He told me that, as a matter of fact, they did. He then told me that Bryan received a call either Wednesday or Thursday before (a week before the meetings) from Memphis, telling him of the Schertz meeting, and apparently indicating some knowledge of the agenda. However, so far as I know, he did not actually say that Dave and I were going to be dismissed, although he **may** have known this and he **may** have even said as much. I simply don’t know the details of what he said to Bryan, except, as I mentioned above, what the elder conveyed to me. The elder then told me that the call came from Barry Grider. The actual outcome of the call and the information conveyed do not differ materially from what you wrote, just some of the facts concerning who conveyed the information to me. ...

Godspeed, and thanks for your encouragement and support.
Dub McClish

—David P. Brown
25403 Lancewood Drive

TGJ BOARD’S STATEMENT TO MCCLISH AND WATSON—HATCHER’S RESIGNATION E-MAIL TO TGJ BOARD, AND HIS APOLOGY TO MCCLISH WATSON AND OTHERS

On July 20, 2005, TGJ Board met in the second of two days of meetings at Schertz, Texas. All Board members were present, consisting of Curtis A. Cates (President), Joseph A. Meador (Vice-President), Michael Hatcher (secretary), Kenneth E. Ratcliff (Treasurer and Business Manager), and Tommy J. Hicks (Member at Large). At or about 9:20 a.m., shortly after Curtis A. Cates called the Board meeting to order, Michael Hatcher, on behalf of the Board, read the following statement from his lap-top computer screen to Dub McClish and David Watson:

The board deeply appreciates each of you and the time, effort, and interest in the paper which you have demonstrated. The recent events that have occurred as a result of the correspondence relating to Bert Thompson and the two email messages from Dave Watson have created a situation which has given the board the impression that the continued existence of *The Gospel Journal* is in jeopardy. The board has thoroughly discussed the situation and has unanimously determined that a change in the editorial staff may be necessary. Before making a final decision, we would like to hear any comments that either of you desires to make. It is not our intention to turn the meeting into a question and answer session. After the board has heard your comments, we will meet in a closed session and as soon as possible return and let you know our decision. If you would like to take a few minutes to consolidate your thoughts, please let us know at this time before we proceed. I will be the only spokesman for the board during this portion of the meeting.

Since the July 20, 2005, TGJ Board meeting that resulted in the resignations of Dub McClish and David
Contending for the Faith—September/2005

Watson, Michael Hatcher has resigned and apologized to Dub McClish, Dave Watson, and brethren in general for his part in TGJ Board's actions regarding McClish and Watson. Brother Hatcher wrote his letter of resignation from TGJ Board on July 29, 2005, and it reads as follows (emph. supplied, DPB)

MICHAEL HATCHER'S RESIGNATION EMAIL TO THE TGJ BOARD

Brethren:

I know we have all been grieved of the events of the last few weeks. It has brought all of us great heartache and sadness. Much of the rhetoric has been high, which was to be expected. I do not plan on detailing many of the things in my mind at this time. However, there are a few points which I cannot allow to pass. In our board meeting on the first day, we did mention many of the points brother Cates brought up in his e-mail message (getting into the original purpose, not being "issue oriented," not being embroiled in local congregational issues, etc.). However, with the discussion of all these things, not all of them on the whole would have caused us to discuss the dismissal of Dub or David. The sole reason for that discussion was the reaction which some took to Dub's statement which he sent to 23 people. (Yes, I now believe that it would have been in the best interest of and the best wisdom to ask Dub to return as being editor.) Brethren, I do not believe Dub sinned in sending out that statement; however, I do believe Frank Chesser did sin in his ungodly actions (which is being borne out by the fact that he did not send out Dub's letter to him, nor his letter asking Bert and Rhonda Thompson to accept his apology). At this point in time, Dub was correct in the impression of the brotherhood that Frank Chesser has "won."

