

Contending **FOR  
THE** Faith™

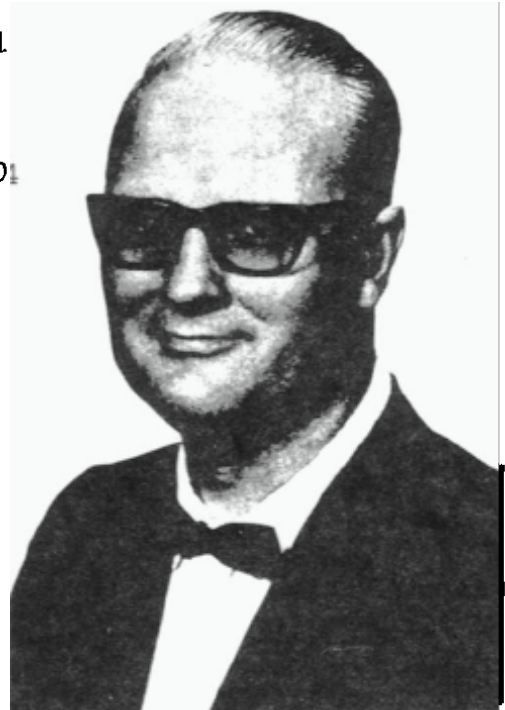
Volume I, 1970

DOWNTOWN SAN FRANCISCO CHURCH OF CHRIST  
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January/1970

# IRA Y. RICE, JR.'s Contending FOR THE Faith Newsletter



## RESTORATION MOVEMENT IS AT THE CROSSROADS; WHITHER IN THE '70S?

Dear Brethren:

As brother Guy N. Woods so cogently has pointed out, it takes but a single generation for us to lose the Restoration Movement.

That movement, which began with such great hopes, in 1793, to restore Christianity to its original basis, as taught and approved in the New Testament, now is in its 177th year. Never before, from the days of James O'Kelly onward, has it appeared to be in greater jeopardy of outright destruction. In fact, right now, as we are about to enter a new decade, the forces of error are so infiltrated in our midst that nothing short of an all-out battle for the truth of the gospel is likely to preserve the restoration effort through the 1970s. This is the decade that will either "make or break" the entire undertaking.

What seems difficult for many among us to grasp is the mortal nature of the struggle now raging among us between those who really believe in the Restoration Movement--based strictly on what the New Testament teaches--and those who really do not believe in it--but would liberalize it beyond all recognition. I would be the last to impugn the motives of most of those otherwise able, talented, if not almost wholly admirable brethren who have risen among us seeking to lead away the disciples. As nearly as I can judge, their efforts are not based on any lack of character but simply upon unbelief! And because they no longer BELIEVE in restoring Christianity to the Bible basis, this accounts for their having arisen speaking "perverse things." (Acts 20:29-30)

It was foretold as far back as Zechariah 13:6 that Jesus would be wounded in the house of his friends. I have the feeling that any number of these liberalizing false teachers who have arisen in our

ranks view themselves as friends of Christ--and, in turn, are so viewed by their fellows. Like the sectarian churches from whom we are told we should "learn," they think they believe in Him; they just don't believe what He says! So it is that in His name (evidently in all good conscience), they are striving diligently, practically night and day, to so re-structure the church, that when they are finished with it any resemblance between it and what He taught will be strictly accidental!

O. H. TALLMAN, JR., WAS PROGENITOR OF THIS WHOLE "RESTRUCTURING" PROCESS

Many of us, who grasp what is happening to us at all, seem to feel that it is strictly of recent vintage. Not so. Well do some of us recall the days of O. H. Tallman, Jr., along in the '40s, when he was the very first one among us to "go off after" Liberalism and Modernism, while supposed to be evangelizing in the New York and New England area. He was a good friend of mine, personally. And I recall how shocked I was when I first found out of his doctrinal defection. Those of us who knew, believed and loved the truth could not comprehend how one who had sacrificed for it as much as O. H. could turn from it and take off after something as transparently false as that! Brethren were dispatched to go up there and restore brother Tallman, according to the teaching in Galatians 6:1. For a while, some thought this restoration successful. I among them. However, it did not last. Finally brother Tallman just wandered completely off and nothing has been heard from him in a great many years. As far as I know, he could be dead by now. As far as being of any use to Christianity is concerned, he might as well be! I still love him--alive or dead--but after he defected from the truth, his value to the restoration movement came abruptly to an end.

ACADEMIC ACCREDITATION--THE PRIMARY SOURCE OF INFILTRATION BY LIBERALISM/MODERNISM

Whereas O. H. Tallman, Jr., appears the first to have defected from the truth in favor of the liberalism/modernism heresy, certainly he was by no means the last! Over the past 25 years, we have witnessed a steady exodus of brethren from the restoration effort --perhaps the greater part of them through academics supposedly to help qualify our colleges for higher accreditation! It has proved to be one of the most perversely frustrating experiences imaginable. Our colleges almost all started out primarily as schools of preaching. Their object was to train Christian workers to teach the truth to others. At first, before academic accreditation began to raise its ugly head, it really worked, too!

Then, sometime along in the late '40s or early '50s, so gradually and slowly you could hardly tell it, a change in emphasis inexorably began infiltrating "our schools." Rather than keeping our goal of worldwide evangelism uppermost and foremost in mind, almost insensibly we began substituting another goal --academic excellence--in its place. In the early stages of this change, we told ourselves, it was so that our schools might become accredited. To our dismay, once we began going that route, first we discovered that the

accrediting bodies would not accept anywhere near as much Bible as we felt they should toward a degree from a Christian college. Many of us bridled at the whole idea of a not-even-religious (much less Christian) body presuming to tell "our" schools how much Bible we could teach. However, the decision was not left to brethren as a whole. It was taken upon themselves largely by those in charge of our various school administrations. And once they gave over to the accrediting bodies even this much, step by step academic recognition, not Bible, began pre-empting the place of paramount importance even on our supposed to be Christian campuses!

(Something Paul Faulkner told me, while he was studying for his PhD, on leave from Abilene Christian College, some two or possibly three years ago, helped me to see all this more clearly. "While I was at ACC," Paul recalled, "all I could hear was 'Go for your doctorate! Go for your doctorate!' Now I'm studying for my doctorate on a Baptist campus--and all I hear is 'Preach the word! Preach the word!'" How is that for a switch! It sort of shakes you up, doesn't it? Well, if it doesn't, at least it should! When we have reached a stage that even the Baptists have greater concern for preaching the word than Abilene Christian College (while ACC "flips" over academics), it would appear that ACC's seduction by accreditation is practically complete. And what is true at ACC, Abilene, Texas, largely either has already become true at several of our other campuses or rapidly is heading in that same direction! On practically every campus, we still have individual instructors and teachers who are standing firm for the word; but usually such are looked upon as "odd-balls," whereas almost anyone who has a PhD (or its equivalent) can get by with almost anything--Christian or not!)

As desirable as a Doctor's Degree might be otherwise, if it becomes the means through which the gospel of Christ is corrupted what "doth it profit?" It is no accident that increased numbers of our most brilliant, promising young men already have left the church entirely after studying under one or more of our liberalizing false teachers dotted strategically on possibly the greater part of our campuses. If a teacher on down in the eschecons of the academic ladder is caught teaching error, a president may fire him. But you let that same false teacher have a Doctorate and watch how fast he is let go. Every excuse imaginable usually will be made to keep him! Never mind that he is corrupting the minds of your boy or girl--or mine. After all, remember, he has a PhD--is therefore something we have to accept, whether he teaches the truth or not! Baloney!

GEORGE HOWARD WAS FINALLY LET "RESIGN" AT LIPSCOMB--BUT WHAT ABOUT JOHN McRAY?

Lest any should feel that I am being too general in what I have said on the problem--up to this point--perhaps I should cite some actual cases in being. Let us begin with the case of George Howard, who got his PhD (from a Jewish theological seminary of some sort--it could not matter less) and taught at David Lipscomb College through the summer of '68.

In the Fall of 1964, sister Rice and I, having just returned from our second journey as missionaries to Southeast Asia, placed one of our most brilliant students from that entire part of the world on the Lipscomb campus. Little did we dream that, in so doing, we were putting her in a good way to have her faith damaged if not outright destroyed. Her favorite teacher was George Howard.

If there had been any way for us to know at that time just the sort of teaching being done by brother Howard, we would have jerked her out of his classes (if not out of Lipscomb College, entirely) before his ministrations could do further damage. By the time we found out, it already was too late!

We might never have found out, in fact, had not my own wife, sister Vada Rice, decided to finish her own degree--at Lipscomb.

Normally, Vada is such a self-possessed and even-tempered little somebody that I was astonished, during the Spring Quarter of the 1966-67 academic year, to note how often she returned from school completely upset! Without exception, it was always something which George Howard had either taught or implied in class that day somehow either contrary to or out of harmony with the word of God! At first I felt that possibly she had just failed to grasp his meaning. But, then, my wife is nobody's fool. (She graduated third in her class that year.) And when her agitation continued time after time, even I could begin to sense that something was seriously wrong with Howard's teaching. I resolved to do something to bring it to the administration's attention.

A thing of this kind is admittedly delicate--so much so, in fact, that I wasn't at all sure just whom I should approach. Brother Charlie Morris, of Tusculumbia, Alabama, at that time, was just a newly-appointed member of the Lipscomb College board of directors. As a long-time friend of mine, I felt confident that I could approach him about the matter without being misunderstood. I mentioned it to him that June at the Blue Ridge Encampment, and he promised to look into it, which I am sure he did. But nothing happened.

Next, at my insistence, Vada approached Batsell Barrett Baxter, head of Lipscomb's Bible department, about it, inviting him to our home to go through her classroom notes which she had taken down under Howard's instruction. He came. In fact, he took approximately one hour to go through those notes as meticulously as the circumstances seemed necessary. He told me, on his way out the door, regarding others who also had questioned Howard's soundness--however, that he had had no idea that the extent of his falseness was as widespread and general as Vada's notes indicated. He explained that he was, right then, on his way to the hospital for a serious operation; hence he could do nothing until after recovery. However, he promised that just as soon as he returned from the hospital and was back on his feet once more, he definitely would go into this with brother Howard. I have not the slightest doubt that this is exactly what he did. Still nothing happened!

(Continued on Page 6)

## *What Others Are Saying about IRA Y. RICE, JR.'s New Books*

When, by the Fall of 1966, it was evident that something just had to be done about the inroads of Liberalism and Modernism (more by far than had been, up to that time), I saw fit to raise a warning--brotherhood-wide--calculated to arouse effective action. In "AXE ON THE ROOT", Volumes I & II, it is sounded forth--loud and clear. Of the 6,500 who have ordered Volume I--and the 3,500 who have ordered Volume II--here are a few of their more-recent comments:

# **AXE ON THE ROOT**

(VOLUMES I & II)

B. C. McCarley, minister, Waco, Texas, September 15, 1969: "Dear Ira: I have read your two volumes on 'Axe on the Root' and appreciate so very much what you have done in these volumes. Every informed preacher knows that there is an effort afoot to alter the Lord's church and the gospel it preaches. If some have their way the church in a few years will be nothing more than another 'Holy Roller' group. I am truly sorry that this is true, but Campus Advance and its efforts, and some of the antics of some of the better known brethren in the past two or three years are ample evidences of this...It would be a good thing for every Elder and Deacon along with the preachers to read both volumes of 'Axe on the Root.' I do commend them to every thoughtful Christian..."

James L. Neal, elder, Springdale, Arkansas, July 10, 1969: "...I've just read 'AXE on the ROOT' by Ira Y. Rice, Volume I and started the second Volume, having run across these books with Gene Cloer, regular preacher for the church at Siloam Springs, Arkansas...This matter should have a wide-spread reading right now among the churches of Christ. ...The time is over due for us to stand up and be counted for 'the old pathers' (Jer.6:16)! The rapidity in the change in technology requires more steadfastness in the unchanging and unchangeable New Testament church..."

Charles E. Moore, minister, Harrisonburg, Virginia, March 26, 1969: "Dear Brother Rice: I commend and highly recommend both volumes of Axe on the Root. As you well know being aware of the evil that exists does not stop it, but it is a great help in preventing its spread. Perhaps one of the contributing factors to this modernism is that men are so hungry for large numbers and anxious to report many responses, that they find themselves compromising the truth. Oh for the day that we will all hunger and thirst after righteousness (Matthew 5:6). Certainly it is easy to see why God requires vigilant men in the eldership...Thank you for sounding the alarm!"

# ***Brethren, the Ca***

**LIBERALISM, MODERNISM AND PSEUDO**

**The Question is:**

*What are we going  
to DO about it?*

*Shall we try to  
ignore them and hope  
they will go away?*

**Read the Answers given by**

**IRA Y. RICE, JR.**

**in his TWO LATEST BOOKS**

**Axe on the Root—VOL. I**

(Published Originally in November, 1966)

**Axe on the Root—VOL. II**

**ALL NEW MATERIAL**

(First Edition Fresh from the Press—August, 1967)



# use is at Stake!

INTELLECTUALISM ARE ON THE ATTACK

## Some of the CHAPTER HEADINGS: AXE ON THE ROOT (Volume I)

Chapter 1—"ARE WE FACED WITH AN EDUCATIONAL TROJAN HORSE?"

Chapter 2—"INNER-CITY VS. WORLD EVANGELISM(?)"

Chapter 3—"AN UNCERTAIN SOUND"

Chapter 4—"LANGUAGE OF ASHDOD AND HISTORY MISAPPLIED"

Chapter 5—"WOODS, COLLINS, SNOW, LEMMONS, OTHERS ON THE ALERT"

Chapter 6—"ARE LOVELL, NICHOLS MISSING THE POINT?"

Chapter 7—"RANKIN, BALES, WALKER, MULLINAX SHARE IN THE GENERAL ALARM"

Chapter 8—"JACKSON, WALLACE HEARD FROM ON 'DIALOGUE' "

Chapter 9—"... AND WHAT ABOUT THIS WORD 'RELEVANT'?"

Chapter 10—"HOW ACCOUNT FOR CURRENT ATTEMPT TO CHANGE THE CHURCH?"

## AXE ON THE ROOT (Volume II)

Chapter 1—"MENE, MENE TEKEL UPHARSIN"

Chapter 2—"ARE YOU READING GARY MORE NOW BUT AGREEING WITH HIM LESS?"

Chapter 3—"CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?"

Chapter 4—"AND WHAT SHALL WE SAY OF MACK ('THE KNIFE?') LANGFORD'S 'SUICIDAL TENDENCY?'"

Chapter 5—"SHOULD WE PAT HARRELL ON THE BACK, BRETHREN? —OR WHERE?"

Chapter 6—"WHAT OF BROTHERHOOD PUBLICATIONS GIVING CURRENCY TO SUCH FALSE TEACHING?"

Chapter 7—"WHAT OF THE CHRISTIAN CHRONICLE SINCE ITS 'RE-STATEMENT OF EDITORIAL POLICY?'"

Chapter 8—"INFILTRATING THE BROTHERHOOD WITH FALSE TEACHING THROUGH OUR PUBLICATIONS"

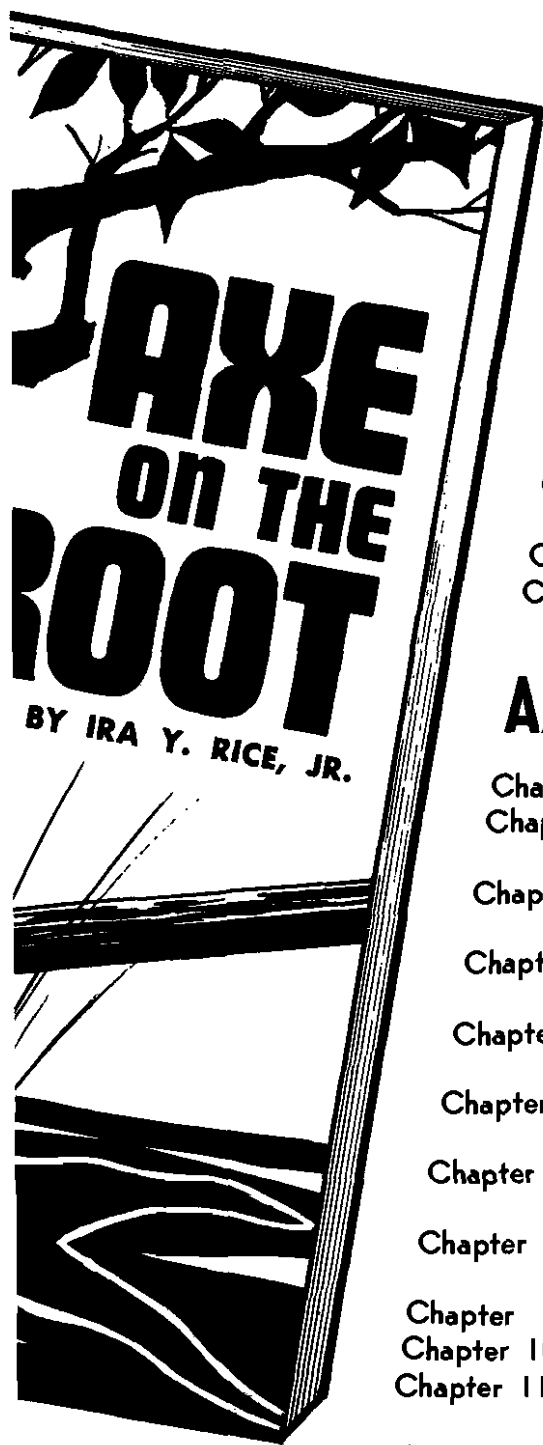
Chapter 9—"IS JIMMIE MEDDLING WHEN HE SHOULD BE LISTENING?"

Chapter 10—"ARE THERE YET 7,000 WHO HAVE NOT BOWED THE KNEE?"

Chapter 11—"BROTHERHOOD RESPONSE TO 'AXE ON THE ROOT'— VOLUME I"

Chapter 12—"WHERE THE PSEUDO-INTELLECTUAL RELIGIOUS APPROACH IS HEADED"

Chapter 13—"MEN AND BRETHREN, WHAT SHALL WE DO?"



"AXE ON THE ROOT"--VOLUME III--ANNOUNCED  
FOR FEBRUARY; IS NOW IN PRODUCTION...

It had been my hope to have "Axe on the Root," Volume III, ready in time for the lectures at Freed-Hardeman College, February 2. All during January I have written, edited and worked diligently to that end. I now have it almost ready to go to press. But the way it looks at this point, it probably will be between the 10th and the middle of February before I can expect actual delivery on it from the printers.

Production is far enough along now that I am able to announce the titles of the first ten chapters of Volume III. They are as follows:

- Chapter 1 -- REFOCUSING M. F. COTTRELL
- Chapter 2 -- LAYING THE AXE TO ROBERT MEYERS' "VOICES OF CONCERN"
- Chapter 3 -- LOGAN J. FOX--"DESTINY OR DISEASE?"
- Chapter 4 -- "FAILURES OF FUNDAMENTALISM" --AND J. P. SANDERS
- Chapter 5 -- INHIBITING LAURIE HIBBETT'S "TIME TO SPEAK"
- Chapter 6 -- IS FOOKS' "FELLOWSHIP" OF BELIEVERS? OR UNBELIEVERS?
- Chapter 7 -- DOES ARTHUR T. BOONE "TRIM THE WICK?" OR "PUT OUT THE LIGHT?"
- Chapter 8 -- DOUBTFUL THOMAS--AND HOW THAT WORK IN NORWICH REALLY BEGAN
- Chapter 9 -- DWAIN EVANS' "EXODUS"--OUT OF THE AREA OR OUT OF THE CHURCH?
- Chapter 10--BOB HOOVER, "SOUNDS OF PENTECOST"--AND "BALONEY!"

Many additional chapters are needed besides these--and I may have room for one--or maybe two--more. I could say concerning whom --but perhaps it is best to keep them a little in suspense. Anyway, the foregoing chapter headings should be enough to make Volume III interesting. Already we have received advance single orders into the hundreds. Any number of our bookstores and dealers have let us know they plan to stock Volume III-- some of them in lots of 50, 100 or more. One brother in Yuma, Arizona, ordered 50. And one in California said put him down for 1,000!

To encourage the widest possible circulation of these books, we purposely have kept them low in price--even allowing for quantity rates on top of that. Prices are--

"AXE ON THE ROOT" --	Vol. I	Vol. II	Vol. III
Single Copy.....	\$1.00...	\$2.00....	\$2.00
Five Copies.....	\$4.50...	\$9.00....	\$9.00
Ten Copies.....	\$8.00...	\$16.00	\$16.00

(Dealer Rates Upon Request)

The cooperation of all those children of children of God who want to see His truth survive this generation is solicited. Help distribute "Axe on the Root," Volumes I, II&III!

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950 Greerland Drive  
Nashville, Tennessee 37204

(Or from Your Favorite Christian Book Dealer)

RESTORATION MOVEMENT AT THE CROSSROADS...  
(Continued from Page 3)

Four days before I was scheduled to begin the long journey back to Singapore -- for our third long-term effort there -- that November, as I was coming out of the Third National Bank, in Green Hills/Nashville, Tenn., I chanced to meet brother James R. Byers. He is chairman of the board of directors for David Lipscomb College.

I related the story, as far as I have-- per foregoing. Brother Byers listened. Then, when I had finished, he told me to get in touch at once with brother Athens Clay Pullias who is president at Lipscomb College. I promised him that I would do so. However, I found out that this is easier promised than done! Imagine my astonishment, when I telephoned Pullias' office and was informed by his secretary that it would be three weeks before an appointment to see him could be arranged!

Well, by then, I had had it almost up to here trying to get one false teacher seen about at Lipscomb. I told his secretary that I was leaving for the other side of the world, in just four days, and that I couldn't wait. That the future of David Lipscomb College was at stake and that I wanted to talk to brother Pullias right then! In just a few seconds he was on the line--and I could tell from his tone of voice that he was none too happy. It was entirely mutual.

After relating the foregoing to brother Pullias, he grew defensive, saying no one was going to tell him about sound doctrine as far as Lipscomb College was concerned! I replied that this was exactly what I was telling him about--that while he was out over the brotherhood trying to raise the money to keep the college's doors open, someone was trying to steal him blind--doctrinally--behind his back! That he needed to get back on the campus for a while and see just what was being taught!

\* \* \* \* \*

When it became necessary for the family and me to return home from overseas the following August, one of the first brethren who approached me, upon my arrival in Nashville, was brother Baxter. He invited me to lunch-- on him; said he had something he wanted me to know. During our meal at Cross-Keys Restaurant, he described the many, many times he and others had sat down with brother Howard, inquiring as to his doctrinal beliefs. Instead of getting the point, brother Baxter reported that brother Howard finally concluded his "professional competence" was being called into question--and that he resigned in protest and would be teaching no longer at Lipscomb, but at the University of Georgia, at Athens, Georgia, starting that September.

Professional competence? We couldn't care less! As far as I knew, there never was even the slightest concern for his competence. It was for the truth of his teaching! Truly, he no longer would be teaching falsely at Lipscomb; but being allowed to resign as he was, under these circumstances, meant that he now was free to carry on the same sort of erroneous indoctrination elsewhere. Something had to be done to put a stop to it! But what?

(Continued on Page 7)

The Lord has ways of working all things out. Even a PhD is too small to hide behind. I was invited by its elders to speak to the Radium congregation at Albany, Georgia, upon behalf of our missionary work in Singapore--which I did some three months ago. Afterward while visiting with these elders and several others at the home of one of the members, it came to light that brother Ben Young, one of the elders, also is one of the directors for our work among the students on the campus at the University of Georgia. He had said something about how fortunate they had been that they could secure the services of one of the calibre of George Howard. He was amazed when I did not join in his exultation, asking why not? I then related the foregoing. He wasn't just astonished; he was flabbergasted! He was certain that the elders in Albany had checked with Lipscomb prior to Howard's coming to Georgia to work with them--and that they had given him a clean bill of health! I told him that I, of course, had no way of knowing who had cleared Howard at Lipscomb; however, the facts were as I have described. He then asked if my wife's classroom notes might be made available as evidence of just what it was so offensive about Howard's teaching. Telephoning her--right then--I found out from her it would require some effort on her part to put these notes in order so as to make them easily intelligible to someone else. She agreed to at least extract a resume' and make it available to the Radium elders.

On November 25, 1969, from our home, in Nashville, I wrote, as follows:

"Elders  
Radium Church of Christ  
% Ben Young  
2219 Rosebriar Road  
Albany, Georgia 31705

"Dear Brethren:

"Pursuant to our conversations after services the Lord's Day night I spoke at Radium/Albany, Georgia, a few weeks ago, I asked my wife to go through her notes, which she took in a course of study of the book of Romans under the instruction of brother George Howard and to let me have the overall gist of his teachings.

"It has taken her quite some time to do this, having to work it in along with her other work as a wife and mother in an extremely busy family. However, this morning, she finally has completed her statement, and I enclose a copy herewith.

"Brethren, it is not our intentions, in making this information available, merely to stir up trouble for brother Howard. However, we consider him to be a deliberate teacher of unsound doctrine. We are persuaded that brethren need to be alerted lest their own children and those of other kindred spirits in Christ be doctrinally corrupted.

"Along with sister Rice's statement, I also enclose two pages of classroom instruction authored by brother Howard, in which he resorts to Apocryphal writings and the Dead Sea Scrolls as "evidence" to sustain his views

concerning the Holy Spirit. One or two of her own scribblings in long-hand appear in the notes. These should be disregarded. A careful study of these typed notes will give the trend of thinking he was trying to leave with his class.

"Instead of just handing this statement to him and asking him if this is his teaching, it would be my idea for you to use this statement as a basis for your own questioning of him, so you will have some idea what questions to ask. However, we leave this entirely up to you. This material, Lord willing, will appear in my soon publication of Axe on the Root, Volume III.

"In the cause of truth,

(Signed) "Ira Y. Rice, Jr."

Enclosed with the foregoing letter was the following:

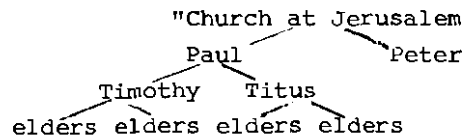
"STATEMENT CONCERNING THE TEACHINGS OF GEORGE HOWARD"

By Vada Rice

"During March-May, 1967, I attended a class in 'Romans' taught by George Howard, then a teacher at David Lipscomb College. As the class progressed, I became more and more disturbed by the manner and contents of his teaching which I believed would have the effect of weakening the faith of young people and casting doubts on the church as being the one set forth in the New Testament.

"I. CONGREGATIONAL AUTONOMY"

"Bro. Howard said that we claim the churches in the New Testament were autonomous and that we follow their pattern in the appointing of elders in each congregation. However, he said that they were not autonomous, and he drew the following diagram to show the 'hierarchy' that he said existed:



"He said that since Jesus appointed the apostles and the apostles appointed the elders, and we don't have either Jesus or the apostles alive on earth today, it is impossible for us to follow the New Testament 'pattern' that we claim.

"When asked how we could know the pattern we were to follow today, he said he didn't know--that his job was merely to show the way it was in New Testament times--not to give us answers for today.

"On many occasions, he would cast doubt on what he called our 'traditional' beliefs and yet not give any constructive guidance as to the correct teachings. In one specific instance, when he was showing that our beliefs concerning the scriptures regarding the difficulty of the rich entering heaven was wrong, one student asked, 'What good does it do for you to tell us that what we've always been taught is wrong and yet you don't tell us what you believe is the right teaching?' He ans-



wered that he was not a 'moralist,' therefore he wouldn't attempt to tell us what the right teaching was.

"II. THE LAW OF MOSES

"Bro. Howard taught that the law of Moses did not end at the cross, but that Paul was 'always careful to keep the law of Moses' and that in Romans, Paul is teaching the Jews to keep the law of Moses with an enlightened mind.

"He said Paul's analogy concerning the oldness of the letter and the newness of the spirit is no longer true, since today Christianity has a letter.

"Bro. Howard said that we die to the law, but the law lives on; however, we don't actually die to the law, but potentially in Christ. He said that Christ did not bring the law to an end, that the law was to teach universal righteousness.

"In explaining the 'word of faith which we preach' (Romans 10:8), he said that this is the word of faith that is in the law of Moses.

"Bro. Howard made no clear distinction between the old and new testaments. On the one hand, he said that in Romans, Paul is teaching the Jews to keep the law of Moses, however, that the Gentiles were not required to keep the law. This left the impression that the book of Romans does not really apply to 'Gentiles' either in New Testament times or today. In fact, Bro. Howard taught us that so many different passages do not apply to us today, it would make one wonder if it is even possible for us to understand or follow the New Testament teachings.

"III. THE HOLY SPIRIT

"Bro. Howard said that there are 3 ways of looking at the word 'spirit.' They are:

1. spirit of man
2. spirit of God (personification of God's wisdom)
3. Holy Spirit (3rd person in Godhead)

"Although he said there was a 'possibility' of there being a Holy Spirit as the 3rd person in the Godhead, he cast much doubt on this 'possibility,' showing how every reference to the Spirit in Romans 8 could refer to the spirit of man or God's wisdom.

"He also distributed 2 pages of 'passages in extra-biblical writings' which show that in the mind of the Jew the phrase 'holy spirit' did not always imply the third Person of the Godhead.' He gave these references from the Apocrypha and Dead Sea Scrolls right along with passages from the Bible without making the distinction between which were inspired and to be accepted and which were un-inspired.

"In a conversation with one of the young students in the class after this particular session on the 'spirit,' I realized the impact this kind of teaching was having on her. I asked, 'Did you get the impression that Bro. Howard is not sure whether there is a Holy Spirit as the third Person in the Godhead or not?' She answered, 'I certainly did,' and then added, 'If my father knew some of the

things I was being taught in this class, he'd jerk me out of here so fast it would make your head swim.'

"To me, this conversation was very revealing, and as a parent, I must say that I would not want one of my children taught by George Howard. I believe that many of his teachings are not according to the New Testament, and that his manner of teaching would only weaken a person's faith and cause doubts to take the place of faith.

"There are other things he taught in the class which I have not mentioned in this statement, but I believe these will serve the purpose of showing some of the disturbing things being taught by Bro. Howard.

(Signed) "Vada Rice"

\* \* \* \* \*

Brother Howard was not alone in teaching such disturbing things at Lipscomb. His bosom buddy, while there, was John R. McRay. It would perhaps be incorrect to say that these two Lipscomb teachers were "off" on the same points identically; however, they both taught in such a way as to cause doubt, rather than faith, in the hearts of many of their students. Howard is gone; but McRay remains. And as long as David Lipscomb College or any other colleges among "us" sees fit to hold even one such teacher on its faculty, the convictions of our children, which most of us parents have spent our lives in building up and nurturing will continue to be damaged if not outright destroyed.

LIPSCOMB IS NOT ALONE IN HARBORING HERETICAL TEACHERS ON ITS FACULTY; WHAT OF THE OTHERS?

Anyone who thinks that Lipscomb College is unique in harboring such doubtful teachers as described foregoing just isn't aware of what is going on! Abilene Christian College is practically honeycombed with them. So was Harding (until last summer), when the administration finally recognized the way things were headed and gave nine of their liberalizing false teachers their come-uppance. Some of them were fired outright; the others were allowed to resign in lieu of being fired. Of the nine, five of these questionable purveyors of uncertain sounds were snapped up like crazy by Pepperdine College, where they right now hold forth. (By the way, didn't Norvell and J. P. go out there to clean up that sort of situation? Well, if so, why are they now building up what they once destroyed! Liberalism--at this point at least--seemingly has no greater friend than Pepperdine College!!! If you have your PhD--and have been fired for questionable teaching--never mind. You know you're always welcome to the faculty--at Pepperdine!)

I honor the administration at Harding--for having the courage to let those teachers go. But unless the administrations at Lipscomb, Abilene and Pepperdine "go thou and do likewise," the threat to the soundness of the churches of Christ--brotherhood-wide--is almost beyond calculation. Christian education --indeed the whole restoration movement is at the crossroads as we head into the 1970s. The question is: WHICH WAY SHALL WE GO? IYRJR.



DOWNTOWN SAN FRANCISCO CHURCH OF CHRIST  
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# IRA Y. RICE, JR.'s Contending FOR THE Faith Newsletter

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LINES ARE DRAWN FOR WORLDWIDE BATTLE  
FOR TRUTH AT FREED-HARDEMAN LECTURES

February/1970

Dear Brethren:

It is 1:30 in the morning of February 13, 1970, as I rise from my bed to begin this second in what probably will be a rest-of-my-life series of "Contending-for-the-Faith" Newsletters. It is becoming increasingly clear, day by day, that those heretics who have arisen among us, variously styled as "liberals" or "modernists," are a brotherhood-wide conspiracy to take over and "restructure" the entire body, not after the New Testament, but after their own image! Already they have corrupted the church--both in doctrine as well as in practice--almost beyond recognition in many areas. The time is now here, if we expect the cause of truth to survive this generation, when those of us who know, believe and love the truth of the gospel must say to those among us who would destroy it, "Thus far you have come--but no farther!" None hates to come to a parting of the ways--especially with friends, many of whom I have known practically from boyhood--more than I. But, if blood is thicker than water, the truth is thicker than friendship--or even blood! Even if it means that we can no longer extend our fellowship to closest friends or even blood relatives, brethren, the time is now here when we must begin actual withdrawal from those who are causing "divisions and offences contrary to the doctrine..." (Romans 16:17-18) The scriptures teach us to "mark" and "avoid" such people, "for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Many of us have just returned from Freed-Hardeman College, where, February 2-6, 1970, we either attended or participated in their 34th Annual Bible Lectureship. It was not just a little bit better attended this year--but enormously so. The reason? Not only because of the central theme of the lectures ("THE CHURCH FACES LIBERALISM") but also, by and large, their choice of speakers. Only one known "liberal" appeared on the entire program. It reminded me of what Campbell said about the use of instrumental music in worship. He was about as out of place "as a cowbell in a concert."

GALVANIZING EFFECT OF GUY N. WOODS' "OPEN FORUM" IS OUTSTANDING SERVICE TO GOSPEL CAUSE

It has not been entirely because we are blind that those of us who are committed to the cause of truth have been relatively slow to take effective action against the spread of Liberalism among the congregations of our Lord these past few years. Rather, owing in large measure, to our belief in the doctrine of local autonomy of churches, seemingly the lack of a general rallying ground prevented us from expressing ourselves in such a manner as not to be misunderstood.

But there was no misunderstanding about our intentions by the closing "Open Forum"--on Thursday afternoon, February 5. As he has done so ably for the past quarter of a century, brother Guy N. Woods conducted the Forum again this year. And, whereas it truly was open (hence some time got away from the general theme of the lectures, while we discussed "the covering"), yet, particularly during those forums for both Wednesday and Thursday afternoons, we really began to get down to cases as to what should be done about Liberalism and those who are sowing it rampant in an unsuspecting brotherhood.

By that time, of course, we had heard a great number of speakers, as they filled us all in regarding what Liberalism is. However until about ten minutes before the end of the final Forum, no one had spelled out just what we can DO to STOP Liberalism from its further devastating progress throughout our ranks. I, personally, had been waiting for others to address themselves to this particular point. When no one else did, I asked for the floor, which brother Woods graciously accorded me. Before the estimated more than 1,200 for-the-most-part-elders-and-preachers present, I set forth the following suggested plan of action:

"WHAT WE CAN DO TO STOP LIBERALISM

- "1) Teach our congregations the truth on it.
- "2) Fire (don't hire) Liberals.
- "3) Discipline our own members locally, where we worship, withdrawing ourselves from any who will not repent of this heresy.
- "4) Mark and avoid (by NAME) known liberalizing false teachers.
  - a. From every pulpit.
  - b. In our Bible classes.
  - c. Through our church bulletins.
  - d. In our brotherhood periodicals, such as this newsletter and others.
  - e. If not in our college lectureships, then in special lectureships expressly called for this purpose.
- "5) Cancel all subscriptions (including bundle orders) from all known Liberal publications among us--including the Christian Chronicle, Mission, Action and any other habitually giving space to the writings of known Liberals.
- "6) Throw out all literature published by our

Liberal brethren, changing our Bible-class literature to those publishers among us who are known to stand for the truth. (Those of our publishing brethren who have not definitely made up your mind where you stand--time has just run out. Which side are you on? We need to know--NOW!)

FOSTER L. RAMSEY, SR., HELPS BROTHERHOOD FIGURE OUT HOW TO SPOT A LIBERAL HERETIC

Although they have enough in common for them to prefer each other's society and fellowship over that of those who stand for and love the truth, because "Liberals" are seeking "unity in diversity," they often espouse differing points of view. This has made them particularly hard for many brethren, used to less-sophisticated approaches, to identify.

An article, which originally appeared in the Gospel Advocate, as I recall, I, personally, have found to be most helpful. Brother Gordon Hogan picked it up and had it offset-reproduced for our students and young Christians in Singapore. It is as follows:

"What Is Liberalism?"

by Foster L. Ramsey, Sr.

"One definition given by Webster for the word 'liberal,' is 'broad-minded, tolerant; esp. not bound by authoritarianism, orthodoxy, or traditional forms.' Since liberalism is the act of being liberal, then we have a fairly broad meaning of what liberalism is. When a person does not want to be bound by the authority of the Scriptures; when he does not want to continue in the orthodoxy of the Bible; and when he is so broad-minded that he is willing to tolerate the popular sins of the day; then he has espoused the cause of liberalism and has earned the designation of 'liberalist.'

"In connection with this plain defining of terms, there is given here some of the trademarks of liberalists who are becoming more and more prevalent among members of the church.

"A liberalist has never seen a proper definition of liberalism; or at least this is the usual answer given when a liberalist is questioned as to whether he is, or is not, a liberalist.

"A liberalist considers the first eleven chapters of Genesis as an allegory rather than being a literal description of the creation.

"A liberalist doubts the virgin birth of Christ, the perfection of the life of the Saviour, the resurrection of Christ, and the ascension back to heaven. He considers these facts of the gospel to be 'peripheral.'

"A liberalist is able (in his own mind) to explain in a logical manner, all the miracles performed by Christ.

"A liberalist considers the worship of the church to be 'traditional,' rather than scriptural.

"A liberalist thinks the church of Christ should meet denominationalism halfway for the sake of ecumenical unity. (Cont. on Page 3)

"A liberalist looks down from his lofty height of self-assigned intellectualism and pities those who are not as he is.

"A liberalist downgrades the accomplishments of outstanding men of generations gone by, and ridicules their education and their abilities.

"A liberalist is afflicted with an advanced case of superiority complex.

"A liberalist can write ten pages for a religious periodical, and never refer to a single Scripture quotation.

"A liberalist fills his sermons, articles, and lessons with quotations from theologians; but rarely quotes God's Word.

"A liberalist scoffs at certain versions of the Bible such as King James, or the American Standard Version; he usually prefers the New English Version, or the 'Good News for Modern Man' Version.

"A liberalist is willing to stand with the men of the denominational world and extend to them the 'right hand of fellowship.'

"A liberalist maintains that the church is fifty years behind the times, and that the church is answering questions that the world is not asking.

"A liberalist emphasizes the social teachings of the gospel, and plays down the doctrine of salvation from sin and of eternal life.

"A liberalist insists that a person is to look beyond the pornographic content of lewd, obscene pictures and literature, and see the art that is supposed to be there.

"A liberalist declares that conforming one's self to the worldly practices of the day is not wrong every time; that it is sometimes necessary to dance, to gamble, and to engage in social drinking.

"A liberalist believes in situation ethics which is simply a modern-day means of saying 'When in Rome do as the Romans do.'

"These are some of the marks of liberalism. There are others that frequently are noted. No one liberalist will subscribe to all these attitudes and characteristics, but it is certain that those who are tainted with the present-day evil will espouse one or more of these positions. Liberalism has taken many people away from the church of the Lord, and caused them to align themselves with various segments of denominationalism. Surely this very apostasy will point up the danger in this movement."

WITH THE HIRING OF DUDLEY LYNCH, AS DIRECTOR OF COMMUNICATION, "CAMPUS EVANGELISM" GOES "LIBERAL"--ALL THE WAY!

When Mardell Lynch saw fit to write that inapt "letter to the editor" of the Christian Chronicle, some time back, chiding me for returning Stateside, in 1968, in part to help fight this battle for truth against Liberalism, I did not take umbrage at what he said, putting it down for a father's natural rushing to the defense of something involving his son, Dudley, who, by then, had become connected with the Chronicle.

And although I am told that Mardell, himself, since then, has become considerably upset with Dudley over his indefensible sowing of discord among brethren as well as various false positions the son has taken--doctrinally, the fact remains that (at just 29) young brother Lynch has become one of the greatest threats to the survival of truth confronting the church. As sympathetic as I just have to be toward his parents (and as a father I understand something of what they must be suffering on his account), the public writings of this brother can no longer be excused as the irresponsibilities of an embryonic writer.

Even the Chronicle had to let him go!-- and when a writer gets that far out, well...

Upon my return, last week, from Freed-Hardeman College Lectures, I found a note by James D. Bales, from Harding College, that he apparently wrote to me under date of January 28, 1970. "Ira:" he asked, "Is this the concept of the church, and of Harding, 'Campus Evangelism' wants to communicate?..."

Appended to this note by brother Bales was a photo-copy of a publication called "The Texas Observer," evidently a secular paper of some sort, styling itself as "A Journal of Free Voices--A Window to the South." There on the front page of their issue for January 23, 1970, was a lead article by-lined by our Dudley, captioned "America's Right-Wing Propaganda Center." Having already become somewhat inured to his diatribes, discourtesy of the Christian (?) Chronicle, perhaps I should not have been particularly shocked by the article. However, as I proceeded to examine it, I began to ask myself if the boy is merely Liberal or has he gone Communist?

(This was no idle musing on my part, either! Well do I realize the seriousness with which such a charge should be viewed. As much as any one among us, I suppose, I have, over the past 35 years, been exposed to the machinations of godless Communism--from the time they infiltrated the Oklahoma Youth Legislature (a state-wide youth organization I helped start, as a teenager, back in the '30s) to the time they tried to kill me (physically), during the Communist-inspired riots of October, 1956, our first time out as missionaries to Singapore. The cause of religious freedom and truth has no more irreconcilable enemy in all the world than Communism. After you have read their writings as much as some of us have, you get a sort of sixth sense about spotting such material. They have, of course, boasted that they were going to win the battle for the United States, through corrupting the minds and hearts of our youth. Already, we are witnessing how successful they have been in carrying out their threat through the rioting on our streets and the well-organized disorders plaguing our campuses. If it was just "the kids" that we are up against, perhaps the almost unbelievable tolerance with which these events are being viewed by many might have a degree of relevance. But these disruptions--contrary to the naive contentions of the deluded--are not "just happening." They are being planted in our midst. Why not write brother Bales at Harding College, ask for a copy, and see for yourself if you think that anyone

ever served the Communist propaganda line more effectively or with more seeming willingness than Dudley did in this article!)

Beginning with styling Harding College, one of the most venerated Christian colleges among us, as a "fundamentalist church school nestled monastically in the heavily wooded hills north of Little Rock, Ark.," he started out by calling it "America's leading right-wing propaganda center." Even if it was--and if that was bad, why should not Dudley, if he has even a smidgin of loyalty to the cause we serve, have at least limited his attack through one of our brotherhood papers! If his object was to correct a situation that he deemed in need of correction within our brotherhood, why embarrass us before the whole world by rushing into print in a secular journal, ridiculing Harding College as "the rather obscure little (1,800 students) institution in Searcy, Ark.," and with having served America's ultra right as "propaganda producer, academic center, and anti-communist prep school!"

Lynch's article is replete with derogatory expressions to make both Harding and the church look bad such as "fluke," "wangled," "captive high school audiences," "small college," going "big time" and the like. Demonstrating no understanding whatever of the almost heart-rending poverty, not just Harding but all of us, faced in the Great Depression of the '30s, Dudley makes it seem shameful--almost sinful--that when Brother George S. Benson first went to Harding, as President--about the heart of the Depression--it was a "little," "drudging, debt-ridden college." A word of appreciation to brother Benson might have been in order for having picked up this heavy burden, when Harding had just been moved to Searcy "to occupy an abandoned Methodist college campus, closed by the Depression, and it was \$68,000 in debt." But not one word of gratitude managed to get through Dudley's typewriter. Too busy was he not only with expressing his contempt for the more able contributors who helped Harding get out of debt but also those he clearly despises as "thousands of dollar-a-week contributors, mostly Bible Belt farmers and shopkeepers, grateful for Harding's espousal of their own simplistic view of God and country." When Benson retired as Harding president, Dudley reports, "the college's assets approached \$25 million"--but Dudley could not have cared less.