The "spin" that the board has put on this is just that—"spin." The fact is everyone knows that it is also. While we are stating publicly that there had not been a vote taken (there had not) thus no decision had been made (technically there had not), we all knew that basically there would need to be a change made regarding the editor and associate editor. The differing terms used ("fired," "dismissed," "accepted their resignation") all boil down to the same thing, and brethren know that. Dub (and David) were placed in a position in which they were forced to resign (if you don't believe that, ask either one of them). While our spin is fine and technically true, everyone else realizes the situation also. (This is especially true when Brian Brazzwell's (*sic*) understanding of what Barry Grider said to him and conveyed to Dub was the end result—that Dub is no longer with the paper.). When I received brother Meador's response, I was both hurt and outraged. In my email making a motion to reinstate Dub McClish as editor (I did not mention reinstating David, only Dub), I had also mentioned discussing the situation with my elders and that they were not pleased with the action of the board in accepting Dub's resignation. Brother Meador mentions in his e-mail that we are dealing with "a few who are in a small, but no less toxic, loyalty circle...a small negative faction, who if they gain control, will only rupture fellowship in the church even more than they already have."

Since my elders here at Bellview are individuals who disagreed with our decision and expressed that disagreement to me, I have no alternative to understand that brother Meador has placed them in that class of "toxic, loyalty circle...negative faction." Additionally, many of my close friends and ones I trust totally (not just Lynn Parker, and I have not even talked to David Brown) have called expressing their objection and displeasure with the board. These are brethren who regularly speak on the lectures here at Bellview and that I speak with at other locations. They are also placed in that "toxic loyalty circle" by brother Meador. Additionally, since I believe the board should have asked Dub McClish to return as being editor, I guess brother Meador places me in that "toxic loyalty circle" as well. Brother Meador, I am calling upon you to repent of your attitude toward faithful brethren.

Whether brother Meador repents of such attitudes or not, I will no longer be a part of *The Gospel Journal*. I am tendering my immediate resignation from the board (including, of course, being the secretary of the board). In addition, the board will need to find someone else to be the temporary editor of the paper (I do not plan on editing the August issue). You can have whoever (*sic*) you choose to contact me concerning the articles and the part of the August issue that has been completed.

Brethren, it is with a sad heart that I do this, but as brother Meador said, "This is a matter of principle as far as I am concerned." I have enjoyed our association together. I still believe a paper such as *The Gospel Journal* is needed in the brotherhood, but I believe the board has destroyed the paper to such an extent that it will not be revived.

Michael Hatcher

P.S. While I will hold in confidence all the discussions which were done in confidence and which we agreed to be such, this resignation letter does not need to be held in such a manner.

P.S.S. Since Curtis mentioned that he wondered if some were making these things a test of fellowship, please understand that I am not making the acceptance of the resignation of Dub and David a test of fellowship.

Michael Hatcher

HATCHER'S EMAIL OF APOLOGY TO MCCLISH AND WATSON 8/11/05 1:53 PM

Dub McClish, David Watson, and others:

I want to sincerely apologize to both Dub McClish and David Watson for the way things were handled and my part in all that took place regarding your no longer being with *The Gospel Journal*. My actions and votes at the time were out of the sincerity of my heart and what, at the time, I was led to believe to be best for *The Gospel Journal* and its continued existence. I now realize that the information I received was wrong. I was being given the information that brother McClish's reputation had been ruined and that if he remained as editor the paper would die. Not having heard anything myself, I simply accepted what I was being told by my fellow board members (sadly, I did not realize that I could not accept what was being said and I apologize for that).

It now appears to me that there has been a concerted effort to destroy the reputation of a good man—Dub McClish. I apologize for my part in being used to further their cause. I am sorry for not doing some of the things that I should have done and not realizing what was taking place (especially behind the scenes) so I would not have had a part in it. Brother McClish had done nothing worthy of being forced to resign, but it appears to me that the board bowed to pressure to get rid of him, and I was made an unknowing accomplice (*sic*) in this. This pressure began with Frank Chesser's hate-filled response to brother McClish's summation of the Apologetics Press Scandal (which none of the board members thought there was any sin involved). But apparently to support Apologetics Press, brother McClish was sacrificed as was *The Gospel Journal* itself. I sincerely apologize to Dub McClish, David Watson, and the brotherhood for my part in this sad state of affairs.