Far from recognizing the genuine service rendered by what he flippantly sneers at as "the 'Benson Boys,' a speakers' bureau ready to go any place to excoriate communism anywhere at the drop of a crusade contribution, and an immensely popular set of indoctrination seminars in the form of Harding's flag-waving Youth and Freedom Forums," Lynch goes right along with the Communist line, attempting to discredit Harding College as the "largest producer of radical right propaganda" in the country. (Truly, he tries to quote B'nai B'rith's "Anti-Defamation League" for his authority; but this in no wise changes it from being the Communist line. They just happened to agree this time is all!)

Not only does Dudley throw it into us--his brethren (remember that's "us" he is de-

scribing)--as "thousands of dollar-a-week contributors, mostly Bible Belt farmers and shopkeepers grateful for Harding's espousal of their own simplistic view of God and country" (evidently a view he disagrees with), but farther on down in the article he really gets going! "At Harding," he enlightens us, "the educational process hasn't been tainted so much by treating the student as a dollar mark or spoonfeeding him his religious tenets and reproductive facts, but by the intrusion of ultra-conservatism into the hallowed domains of every discipline from Biblical studies to home economics. Citing Godless communism, the college gets a nervous tic (now get this and read it carefully--IYRJR.) at any mention of such topics as Darwin, Jim Beam bourbon, minis, mods, hard rock, 'Catcher in the Rye,' the United Nations, Sen. J. William Fulbright, legalized abortion, Norman Mailer, or the Harvard Divinity School. If he gets a fair hearing at Harding while not fitting neatly and unanimously into the three-cornered kerchief of conservative Biblical literalism, doctrine 'free enterprise,' and a theory of government perhaps best termed 'democracy of the fittest,' then someone is going to catch h-- for it..." (NOTE: Dudley spelled it out!)

(Before continuing on, brethren, let us weigh this last just a wee bit. Whose views of God and country is Dudley calling "simplistic?" Bible-believing Christians -- yours and mine! Who fits into diapers, in Dudley's view? Well, among others, those who literally believe the Bible--once again, you and I. It is not just Harding College that Dudley is after; it is basically you and me! For it is not just Harding that "gets a nervous tic" over Darwinian evolution, social drinking (of Jim Beam bourbon?), immodest dress, lascivious music and dancing, lewdness, obscenity and immorality ("Catcher in the Rye" and Norman Mailer) and the liberalizing false teachings of Harvard Divinity School--it is also you and I! It is for these very evils that you and I have set up and maintain such Christian colleges as Harding in the first place--to protect our sons and daughters against just such wickedness and falseness as these! If such are not sinful, then pray tell why Christian colleges--or even the church--bother to exist!)

All the way through his article, the effete snobbery with which Dudley Lynch sneers at "small-town America," at Harding for being "tiny," "sin-struck revival converts," to say nothing of the "hoopla of the old frontier's convivial, all-day, weeklong camp meetings," and such like, literally reeks! He has nothing but scorn for "fundamentalist oratory," "militant anti-communism," and anyone (and he means any one, rich or poor) who would contribute a dime to Harding or go there to learn of what he describes as "the alleged communist conspiracy worming its way into America's every nook and cranny."

In all fairness to Dudley, I myself rebel at any connection with the John Birch Society, not because they are extreme so much as because of their unreliability. Sometimes I get the feeling that they, like Dudley, are not as careful as they should be with their facts as well as being misguided in many of their opinions and take unfair advantage in their

charges. Whereas I might agree with them, by and large, as to their objectives, yet it is never right to do wrong even in a good cause --and I have felt that many they have charged with Communist leanings just were not guilty, as charged. Hence, I would consider that any hook-up with them would not be in the interest of truth.

Moreover, any discrimination against another because of his race just has to be un-Christian. Romans 2:11 still teaches that God has "no respect of persons;" and James 2:1--likewise--still commands, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." For many years, it is true, Harding College did exclude the American Negro, as did Lipscomb, Abilene, Freed-Hardeman and most of our other schools. It was un-Christian then the same as it would be un-Christian now. But correction has already been made! Surely, even such an extremist as Dudley Lynch can see how unfair it is to keep charging Harding with what already has been repented of and corrected!

If it was "just Harding" that our acerbic, vitriolic, caustic young brother is after, I think I'd feel a lot better about the whole thing. But it is not just Harding that Dudley Lynch is trying to destroy--it is the church, too! Although "The Atteberry Case"--regarding the enforced resignation of one of Harding College's found-out-to-be-false teachers--James L. Atteberry--could not, by any stretch of the imagination, be of any relevance beyond the borders of our brotherhood--yet Dudley went to great lengths to spread even this sordid tale before the world in his Texas Observer report! The effect of it--even he should be able to see--is just to make not just Harding but the church, too, into a laughing stock before the world. When Dudley writes of the "rote minds of these sheltered innocents off the unlearned, back-routé farms and barber-poled Main Streets of the South" as well of the "hard-grained prejudices of their parents," he is not making light merely of our sons and daughters, and you and me, it is our religious convictions that he dismisses as our "prejudices." In other words, brethren, Dudley Lynch is trying to tell us something. He has been trying to tell us the same thing from the time he first began work on the Christian Chronicle until now. He is saying that you and I may believe that original Christianity has been restored among the churches of Christ, but, for his part, Dudley Lynch does not believe a word of it! Not only does he defend Atteberry for teaching entirely to the contrary, but joins him in teaching that we cannot know absolute truth! It makes not the slightest difference to either of them that Jesus said God's word is truth, (John 17:17) and "ye shall know the truth, and the truth shall make you free." (John 8:32) Lynch joins Atteberry in teaching that "man is finite and could never know anything absolutely..." Dudley goes on to say, "This wouldn't do for the board, most of whose members believe that any God-fearing man who has literacy, two seeing eyes, and a copy of the King James version of the Scriptures could in short order know, and KNOW that he knew, absolute truth..." Well, doesn't Dudley Lynch believe that? Evidently not. In fact, his entire art-

icle literally shouts his unbelief. And if his unbelief is so valuable to him that he deliberately flaunts it before the whole world, I for one am willing to accept it for what it is--UNBELIEF!

Toward the close of his attack, our young Solomon intones that "The most heartening factor in the Harding picture is its students. They come with a strike against them," he informs us, "--having been raised by small-town, rural, militantly fundamental parents. Taught fear in the name of faith from the time they were Sunday School toddlers, they view the world through lenses of suspicion, a natural outgrowth of their peculiar religious belief that members of their faith--and them only in all Christendom--comprise 'the redeemed.' The reason they are at Harding to begin with is because their parents view the sheltered campus as an innocuous, sin-free conduit to a 'respectable' adulthood..."

On and on, Dudley's disparaging, disillusioning, denunciation goes, not just of Harding, but against the parents and their religious beliefs from which Harding's enrolment principally comes. Who are these "small-town, rural, militantly fundamental parents," young Lynch is calling "a strike against" their offspring? Members of the churches of Christ!--the very ones who are supposed to contribute the money for the support of "Campus Evangelism" for which he has just been named Director of Communication! (Thanks, Dudley, maybe some of us can see more clearly now just what it is that we are being called upon to support.) Why, even Dudley's own parents are in that same category against which he is so incensed! I wonder if he feels that they are a "strike against" him? What "faith" is it our new "Director of Communications" stigmatizes as "fear?" That of the churches of Christ! What "Sunday School" was it, where these now students at Harding once toddled? That of the churches of Christ! Whose religious belief is Dudley calling "peculiar," from which he divorces himself by calling it "their faith"--rather than "ours?" The churches of Christ!

It is clear that even if his own parents--and the rest of us "small-town, rural, militant" fundamentalists believe that in "all Christendom," as he phrases it, churches of Christ--and they only--comprise "the redeemed," Campus Evangelism Director of Communications Dudley Lynch DOES NOT BELIEVE ANY SUCH (TO HIM) NONSENSE AT ALL! He may or may not be a Communist; all we can say with certainty at this point is that his current offering in The Texas Observer 100% goes right down the Communist line. It is also clear that, irrespective of springing from a Christian background, this young man is both a liberalizing false teacher and an unbeliever. In fact, if he believes even one single point of doctrine or practice that is peculiar to the churches of Christ, this is not in evidence!

Yet, in the January/1970 issue of Campus Evangelism's official periodical, "GO," we are told, on Page 4, under the caption, "DUDLEY LYNCH, DIRECTOR OF COMMUNICATION," this:

"Since the departure of Rex Vermillion from the C E staff a large void has existed

in the area of publications and public relations. C E is extremely fortunate to secure the services of Dudley Lynch to fill the position of Director of Publications and Public Relations..."

Then on down toward the end of the column, Jim Bevis, C E director, says, concerning the addition of Lynch to the staff, that "Dudley will bring to the C E staff much needed strength in the areas of publications and public relations. His proven writing and editorial abilities will enable us to advance rapidly into publishing materials needed to support the evangelism of the campus. We are thrilled to have a man of his caliber and experience on the staff."

Evidently it takes less to thrill Bevis even than we thought! Just why he and those seemingly-earnest-however-misguided brethren connected with "Campus Evangelism" should esteem themselves "extremely fortunate" to have "secured the services" of a Communist-ling, false-teaching, unbelieving, effete snob of a heretic to be their new "Director of Publications and Public Relations" among the self-same brotherhood he so heartily despises, it would be hard to say. That they "much need" some strength is obvious--though, once these things are brought to the attention of brethren brotherhood-wide, Dudley Lynch scarcely will be in any position to bring it! Even as "simplistic," "obscure," "little," "anti-Communist," "drudging," "debt-ridden," "fundamentalist," "dollar-a-week"--contributing, "mostly Bible Belt farmers and shopkeepers," "ultra-conservative," "nervous tic"-ing, "Biblical literalistic" as this young Elymas is just certain we are, we still have sufficient gray matter not to throw open our doors to and to withhold our support from those set on tearing down and destroying all we hold dear!

When it finally became obvious even to the elders at Broadway/Lubbock, Texas, original sponsors of "Campus Evangelism," how antagonistic Jim Bevis, Charles Shelton and the others at the core of this movement actually are toward the restoration principle, all of a sudden we learned that sponsorship was being shifted from Broadway/Lubbock to Burke Road/Pasadena, Texas--a congregation of some 1,200 members. Before long, not only had they lost the financial support of the Broadway elders, as well as other outside-Burke-Road support, but disillusioned, disenchanted members, I was told by H. A. (Buster) Dobbs, of the Memorial/Houston, Texas congregation, began leaving Burke Road in droves. Within only a matter of a few months, they had lost about 400 members attributable to the combined Liberalism of both the "Campus Evangelism" brethren as well as that of their own local preacher, Wesley C. Reagan. Within the Greater Houston area, Burke Road is now looked upon as having "gone Liberal" and is so little regarded by local brethren in that area that when invitations were sent out to all the more than 130 preachers in all the local churches--areawide--only 9 are reported to have even bothered to turn up! I may not know everything, brethren; but this I know: as much as my preaching brethren like to eat, when you can't get but 9 out of 130 to turn up for a free feed (and that in their own honor!), some-

thing is desperately wrong! What's wrong? Neither these young preachers nor the elders who sponsor them either believe or love the truth as it is in Christ Jesus, any more. In the name of Christ, they have set about to destroy his cause. If they had any regard for the truth of the gospel, these elders would not be letting their flock be torn assunder, in order to undermine this truth--brotherhood-wide--by their sponsorship of these false teachers.

Genuine campus evangelism, I am sure all will agree would be a most wonderful thing!

But false-teaching in the name of "Campus Evangelism" is something else entirely!

When Jim Bevis first called me into his office, during my Great-Commission Meeting--at Broadway/Lubbock--in June, 1965, I admit, I was deeply thrilled. A little later on, as I recall, I wrote him a warm letter of appreciation, encouraging him to give himself almost wholly to such an undertaking. You can but imagine my consternation and disillusionment, when, after I had return overseas, to my work as a missionary to Singapore, I got word that they had used a denominationalist, of some sort (I was told he was a Baptist) as one of their speakers at their very first "Campus Evangelism Workshop", held December 27th through 30th, 1966, at the Baker Hotel -- not in Lubbock, whence it was sponsored, but in Dallas, Texas! I remember thinking how peculiar that was--to have this workshop approximately 400 miles away in another city altogether from where it was being sponsored!

Quite some time went by before I saw fit to write brother Bevis about this, however, as disquieting reports began to filter in as to what was afoot in this movement, I finally enquired of him, by letter, as to whether a Baptist preacher did, in fact, speak on the program, aforementioned.

Writing under date, September 13, 1967, Jim wrote, in part, as follows:

"Dear Ira:

"...In reply to your question about the Campus Evangelism Workshop in Dallas I am happy to inform you that we did not have a Baptist preacher as one of the speakers on the Campus Evangelism program. I deeply appreciate you checking with me about this matter.

"Let us pray that truth might reign in all our hearts, and that we might be filled with the love of God and the patiences of our Lord Jesus Christ. Times like these demand love and understanding among brethren.

(Signed) "Sincerely,

"Jim Bevis,  
Director"

When I received this letter, I asked myself, "What is this!" The brother who had informed me was not one given to idle gossip. I knew there had to be some basis for his letting me know what he had. Still, brother Bevis plainly had denied the allegation; so in order to be fair about the matter, I decided



to carry out my investigations elsewhere. It was not until December 15, some three months later, however, that I could find the necessary time to write. Under that date, I wrote

"Dear Jim:

"Your letter of September 13 in reply to mine of earlier date denying that a Baptist preacher was used as one of the speakers on the Campus Evangelism program in Dallas reached me several weeks ago. However, I was traveling constantly and could not write again until now.

"Several brethren who were there have assured me that there was at least one denominational preacher used in at least some capacity on that program. The common report is that he was a Baptist preacher. If he wasn't a Baptist, would you please inform me what denomination he was from and why a false teacher of any sort was used. Brother Eddie G. Couch is with me here in Singapore, and he says his daughter participated at Dallas and told him that some denominational person made a talk. Bill Yates, of Laurel Avenue/Knoxville, Tennessee, was there, and he told me that same thing. And brother Jennings, of Direct Mail Evangelism, was there--and he told me the same thing.

"Are these brethren mistaken?

"On the basis of Romans 16:17-18 and related passages, what possible justification could there be for injecting a denominational person into a meeting of Christians in a teaching capacity?

"I agree that times like these demand love and understanding among brethren. I think you already know that I love you, Jim. Now I am trying to understand something that I sincerely do not as yet.

"Please clarify.

"In the cause of truth,

(Signed) Ira Y. Rice, Jr."

Another month passed; and under date of January 15, 1968, brother Bevis addressed to me in Singapore the following letter:

"Dear Ira:

"I believe that your interrogation by correspondence is in the spirit of fostering closer relationships, understanding and unity. Because I feel responsibility to you as a brother in Christ and a friend, I will attempt to answer the question raised in your letter of December 15.

"Before doing so, however, there is one obligation which you owe me and the Broadway church of Christ. That is to evaluate which you have heard and the facts contained in this letter and let me hear from you regarding your evaluation. Then, if there continues to be a lack of understanding, I would request that you continue to show a spirit of seeking better understanding by sending to me any further questions you may have.

"As was stated in my previous letter, a Baptist preacher did not appear on the program in Dallas. As a matter of fact, and it was clearly and openly publicized three months prior to the Dallas meeting, William R. Bright, President of Campus Crusade for Christ International, was invited to the Dallas meeting to tell Bible chair directors, elders and others assembled there how he and his organization have been effective in their evangelistic activities on the campus. Mr. Bright is a Presbyterian layman and is the director of an inter-denominational campus organization. His participation on the program in no way implied our agreement with his form of doctrine. When he spoke, elaborate disclaimers were made regarding the form of conversion which he teaches. On the other hand, we had hoped, and continue to do so, that by his association with 350 members of the church he might learn something which will be beneficial to his salvation as well.

"Brother Rice, it makes a great deal of difference to me what your motive and spirit is in writing and what use you plan to make of the answer I have given you. Actually, the only responsibility I have for responding is the responsibility which grows out of our fellowship in Christ and our personal friendship. When I receive the courtesy of an answer from you regarding your evaluation of what you have heard and what I have told you, I will know that you are truly seeking to preserve "the unity of the spirit in the bond of peace."

"Yours in Christ,

(Signed) "Jim Bevis, Director"

Brethren, how would you have responded to that one? Sensing, as I did, that brother Bevis's earlier letter, by implication, added up to a deception, at first I wondered if I should even bother to answer it at all. In all my dealings with brethren, however we may differ, I at least try to be honest in every way. I do not take too kindly toward any person whose word cannot be relied upon. Hence, instead of replying to the foregoing at once, I waited until August 11, 1968, to answer. I said--

"Dear Jim:

"That I have always had a warm feeling for you must be fully evident to you. All the contacts that you have ever had with me, and vice versa, have been of the highest order. There certainly was no wish on my part to injure your feelings or our friendship by questioning you as I did last fall.

"Because I am keenly aware how false rumors get going among us, when I had been told that a Baptist preacher appeared on your program in Dallas, I felt that I owed it to you to get in touch with you personally about it. That it was not a Baptist preacher but William R. Bright, who, in your own words, "is a Presbyterian layman and is the director of an inter-denominational campus organization," as far as I can discern, does not alter the offence materially. The fact of the matter is that, both as a Presbyterian and as an inter-denominationalist, he brings a different doc-



trine from the doctrine of Christ. II John 9-11 is clear as to what treatment is to be accorded such persons. The elaborate disclaimers you mentioned regarding the "form of conversion which he teaches," upon the occasion of his speaking to 350 members of the church in Dallas, I sincerely doubt are what the Lord had in mind by saying we are not to receive such an one into our house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds. Even if, verbally, you did not bid him God speed, the fact that you even had him on the program far outweighed your 'disclaimers.' By his doctrine, this man causes divisions and offences contrary to the doctrine of Christ. Romans 16:17-18 says for us to 'mark' and 'avoid' such. Is this what you did?

"That I am for evangelizing the campuses of our nation (even in the whole world) goes without saying. However, this single act so compromised your whole 'campus evangelism' program in the minds of vast numbers of your own brethren that I doubt you can ever make up the loss, no matter how successful your program may become otherwise. For my own part, it placed a serious question mark over the whole undertaking--a question mark which had not been there before, as the letter I wrote earlier encouraging campus evangelism will attest.

"Jim, these are perilous times for the truth. As much as I am for education--genuine education--I am not for all this error which is infiltrating among us in the name of education. When one learns more, it seems to me, he should become even more responsible in what he says, rather than less. The use certain ones among us are making of their education, however, is as if it gave them license to teach and practice almost anything that comes into their heads, regardless of whether it is upheld by the word of God or not.

"Anyone who knows me knows that I have never tried to defend hobby-riding and bigotry. However, this does not mean that I believe that 'anything goes.' I don't and never have. We still have to 'hold fast the form of sound words.' We still must neither go beyond nor fall short of, neither add to nor take away, neither pervert nor wrest nor place our own private interpretations upon what God has said. Only by staying in accordance with the word of God, both in spirit as well as in the letter, is there any hope at all for our attaining unto that 'unity of the faith,' which it clearly teaches. That 'unity of the spirit in the bond of peace,' you spoke of has to be based on the unity of the faith. And that faith comes by hearing and hearing by the word of God, as always. Romans 10:17.

"Because so many are taking liberties with the word of God, not allowed by the scriptures, they are preparing the way for what I estimate will be the biggest apostasy from the truth among churches of Christ within the past 100 years. It is my fond hope that you will be on the side of truth, when the apostasy becomes full grown. Those not on the side of truth will find themselves out of fellowship with those who are. Those who are teaching and/or practicing out of harmony with God's

word will have caused the division which is fast approaching. Not just your own soul, but the souls of countless thousands whom you will influence either for or against the truth are at stake. Jim, make 100% certain that you are on the Lord's side when the division comes.

"In the cause of truth,  
(Signed) "Ira Y. Rice, Jr."

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Brethren, that division no longer is only "coming"--it is already here! And as much as any other one influence that has contributed to it and helped it along has been--and is--this deliberately apostate "Campus Evangelism" movement. They are not just "leading others to Christ," as they claim; they are an all out effort (part of a brotherhood-wide conspiracy) to corrupt the thinking of our sons and daughters and, in the name of Christ, to lead them away from his truth!

Not only have literally hundreds of parents become alarmed by the false notions a great many of their children are bringing away from these Campus Evangelism workshops and seminars, but, as an "Advertising Supplement to GO, January 1970," as is printed right on its face, demonstrates, Campus Evangelism now has already hooked in with "MISSION" Magazine! More than any other publication among us (with the possible exception of the Christian Chronicle and all other publications inspired by the R. B. Sweet Co., Inc., which literally has been captured by the Liberals) "MISSION" is THE VOICE OF APOSTASY AMONG THE CHURCHES OF CHRIST!

"MISSION" and the Chronicle were already known to be identified with each other. Now, with the link-up between "MISSION" and Campus Evangelism, the conspiracy to take over and "restructure" the church comes full circle. They are one of a kind.

Oh, I know they will yell about guilt by association; but, brethren, this guilt is not just "by association" but by the same people! Any given roster of speakers for a Campus Evangelism seminar reads almost like a roster of those writers who normally write for "MISSION"! Evidently, we cannot take part with one without becoming doctrinally contaminated by the other. The time has come for us all to withdraw ourselves from both.

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For those who may want to make an "in-depth" study of the basic issues, which even now are in the process of dividing this once glorious brotherhood, you need to read these books--

"THE CHURCH FACES LIBERALISM"--being the Freed-Hardeman Lectures for 1970.....\$5.00  
 "THE FAITH UNDER FIRE"--being the review "Voices of Concern" by James D. Bales  
 .....\$3.50  
 "AXE ON THE ROOT"--by Ira Y. Rice, Jr.  
 --Volume I.....\$1.00  
 --Volume II.....\$2.00  
 --Volume III.....\$2.00  
 (Order from Ira Y. Rice, Jr., 950 Greerland Dr. Nashville, Tenn. 37204 or Your Favorite Dealer)

March/1970

DOWNTOWN SAN FRANCISCO CHURCH OF CHRIST  
Post Office Box 588  
San Francisco, California 94101

— presents —

# IRA Y. RICE, JR.'S Contending FOR THE Faith

Newsletter

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Nashville, Tennessee 37204  
Phone: 615/291-5703

ELDERS, PREACHERS, OTHERS BEGIN  
ORDERING FOR MASSIVE DISTRIBUTION  
AS NEWSLETTER DEALS WITH ISSUES--

Dear Brethren:

One of the most frustrating things that can happen to the heart of any Christian is to see the enemies of truth having a field day --practically brotherhood-wide--and not be able to do anything of any major consequence to try to put a stop to it. Through my books entitled "AXE on the ROOT" (Volume III is now ready for mailing), as you know, I have been trying to do what I personally could over the past four years to help stem the tide of apostasy now rampant among the churches in many areas, border to border and coast to coast. Thousands assure me that these efforts have not been in vain--that they have helped awaken a sleeping brotherhood to doctrinal departures now being sown wholesale by speakers of perverse things seeking to lead away the disciples after themselves.

Yet, as anyone who can see through chicken-wire can clearly observe, the fact remains that these false teachers have not been stopped; in fact, if anything, they seemingly are more on the attack against the truth than ever before. Evidently, they intend to stay that way--and anything less than an all-out battle for truth is entirely unlikely to preserve the cause of truth, as represented by the great restoration movement, much beyond this present generation. Not that I am defeatist about the conflict. I'm not. But I am realist enough to recognize that if error is given practically every advantage in the world--and the forces of truth more or less sit on our hands and do little or nothing to prevent it, the victory of error over truth, under those circumstances, is virtually assured. It just will not suffice for the great "silent majority" of us to try to remain "above the battle," while those who are trying to carry the church completely off continue unchecked! Neither will it be enough just to say "amen" and "God bless you, brother" to the few of us who really are fighting the battle, all

the while inconveniencing ourselves neither personally nor financially in its cause! It is an unsound assumption--yea, presumption--to assume that if most of us just sit around and do as little as we can, somehow this conflict will work itself out. Oh, it will, all right--with a clear victory--for error! But if only there is some way for us to mobilize the forces of truth--in time--in decisive action, we can put to flight this army of alien thinkers which has arisen among us; and the victory can just as reasonably be on the side of truth!

OVER-PROTECTION OF THEIR FLOCKS BY ELDERS AND PREACHERS GIVES ADVANTAGE TO ENEMY

For the past several years, as far as I have been able to analyze it, the general feeling among most elders and preachers seems to have been that the fight against this heresy called "liberalism" is something they should be informed about--but not the rank and file of the members under their immediate care. The "rationale," as liberalizing heretics are so fond of saying, reasoned that if the leadership was informed about these matters, it would serve no good purpose to "disturb" the followship--that new Christians or brethren weak in faith (and especially young people) would simply become upset for nothing. As a result, for the most part, our warnings have centered almost wholly upon elders, deacons, teachers, preachers and a select few "responsible" brethren, leaving the rank and file almost wholly unprepared to cope with these "strange winds of doctrine" now rising almost to hurricane force in many areas.

One such eldership and preacher, who, truly, thought they had the situation well in hand (but now recognize how tragically self-deceived they really were), are at Miami, Oklahoma, where I was invited to speak last fall. What is so ironic about it all is that, in addition to speaking on "world evangelism" at the 11 o'clock hour, I was invited to speak on "liberalism" to combined classes, before worship, at the 10 a.m. period for Bible study. All of which would have been effective, no doubt, had it been effected much, much earlier. The elders and preacher (Bobby Key), in this case, clearly were aware of what was going on in the congregation--at least to some extent. Even before the service, as I recall, they may have informed me that at least one "liberal" was known to be at work among several of their members. Certainly, after services, they had taken me back into the office and confided in me that they knew one such member would have to be dealt with--and my were they dreading it! They foresaw the possibility of losing possibly four or as many as five of their members, if they actually had to withdraw from that one. However, they rightly had decided together it was better for them to lose this one false teacher and the four or five he might have

influenced already--then--than to procrastinate and run the far greater danger that a far larger number might be lost later.

It was later than they realized. Like by far the greater number of these we have euphemized as "liberals" (they are actually heretics), like doctrinal termites, the false brother under consideration had been boring from within. And when, that same week, disciplinary action was brought against the brother, instead of him having influenced just four or five members, as the elders had thought he might, in fact he drew away more than 50 members and started a separate congregation in a spirit of faction just a few miles away; and I understand the number lost by the Miami congregation, in the interim, now has grown to MORE THAN 70 MEMBERS!

Far from being critical of the Miami elders, I honor these brethren for genuine effort to deal with this problem. My point is, however, that the time to deal with it effectively is far earlier than many--perhaps most--of our elders and preachers have supposed. For, like termites, by the time these false teachers begin to surface they already have eaten away the doctrinal convictions of our members from within. Thus, instead of honoring the elders' disciplinary actions against such heretics, the ones thus wrongfully influenced will follow these perverters of the truth completely out of the church of our Lord. Somehow we must begin the indoctrination process for the rank and file of our members in general--RIGHT NOW--if we are to enable them to withstand the blandishments of these smooth-talkers now on the offensive all over the country!

WITHDRAWAL ACTION BY THE ELDERS AT MIAMI, OKLAHOMA, TAKEN AGAINST BOB J. WHITE

As to what action was finally taken against this liberalizing heretic, I received the following official letter from Miami's elders, sent to me by their local minister, Bobby Key, a few days after it happened:

"MIAMI, OKLAHOMA  
OCTOBER 24, 1969

"GREETINGS FROM THE LORD'S CHURCH  
AT MIAMI, OKLAHOMA:

"On Sunday morning of October 19, 1969, Bob J. White was marked as a false teacher and notified that he was no longer in fellowship with the Miami congregation which meets at 124 'B' Street Northwest.

"The reason for withdrawing was:

- "1. Systematically teaching liberal doctrines not found in the Word of God. This false teaching continues by him among some of the members until this present time. Needless to say, the ones who left the Miami congregation because of this withdrawal are no longer consider-

ed in fellowship with the Miami church. He continues to go over the heads of the elders to teach his false doctrines.

"BOB J. WHITE TEACHES:

- "1. One may worship where the instrument of music is used in the worship service without it being a sin. (Letter of July 10, 1969, page 2, paragraph 2...and before about 40 witnesses and recorded on tape October 18, 1969)
- "2. One may partake of the Lord's Supper on days other than the first day of the week. That Acts 20:7 is not a binding example. (Letter of July 10, 1969, page 3, paragraph 4...as well as in the meeting mentioned, October 18, 1969, and recorded on tape)
- "3. That Bobby Key, who preaches here in Miami, is the 'pope' and the elders his 'puppets,' when in truth, the Miami congregation is still teaching the same truths we have taught even before we knew there was such an individual as Bobby Key. Bobby Key has brought NO NEW DOCTRINE.

"In the meeting where Bob J. White answered 21 questions as to his beliefs there were even more false teachings than we had charged him with. An answer to his false teachings that are on the tape and that were witnessed by the many individuals present will be coming your way soon.

(Signed) "ELDERS: Olan DaVee  
W. W. Brewster  
Lee Jestice  
Bobby G. Mays  
Gilbert Green"

MIAMI'S PREACHER SETS FORTH  
A "REVIEW OF DIVERGENT VIEWS"

Along with the foregoing letter by the elders of the congregation was attached an excellent "Review of Divergent Views"--going somewhat more into detail as to circumstances surrounding the case. Written by Bobby Key, their minister, it reads as follows:

"A REVIEW OF DIVERGENT VIEWS"

"A situation has arisen in the church of Christ in Miami, Oklahoma, in regard to the doctrine of Christ. Brother Bob White, a preacher and a professor of speech at Northeastern A & M College, came to the Miami church approximately two years ago from James River Chapel near Springfield, Missouri. He was received as a faithful brother in Christ, and was given an active part in the teaching program. It soon became apparent that Bob White was giving forth uncertain sounds in his belief and teaching.

"After several months of trying to clarify his position and reconcile the differences between Bob White and the elders of the Miami church, it was evident that he

would not give up his adverse belief, proselytizing, sowing seeds of discord and undermining the elders and preacher. Further efforts by the elders to correct him were rejected. Finally, on Sunday, October 19, 1969, the elders publicly announced withdrawal from Bob White on the following grounds:

- "(1) Teaching false doctrine
- "(2) Refusing to submit to the elders
- "(3) Creating discord among brethren

"Many issues of doctrine are involved. The elders of the Miami church asked Bob White 21 questions. He consented to answer these only before an audience of interested brethren from the Miami church and surrounding congregations. Such a meeting was conducted at the Miami church building October 18, 1969. His answers confirmed that he had NOT been falsely accused and revealed further doctrinal discrepancies. For the benefit of our brethren we are calling attention to six areas in which Bob White is unsound in doctrine: (1) Attitude toward truth, (2) Ketcherside position on mutual edification, (3) The use of mechanical instruments of music in worship, 4) Partaking of the Lord's Supper on days other than the first day of the week, (5) Unity, and (6) Fellowship. Brother Bob White wanted freedom to voice his divergent views on these and other subjects even though they were in opposition to everything the church in Miami had ever believed or taught.

"Our purpose is to review Brother Bob White's unsound belief and teaching in the following areas:

- "(1) ATTITUDE TOWARD TRUTH.

"(a) Brother White has said: 'The truth as God gave it is absolute, but man's understanding of it is relative.'

"This is the human philosophy of relativism wearing a new dress. What he is saying is that men cannot understand the Bible alike. Is it any wonder that we have problems with unity and truth when men make such statements while pretending to teach and preach the pure and simple gospel of Christ? Surely such have been deceived and would corrupt the simplicity and purity of mind by which the common people hear Jesus gladly. We humbly, but boldly affirm we not only can understand the Bible alike but we must understand the Bible alike. The Bible is God's revealed will. (I Cor. 14:37). The Bible is complete, final, and absolute. (Jude 3; 2 Pet. 1:3; 2 Tim. 3:16-17). The Bible is intelligible to the intelligent. Else why would Paul say, 'For whatsoever things were written aforetime were written for our learning'? (Rom. 15:4). The Bible can be understood by man, provided man is honest. If God knows we cannot understand the Bible alike, why is our faith based upon His Word? (Rom. 10:17). If we cannot understand the Bible alike, why did Paul say in Col. 2:2 we could have a 'full assurance of under-

standing'? If we cannot understand the Bible alike, why do we read in Eph. 3:4, 'Whereby, when ye read, ye may understand my knowledge in the mystery of Christ'? If we cannot understand the Bible alike, why is it said in Eph. 5:17, 'Wherefore be ye not unwise but understanding what the will of the Lord is'? If we cannot understand the Bible alike, how can there be a 'like precious faith'? (2 Pet. 1:1). If we cannot understand the Bible alike, how can there be a 'common faith'? (Titus 1:4). We know that God intends for man to understand the Bible alike because He made our salvation dependent upon hearing, understanding, believing, and obeying the gospel. (Jn. 12:48; 2 Thess. 1:7-9). Beloved, if we cannot understand the Bible alike, the Bible has no relevancy in our lives. If we cannot understand the Bible alike, one of two things is true: (1) God could not give it in such a way that we can understand it alike and this impeaches His power. (2) God would not give it in such a way that we can understand alike and this impeaches His goodness. We maintain that if we understand the Bible at all, we will understand it alike.

"(b) Bob White asserts that 'right and wrong are highly abstract terms.' This is the same thing as saying that truth is relative. It cannot be imagined a context in which his statement can be true. The Bible is an absolute law of right and wrong. Bible teaching is the only way one can know he is right and loyal to Christ. No doubt the denial of this fact by Bob White and other brethren is leading them to argue that truth is relative, that instead of recognizing the problem of truth and error to be one of 'white' (truth) and 'black' (error), it is one of 'grey' (neither truth nor error). This kind of thinking has led some to look with approval (at least with no disapproval) upon the teachings and practices of denominationalists and also factionists and false teachers within the church. This kind of thinking in the moral realm has also led to the philosophy of situation ethics.

"(c) Bob White also asserts that 'we can never be sure we're right.' This would mean that we could not obey 2 Pet. 1:10, which says, 'wherefore the rather, brethren, give diligence to make your calling and election sure.' There is a way which is right and we CAN know what it is. (1 John 5:11-13; 1 John 2:3). Yes, we can have the blessed assurance that Jesus is mine and we can have the full assurance of hope (Heb. 6:11) and we can know in whom we have believed. (2 Tim. 1:12). The Lord did not intend for the faithful Christian to live and die filled with fear, doubts, and uncertainty.

"Brother Thomas B. Warren, head of the Bible Department, Freed-Hardeman College, Henderson, Tennessee, recently wrote in The Spiritual Sword, 'The argument seems to be something like this: (1) if there is disagreement among religious people, then no one

can be right, (2) there is disagreement among religious people, (3) therefore, no one can be right. This kind of thinking is basically that used by liberals and skeptics of many sorts. The argument is not sound (even though, in the form I have given to it, it is valid) because the major premise is false! It simply is not true that if there is disagreement among religious people then no one can attain truth. The fact that ten mathematics students all have differing answers to a given problem does not prove that none of them has (or can have) the right answer. The fact that four witnesses give differing testimony during a court trial is not sufficient evidence to warrant the conclusion that none of them has given the true account. The fact that five physicians may give differing diagnoses of a medical problem does not necessarily mean that none of them has set out the correct diagnosis. Some would have us to reject the Word of God, the Bible, as the means by which loyalty to Christ is to be determined. They reason that since all 'segments' claim to follow the Bible and yet all have arrived at different answers on some matters, then the Bible should not be regarded as the criterion of loyalty! This is a basic argumentative tool of skepticism: since many claim to be right, either no one can be right, or else there is no way of finding out who is right. If this view is true, then men should become agnostics. But, of course, the view is false.'

"(2) KETCHERSIDE POSITION OF MUTUAL EDUCIFICATION. Brother White is opposed to a preacher remaining in one location, preaching for the church at a stipulated salary. He said, 'Yes, I think a preacher can remain in one location all his life and be supported if he is doing the work of an evangelist. I do believe that the word evangelist as it has been translated wasn't primarily concerned with the herald. I think it is a herald of good news; I think he went out from place to place and he proclaimed the good news. What somebody's already heard is no longer news. I don't think he situated himself as a hired preacher in any one congregation at a stipulated salary.' Again, he said, 'congregations with elders would be better off without preachers.'

"Thus Bob would eliminate all located preachers. In order to hold his position, he strives with might and main to make a distinction between the words, gospel and doctrine; preach and teach; minister, preacher and evangelist. The Bible makes no such distinction. The Greek word from which we have our English 'evangelist' comes from a word which means, according to Thayer's Greek-English Lexicon, page 256, 'to proclaim good tidings; spec. to instruct men concerning the things that pertain to Christian salvation...spec. to bring to one the good tidings concerning Jesus as the Messiah: (Gal. 1:8; 4:13; Rom. 1:15).' Philip was called an 'evangelist' (Acts 21:8). He had lived in Caesarea for many years. Tim-

othy was told to 'do the work of an evangelist, make full proof of thy ministry. (2 Tim. 4:5). Again, Paul told Timothy, 'If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.' (I Tim. 4:6). Therefore, an evangelist may be a good minister.

"Bob mistakenly believes that 'good news' must be new. News can be good and not new. A boy may write home from the war zone in Vietnam... 'Dear Folks, I am alive and well.' This same message could be sent every day for an entire year and never cease to be good news. Anything that pertains to my salvation is always good news.

"Yes, the church has a right to employ a full-time preacher. The gospel supports the preacher (I Cor. 9:14); and the church supports the truth. (I Tim. 3:15). The church is an independent, self-governing body, through its elders as overseers. (Acts 10:28). The church has the right to support preachers of the gospel anywhere, when not in violation of other New Testament laws. There is no New Testament law as to how long a preacher shall stay in one place.

"(3) THE USE OF MECHANICAL INSTRUMENTS OF MUSIC IN WORSHIP. When asked if the use of the mechanical instrument of music in worship should be made a test of fellowship, Bob replied, 'No.' He further stated, 'My conscience is not violated when I visit services of the Christian church and sing with an instrument.' Even though he does not advocate its use, he places the instrument in the realm of opinion. We have believed and taught through the years that when the Lord commanded us to sing, this eliminated every other kind of music. Let it be remembered concerning the mechanical instrument of music that Christ did not authorize it, no apostle ever commanded it, and no New Testament church ever used it. To worship with the mechanical instrument of music, regardless of where it is done, is in violation of New Testament law and is therefore sin. (2 John 9-11).

"(4) PARTAKING OF THE LORD'S SUPPER ON DAYS OTHER THAN THE FIRST DAY OF THE WEEK. Brother White said, 'I think we must partake of it (Lord's Supper) on the first day of the week, but if a brother reasoned that out of his high regard for the death of his Savior he and other Christians have a right to meet at another time in addition to the first day and commemorate His death, we do not have a right to withdraw fellowship from him.'

"Until recent time, no member of the church of Christ would espouse such a theory. The Lord's Supper has been commanded and we have an example of the early Christians meeting on the first day of the week. (Acts 20:7). We have no command or example of them partaking of the Lord's Supper on any other day. Therefore, to do so today would be without Biblical authority.

The Lord commanded a meeting on the first day of the week in which the Lord's Supper was observed. (I Cor. 11:17-21; 28-33). If people would abide in what the Lord teaches, there would be no division.

"(5) UNITY. Bob White believes and teaches that the only unity possible is 'unity through diversity.' A favorite illustration of unity through diversity is his marriage relationship. He says that he and his wife have divergent views, yet are united. Their love is greater than their differences. This argument presents more problems than Brother White anticipated. For example: if his wife should believe in a located husband and he should believe in an anti-located husband, how long would love cover their differences?

"On I Cor. 1:10, he remarks, 'I believe that it is literally impossible to obey I Cor. 1:10 as some interpret it.' In reply, let us simply say, Paul says that there must be: (a) Unity of organization-- 'that there be no divisions among you.' (b) Unity of speech-- 'that ye all speak the same thing.' (I Pet. 4:11). (c) Unity of mind-- 'be perfectly joined together in the same mind and in the same judgment.' (I Cor. 1:10).

"Paul exhorted the Philippian church, 'stand fast in one spirit, with one mind striving together for the faith of the gospel.' (Phil. 1:27). 'Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.' (Phil. 2:2). We cannot believe that Paul in these passages allows as much room for diversity as does Bob! To practically apply the philosophy of love covering our differences would ultimately lead to unitarianism.

#### "(6) FELLOWSHIP

"(a) 'My conclusion on Acts 2:38, if I have a conclusion at this time is that baptism is a command and that remission of sins and the gift of the Holy Spirit are promises.'

"It seems strange that a man could preach and study the Bible for so many years without arriving at a definite conclusion on the meaning of Acts 2:38.

"His argument runs something like this. Since we cannot understand fully what is involved in the gift of the Holy Spirit and yet we baptize people in anticipation of receiving this promise, we then can baptize people who cannot understand that baptism is for the remission of sins in anticipation of receiving this promise. In other words, one does not need to understand what baptism is for in order to receive the promised remission of sins. In essence, he is saying that all baptized people, regardless of their baptism, have been forgiven, made brethren, and should be fellowshiped.

"Before one is a proper subject for baptism, he must understand the purpose of

baptism. Bob White's reasoning on Acts 2:38 is certainly strange in view of Paul's action at Ephesus when he rebaptized those who had been immersed without proper teaching and understanding. Also, if White's argument be true, then every person in Emperor Constantine's day who was baptized for a sum of money was just as pure as any penitent sinner who was baptized for salvation. Who can believe it?

"(b) Another philosophy held by Bob White is revealed in this statement. 'Brethren, I think that when a person is incapable to interpret a verse as we interpret it; that when we read that verse in class and out of sincere interest in his heart he expresses a divergent view from ours, I do not believe we have a right to withdraw fellowship from him.'

"If we correctly understand his position, he is contending that to the degree a man does not understand the doctrine of Christ, he is mentally incapacitated, and therefore not responsible for his actions in this area. He uses this argument especially to justify the use of instruments of music by others in worship, saying that if they can't understand that the mechanical instrument is wrong, God will not hold them responsible for this violation. This doctrine is actually another dress for the mental block theory. This doctrine he espouses is certainly a demoralizing one that places a premium on ignorance and insanity. The logical conclusion to this idea is to say that no human could ever be lost because he is only insane in those areas where he is wrong.

"We firmly believe the local church has the right to control its own fellowship. When Paul went up to Jerusalem from Arabia where he had preached the gospel for some three years after his conversion, he wanted to have fellowship with these saints in Jerusalem and accordingly made an effort--'assayed'--to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. (Acts 9:26) It was not until Barnabas commended him to them that they received him into their fellowship and he 'went in and out' among them. Paul's example teaches us that a Christian should associate himself with the disciples locally (the local church), to be a member of it and have fellowship with it. But it also teaches that the local church is not under obligation to receive one into its fellowship until confidence in him has been established as a genuine Christian. The local church of Christ has a right to expel and exclude from its fellowship those who walk disorderly and contrary to the will of the Lord. This was commanded by Paul in I Cor. 5 and 2 Thess. 3:6-15.

"We firmly believe that the elders of a local congregation have the divine right to determine what shall be taught and who should do the teaching. (Acts 20:28-31)

"The above review was made with the approval and endorsement of the elders of the Church of Christ, Miami, Oklahoma.

"Bobby Key, Miami, Oklahoma

"Don Deffenbaugh, Neosho, Missouri"

#### PRACTICAL SUGGESTIONS AS TO WHAT WE CAN DO TO PREPARE OUR MEMBERS AGAINST LIBERALISM

As much as I am sure that all of God's people regret the necessity for such action, at all, yet those of us who really know, believe and love the truth must recognize it simply had to be taken; and I, for one, have only the highest praise for Bobby Key and the Miami elders for dealing with this matter as diligently as they did.

On the other hand, as I read it, this thought kept coming into mind: WHY NOT PREPARE OUR MEMBERS IN GENERAL AGAINST LIBERALISM BEFOREHAND, SO THAT WHEN SIMILAR ACTIONS BECOME NECESSARY ELSEWHERE (AS SURELY THEY WILL) OVERALL LOSSES CAN BE CUT TO A MINIMUM! What do you suppose would have been the effect; if over a considerable period of time every family in the congregation had been reading such material as you are now reading (i.e., the Contending-for-the-Faith Newsletter) regularly? Is it not reasonable to suppose that members thus indoctrinated against liberalism beforehand would stand a better chance of resisting its deceptive persuasiveness than those who were meeting it for the first time without a clue as to what to look for and what it is all about?

One of the most effective programs of indoctrination (or so it seems to me) would be for congregations to put their entire list of families on our mailing list to receive the Contending-for-the-Faith Newsletter regularly each month. Congregations who wish to do this could handle the financial part in one of two ways: Either 1) a check for the total number of families at \$1 per year per family should accompany your order or 2) you can go ahead and send us your list and we can break it down into monthly installments and bill you once a month. (I could wish that we could just go ahead and send the Newsletter free of charge; however, in reality, that is not possible. Up to now, of course, in order to introduce it, I have been sending it to thousands of congregations, over the past three months, until you could see what it is and if it is something you would like your members to be reading regularly during these doctrinally perilous times. What you have read in these few introductory issues is typical of what type of material we plan to include during the months and years to come. However, you really must subscribe, if you expect to receive it regularly from now on. Only individuals who give regularly to our Singapore/Far East Fund will continue to receive both newsletters without charge.)