Michael Hatcher

—25403 Lancewood Dr.
Spring, Texas 77373

2005 LENOIR CITY

CONTENDING FOR THE FAITH Lectures

“THE OLD JERUSALEM GOSPEL” *October 1-2, 2005*

OCTOBER 1

9:00 AM	“The Church of Christ Was Established the First Pentecost Following the Resurrection of Christ”	James Cossey, Manchester, TN
10:00 AM	“The Fulfillment of Joel 2:28-32 In Acts 2:16-21”	David P. Brown, Spring, TX
11:00 AM	“Christ: King On David's Throne”	David Smith, Calhoun, GA
12:00 PM	Lunch provided by the ladies of the congregation	
1:30 PM	“Resolved: The Scriptures Teach That Water Baptism To the Pentitent Believer Is For (Unto, In Order To) the Remission of Past Alien Sins”	Freddie Clayton, Dunlap, TN
2:30 PM	“The Church of Christ and Its Relationship to Salvation”	Jim Lewis, Chattanooga, TN

OCTOBER 2

10:00 AM	“The Old Jerusalem Gospel Demands Plain Preaching”	David P. Brown, Spring, TX
11:00 AM	“New Testament Baptism Vs. Denominational Baptism”	Kent Bailey, Lenoir City, TN
6:00 PM	“The Old Jerusalem Gospel Demands A Militant Defense of the Faith”	David P. Brown, Spring, TX

LECTURESHIP DIRECTORS:

Kent Bailey
KBailey385@aol.com 865-986-5698
David P. Brown jbrown@charter.net

*All lectures will be recorded on VCR, DVD, & Audio Tapes.
View this Lectureship online via Online Academy of Bible Studies.
A Book Display will be provided by Christian
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CHURCH OF CHRIST

1280 Simpson Rd. West — Lenoir City, TN 37771 — (865) 986-3223

Spiritual Insights From Godly Women...

A Famine In The Land

Martha Bentley

God directed the prophet Amos to prophecy against the sinfulness of Israel. It was in a time of peace and plenty and the people were happy to have it so. Even Amaziah, the priest, wanted Amos to go away and leave things as they were. God said through Amos, **“...I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord”** (Amos 8:11).

Today our land suffers a famine of hearing God’s word. We should realize what happened to Israel might well be our fate (Romans 15:4).

Our schools are promoting the religion of Humanism, beginning in Kindergarten. Homosexuality is taught as being acceptable and premarital sex is quite all right. Yet God’s word condemns both (Romans 1:24-32; Hebrews 13:4; I Corinthians 6:18).

Our government also has a famine of hearing God’s word. Political correctness and pleasing the masses take precedence over morality. Court decisions have resulted in abortion on demand, declaring a child is not a child at conception though God’s word teaches otherwise (Genesis 25:23-24; Job 31:15; Ecclesiastes 11:5; Luke. 1:31, 41; 2:21). Gay marriages are now legally acceptable but God’s word has always taught otherwise (Matthew 19:4-6; I Corinthians 7:2).

Also even in the body of Christ today, there is a famine of hearing the words of the Lord. This is evident in many areas.

(1) The home is where the basis for respect of God’s word should begin. Children are not instructed in the Word as were those in the Old Testament

(Deuteronomy 6:6-7). Fathers are shirking their role (Ephesians 6:4) and mothers are often failing to heed God’s instructions (Titus 2:3-5). It is in the home reverence for God’s word and respect for authority begins.

(2) There is a famine in our worship services. Children are often allowed to roam freely rather than being required to remain seated in order not to disturb others. Little ones need to remain with their parents in worship and learn proper reverence at an early age.

(3) There is a famine in hearing God’s teaching on modesty. We are to glorify God in our bodies (I Corinthians 6:20). How can we show proper reverence for God and dress to conform to the world (Romans 12:2)?

(4) There is a famine in hearing the words of the Lord among church leaders and preachers. Too many elders don’t realize they will be held accountable for their oversight of the souls in their care (Hebrews 13:17). Preachers often preach to please the members rather than God (II Timothy 4:2-5).

We need to feast on God’s word and pattern our lives accordingly. Truly there is a famine of hearing the words of the Lord today and we could, like Israel of old, suffer the consequences. We are also living in a time of peace and plenty and have become complacent and at ease (Amos 6:1). Too often we, like Amaziah, want preachers to go to another place and leave us alone.

—5 S. Burchfield Dr.
Oak Ridge, Tennessee 37830

Restoration Reflections...