BUNDLE RATES AVAILABLE TO CONGREGATIONS  
AND INDIVIDUALS DISTRIBUTING NEWSLETTER

Realizing that many congregations and individuals might like to order Contending-for-the-Faith Newsletter in quantity lots for general distribution throughout your congregation or area, we are prepared now to receive your orders at the following charges:

<u>Bundle Rates</u>	
Single Copy	\$ .10
3 Copies	.25
15 Copies	1.00
50 Copies	3.00
100 Copies	5.00
Additional 100s (per 100)	5.00

In the event you decide to order them by the bundle for your congregation, rather than to have us put your families on our mailing list, hopefully you should bear at least two things in mind: 1) The effect is usually far greater if you either mail or else hand to each family personally, rather than leaving it to chance that they remember to pick up the newsletter off of a table somewhere; and 2) additional copies beyond your number of families should be ordered each month, so that you will have some to share with others. Moreover, rather than waiting for someone to ask you for a copy, you should always be seeking opportunities to place copies with those where calculated to have maximum effect, both in your own congregation as well as elsewhere. Keep in mind that this is no ordinary distribution that we are undertaking together; we are at war with the forces of error. The best defense, as General Patton used to say, is a good offense. What we need to do now is to get on the offensive--and stay that way!

LET'S PUT OUR CONGREGATIONS ON THE MAILING LIST OF SEVERAL OTHER PUBLICATIONS AS WELL

It makes me a little ill, when occasionally I hear it charged that brother Rice is alone in fighting this battle against liberalism or that it is just a "one man fight." All this betrays is the most appalling lack of information about what actually is going on practically brotherhood-wide. Far from being alone, there are literally thousands upon thousands of dedicated, devoted, consecrated elders and preachers in congregations all over the brotherhood who are doing all they can to help stem the tide of this apostasy the same as I.

At least THREE OTHER publications you need to introduce to your congregation (in addition to my Contending-for-the-Faith of course) are First Century Christian, edited and published by Roy J. Hearn and J. Franklin Camp. Single subscriptions are \$2 per year in advance; outside United States, \$2.50; congregational rate, ten cents per copy per month mailed directly to each mem-

ber, bundles of ten or more to one address, seven cents a copy; published monthly; order from P. O. Box 18433, Memphis, Tennessee 38118.

Anchor, a 40-page magazine, published quarterly by the Memorial Church of Christ of Houston, Texas, edited by H. A. (Buster) Dobbs, Jim Dobbs, Leonard Mullens, Delmar Owens and Eugene S. Smith, Jr. This publication is not being offered on an individual subscription basis, but at bulk rate prices to local congregations only. Rates are 100 copies, \$18; additional copies in lots of 100, \$15; 75 copies, \$15; 50 copies, \$11; 25 copies, \$7; less than 25 copies, each \$.30; order from P. O. Box 4427, Dallas, Texas 75208.

The Spiritual Sword, likewise a magazine, published quarterly by the Getwell Church of Christ of Memphis, Tenn.; edited by Thomas B. Warren and Rubel Shelley. When it first came out in the fall, I wrote the brethren putting it out, under date of October, 19 , as follows: "...A copy of Volume I, Number 1, of The Spiritual Sword reached my attention this morning. I am deeply and favorably impressed and wish for you the widest possible success with this new publication...It long has seemed to me that if we ever are going to speak out effectively against the trends of doctrine threatening the truth and the church, the time is long past when we should be up and doing it. The Spiritual Sword will help to fill the void in this area of current thought..." I do not have their subscription rates handy but you should address your inquiries for this splendid publication to 1511 Getwell Road, Memphis, Tennessee 38111.

While you are at it, why don't you write for sample copies of quite a number of other publications among us, which, to a greater or lesser degree are helping to combat all this flood of error, which is inundating the brotherhood from so many sources just now. One of the best of these is Barry L. Anderson's Gospel Defender, P. O. Box 669, Florence, Alabama 35630. By all means you should be getting Wayne Jackson's bulletin, the Christian Courier, published by the East Main Street Church of Christ, 3906 E. Main Street, Stockton, California 95205. Pervie Nichols, whose address is P. O. Box 432, Clinton, Mississippi 39056 has one he calls The Bible Way. It has had several of the most needful articles lately.

Above all, let us not forget the 'old reliable,' The Gospel Advocate, edited and published by B. C. Goodpasture, P. O. Box 150, Nashville, Tennessee 37202. Along with Basil Overton, associate editor, brother Goodpasture is letting some of the most valuable writings along this line appear via the Advocate of any in recent years. Single rate: \$6 per year in advance. But what a wonderful thing if your congregation can



advantage itself of the congregational rate of four dollars a year to a church sending the paper to each family in its membership!

One paper which deserves a far wider readership than it now has is Richard Stevens' Gospel Vidette. Although of more general content than how to answer liberalism this paper nevertheless stands forthrightly for the truth and is one of the most attractive of all our gospel publications. I suggest you write for a copy to 1920 South Clark Street, Muncie, Indiana 47302.

Another one of general appeal, which frequently carries editorial matter exposing liberalism, is Ed Smithson's Christian Times, P. O. Box 363, Moore, Oklahoma, Zip 73060. Although brother Smithson is not always on the subject of this heresy, when he is he really takes the bark off! Having now been in publication only two years, Christian Times already has more than 5,000 subscribers. It deserves 50,000!

No, brethren, far from this being just a "one-man fight," the counter-attack relative to liberalism now is practically all over the brotherhood. Only those whose information of brotherhood affairs is almost non-existent do not know this. Instead of brethren trying to keep aloof from it, the time is now here for all of us to pitch in together and slug it out with liberalism--toe to toe!

If you really want to keep your congregation pure--doctrinally--even before you sign up either for this newsletter or other of the aforementioned publications, you should check to see if any of the following "liberal" publications are infiltrating your membership; if so, stop them!

Christian Chronicle  
MISSION  
Action  
GO

Wherever these four publications have general circulation and are being read, it is the cause of liberalism--not the truth of the gospel as it is in Christ Jesus--that is being served. (Yet I can show you congregations by the thousands, who appear blissfully unaware of this and continue to order them by the bundle and put them out for their members' "edification"! In the instance of the "Chronicle," it was not this way in former days; however, ever since about 1966 onward, this paper's entire editorial policy underwent a dramatic change. It no longer stands for the truth as it did in the days of Olan Hicks. I knew Olan intimately; and if Olan could now be made aware of the doctrinal departures which are now in effect in the Chronicle, he'd turn over in his grave! As for MISSION, Action, and GO, these three publications among "us" never were anything else but "liberal"! So

if gospel truth makes you any difference at all, the first thing to do is DISCONTINUE ALL SUBSCRIPTIONS TO THESE FOUR PUBLICATIONS!)

"AXE ON THE ROOT"--VOLUME III--NOW READY FOR MAILING; 800 COPIES GO OUT IN 1ST WEEK

It took considerably longer to get Axe on the Root--Volume III--off the press and into production than anticipated. However, as of Friday afternoon, March 20, we gladly took delivery on the first 1,000 copies --and now the remaining 4,000 of our initial 5,000 order are ready for your orders. More than 800 copies went out the week they became available!

For those who may not have examined this running exposure of the present apostasy (liberalism) among churches of Christ this would be a good time to send us your order for ALL THREE VOLUMES of Axe on the Root, in a 3-volume set. The price per set? Just \$5.

For those who would like to order all three volumes IN QUANTITY--to place where calculated to have MAXIMUM EFFECT, you are welcome to take advantage of the following quantity rates:

Axe on the Root--Volume I

Single Copy	\$1.00
Five Copies	\$4.50
Ten Copies	\$8.00
50 Copies	\$37.50

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Single Copy	\$2.00
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(Dealer Rates Upon Request)

Other books, which we stock, that will help you to get "up" on what is "going on" are the following:

The Church Faces Liberalism--being the

Freed-Hardeman Lectures for 1970, fresh off the press: Paper back \$2.95  
Cloth back \$5.95

(NOTE: Demand for this book was so great that the second printing already is in the works. In years to come, it will be regarded as a "classic". Get yours NOW--without fail! We got ten of the last 15 copies of the original printing, while they last!)

The Faith Under Fire--being James D.

Bales' review of Robert Meyer's attack against the church, "Voices of Concern"  
Per Copy \$3.50

The Forgotten Commandment--Now in its

third printing, this is Ed Smithson's call for us to return to "church discipline". Per Copy \$1.25

(Address all orders or subscriptions to--Ira Y. Rice, Jr., 950 Greerland Dr., Nashville Tennessee 37204 or to Your Favorite Dealer)



Volume I, Number 4

April-May/1970

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CONTRIBUTION TO CAUSE OF TRUTH  
--BY GOING OUT OF BUSINESS!

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Dear Brethren:

It was with a sense of mixed relief and sadness that I read Campus Evangelism's Volume III, Number 7 issue of "GO" (for April, 1970) and learned that "Campus Evangelism announces its termination of April 30." Relief in that this is yet one more force for error against which we shall not have to contend from this day forward; sadness in that the basic concept for evangelistic initiatives on college and university campuses still is a good one, and what a pity it is that these young brethren failed to carry it forward along the lines of plain, simple Christianity as clearly revealed in the New Testament! If they had not been so intent on "restructuring" the church after their own image rather than building and extending the kingdom according to the word of God, there is no reason at all why they could not be a genuine force for good--even yet!

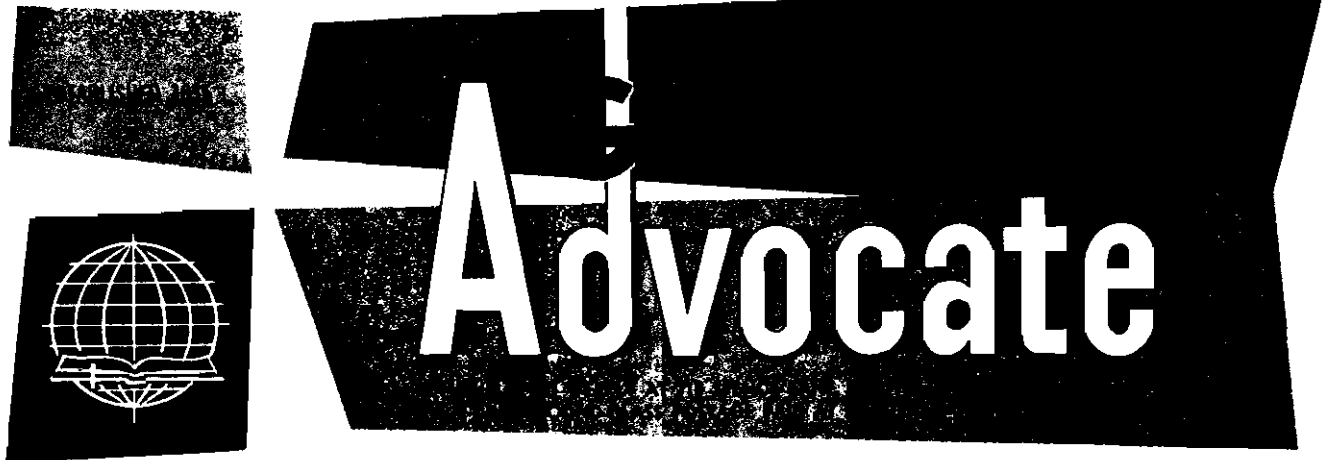
By their own statement, these young men--Jim Bevis, Charles Shelton, Dudley Lynch and those connected with them--had spread the Campus Evangelism outreach onto 350 campus in the U.S. More than 4,000 students had been trained in special "seminars" preparing them to teach and something they were calling "witnessing for Christ"--using the word "witness" in a sense contrary to the way it is used in the New Testament. On more than 100 campuses, they had either organized or else identified "cadres" of highly trained student Christian workers. They claimed that hundreds of college youth had been converted to Christ and had committed themselves to His way and that thousands more had found renewed vitality in their relationship with Christ. That they had converted hundreds to something there can be no doubt. That it was "to Christ" is open to serious question. And certainly "renewed vitality in their relationship with Christ" hardly describes the "divisions and offenses contrary to the doctrine" which followed in their wake brotherhood-wide. Rather than serving our Lord

Jesus Christ, as they pretended, all the evidence demonstrated that they were serving "their own belly; and by good words and fair speeches (were deceiving) the hearts of the simple." Romans 16:17-18 instructs Christians as to what to do in such cases. And some of us did it! Non-cognizant to the end that it was their own depredations against the truth as it is in Christ Jesus, which was the root source of their troubles, in their final statement they said, "In the face of a series of unwarranted attacks in recent months, . . . support has dwindled to the point where Campus Evangelism cannot carry on a program of work at this time."

Just what made these zealous, however-misguided young brethren think we who are older would just stand silently by while they diligently destroyed what it had taken us generations to build up for Christ's sake is not quite clear.

Especially do we not understand it in that they expected us to pay the bill while they tore it down!

Truly, we--in our forbearance--may have been over-long in catching on. But when it finally became clear, Campus Evangelism was answered in a way it could understand. James D. Bales, for one, said:



VOLUME CXII • NUMBER 8 • FEBRUARY 19, 1970

## Is This What Campus Evangelism Will Communicate?

James D. Bales

HARDING COLLEGE

The concept of campus evangelism is a good one. It can be carried on by congregations in different ways and places. There is a group, however, headquartered in Houston, Texas, which is known as "Campus Evangelism," and some of the things which we have heard concerning this group have disturbed us. What we have read from one of their leaders has disturbed us even more.

A non-religious paper in Texas published an article on January 23, 1970 by Dudley Lynch, entitled "America's Right-Wing Propaganda Center." The article identified the author as one who "became familiar with Harding College as editor of the *Christian Chronicle*, a weekly newspaper for members of the Churches of Christ. . . . He has this month become director of communications for *Campus Evangelism*, an organization headquartered at Houston that will seek to recruit college students 'to look for viable religious approaches to today's social ills,' as Lynch says. Such students would do work in such undertakings as inner city projects."

Undoubtedly they will try to recruit from the campuses of schools maintained by brethren as well as in other places. It is important to know something of the concept of the church as it is reflected in this article by the "director of communications for Campus Evangelism." What concept will he try to communicate to these recruits, which they, to the extent they are influenced by him, will communicate to others? Before answering this question, let us ask what concept he has of Harding College; one of the Colleges where possibly they will try to recruit.

The article is an attack on Harding College—both under Dr. Benson and under Dr. Ganus, its present president, on the National Education Program, and on the Board. Among other things, he smears us as being of the "radical right," and repeats some of the misunderstandings and misrepresentations which I discussed a few years ago in my book *Americanism Under Fire*. Lynch has either not read my reply to various criticisms, or he did not read it with understanding. He criticizes our "conservative Biblical literalism," and said: "Citing Godless communism, the college gets a nervous tic at any mention of such topics as Darwin, Jim Beam bourbon, minis, mods, hard rock, *Catcher in the Rye* . . . legalized abortion, Norman Mailer, or the Harvard Divinity School."

He wrote that last year "the academic climate of Harding College became more clouded than usual," because of the dismissal of a teacher. He said this teacher had "deep-seated doubts about the school," but stayed here because "he had chosen to teach, and no school anywhere needed teachers any more than Harding. Given the school's hopelessly rigid philosophies, he believed, someone had to challenge the rote minds of these sheltered innocents off the unlearned, back-route farms and barber-poled Main Streets of the South. Otherwise, they'd opt for the hard-grained prejudices of their parents, falling short of their humanitarian potentials."

Without seeking to discuss on what grounds he represents this teacher as he does, the above quotation clearly indicates Lynch's attitude toward the school

## Is This What Campus Evangelism . . . ?

(Concluded from page 113)

and the homes from which our students come. This is his view of the parents of the students that he will want to recruit for Campus Evangelism. We wonder whether he will try to communicate, as director of communications for Campus Evangelism, this attitude to the students?

Among other things, he does not seem to like the standards we try to uphold with reference to sex, and thus he spoke of "Harding's sexual hang-ups."

### ATTITUDE TOWARD THE CHURCH

What concept does Lynch have of the church? Most of our students come from Christian homes. What kind of homes, according to Lynch? "... sheltered innocents off the unlearned, back-route farms and barber-poled Main streets of the South . . . the hard-grained prejudices of their parents"; which, if they accept, leads them to fall "short of their humanitarian potentials."

Of the students he said; "They come with a strike against them—having been raised by small-town, rural, militantly fundamental parents. Taught fear in the name of faith from the time they were Sunday School toddlers, they view the world through lenses of suspicion, a natural outgrowth of their peculiar religious belief that members of their faith—and they only in all Christendom—comprise 'the redeemed.' The reason they are at Harding to begin with is because their parents view the sheltered campus as an innocuous, sin-free conduit to a 'respectable' adulthood."

Their parents, as a general rule, are members of the New Testament church; and so are they. They are at various stages of growth and development in their lives as Christians, and, although all of us need to grow both in grace and knowledge, they are members of the New Testament church. Lynch does not identify himself with the church of which they are members. He speaks of "their peculiar religious belief that members of their faith. . . ." The faith to which they hold is the faith once for all delivered to the saints. Lynch denies this, and the faith he says they are identified with is not the faith with which he identifies himself. He speaks of *their faith*, and he is very critical of their faith. And by faith he has reference not just to their personal trust but to the church and the faith of which they are members.

Since Lynch thus separates himself from us, why should we act as if he is one of us? He has, according to the way he writes in this article, gone out from us; if indeed he was ever of us. We should recognize how he himself views us and take him at his own word, and say that his faith is different from the faith of which we are a part.

As one who is considered versed in communications—otherwise he would not have been engaged as communications director for *Campus Evangelism*—he has communicated that he is not only not of us but that he is in opposition to us. Why should we in any way encourage his work as a recruiter on campuses maintained by brethren or in any of the churches?

In the very next issue of the *Gospel Advocate*, brother Basil Overton, in an editorial on Page 130, which he captioned "Christ's Emphasis on Himself and His Church," continued the reply to *Campus Evangelism* and its undermining work against the gospel and the church. This is what he said:

"In previous articles this writer has stressed with scriptural evidence and support that one cannot preach Christ without preaching truths about his church.

"A magazine named Go is published by an organization known as Campus Evangelism. In a recent issue of that magazine there appears a center spread item which emphasizes in large print that the church is changing its position on certain matters; fifteen changes are listed. One change listed is that in evangelism the church is moving from emphasis on the church toward emphasis on Christ.

"No faithful disciple of the Lord is against evangelism on campuses. (This writer engaged in it on campuses of state colleges and universities for thirteen years.) However it is uncouth for one to leave the impression that only recently has anything been done to evangelize the campuses. While no faithful disciple of Jesus opposes evangelizing the campus, every faithful disciple of the Lord wants the truth presented on the campus just as anywhere else. The mounting opposition that is being leveled against Campus Evangelism as an organization is not being leveled because those who level it are opposed to the campuses being evangelized. Instead they just want the truth presented on the campuses! People still must know the truth to be made free from sin. If Campus Evangelism preaches and promotes on the campuses what it presents and emphasizes in its magazine, Go, it is not surprising that there is mounting opposition to the movement.

"To say that 'in evangelism the church is moving from emphasis on the church toward emphasis on Christ,' is to imply that one can emphasize Christ without emphasizing his church. In a previous article this writer presented scriptures which show that Christ preached himself and also his church. Let us consider other scriptural evidence that he did.

"1. Jesus put emphasis on his church in many parables. Jesus taught many parables that were designed to stress various truths about his kingdom or church. He often introduced great lessons by saying, 'The kingdom of heaven is like unto...' The word parable is a compound of two Greek words; para means along side. The rest of the word is from the Greek infinitive that means to throw or to cast. Therefore, parable means putting one thing beside another. Jesus put spiritual truths about his church along side literal physical concepts, and thus effectively taught those who desired to learn.

"2. Jesus emphasized his church when he taught concerning true service and true greatness. 'In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?' (Matt. 18:1.) Jesus did not rebuke his disciples by saying, 'Why do you talk about and ask questions about my kingdom (or church)?' He did not say, 'You should emphasize me, not my kingdom!' Instead he called a little child, and set him in the midst of them, and said, 'Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.' (Matt. 18:2-4.) If some modern 'evangelists' had been present when Jesus said this, would they have said, 'Now, Lord you are putting emphasis on your kingdom or church. Instead of talking about the greatest in the kingdom of heaven or the church it seems you should talk about the greatest of those who serve you.' Jesus further emphasized the meaning of true greatness by saying that those who would be great in his church would be those who would serve others in the church. (Matt. 20:21-26.) This is true because serving in the church is equivalent to serving Christ, and one cannot talk about serving Christ without talking about the church or kingdom. All the talk about emphasizing Christ instead of the church seems to be based on ignorance of the Scriptures! Just because one may emphasize the church does not imply he disregards Christ. Christ emphasized the church when he died on Calvary for it! (Eph. 5:25; Acts 20:28.)

"3. Jesus emphasized the church or kingdom when he talked to Nicodemus. He said to him, 'Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.' (John 3:3-5)

"If some modern 'evangelists' had been present when Jesus spoke to Nicodemus, would they have said, 'Now Lord, you are putting too much emphasis on your church or kingdom. You should put the emphasis on entering you, not your church.' Or would such modern 'evangelists' have said that more emphasis should be given to 'experiencing the new birth so as to truly have an experience with Jesus, and to get to really know Jesus'? There is nothing wrong with using such terminology as 'knowing Jesus,' neither is it wrong to talk about entering the kingdom of God, and becoming a member of the

body of Christ which is his church! (Col. 1:18,24; 3:15; Eph. 1:22,23.)

"4. Jesus emphasized his church or kingdom when he instituted the Lord's supper. He said of the fruit of the vine, 'I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' (Matt. 26:29.) E. C. Goodpasture has called our attention to an important matter concerning this passage. 'That day' of this verse is the same as the time of the coming of the kingdom of God as stated in Luke 22:18, which says, 'For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.' The church or kingdom came on the Pentecost following the resurrection of Jesus (Acts 2), and Pentecost was on the first day of the week. Jesus drank the fruit of the fine 'new,' or in a new manner with his disciples on the first day of the week when the church was established. It is no surprise therefore that Luke says the disciples came together on the first day of the week to break bread. (Acts 20:7.) The manner was new because Jesus was with his disciples in spirit and not in person when he drank the fruit of the vine with them in the kingdom or church.