THE DIVISION NOTED THROUGH CENSUS RECORDS

Paul Vaughn

The Restoration of New Testament Christianity grew from the seed of God, His word, being sown in the hearts of honest men. It was the goal of hundreds of pioneers to simply go to the Scriptures and follow the pattern that would illuminate the way of righteousness. Men from different denominations began to abandon human creeds for the spring of truth flowing from the New Testament. They worked hard to preach only the gospel and many times they had to change their teaching as they learned their way out of denomina-

tional error. The return to teaching the New Testament thundered across the spiritually barren land as a summer storm brings relief from the oppressive heat of a drought. There had been a drought of God’s word and the Restoration Movement opened the flood gates of truth.

Brethren were united on the word of God and the church of Christ grew in number and knowledge of the most precious Book. They knew their Bibles and were not afraid go into the lion’s den of error with the

sword of the Spirit in their hand and the love of God in their hearts. Soon division began to develop because “progressive” men advanced beyond the teaching of God for their own opinions.

The first sign of digression came in the form of the American Christian Missionary Society. Sound brethren rejected the missionary society because their was no authority for it from the word of God. The second harbinger of division was to pervert the worship of God through the use of mechanical instrumental music. The “progressives” would eventually argue that one can do anything the New Testament did not explicitly forbid. Those loyal to the Scriptures argued that man cannot go beyond the authority of the New Testament. By the early 1900’s a division had come about and the Restoration movement had split. All that was needed was a formal declaration by one of the two groups.

In 1907, **David Lipscomb** received a letter from **S.N.D. North**, Director of the Bureau of Census in Washington D.C. North noted a division between the church of Christ and the Disciples of Christ taken from the census that had been conducted earlier. He asked Lipscomb to clarify the records. The letter from North and Lipscomb’s reply was published in the Gospel Advocate on July 18, 1907 confirming the division between

the two groups. The anniversary of the census is fast approaching and there are some who call themselves members of the church of Christ who are preparing to apologize to the Christian Church for brother Lipscomb’s reply. They believe that David Lipscomb caused the division and not the introduction of unscriptural societies and mechanical instrumental music. David Lipscomb never caused the division in the churches that developed in the Restoration, he only confirmed what had taken place over the years from 1859 to 1906. It was the abandonment of the Restoration Plea and the introduction of the opinions of men that caused the division.

In issues of *Contending for the Faith* to follow we will look at the division by reprinting North’s letter and Lipscomb’s reply and some of the articles published at that time. The one hundredth anniversary of the division between the churches of Christ and the Disciples of Christ, Christian Church is next year. The only ones who need to repent and apologize for causing division are those who abandoned the Restoration Plea.

—1415 Lincoln Rd.
Lewisport, Kentucky 42391

The Last Word...

ARE WE GOING TO STAND FOR TRUTH OR PLAY POLITICS?

Kent Bailey

The unity of the New Testament church is a fundamental concept set forth in the Scriptures. When we consider the great strides for the cause of truth made during the first century we are indeed cognizant of the accomplishments due to unity that was enjoyed among brethren. As a matter of fact, the essence of unity among brethren is a concept taught throughout the entire Bible:

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore (Psalm 133).

Neither I pray for these alone, but for them also which shall believe on me through their word;

that they all may be one in us that the world may believe that thou hast sent me (John 17:20-21).

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called. With all lowliness and meekness, with longsuffering forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4:1-3).

Biblical unity is crucial both for the good of the church as well as for our own personal obedience in following the will of God. However, as important as it is, unity is not the basis of either obedience, or fellowship with either God, or His faithful followers. The proper basis of fellowship is that of divine truth. Our Lord stated, **“And ye shall know the truth, and the truth shall make you free”** (John 8:32). When one does not walk in truth, he will not be in fellowship with either God or His faithful followers.

Because of the exclusive nature of truth, we note Bible teaching that necessitates a refusal to fellowship individuals who have either never walked in harmony with God's divine truth, or else have departed from such. Paul stated:

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Romans 16:17-18).

Division is the opposite of unity and is very unpleasant; however, at various times it is necessary. While no one desires division, when such is based upon upholding divine truth in opposition to sinful conduct, the New Testament pattern is thereby upheld and the purity of the church is maintained.