"And I appoint unto you a kingdom, even as my Father appointed unto me, that you may eat and drink at my table in my kingdom.' (Luke 22:29,30.) The Lord's table is in his church. (I Cor. 10:16,21; 11:19-21) But Jesus said his table is in the kingdom. This proves the church is the kingdom.

"One cannot emphasize Christ without emphasizing the Lord's supper and what it means to the Christian. Neither can one emphasize the Lord's supper without emphasizing the church.

"What some brethren are attempting to do in 'moving from emphasis on the church toward emphasis on Christ is what the denominational world has been attempting to do all along. That is why they say you do not have to be in the church to be saved! Brethren who are saying we have emphasized the church instead of Christ are fighting a 'straw man.' We have not over-emphasized the church by teaching what the Bible teaches about the church. We emphasize Christ when we emphasize what he taught about his church."

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One step at a time--slowly, slowly --God is now blessing us to be able to overcome these perpetrators of error and to put a stop to their inveiglings against the truth and the church. Perhaps it is

not any single action being taken which is having this effect--but the combined effect of many actions. Certainly, with regard to "Go" having gone--and "Campus Evangelism" (erroneously so-called) going with it, the two foregoing articles by brethren James D. Bales and Basil O-verton, which originally appeared in the Gospel Advocate for February 19 and 26, 1970, respectively, had a tremendous -- possibly a decisive -- impact upon an awakening brotherhood.

In order of sequence, here let me list some of the effects of the defense of the gospel in this battle against liberalism so far:

1. Robert B. Howard no longer occupies the pulpit at Hamden, Connecticut, but is selling hearing aids in Nashville, Tennessee. He could use a set!

2. George Howard no longer is undermining the faith of students at Lipscomb College. God only knows just what he may be teaching at the University of Georgia, at Athens, Georgia!

3. Abe Malherbe no longer is making uncertain sounds at Abilene Christian College; though what he may be saying at Dartmouth is anybody's guess!

4. Gary Freeman reputedly no longer is preaching--though he continues to pollute the air of the brotherhood with a little excrement, entitled, "It Happened on the Way to Heaven"--another infamous attack on the church he claims to love but actually despises. My suggested title for his next journalistic foray would be: "AM I SITTING AROUND MORE AND PREACHING LESS?" My prediction: More and more we are going to be hearing less and less out of Gary Freeman.

5. The "Harding Nine" no longer are being heard from--at Harding; though for some inexplicable reason five of them are ensconced on the Pepperdine campus. The brotherhood still is trying to figure out how come Dean J. P. Sanders was accorded a "leave of absence" for three years at Columbia Christian College, while at the same time "Dr." James L. Atteberry, who led the rebellion at Harding, together with four of his fellow-heretics from Harding, continue on at Pepperdine. Looks like if anyone was going to get a leave of absence from Pepperdine, certainly these five false teachers should--permanently!

6. And now not only have so-called "Campus Evangelism" and "GO" gone -- but Jim Bevis, Charles Shelton and Dudley Lynch have been benched. From their swan song they sang as a trio in their final

issue of "GO," I get the impression that these young heretics still have not repented. For this reason, brethren, that they not succeed in going underground--possibly coming out later under some new aegis--I recommend that we all fix eyes upon them and avoid them like the plague of false teachers they really are. Just like Romans 16:17-18 says! As Bales put it in a letter to Shelton, under date of April 27, 1970, "...It is extremely sad that, for whatever reason, at least some of you brethren did not conduct CE in such a way as to merit the continued support of brethren. When reflecting on such matters it is well for us all to re-examine ourselves..."

THE END OF THE BATTLE IS NOT YET; LET US BUCKLE ON OUR ARMOR ANEW AS IT DEVELOPS

It will be easy--now that CE and GO are no longer with us--to conclude that the battle is done and the victory won, and that we can now all relax and enjoy ourselves. Not so. In fact, we have only just begun to fight! The heavy part of the struggle is yet before us.

Instance: Although George Howard no longer teaches at Lipscomb, John McRay, his bosom buddy, does--and John is just as false a teacher as George ever dared be! Certain brethren who know that sister Rice and I have three of our children right now schooling at Lipscomb High School and Grade School have inquired as to how we can be for the one and against the other. The answer is simple. We are not against Lipscomb, per se. We are against false teachers being allowed to remain on the Lipscomb faculty and thus continue to corrupt Christian young people. As far as we know, Lipscomb's High School and Grade School employ faithful, Christian teachers--only! It is not until you get to college-level at Lipscomb that you have to watch out for unsound teachers! Not that all of them--or even most of them--are unsound. Most of them are just as sound as any reader of this Newsletter! But, as we have had ample reason to learn by our experience with Lipscomb College, it takes just one false teacher to destroy the faith of a student. Many a student's faith has suffered injury at the hands of both brethren McRay as well as Howard. Howard now has been gone almost two years; how long is John McRay to be allowed to continue corrupting the faith of students on the Lipscomb campus? Or to be featured (rather than "marked" and "avoided") as an Alumnus speaker at Harding Graduate School's Alumni Lectureship? Or invited to appear on Madison's "Know Your Bible" TV program? (If he knew his well enough for that, he would not be continuing to give forth an uncertain sound!)

Instance: I happen to know that the administration at Abilene Christian College was fore-warned in plenty of time to get another speaker that Roy Osborne has caused "divisions and offences contrary to the doctrine" in and around the San Francisco Bay Area, where he now is "marked" and "avoided" by most preachers and elders who know him best. They should! They are the ones who have had to put up with his doctrinal shenanigans over the past few years!

Well, did ACC get another speaker? Not so you could tell it! When Lecture-ship time rolled around, there -- big as life -- was Roy Osborne! Not only was he not replaced, but, adding insult to injury, he was actually featured as almost no other speaker! As long as the No. 1 heretic, false teacher and divider of churches on our West Coast can even get on the program (much less be a featured speaker) at ACC Lectureship, the end of the battle is not yet.

(NOTE: There is much, much more at Abilene that needs the careful attention of the brotherhood--and, Lord willing, I plan to help give it that attention through this newsletter, as soon as I have that much space to spare all at one time. The latest offence, of a large and growing number of offences, is that whereas Gary Freeman's, R. B. Sweet Co's and practically any and all other false teachers' writings among us are displayed and sold freely at the ACC Students' Exchange, "AXE ON THE ROOT" -- all three volumes -- now have been banned! How do I know this? Andrew Connally, of Springtown, Texas, dropped by there, sometime along in April, and tried to buy a copy of Axe on the Root, Volume III. Whoever waited on him was very apologetic, saying that the ACC Students' Exchange "no longer carries" any of brother Rice's Axe on the Root books. "You should," he replied. "Oh, I agree with what brother Rice is saying in those books," the one waiting on brother Connally declared. "But I am not the one who makes the policies." The salesman told him that just lots of calls come in to the Exchange for Axe on the Root; but that they have been instructed no longer to stock it!! Aint that sumpn! Error can be sold--all over the store; but truth is denied even the chance of reply--and that at ACC --supposedly a Christian college! Truly the end of the battle is not yet, if ACC now bans truth in favor of error-- and that as a matter of school policy! Thou that preachest "academic freedom," dost thou practice journalistic censorship?? So far, there have been no "demonstrations" on the ACC campus. But once students there come to know that AXE ON THE ROOT has been banned at ACC as a matter of school policy. who knows what might

happen! I would be opposed to violence of any sort, of course. I might not be opposed to a mass walk-out of some kind. As some of you know, my own uncle, John M. Rice, was one of the original founders of Abilene Christian College. On an impulse, I stopped by to visit with his son, cousin Marion P. Rice, who went to ACC himself and still lives in Abilene! "Does ACC still stand for what Uncle John stood for?" I asked him. "What are you talking about!" he exclaimed. It was evident from the tone of his voice that he, for one, did not think so. Neither do I! I haven't for a very long time.)

ACC MAY NOT APPRECIATE "AXE ON THE ROOT;" BUT LITERALLY THOUSANDS OF PREACHERS & ELDERS--BROTHERHOOD-WIDE--BELIEVE THESE BOOKS ARE TELLING IT "LIKE IT IS!"

It is going to take more than censorship at ACC Student Exchange to stop this brotherhood--students included--in finding out what is going on among us--as carefully documented in "Axe on the Root," Volumes I, II and III. Of almost 7,000 copies of Volume I, almost 4,000 copies of Volume II, and well over 1,200 copies of Volume III (new off the press) that already have been sold, I estimate that at least half of these have been bought by either elders or preachers in all parts of the brotherhood--great numbers of whom have bothered themselves to express their appreciation for sounding out the warning while there is time yet to do something toward warding off this growing apostasy. It may be too late already to ward it off at ACC. I'm not at all sure just what may be salvageable--in light of this new policy declaration --on that campus. Growing disaffection, both for the restoration movement, per se, as well as the truth of the gospel, as it is in Christ Jesus, has been evident from several on the faculty there for quite a long time. However, it certainly is not too late for brethren whose eyes are now open, such as these--

#### ALABAMA

Charles London, 100 Brooks Street, Brewton, Alabama, November 6, 1967: "I have read Axe on the Root--Volumes I and II. I am thankful for men like you who have the courage to speak out against Liberalism within the church. Some preachers are trying to make the Lord's church a denomination. As you point out in your books, one of the greatest dangers is the material used in Bible classes. Some brethren are willing to sell any type of outlines for use in the classroom if they can make a dollar. A series of lessons has been presented in Brewton in reference to these problems...Among the Liberal element within the church, we find those who even bring into the



fellowship of the church those who have not obeyed the Gospel and say, 'we will take them in and teach them later.' Many of our brethren wink at moral sins and some preachers refuse to speak out against drinking, adultery and other sinful practices...May God help you in your fight for right. In our area many religious people are presenting false doctrine in reference to the Holy Spirit. As you know, this is already a problem in the church..."

David Sain, minister, 1503 Chapman, Huntsville, Ala. 35811, March 30, 1970: "Congratulations on another splendid book ...I am behind you, and I am doing all I can to stem the tide of liberalism in this area. God be with you!..."

John Robertson, minister, Route 1, Joppa, Ala. 25087, April 9, 1970: "Thank you very much. I know this volume will be very beneficial..."

#### ARKANSAS

Ted Knight, minister, Levy Church of Christ, 5124 Camp Robinson Road, North Little Rock, Arkansas, November 22, 1967: "Dear Bro. Rice: I have just finished reading both volumes of your book 'AXE ON THE ROOT.' I have thoroughly enjoyed both of them because of the great need that exists for them. I can see this book is going to help destroy it and the sooner the better. Our elders each have a copy of the first volume and have ordered copies for our membership. Thanks to you for writing it..."

Herbert V. Pierce, 905 Cherry Street, Pine Bluff, Arkansas 71601, November 1, 1968: 'Dear Bro. Rice, I have just completed reading Axe on the Root, Vol. II, in one sitting. It is the best book I have ever read concerning this problem. Please find enclosed check for five (5) copies of Axe on the Root, Vol. II. I am buying these for our elders at 40th and Hazel here in Pine Bluff, Arkansas... Keep up your good work..."

James L. Neal, elder, South Thompson Church of Christ, Springdale, Arkansas, July 28, 1969: 'Your prompt reply of July 18 in regard to 'AXE ON THE ROOT' is here and appreciated. Thank you!...For the present please bill out by mail to us twelve copies of Volume I of 'Axe on the Root.'...We appreciate what you are doing to spread the borders of Zion and to protect the local autonomy and purity of the Lord's blood-bought church (Acts 20: 28-30)!...The church must be on her 'toes' for the next decade to keep from being swallowed up in technology and 'brainstorm' explosions (Isa. 6:16; I Tim. 4:1-3; 2 Tim. 4:1-4)!..."

Bob & Arleen Howard, Box 1216, Harding College, Searcy, Ark., 72143, March 12, 1970: "Dear brother Rice, I spoke to you at the 1969 Freed-Hardeman Lecture-ship concerning Volume III of 'Axe on the Root.' I mentioned at that time a desire to help defray the costs of the publication. It appears that finally we will be able to send a little money for that purpose. You may use this in any way you see fit with regard to your book...My wife and I deeply appreciate the work you are doing and the work you have done. Our prayer is that God will continue to use you in his service and that you may never fail to proclaim his divine truths. (\$30 enclosed. It really helped! IYR Jr.)

Bill Graddy, minister at Sixth & Maple Streets, North Little Rock, Arkansas 72114, April 5, 1970: 'Dear Ira, Just received and read 'AXE ON THE ROOT', Vol. 3...After Vols. 1 & 2 came out, someone made a sarcastic remark about them--and I said, no one has sued you yet, therefore I thought you were right! And so with this. I think it will help settle the movement or help identify it. Of course, I hope it will help settle it, but I am afraid it has gone too far, so maybe it will identify it and the quicker the better...I hope the sale of the book is great and trust that no one will sue you. A good job!..."

#### ARIZONA

Dale I. Royal, minister, Clifton, Arizona 85533, August 30, 1967: "Received and read with interest your booklet Axe on the Root. Enclosed is a check for three dollars. Please send three more. Thought I would let you know that I ran into much of the same philosophy while laboring with the church in Hawthorne, California. If you need or can use names and places let me know...The wife's folks (he is Charles S. Roberts, one of the elders at Lansing, Michigan, whom I believe you know) were out to visit us in July and we were unloading to them so they told us about your book...The folks promised to send us copies when they returned to Lansing--which they did. We still have contacts in California and will try to place some copies of the book where they might do some good...Please put us on your newsletter mailing list! Thanks..."

Don Piggott, Sedona, Arizona, November 18, 1967: "I have just completed reading Axe...Vo. II and will start on Axe...Vo. I immediately. Such an effort as you have made is vital in alerting those who might otherwise stray from the borders of the Bible and to defang those who poison deliberately...After I finish Axe...Vol. I, I plan to order some copies of your books for my friends' edification..."



CALIFORNIA

Wayne Jackson, evangelist for the East Main congregation, Stockton, California, August 28, 1967: "I received AXE ON THE ROOT, Vol. II, this week and immediately devoured it. Again you have delivered a mighty blow and I think probably stirred up a hornet's nest. I strongly feel, however, that this is exactly what is needed; the sooner this thing gets in the open and colors are shown, the better for the Cause of the Lord. I thank God for your courage. There are plenty in the brotherhood who are willing to stand back and say 'sic'em, Ira,' but far too few will roll up their sleeves and take on such an unpleasant task. I feel that more will take courage by your example.

"I heard Gary Freeman speak this past April and confess he is the wildest of the idio-lectuals that I have encountered as yet. He was hosted by Roy Osborne (of Great Preachers of Today fame) who, in my opinion, could stand some investigation himself. There is a brisk breeze blowing in from the Bay and the scents thereupon are revealing. There are several strong voices in the area though, who do not intend to let these things pass unnoticed...Would you please put me on the mailing list for your newsletter.."

Donald W. Hinds, minister, Downtown congregation, San Francisco, California, September 9, 1967: "Enclosed you will find my check for the first 10 copies of AXE ON THE ROOT, Vol. II. They have already gone like hotcakes and I wish I had had 50 copies with me on Monday and Tuesday of this week while attending the preachers, elders and other interested people's meeting at Oakhurst, Calif., Yosemite Bible Camp... Didn't know I was going until 'the last minute' and therefore was not prepared for it...Brother Foy Wallace was the main speaker engaged on such subjects as 'Liberty in Christ, The Perverting Versions, The Holy Spirit and Instrumental Music in Worship...I finished reading Vol. 2 of AXE ON THE ROOT, within a few hours after receiving it. It is twice as big and twice as beneficial as Vol. I, and I anxiously await Vol. III. You are bound to do untold good with these exposals of the liberal trend that has its foot in our door..."

(NOTE: At least one person I heard from in California about that time, was not in accord with the rest--Stan Harbour, of the San Leandro congregation--where Roy Osborne preaches. Writing under date September 20, 1967, he exploded: "Bro. Rice! I have never read anything--ever--as arrogant and uncharitable as Axe on the Root! Shame on you... From reading what you write, I pray that men with mouths like yours will be stopped, but that you be saved in spite of the harm you do..." Harm? Isaiah 5:20-- "Woe unto them that call evil good, and

good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!")

ERROR IS ON THE MARCH AMONG CHURCHES OF CHRIST; WHAT CAN BE DONE ABOUT IT NOW?

Brethren, we are living in a time, when great numbers of those among us who claim to be its friends are doing all in their power to destroy the truth of the gospel and the church that is built thereon. Little good can come from standing around, wringing our hands and asking someone to "say it isn't so!" It is so; and those preachers and elders among us aren't helping any who pretend otherwise, all the evidence to the contrary, notwithstanding. The churches of Christ are in trouble--bad trouble. The question is WHAT ARE WE GOING TO DO ABOUT IT?

Nothing short of an all-out effort to indoctrinate our entire membership against Liberalism stands much of a chance to stem the tide toward this wholesale apostasy. Our schools could help, if they would; and some of them are--notably the brethren at Freed-Hardeman College; at Harding College; at Alabama Christian College; at York College; and possibly others. Lipscomb, Abilene and Pepperdine--all three--basically are headed toward the apostasy; although, in all fairness, I must admit that some of the administration and faculty on each of these campuses are doing what they can to rescue the situation for the truth in each case. Without drastic measures taken by those in high places at each of these schools all three of them will be lost to the cause of truth, when the rising apostasy becomes fully grown. No such measures on the part of those who cause things to happen on any of these three campuses are in evidence at this time.

But the schools and the church are not the same. And even if some of our otherwise splendid schools either neglect or purpose not to help, this should not in any wise inhibit congregations and individuals alike from doing all in our power to call a halt on these departures. "AXE ON THE ROOT" books--ALL THREE VOLUMES--should be ordered in quantity and circulated among the members until each one who is responsible knows what it is that is threatening the very life of the church--brotherhood-wide--at this time. Standing orders for bundles (enough for at least one copy per family) should be placed for "CONTENDING-FOR-THE-FAITH" Newsletter. In this way, not only can we indoctrinate each family, but each also can be brought up to date with the progress of the fight for truth each issue. Orders may be addressed to Ira Y. Rice, Jr., 950 Greerland Drive, Nashville, Tennessee 37204. (Bundle Rates: \$1 for 15; \$3 for 50; \$5 for 100 or additional 100s. We can bill you monthly or quarterly.)

# Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

NOW THAT PAT BOONE IS GONE,  
WILL ROY OSBORNE BE FAR BEHIND?  
HOW LONG, O LORD, HOW LONG!

950 Greerland Drive  
Nashville, Tennessee 37204  
(Telephone: 615/291-5703)

Dear Brethren:

June, 1970 / \$1 Per Year

How do you like our new format? While staying in the home of brother and sister Kenneth Franklin, during my 3-day lectureship on "liberalism", May 24-26, 1970, before the Alpine Hills congregation, where he preaches, in Mobile, Alabama, it was my pleasure to have brother James D. Judd, of the Pleasant Valley Road congregation one morning as my guest.

Brother Judd was most complimentary concerning this newsletter; however, he felt that one or two things needed to be done to give it more general appeal both as a teaching aid as well as a letter of alerting among the churches. We probably will continue to experiment with it for several issues in the next few months; however, we believe that most will agree the way it now looks is quite an improvement already! Comments and further suggestions are invited.

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Having reported the timely demise of "Campus Evangelism" in our April-May issue, quite a number of brethren wrote in to let me know that Pat Boone, after many, many months of giving forth an "uncertain sound," finally has publicly cast his lot with those who believe in modern-day miracles and speaking in tongues! Almost a blizzard of evidence had been blowing in our direction for over a year that such was the case. However, it was, for the most part, second-hand information--and as long as there was the barest glimmer of hope, I, for one, felt best to withhold comment until he himself had declared his own departure from the faith.

Now there can be no doubt. All that you or I or anyone at all has to do to secure a copy of his own public declaration, is to address a letter (enclosing a quarter) to the religious magazine called "TESTIMONY", 2420 San Gabriel Blvd., Rosemead, California 91770 and request a copy of No. 30. They will send it to you by return mail. Not only does the magazine feature, on Page One, a former gospel preacher, Ben J. Franklin, claiming, "WE HAVE MIRACLES IN OUR OWN CHURCH OF CHRIST!" and Dean Dennis, former minister of the Northside church of Christ, of Santa Ana, California, in an article beginning on Page Eleven claiming the baptism of the Holy Spirit and the gift of an unknown language!--but, from Pages Seven through Ten, Pat Boone presents a first-person article declaring, "About A Year Ago,

On My Knees, I Met Jesus As My Lord, And Soon Afterward, Seeking All That God Had For Me, I RECEIVED THE HOLY SPIRIT AND TONGUES!"

Were it not for the fact that Testimony prohibits such, I would proceed, now, to reproduce Pat's article in full. However, inside the front cover of this magazine, it says, "All rights in this publication are reserved throughout the world and may not be reproduced in any manner without permission in writing, except for brief quotations which are accompanied by credit to TESTIMONY." I am unwilling to solicit such permission at all; therefore, I hereby limit myself as described above, and credit TESTIMONY as to the following brief quotations:

"After studying one evening with George Otis, in the quiet of his home, we agreed to ask Jesus to baptize me in His Spirit (Matthew 3:11). As I began to speak softly, hesitantly, in the new language that He was giving me, George suddenly suggested that I sing my praise to the Lord, with the help of His Holy Spirit. I immediately yielded my voice and heard myself singing a thrilling new song, the words and the melody composed spontaneously by God's Spirit! How can I possibly describe the joy of that hour?.."

"All I know is that I was praising God, loving God, thanking God, and worshipping God, completely free of the restrictions and limitations of my finite mind. I knew what I was feeling, and God knew what I was feeling, so what need was there to self-consciously struggle to put my feelings into English words? The Holy Spirit was taking care of the vocal part of it, just as God promised He would! (Romans 8:26)..."

Well, of course, as I pointed out, above, there was more to Pat's article; however, these two quotations make unmistakably clear that our beloved brother Pat Boone no longer is content with walking in the truth, but has gone off after Pentecostalism.

Quite a number of brethren, since these three articles appeared in Testimony, have had rather a lot to say concerning them in various publications. I wish to call special attention, just at this point, to what brother Perry B. Cotham wrote in the Gospel Advocate under date May 28, 1970. It reads as follows:

### Brethren Receive the Holy Spirit (?)

Perry B. Cotham

A copy of a magazine called Testimony has been mailed to me by Ben F. Franklin, San Diego, Calif. The magazine (No. 30, Vol. VIII, No. 2, and sells for

25¢) is published by "The Great Commission International," whose editor is Thomas R. Nickel, 2420 San Gabriel Blvd., Rosemead, Calif. 91170. Assistant editor is Ruth D. Nickel.