For a number of years we have noted open division within the church between those who desire to be faithful to the Lord and those of the liberal mindset, who reject the concept of the authority of the Scriptures and have repudiated the pattern concept of the New Testament. While not all brethren fit the mold of being out-and-out liberals, there is a growing tendency among some to advocate a "kinder, gentler" approach in dealing with false teachers resulting in a middle-of-the-road, compromising attitude—a watering down of strong preaching and teaching of gospel truths with an avoidance of controversy, regardless of the costs. The chief aim of such brethren is a desire to please the more elite among us, especially those who have money and power.

To these individuals, "politics" is the name of the game. I find it both sad and interesting to see such a change taking place in view of the fact that only a short time ago these same brethren were outspoken against false teaching, false teachers, immorality, and worldliness. Has this change been brought about due to a desire for funding, numbers, and acceptability with the middle-of-the-roaders?

I am well aware that there is a need for patience and a longsuffering attitude. Surely, with all good intent, some brethren conduct meetings and lectureships, desiring to use only faithful preachers be used on such programs. In spite of proper precautions, a few weak preachers and middle-of-the-roaders "slip through the cracks" and appear on such programs due simply to a lack of information and/or the invited speakers not being forthright regarding their convictions and practices. Such is far different, however, from the practice of some to consistently invite compromisers to speak on their lectureships. The purpose seems to be to appeal

to a broader range of brethren with less conviction regarding hard core truths, indicating less determination to stand for such, especially when numbers and money enter into the equation!

For a number of years the colleges and universities operated by brethren have influenced many to travel in the wrong direction. This is not a denial of the right of such colleges and/or universities to exist, provided that they realize that they are not adjuncts to the church and providing that they teach the truth. However, such institutions can have an influence on "conservative" brethren leading some of them to a point in their thinking where they compromise the truth and weaken their stand against error and sin. It does not take a great deal of mental industry to recognize the political avenues some schools use to exert leverage over certain preachers and elders, producing an unholy alliance that is destructive both to the pure gospel of Christ and also to the New Testament church. It has been my personal observation that when a direct link is made from the college to the church, the church is always overpowered by the college, and politics rather than truth reigns.

How sad indeed, when a faithful Editor of a gospel paper finds himself in a situation where, because of his stand for truth, he can no longer continue his work with such a publication. Such a scenario reminds several of us of situations wherein elders of local churches bend and bow to the political pressures of the prominence and money of liberal and worldly minded brethren,—who do not love of God's truth. We expect such activity from the liberals, but when those who formerly stood with us engage in such activity, it becomes heartbreaking to say the least.

Such realizations, sadly remind me of a fragment from the writings of **Aeschylus**, a famous Greek dramatist (525-456 BC). This quotation has been used as the basis for a modern novel titled, *Once an Eagle*:

*So in the Libyan fable it is told
That once an eagle stricken with a dart,
Said, when he saw the fashion of the shaft,
"With our own feathers, not by others hands
Are we now smitten."*

May we never forget the fact that the cost of living, preaching, and defending the Truth is very expensive. It cost the God of Heaven the very blood of His only begotten Son. May we always have a supreme love for God and His Truth and avoid even the appearance of politics. Politics in our civil government is bad, however politics in the church of the Lord is fatal!

—124 Executive Meadows
Lenoir City, TN 37771
KBailey385@aol.com

Directory of Churches...

-Alabama-

Holly Pond-Church of Christ, Hwy 278 W., P.O. Box 131, Holly Pond, AL 35083, Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m., Wed. 7:00 p.m., (256) 796-6802, (205) 429-2026.

Somerville-Union Church of Christ, located on Hwy 36, one mile east of Hwy 67, Somerville, Alabama, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m., Tom Larkin, evangelist, (256) 778-8955, (256) 778-8961.

Tuscaloosa-East Pointe Church of Christ one block from Exit 76, off I-20, I-59, Sun. 9 a.m., 10 a.m., 6 p.m., Wed., 7 p.m. Abiding in God's Word—The Old Paths. U of A student, visitor, or resident? Welcome! Andy Cates, evangelist. (205)556-3062.