The sad thing about this issue of Testimony is that it contains three articles by members of the Lord's church who have accepted the doctrine of the baptism of the Holy Spirit, speaking in tongues and working miracles today. These articles, in order, are by Ben F. Franklin, Pat Boone and Dean Dennis. A few things from these articles should be of interest to members of the church.

On the front cover of the magazine is a full page picture of "Christ's Center" church building, brother and sister Franklin standing in front of the building, and to the right hand corner is the sign "Church of Christ Meets Here" with the hours of the services. On page 1 it says "concerning photograph on front cover," "It is one of the many great privileges that God has granted the Editors of Testimony to have a photograph of Church of Christ Ministers on the front cover, with the amazing testimony that accompanies it. Bill Torkelson took the photograph of Ben and Geneva Franklin. Ministers of Christ's Center Church of Christ, San Diego, California." At the top of Franklin's article, on page 1, are these words: "We once offered a thousand dollars for a miracle; but since receiving the Holy Spirit, with tongues, WE HAVE MIRACLES IN OUR OWN CHURCH OF CHRIST!" After saying that in 1955 he joined with other preachers and congregations in Santa Ana in placing an ad in the daily newspaper "offering a thousand-dollar reward for a single proven modern day miraculous healing," he has now learned better. "I see now what I did not see then: that I and my brethren were blind to what the Bible actually says about miraculous healing." "I came to realize that there was no Scripture which stated that the miraculous would cease when the original Apostles died or the New Testament was written!" "I became aware that all basic Christian doctrines were given to the Apostles with the intention of their being passed on to every succeeding generation, even the baptism in the Holy Spirit, with the accompanying manifestations, including speaking with other tongues." "In February, 1966, Geneva received the Holy Spirit, with the accompanying evidence of speaking in tongues." "The Lord gave Geneva a number of personal prophecies concerning our future, and these have come to pass with remarkable accuracy!" "I . . . am now pastoring Christ's Center Church of Christ in downtown San Diego." ". . . so the Holy Spirit, today, is moving in various groups, yet not belonging exclusively to any of them!"

Similar statements from the next article, beginning on page 7, are by Pat Boone. He is mentioned as a "Well-Known and Well-Loved Singer, Actor, Author and Speaker." At the top of the article are these words: "About a year ago, on my knees, I met Jesus as my Lord, and soon afterward, seeking all that God had for me, I RECEIVED THE HOLY SPIRIT AND TONGUES!" On page 9 is a full-page picture of Pat, Shirley and the four daughters. They are mentioned as "Church of Christ members." In the article Pat says: "After studying one evening with George Otis, in the quiet of his home, we agreed to ask Jesus to baptize me in his Spirit. (Matthew 3: 11.) As I began to speak softly, hesitantly, in the new language that he was giving me, George suddenly suggested that I sing my praise to the Lord, with the help of his Holy Spirit. I immediately yielded my voice and heard myself singing a thrilling new song, the words and the melody composed spontaneously by God's Spirit! . . . The Holy Spirit was taking care of the vocal part of it, just as God promised he would!"

(Rom. 8: 26.)" Another statement from Pat reads: "Before receiving the Holy Spirit, a year might go by without our converting a single soul. Since then, scarcely a week goes by, and one week recently, there were five baptisms in our swimming pool in Beverly Hills!" At the close of this article is this statement: "Published by special permission of Creation House and Bible Voice, co-publishers of Pat Boone's exciting new Christian biography, 'A New Song.'"

On page 11 is the article by Dean Dennis. He is introduced as "Former Minister, Northside Church of Christ, Santa Ana, California." The top of the article reads as follows: "In my endeavor to set Pat and Shirley Boone straight, my life and ministry were changed by the Holy Spirit FROM A DEAD FORMALITY TO A LIVING REALITY!" On page 13 are the pictures of Dean and Joyce Dennis. In this article, Brother Dennis says "About midnight, after a long prayer service and Bible study, I asked the Lord to baptize me in the Holy Spirit . . . He did! . . . I found that no one needs to leave the church of Christ in order to have the fulness of the Spirit, but it is important that the Spirit be allowed to work freely in our congregations. It is to this truth that I witness, and continue to bear witness!" Again, "I received this gift of an unknown language, and I praised God in this new tongue for an hour and a half. I thank God that since Jesus baptized me in The Holy Spirit, my life has been blessed, and my ministry has changed from a dead formality to a living reality! I have seen God heal a man who was stricken with cancer who had only a few days to live. I have seen God instantaneously heal a woman of arthritis." The article closes by saying, "As in the first century, we also can have a personal encounter with a living, risen Christ and, like those early Christians, can receive the infilling of the very Spirit of God!"

Thus, the things that many of us have heard concerning these brethren can be confirmed in published articles. This information is given, not to hurt any one personally, or his family, but to give confirmation to what many have already known and said about them. Many fervent prayers have been offered for them and many discussions have been held with them, trying to get them to see the error of their way. Letters have been written in an effort to help them come back to the sound teaching of God's Word. Especially have we been concerned over our dearly beloved Pat Boone because of his great ability and his tremendous influence over the lives of thousands of our young people. Indeed, this is truly heartrending!

#### SOME OBSERVATIONS

Now, some questions need to be asked and answered. What about our Christian Colleges using such men, especially Pat, before great crowds and giving him nation-wide prominence? What about the congregations that have used him recently as a drawing card for a big Bible school attendance and letting him speak? If a Christian college can send a man into the community to ask students to attend the school and can ask the local minister to give them "leads" for substantial financial contributions to the school, cannot said preacher and elders of that church ask the school not to use such men, with their present religious views, on the lectureships? Should a faithful church have fellowship with a sister congregation in some good work if this congregation uses such men in their services? Cannot brethren also ask our brotherhood papers not to print articles by such men, with editorial approval, when they definitely know what these men are teaching about the Holy Spirit and miraculous gifts? What about the editors of our papers who uphold such men in their teaching and

who condemn the ones teaching that the baptism of the Holy Spirit and tongue speaking and other miracles are not for us today? (See 2 John 9-11.) Are we interested only in popularity?

Since I was anxious to know who Thomas Nickel was and what kind of a religious group published *Testimony* magazine, I placed a long distance telephone call to sister John Allen Hudson, *Old Paths Book Club*, in Rosemead. I talked to the secretary, Jean White, and she promised to find out and write me. In her letter of May 4, 1970, she says: "We called and inquired about the paper put out by Thos. Nickel and were told that it is undenominational, has some Jews, Catholics and Pentecostal people in the group, and is not connected with any one religious group. The Great Commission International is published it seems when the Spirit moves them to publish it. The last one is now printed in some 4,000 editions. . . . We have information that the church in Santa Ana (Northside) has withdrawn fellowship from Dean Dennis."

Brethren, now is the time when we should emphasize that the Bible teaches that baptism of the Holy Spirit and miraculous gifts are not for us today, and like Campbell affirmed in debate with Rice, "In conversion and sanctification, the Spirit of God operates on persons only through the word." This teaching has stood the test in many public debates with the greatest men of the denominational world; it will continue to stand, for it is indeed the truth of God's Word.

I think it is time that our Christian colleges stop giving encouragement to the "liberals" by having any of them to speak on their lectureships. I do not intend to keep silent and let the Lord's church be turned into some kind of a "Pentecostal Holiness" denomination. Are you?

#### TIME IS NOW HERE FOR CHURCHES OF CHRIST AND CHRISTIAN COLLEGES TO TAKE A STAND, IF WE EVER ARE GOING TO DO SO AGAIN!

It has become somewhat the vogue--at least in certain circles--to try to pass off the warnings some of us have tried to make over the past several years as merely the work of "witch hunters" or "hatchet men." It was neither one--but the words of truth and soberness, which this rising tide of apostasy was clearly calling for. Say what you will about the attitude demonstrated in the writings of some--including those of the author of this newsletter--certainly none can reasonably fault the author of the foregoing article on that score! I join the thousands of brethren who initially read this article in the Gospel Advocate with a resounding "Amen!" No man among us, during the current generation, at least, has made a profounder study, nor has written more cogently and widely as to the Holy Spirit and His work than has Perry B. Cotham.

No sooner had I read his excellent article--so full of truth in love--than I wrote him for a new stock of his powerful tract on "THE HOLY SPIRIT IN CONVERSION," which sells for 15¢ per single copy; \$1.50 per dozen; or \$6.50 per

100--just one more in the growing list of teaching materials, which I can heartily recommend to the doctrinal edification of the brotherhood. If you have not seen it why not write for a copy? Better yet, it would be just as easy to send you a dozen or a hundred that you might share with others. Just address your orders to us at 950 Greerland Drive, Nashville, Tennessee 37204 and we'll get them right on out to you at once with the least possible delay. It may be too late to do anything to salvage the souls of brethren Franklin, Boone and Dennis; but it certainly is not too late to do all you can for the members of your own home congregation!

THE TIME HAS COME FOR US TO QUIT USING THESE FALSE TEACHERS--OR FELLOWSHIPING WITH THOSE WHO CONTINUE TO DO SO...

Brother Cotham is exactly right! If we ever are to call a halt to this growing apostasy among us, the time has come for us to quit inviting those causing the divisions and offences among us contrary to the doctrine of Christ either to speak to our colleges and congregations or even to write for our gospel publications and papers. (Romans 15:17-18; II John 9-11)

Pat Boone is not the only heretic among us now leading the Lord's people astray. What about Roy Osborne? Probably, as of now, there is no more widely used speaker on our college lectureships, seminars, youth meetings, workshops of various sorts as well as for supposed-to-be gospel meetings--brotherhood-wide--than Roy Osborne, of San Leandro, California. Yet, as probably 90% of the preachers and elders who live and work within a 150-mile radius of where he preaches will attest, probably there is no more dangerous false teacher among us today than this man.

ELBERT R. GARRETSON GOES ON RECORD AS TO FALSE TEACHING CONDONED AND ENCOURAGED BY ROY OSBORNE IN SAN LEANDRO LECTURES

Just when I first began to be aware of brother Osborne's defection away from sound doctrine, I cannot be precise. Going back to "the old days," whereas I had always thought of him as a bit "odd," it was merely a peculiarity in personality, as far as I was concerned; and I had had no occasion to consider him as "unsound" as far as his teaching was concerned.

Then, along in 1967, under date May 12, from 1713 Amber Drive, Antioch, California 94509, I received a copy of brother Elbert R. Garretson's signed statement charging brother Osborne with "REPROBATION IN THE SAN LEANDRO LECTURESHIP, May 8-12, 1967." I had known brother Elbert since Oklahoma days back in the 30s and had never known him to tell anything that wasn't so. I had no reason whatever

to doubt his statement, and since then I have confirmed it in the mouths of not just "two or three" but many eye-and-ear witnesses of the most unimpeachable sort. Still, I believe in giving a man a chance to speak for himself; so, along in the summer, that year, I wrote brother Osborne a personal letter, asking him either to confirm or else to deny the accusations in brother Garretson's letter --for publication.

Here is what Garretson had charged:

"Mr. Roy Osborne, Minister  
Church of Christ  
601 MacArthur Blvd.  
San Leandro, California

"Dear Brother Osborne,

"I do not see how anyone with love to God and loyalty to His Word can remain silent to you at this time. What I am writing you here and plan to manifest to others that they might be warned, is nevertheless not written through any ill-will to you personally. I do not subscribe to the idea that any of us can have such an high opinion of himself as to think that those things which he publicly teaches should be immune from open criticism when brought to the Word of God. I do not believe in letting anything by way of human seamliness or arrogance deter me through fear. I believe we need to speak up when matters such as I am writing you about now, contradict the Word of God.

"May I assure you that I am only one of a number who have expressed chagrin and heart-break at what went on at the Lectureship under your own oversight. Name-ly the following:

"1. On Friday morning Gary Freeman, from Torrence, definitely propounded that Jesus was a satyrst and a humorist. You were prohibiting any public opposition from the floor, so I'm opposing it to you and anyone with the high descent of honesty to hear me now. This was blasphemy. You sat there behind the pulpit half bent over laughing. I didn't see the audience laugh, at least visibly. I don't think they thought Gary was being as funny as he evidently thought he was!! Brother Osborne, you allowed this to pass, yet I cannot really believe that brethren anywhere can think of the 'Teacher come from God,' who though he may have used some irony and various other figures of speech at times, as being a satyrst and a humorist in a world lost in sin. It is more likely that 'Jesus Wept.' He, the man of sorrows and acquainted with grief should not have been so treated either under you OR Pontius Pilate.

(Continued on Next Page)

"2. On Tuesday morning Bill Free of Middleton, Idaho, equated the smoker and the unimmersed; and his conclusion was that since you wouldn't want to say a man was going to hell for smoking, then he left this conclusion that you wouldn't say this of the unimmersed either. He did get around to saying, 'I worry about the unimmersed.' And if I may be but a bit satirical but not humorous, that was nice of Bill to suggest that he did worry about the unimmersed. And after all didn't Jesus say that 'except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.'-Jn.3:5. I cannot see Bill's equation, but it was his illustration.

"3. On the last morning of the Lectureship Bill Free, in posing the question, 'What is a Christian?' answered that it was a matter of definition! May I say, Brother Osborne, that his overweening and pompous answer had no relevance to the New Testament, except to blaspheme it. He did NOT give the Bible answer to this important question--and there is a BIBLE ANSWER! But you also allowed this to pass uncorrected and unscreened and you commended the panel all around and repeatedly saught to defend them on more than one occasion as not being liberals.

"4. I was not present on Tuesday night, when Gary Freeman dealt with 'Can We Understand The Bible Alike?' But more than one brother has since then told me that he gave a negative to this. Did you let this pass? Did the local eldership just skip it? Let me say 'for shame' and Roy if you are inclined to sneer at me for so saying, then feel free to make the most of it!! But we all should hope for better things. Did God command an impossibility? Did Christ pray for an impossibility? Is the unity for which Christ prayed to be based on a knowledge of his will in all wisdom and Spiritual understanding? Brother Osborne, I sincerely believe that you need to be challenged on all of these points, and either publicly defend these discrepancies or repudiate them!

"5. On Tuesday morning Gary Freeman spoke of the Christian Community as being a combination of religious denominations. He specifically lumped the church of Christ, Baptist and the Catholics together! I heard it, you heard it, we all heard it; you commended, others did not! On Friday morning Lectureship, during the question period you lumped everybody together in the Christian Community who, for example, tended to contribute toward law and order. The church composed of New Testament requirements, being made up of penitent, immersed believers seemed to you in your remarks this morning to be little better than rusticity and ignor-

ance!!!! I repeat I am by no means alone in my hearing these approbriums!

"6. On Tuesday morning you allowed Gary Freeman to get by with his stiffnecked dictates in saying that we need to 'cease this tyranny to the scriptures.' I saw and heard very little respect to the Written Word of God from some of the principals on the lectureship panel. I heard more sleights and sleight remarks against sound doctrine and being scriptural than in any other religious meeting I have ever been in. I repeat I have never heard the Bible and her glorious doctrines so put to shame as in this lectureship under your care, and this is why I'm writing you!! Not through any ill-will, and not to hurt you by anything said herein. I have often wondered in the last few days if you or Gary or Bill seek to lead forth a Causist type group within the church who seeks to undo the work of sound Gospel preaching! I'm happy to know and I am happy to see that this type of thing promulgated in your lectureship has not pervaded, though it may have invaded, the congregations of this area.

"7. Brother Claude Counselman's speech on Tuesday morning was one in which he climaxed his thoughts to the spiritual descendants of James and John who wanted to call fire from heaven. Claude then saught to place the badge of infamy on brethren who have been seeking to save the lost and expose error; but you are not in a stupor on these matters. At the end of his speech you arose and said, 'This is what we had in mind.' I ought to tell you this that whatever aversions or detestations you had they all seemed against the men who firmly believe the Word of God! Brother Osborne, if you were seeking the kind of fissures, rifts, incisions and slits that come about by Liberalism, you certainly seemed to turn every tap in your Lectureship to bring it forward.

"8. Gary Freeman told a number of us that he was actually questioning whether the church is the church. Remember this: He is being supported by a church of Christ while he sallies forth as a harbinger of this filth! and he has your aid and abetting!!!! I asked him questions on entering the church when as a penitent believer a person is ready to be baptized. You think he would have the courtesy to answer? O no, he turned vehemently and with exasperation and walked away!!

"Really I cannot expect you to appreciate any of this. I wish so much that you might have directed your energies toward 'speaking as the oracles of God' --I Peter 4:11. You may not have out-Heroded Herod, but you have detonated a

discharge against pure New Testament teaching and whether you know it or not, and whether you have sounded the depths of the spiritual sensibilities of the brotherhood or not, you are being challenged!!!!

"In the Lectureship you cut off floor questions, discussion or any public opposition to your errors. I want to commend you in this worldly-wise, mundane exercise in self-protection. It was priggish, personal and self-protective, but truth has nothing to fear. The goodly number of sincere men who were forced to either leave or to sit silent at your command, too with far more grace the insult to their intelligence than you and some members of the lectureship panel took when their opinions were being brought to the test of the word of God. I pray you will awaken.

"Sincerely,

(Signed) "Elbert R. Garretson"

OSBORNE DOES NOT HAVE THE COMMON COURTESY TO REPLY--BUT TURNS IT OVER TO SAN LEANDRO ELDERS, INSTEAD

Almost three years have now gone by since I wrote brother Osborne asking him either to confirm or deny the above report. To this day he has never even bothered himself to acknowledge receipt of my letter--much less reply to it!

However, that he did actually receive it there can be no doubt; for under date August 12, 1967, from the elders of the church in San Leandro, California, where he preaches, not many days later, here came the following letter:

"Dear Brother Rice:

"The Elders of the San Leandro Church of Christ do not feel that the best interests of the cause of Christ would be served by answering the quotations out of context and mis-representations of Elbert Garretson's letter.

"Each speaker on our lectureship was given the freedom to express his views so that points of view not often aired might be evaluated by those who were present. The lectureship was not intended as an open forum for debate and the moderator was correct in preventing open debate from flaring up. We feel that we have a right to design a lectureship in whatever way we feel is useful and that outside influences have no right to attempt to dictate our policies nor force themselves upon an audience which did not come to hear them.

"As for the charges made, we have no in-

tention of getting on the defensive. This congregation is autonomous and has the right to its convictions whether they are agreeable to others or not. We will not have our loyalty to the truth tested by Elbert Garretson's interpretations. We are not answerable to him and we feel to enter into a correspondence with him would only lead to opinion swapping and personality reactions. Such we have no intention of doing. Entirely too much of this has been done to the detriment of unity and the cause of Christ.

"When you print his letter (and you will undoubtedly do so no matter what our statements might be) be assured that you are printing untruths and and perpetrating false information to harm several faithful preachers and a congregation of the Lord's people. If this is your desire we cannot prevent it.

"Sincerely, THE ELDERS OF THE SAN LEANDRO CHURCH OF CHRIST

(Signed)

"Robert L. Baker                      Jack Eagan  
"Curtis Bond                              Darrel McDonald  
"Ernest Hardman"

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SAN LEANDRO AND ITS ELDERS BUT CONTINUE THEIR HISTORY OF HARBORING HERESY; THEY DID THE SAME OVER ANTI-COOPERATION!

On the face of it, the foregoing by the San Leandro elders is not a bad letter--pretty convincing, in fact. However, as so often is the case, appearance can be deceiving. One would not be aware just from the reading of their letter, for instance, that in the inception of the "anti-cooperation" movement, back in the '40s, THIS SAME CONGREGATION AND ITS ELDERS were harboring MORTON T. UTLEY and his ANTI-COOPERATION exactly the same as they now are harboring ROY J. OSBORNE and his LIBERALISM. Nothing short of heresy--at one end of the doctrinal pendulum or the other--was fundamental to their decisions and actions either then or now!

As I read their defense of not answering brother Garretson's letter--not to mention cutting off questioning from the floor, during their Lectureship advocating LIBERALISM--my thoughts drifted back to that afternoon, August 9, 1946, when Mort and the East Oakland elders--San Leandro's sister congregation--prevented Robert R. Price and me from answering their anti-cooperation presentation by Roy Cogdill, whom they had imported specifically for that purpose, identically the same as Roy Osborne, under the aegis of the San Leandro elders, had done to the brethren on Liberalism! "What right," I asked myself, "does either San Leandro or any other eldership

have to grant freedom to heretics to express their "views"--and then to prevent those who know, believe and love the truth of the gospel from being able to defend it before those who heard the heresy! I note their dodge behind claims to local autonomy; however, to pervert God-given autonomy into an instrument for preventing God's truth from being defended (Philippians 1:17) doesn't make any sense at all! Instead of giving an heretic the "freedom to express his views so that points of view not often aired might be evaluated," Titus 3:10 instructs, "A man that is an heretick after the first and second admonition reject!" Why? Verse 11 explains, "Knowing that he that is such is subverted, and sinneth, being condemned of himself." Instead of elders arrogating to themselves "a right to design a lectureship in whatever way we feel is useful" (in the promotion of the heresy of Liberalism, in this instance!), Titus 1:9ff instructs them, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers...whose mouths must be stopped, who subvert whole houses, teaching things which they ought not...Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to...fables, and commandments of men, that turn from the truth..."

Since receiving their letter, I myself have been to the San Francisco Bay and Northern California area where this all took place to check it out and thus to establish in the mouths of witnesses as to whether Elbert Garretson's charges were true or not. I found that rather than "outside influences" trying "to dictate (San Leandro's and Roy Osborne's) policies," all that Garretson and other faithful brethren out there, evidently, were trying to do was to get them--just as Paul wrote to Titus regarding what elders should do--to "hold fast the faithful word" as well as not to "give heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy...." (I Timothy 4:1-2) If Roy and these elders had been doing this all along, then all this confusion could easily have been avoided in the first place! But inasmuch as they were fostering heresy instead of stopping those "teaching things which they ought not," then what else was left for faithful gospel preachers to do but to point this out, thus warning the brotherhood as to what was going on!

Because Roy Osborne and the elders at San Leandro have been fostering this heresy, instead of opposing it, they not only have been responsible for its spread on this side of the water, but as far away as far-off Singapore, as well! Back

in 1967, even before I and mine returned to Singapore for our third long-term missionary effort since 1955, the church at San Rafael, California, already had divided over this heresy--directly traceable to Roy Osborne and some sort of secret class that he was teaching at San Leandro. The way it was described to me by well-known preaching brethren in the area, Roy was inviting influential members from within certain other congregations outside of San Leandro (talk about violating local autonomy!) into this special, secret class of his, pledging them not to reveal anything that was taught, and proceeding to indoctrinate them evidently with the liberalism which he, at heart, already had espoused. Owing, for the most part, to this pledge of secrecy, it has been extremely difficult for brethren out there to get any documentation as to what actually was being put forward in this class. However, a tree, Jesus said, is known by its fruits. And the division at San Rafael plus contrary winds of doctrine blowing throughout the San Francisco Bay/Northern California Area are fruits by which this "tree" can be known! Elders and preachers from throughout that part of the brotherhood have told me with their own mouths what all they have suffered at the hands of this false teacher.