-England-

Cambridge-South Cambridge Church of Christ, Brian Chadwick, 198 Queen Edith's Way, Cambridge. Publishers of "Oracles of God". Tel: (01223) 501861, e-mail: brian.chadwick@ntlworld.com

Cambridgeshire-Ramsey Church of Christ, meeting at the Rainbow Centre, Ramsey, Huntingdon. Sun. 10, 11 a.m.; Wed. (Phone for venue and time); www.Ramsey-church-of-christ.org. Contact Keith Sisman, 001.44.1487.710552; fax:1487.813264 or Keith Sisman.net. Research Website of 1,000 years of the British Church of Christ; www.Traces-of-the-kingdom.org and www.Myth-and-Mystery.org.

-Florida-

Pensacola-Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Michael Hatcher, evangelist, (850) 455-7595.

-Georgia-

Cartersville- Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 11 a.m., 6:30 p.m. Wed. 7:30 p.m. Bobby D. Gayton, evangelist- email: bdgayton@juno.com.

-Indiana-

Evansville-West Side Church of Christ, 3232 Edgewood Dr., Evansville, IN 47712, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 6:30 p.m., Larry Albritton, evangelist.

-Louisiana-

Chalmette-Church of Christ, 200 Delaronde St., Chalmette, LA 70044. Mark Lance, evangelist, (504) 279-9438.

-Massachusetts-

Chicopee-Armory Drive Church of Christ, 26 Armory Drive; Chicopee, MA 01020, in-home, (413) 592-4834, Ken Dion, evangelist.

-Michigan-

Garden City-Church of Christ, 1657 Middlebelt Rd., Garden City, MI (Suburb of Detroit), Sun. 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Dan Goddard, evangelist. (734) 422-8660. www.garden-city-coc.org

-North Carolina-

Rocky Mount-Scheffield Drive Church of Christ, 3309 Scheffield Dr., Rocky Mount, NC 27802 (252) 937-7997.

-Oklahoma-

Porum-Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, evangelist, email: lawson@starnetok.net.

-Tennessee-

Lenoir City-Lenoir City Church of Christ, 1280 Simpson Road West, P.O. Box 292 Lenoir City, TN 37771 . Sun. 9:30, 10:30AM, 6:00PM, Wed. 7:00PM., Kent Bailey, Evangelist Tel: 865-986-3223 or 865-986-5698).

Murfreesboro-Church of Christ, 837 Esther Lane, Murfreesboro, TN, Sun. Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesborochurchofchrist.org. evangelist, Steve Yeatts.

-Texas-

Denton area—Northpoint Church of Christ. We are currently meeting at the home of Shawn & LaDawn Hale. 227 Aubrey, TX 76227. Contacts are Shawn Hale (940)365-5997.

Houston area-Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring Contending for the Faith Lectures beginning the last Sunday in February. www.churchesofchrist.com

Hubbard-105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines, evangelist; djgoines@writeme.com.

Huntsville-1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

Hurst-Northeast Church of Christ, 1313 Karla Dr., P.O. Box 85, Hurst, TX 76053. Sun. 9 a.m., 10 a.m., 6 p.m., Wed. 7:30 p.m. (817) 282-3239, Toney Smith and Dan Flournoy, evangelists.

New Braunfels-1130 Hwy. 306, 1.5 miles west of I-35. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7 p.m. Lynn Parker, evangelist. (830) 625-9367. www.nbchurchofchrist.com.

Richwood-1600 Brazosport, Richwood, TX. Sun. 9:30; 10:30 a.m., 6 p.m., Wed. 7 p.m. (979) 265-4256.

-Wyoming-

Cheyenne-High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 5:00 p.m., Wed. 7:00 p.m., Tel. (307) 635-2482. evangelist: Tim Cozad.

PROBLEM CHURCH MEMBERS
(AND BIBLICAL SOLUTIONS) 3 OF 3

ZZZZZZZZ



WEAK-FAITH
WILLIE
THE SOLUTION:
I COR. 16:13



ZONKED-
OUT ZAK
THE SOLUTION:
ROM. 13:11



COVETOUS
CONRAD
THE SOLUTION:
I TIM. 6:10



MANY-WIVES
WALLY
THE SOLUTION: MT. 19:9

CAN'T SOMEONE
ELSE DO IT?



LAZY LYNN
THE SOLUTION:
ECCL. 9:10



ENVIOUS
EDITH
THE SOLUTION: PRO. 14:30



VICKIE VAIN
THE SOLUTION:
PRO. 16:18

STEVEN D. CLINE

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