As for Singapore, before I returned to the U.S., in August 1968, in order to finish raising the fund to purchase the property for Four Seas College, we had, first of all, to fire San Miao, our college dean, for having not only espoused liberalism and teaching it, but also we had to withdraw fellowship from him for having drawn away more than 40 members after this heresy, causing division within the church at Moulmein Road in Singapore. In tracing it out where he came up with all those "funny ideas" of his, contrary to the doctrine of Christ, reference was made repeatedly, among other sources, to the writings of Roy J. Osborne! The heretical faction now meeting at St. Thomas Walk, in Singapore, is living evidence of the "fruit" now being harvested from this false teacher's "tree."

HOW LONG, O LORD, HOW LONG WILL NAIVE BRETHREN CONTINUE TO INVITE THIS FALSE TEACHER & CHURCH-DIVIDER TO SPEAK?

Yes, brethren, Pat Boone is now gone out from us because he is no longer "of" us. Roy Osborne is no longer "of" us either! Yet, within recent months, I note naive brethren still risking their own souls--and that of their congregation--or college--by inviting either or both of them to appear. Time has now arrived for all such use of either one to cease --or else for those of us who yet stand



for the truth to discontinue our fellowship with those who continue to make use of their services. Nothing less than the truth of the gospel for this and future generations is at stake. For my own part I hereby publicly announce that I have withdrawn from both of them until such a time as they see fit to come back to the truth of the gospel. I recommend to all who care a snap as to whether the restoration movement continues or not, that a similar action be taken. As long as heretics feel that they can continue to enjoy our fellowship whether they teach the truth or not, they will thus be emboldened to continue after their heretical false teachings. Once they come to realize that to do so means they have to forfeit our fellowship, perhaps they'll consider more carefully before jeopardizing the most valuable privilege known to man this side of heaven itself!

CONGREGATION AFTER CONGREGATION PLACE  
STANDING ORDERS FOR BUNDLES OF THIS  
NEWSLETTER TO BE SENT EACH MONTH

It is wonderful to us the growing number of congregations, all across the brotherhood, who are placing standing orders with us for BUNDLES of "Contending-for-the-Faith" Newsletter to be sent for local distribution among the families at each place, as an alerting aid against Liberalism, on a regular monthly basis. For instance--

"Please send us your "Contending-for-the-Faith" Newsletter in bundles each month," Carl W. Wade, minister of the Rockwood, Tennessee, congregation, wrote under date May 2, 1970. Order: 25.

"Have read the newsletters you sent to me and found them very interesting," Tommy J. Hicks, minister at Jal, N.M., advised as of May 14, 1970. "We are really glad to see someone taking the lead in this matter. Hope that before too much longer many brethren will waken and join in the battle to 'hold the pattern of sound words'...We would like very much to receive your monthly Newsletter, entitled, Contending for the Faith. Would you please send us 100 per month, at \$5 per hundred, BULK RATE. Please bill us monthly....Thank you again for your courage for Christ. If we can ever be of aid to you in this fight againsy 'Liberalism' please feel free to call on us. We shall be glad to help you in any way we can. Be assured that here we are fighting the war against it as brethren will have to everywhere..."

"What in the world are you trying to do?" David Sain, minister to Church of Christ at Lincoln, Huntsville, Alabama, inquired May 13, 1970. "Wake up the

whole brotherhood to a 'straw man'? Ha. God bless you again and again for your excellent 'axe swinging'. I have just finished Volume III and it was no surprise to learn of more and deeper roots of liberalism in the Kingdom. Be assured that I am doing all that I can in the pulpit, privately, in classes, and on my widely-heard radio program to stem the tide of this evil in our midst. This thing is a roaring lion indeed compared to the pussy cat we faced in 'anti-ism'. A soldier of Christ like yourself is a great source of encouragement to others. I often hear you accused of being too much of an alarmist and too harsh and dogmatic in your exposures of heresy proponents. But, if ever there was a need for men to stand and shake us in our boots, truly it is NOW! So, fight on, brave soldier! Help is on the way!... The Elders at Lincoln have tonight decided to order a bundle of 200 of the 'Contending for the Faith' paper. We will see to it that they reach every home in the congregation as far as possible...You may begin our order immediately. In fact, if you still have enough to spare, we would like to begin with the February issue. Mail us 200 of them now, along with the current issue..."

"I am the minister and treasurer for the church of Christ at Martins Ferry, Ohio," Robert Adams wrote under date of May 27, 1970. "We are a small congregation. We do not have a man to work full time. So I do the best that I can...I have been following with interest your Newsletters, and I, too, find the situation among the brethren very disturbing. The congregation here has discussed changing to another scriptural name, because of some of the nationwide erroneous doctrines connected with the name Church of Christ...We are very interested in being better informed...We want to place with you the following order: One bundle of 50 copies of your newsletter, 'Contending for the Faith,' each month. Thank you..."

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And thank you, brother Adams, also the other brethren quoted from as well as many, many more heard from for which there is no room left in this issue for me to include what you had to say. What a wonderful thing that brethren and congregations such as these are being heard from--brotherhood-wide! Is your congregation ordering a bundle of "Contending for the Faith" Newsletter for distribution among the members each month? Cost is negligible--15 copies for \$1; 50 for \$3; 100 (and additional 100s), \$5. Look into it; and, if not, please send us an order for a definite number each month. Address: CONTENDING FOR THE FAITH, 950 Greerland Dr., Nashville, Tenn. 37204.

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

ARCHIE LUPER WITHDRAWS NAME, INFLUENCE  
FROM ALL LOVELL ENTERPRISES AS BOONE  
AND OTHERS ABANDON RESTORATION--

Editor  
Ira Y. Rice, Jr.  
950 Greerland Drive  
Nashville, Tennessee 37204

Dear Brethren:

Just what it is that makes some of us think we can flout every principle of the restoration--and that will be quite all right with those of us who are trying to follow them--might be hard to say.

Over the past 30-odd years that brother James L. Lovell has been publishing papers of one description or another among this brotherhood, seemingly he has gone out of his way to befriend and uphold practically every false teacher that has risen to any prominence among us in all this time. All that one has to do to ascertain the truth of this charge is simply to go back through his publications straight on back to the beginning of them and carefully note this pattern in his writings as they unfold across the years.

Probably the things that have blinded many good brethren to this practice, which has so militated against our efforts to restore Christianity to its original basis are

- 1) Jimmie's pungent style of writing, which, admittedly, is attractive to a great many among us;
- 2) His perpetual fostering of good works of one sort or another, which, justly or not, have aroused admiration; and
- 3) Our natural tendency to sympathize with the underdog, of which brother Lovell is fully aware and most likely will try to exploit yet once again in his defense this time.

This time, however, "brother Jimmie" -- at long, long, long last -- has taken his championing of false causes just a step too far. In his publication called Action for July/1970 -- under the heading of "BIBLES FOR ALL HUMANITY!" (by itself admittedly a good thing) -- brother Lovell proposes an action which, if it materializes, clearly will divorce him from his brethren in the restoration and, carried to its ultimate extension, would bring him out on the side of ecumenicism. In fact, this is where he has been heading, whether some of us may have realized it or not, for a great many years. Whether any considerable number of us are now willing to follow

him on off has yet to be determined. As for me and my house, we shall continue to walk in the "old paths," as the Lord has said (Jeremiah 6:16)--a concept absolutely essential to restoration which is so foreign to Jimmie's thinking that he sneered at what he called "old pathers" in one of his issues of Action only a few months ago!

LOVELL PROPOSES COOPERATIVE EFFORT WITH "ALL FAITHS"--PAT BOONE TO HEAD IT UP!

In what Jimmie styled an "Historical Issue, To be Saved" (it is that but not in the sense he may have intended), starting on Page 1, he leads up to his unscriptural proposal through a line of thinking which ought to produce quite a lot of "yes" responses. Christianity against Communism? Yes. Every person has more right to hear the gospel once than any one person has to hear it twice? Yes. Appreciate the missionary and his work? Yes. Assist and encourage mission workers? Yes. Bible correspondence courses one of the most practical, economical and fruitful tools we could use? Yes. Miss-a-Meal program to raise the money to pay for Bibles and Bible correspondence efforts? Probably most would say yes. Use Bibles to stop--eventually defeat--Communism? Yes. Defeat Communism without the sacrifice of one mother's son? Yes. Divert billions of dollars in taxes to our needs here in America? Who could be against any of those things!

He reported getting in touch first with Norvel Young and Bill Banowsky. Norvel, Bill, Frank Pack and others agreed to join with him. He mentioned it to J. D. Thomas, who he reported as responding, "Count me in." Reuel Lemmons, he declared, would "team" with him on this.

Then, finally, after all this cautious leading up to the crux of his proposal, Jimmie finally got down to the milk in the coconut. Weigh carefully:

"...In order to get things moving," he detailed toward the bottom of his second column, "we must clear all legal angles, select a name and get a corporate address. We must set up a board of national and influential directors--men and women of all faiths. Our purpose will be twofold--take Christ to all the world and defeat Communism. These two objectives, possibly the greatest of the age, will move American people of all walks of life in furnishing far more dollars than have gone into the work of the Giddeons or American Bible Society combined--our objectives are more far reaching..."

Re-enforcing his "all faiths" (ecumenical) idea, on Page 2, Jimmie clinched it by saying "...Our dream is--our confidence is--that every Christian will have a part in this work and that millions of Americans of all faiths will do so too..."

From what brother Lovell had written in his publications across the last 30 to 35 years, thousands of us had decided decades ago that the movement for restoring Christianity to its original, New-Testament faith and practice really meant little or nothing to him. Yet, so persuasive and convincing was he to many brethren, literally thousands of individual Christians and congregations--all across the brotherhood--simply shut their eyes and hearts to what it was he was saying all along. "You just misunderstood him" rose like a chorus practically everywhere his false contentions were mentioned. Even to the extent that Archie W. Luper, my confidential friend and fellow world-traveler, rather than giving up on Jimmie (or me, either) had both of us down on our knees together in a motel room in Dallas mutually praying for each other!

Having worked intimately with brother Lovell in practically all his projects over the past 23 years, it came as a double shock to brother Luper to discover that Jimmie, not content with his open attempt to compromise brethren in to having fellowship with "men and women of all faiths" (Ephesians 4:5 teaches "one faith" and Jude 3 that we should "earnestly contend" for "the faith"), was adding insult to injury to the cause of truth by inviting Pat Boone, of all people, to head up this new enthusiasm of his--IN FULL KNOWLEDGE THAT PAT HAS NOW ABANDONED ALL PRETENSE OF SOUND DOCTRINE AND PRACTICE, HAVING GONE OFF AFTER PENTECOSTALISM, CLAIMING THE BAPTISM OF THE HOLY SPIRIT AND THE GIFT OF TONGUES!

At 11:07, the night of July 17, as I had just dropped off to sleep for the evening, I was jerked awake by the telephone. It was brother Luper. Never, as long as I have known him, had I detected such a note of defeat and discouragement in his voice. He had been talking with Jimmie. For approximately an hour, with tears in his eyes, he had attempted to dissuade him, pleading earnestly that he not do this terrible thing! But Jimmie wouldn't listen. He had fully made up his mind--and that was that!

For the first time, brother Archie was seeing Jimmie Lovell as thousands of

us had known him to be across the years --one who does not genuinely believe in letting the New Testament be his only rule of faith and practice!

LUPER RESIGNS AS PRESIDENT OF WEST COAST CHRISTIAN CORPORATION; REMOVES NAME AND INFLUENCE FROM "ACTION", "MISS-A-MEAL" AND LOVELL'S BIBLE-FOUNDATION PROGRAMS

The rest of that evening and on into the following morning, brother Luper carefully composed the following letter to brother Lovell, thus severing a relationship of 23 years extending all the way back to his first moving to California in 1947. Nothing short of open abandonment of the principles of the restoration on the part of Jimmie Lovell could have caused him to do it. Seeing, however, that his old friend no longer was motivated by "thus saith the Lord," under date July 17, 1970, brother Luper wrote as follows:

"Mr. James L. Lovell,  
P. O. Box 146  
Palos Verdes Estates, California 90274

"Dear Jimmie:

"I am shocked at your recent decision in appointing Pat Boone to serve as President of your new Bible Foundation program. It seems inconsistent you would remove Pat's name from the Board that represents 'Action' because of his acceptance, practice and teaching the Pentecostal Doctrines of the baptism of the Holy Spirit and speaking in tongues and then appoint him to this place of pre-eminence.

"Aren't you concerned, Jimmie, that I have explained to you in detail the problems we are having in Ventura county with members of the church who have accepted these same Pentecostal Doctrines? Have I not explained just twenty-five miles away the Thousand Oaks congregation, according to Bill Rawlins, has reached seventy per cent who now believe and practice these erroneous doctrines? Does it not alarm you that three of their four elders are numbered with the seventy per cent? Does it not cause you deep concern that Glen Scott (a part of the seventy per cent) is holding weekly RAP sessions oriented especially to reach the young people of the church in Ventura County to convert them to Pentecostalism?

"Does it not also alarm you that Dean Dennis, who was withdrawn from by the Santa Ana elders and who was converted to Pentecostalism by Pat Boone, is supported by members of this church? Does

it not disturb you that Dean Dennis is planning to go to Honolulu and the Orient to convert our people to Pentecostalism?

"More than this, does it not concern you that Pat Boone, who still has his membership at Inglewood, is booked this coming October with Harold Bredsen (another leader in the Pentecostal movement) to deliver several keynote speeches on behalf of the Pentecostal movement throughout Sweden? Isn't it ironic these meetings are being arranged by Lewi Pethrus, the recognized leader of the 100,000 Pentecostals in Sweden? Does it seem in good taste to you that a prominent member in the Lord's church would use his influence in obtaining another celebrity, such as Ingrid Bergman, who now lives in Paris, France, to come over to Sweden and give him a hand in this program?

"Finally, Jimmie, are you so naive to expect the Lord's people to continue to support 'Action', the 'Miss-a-Meal' and your new Bible Foundation programs--plus the use of some of our brethren's names--knowing you have not only embraced one of our number who is a teacher of false doctrines, but also holding up the hand of this same person who is sowing discord among brethren?

"May I inform you, as of this date, I submit my resignation as President of West Coast Christian Corporation and please remove my name and influence from 'Action', the 'Miss-a-Meal' and your Bible Foundation programs.

"Sincerely,

(Signed) "Archie W. Luper

"AWL:df"

JAMES D. BALES PLANS EXPOSE, TENTATIVELY TITLED, "PAT BOONE AND THE GIFT OF TONGUES"

Lest any suppose that brother Luper is alone in disfellowshipping brother Pat Boone and those bidding him "God speed," such as Jimmie Lovell, may I report that brethren and churches are doing this all over the brotherhood. Just as soon as this issue of Contending for the Faith becomes widely distributed to all parts of the nation, I predict that a virtual avalanche of cancelations for Action, Miss-a-Meal and his Bible Foundation will descend on Jimmie from which he will not succeed in digging out during the rest of this generation. As J.D. Bales wrote Jimmie, when he first heard of the foregoing, if true, then when it is all over he (Jimmie) would find him-

self so completely alienated from his brethren as a whole that he would be in fellowship only with a handful of Liberals and perhaps a few Pentecostals thus having infiltrated--later being expunged from--our ranks.

In fact, to speed up the expunging process, Lord willing, by or about October 1, 1970, brother Bales will be getting out his new book (for which now we are accepting orders) which he has tentatively titled, "PAT BOONE AND THE GIFT OF TONGUES." Based on a truly enormous "dialogue" between himself and Pat over a period of many, many months--and documented throughout--this book will be a definitive study, not only in what this misguided brother now believes and teaches (so contrary to his entire upbringing) but also how he got the way he is religiously now. Moreover, what the Bible has to say on all points of difference involved will be brought out in no uncertain terms. If ever there was a

"must" for every concerned Christian to make sure he has in his library, surely this new book soon to be forthcoming is it! Contending for the Faith has placed an initial stock order for this new book by Bales numbering 100 copies, which we should have just as soon as it comes off the press, in October. It will sell for \$4. If you want us to reserve a copy for you, either send us your \$4 and we will send it to you postage-paid as soon as it comes from the press; or else let us have your unpaid order, and we'll send the book and bill you for it plus postage as soon as it becomes available. In either case, please address your order to Contending for the Faith, 950 Greerland Drive, Nashville, Tennessee 37204.

NOT EVERYONE IS BEING "TAKEN IN" BY PAT THOUGH SOME SILLY BRETHERN PROBABLY WILL GO ON USING HIM -- NO MATTER WHAT!!

Evidence that not everyone will go along with Pat Boone and his departures

## Pat Boone Quits Hollywood & Tours the U.S. As an Evangelist

Pat Boone, the kid with the white buckskin shoes, glistening teeth and All-American looks, is packing auditoriums throughout the country in his present role as evangelist.

"I'm leaving my career in the hands of the Lord," Boone recently told an ENQUIRER reporter during an appearance before a large audience in Grand Rapids, Mich. "I trust that He will direct me."

Boone has chucked the Hollywood scene and pop music to spread the word of Christ and belt out gospel songs. "I believe we must do something now about our world and the way things are," he said. "People need direction and it's right here with God."



PAT BOONE  
New career

A member of the Church of Christ, Boone said he has baptized many people in his own swimming pool at his Beverly Hills, Calif., home.

"I tell them that if they want to be Christians, why wait? The water's right there and we get into the pool."

Boone's switch from matinee idol to evangelist is the type of perfect casting Hollywood dreams about.

He doesn't drink, smoke or use bad



**SMILING PREACHER:** Pat Boone, microphone in hand, answers questions asked by members of audience he invited on stage.

language and his great-great-great-granddaddy was old Daniel Boone himself. It took some doing by movie producers in 1959 to get Pat to consent to his first screen kiss.

The 35-year-old star appears more at home in his new career as spiritual leader.

"I like what I'm doing now," Boone said. "This is the way the Lord's directed me."

"Maybe some people don't like me this way, though I haven't really

changed." His social life has changed considerably, though. "Since the word has gotten round that we're actively doing the Lord's work, my wife and I have found that we don't receive invitations to Hollywood parties," Boone said.

"We don't mind. We don't drink or smoke pot so we aren't interested in parties of that sort."

— DOMINICK A. MERLE

NATIONAL  
ENQUIRER

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# Christian Courier

VOLUME VI No. 1  
MAY 1970

## Pat's New Song

It was almost a year ago that we first called attention to Pat Boone's fraternization with false teachers of the "holiness" sects. Some brethren, of course, were positive that that we were just witch hunting and thus seeing ghosts when none was there. Well-meaning but mis-guided brethren rushed to his defense and thus, in reality paved the way for Pat's present full-fledged Pentecostal apostasy.

In a recent issue of *TESTIMONY* magazine appears an article by Pat Boone which begins in the following fashion: "About a year ago, on my knees, I met Jesus as my Lord and, soon afterward, seeking all that God had for me, I received the Holy Spirit and tongues!" Brother Pat has been a member of the church for twenty one years and yet he "met Jesus" only last year. If that isn't pathetic! He experienced this confrontation after studying with "several Spirit-filled men whose daily lives radiated joy, power and love. Among these were David Wilkerson, Ralph Wilkerson, George Otis, and Harald Bredsen." Pat has asserted, "It is impossible to be around these men and to deny that God is in their lives, leading, shielding, blessing and using them in mighty ways." He further declares:

"After studying one evening with George Otis, in the quiet of his home, we agreed to ask Jesus to baptize me in His Spirit (Matthew 3:11). As I began to speak softly, hesitantly, in the new language that He was giving me, George suddenly suggested that I sing my praise to the Lord, with the help of His Holy Spirit. I immediately yielded my voice and heard myself singing a thrilling new song, the words and the melody composed spontaneously by God's Spirit! How can I describe the joy of that hour? How can mere human words convey the soul-cleansing thrill of communicating so intimately with Jehovah God, His Spirit bearing witness with our spirit, that we are the children of God!" (Romans 8:16).

"All I know is that I was praising God, loving God, thanking God, and worshipping God, completely free of the restrictions and limitations of my finite mind. I knew what I was feeling, and God knew what I was feeling, so what need was there to self-consciously struggle to put my feelings into English words? The Holy Spirit was taking care of the vocal part of it, just as God promised He would! (Romans 8:26)."

In spite of this "testimony" from his own mouth, some brethren still will not believe that Pat has gone this far. There is none so blind as him who will not see! We sincerely pray that our brother will soon renounce this heresy - but as it stands now, he is gone!

It is already past time when Pat should have been disciplined. It is our firm conviction that both individuals and congregations who continue to condone or use Pat Boone should be publicly marked.

If you wish to examine Pat's complete testimony as well as those of two other apostate brethren (Ben J. Franklin and Dean Dennis) write for a copy of *TESTIMONY* (Vol. VIII, First Quarter, 1970, No. 2) 2420 San Gabriel Blvd., Rosemead, CA 91770, price 25c.

from the faith is presented above; also, as on Pages 6 and 7. Brother Wayne Jackson, minister of the East Main Street congregation, at 3906 East Main Street, Stockton, California 95205, is the much esteemed editor of the Christian Courier, which is published monthly by that well-respected body of brethren, who are "set for the defence of the gospel" the same as the apostle Paul said he was. I never cease to thank God for such exemplary Christians as these. Although the above editorial-article cost this courageous young evangelist the contemptuous reviling and persecution of a certain editor who ought to know better, as being

have been baptized with the Holy Spirit, to have witnessed miracles, and even to be speaking (and singing) in tongues!--if said editor cannot now correct his mistake before the whole brotherhood, then it would appear the time has come for a new editor! And, in case said editor is of a mind to contest this matter with me or anyone else any further, why bother? The facts are plain for all to see. Pat Boone has just gone off into Pentecostalism and that is all there is to it. To delay brotherhood-wide withdrawal is absolutely pointless. Pentecostalism's encroachment into churches of Christ might be served, but not the truth of the gospel.

"just a young man out to make a name for himself," we who think we know brother Jackson perhaps a little better than said editor could not possibly reject this attack more: Perhaps if said editor had been concentrating on defending sound doctrine, rather than on indefensibly trying to uphold Pat Boone in what cannot be scripturally upheld, he possibly might have seen clearer just how to cast out the "mote" in his brother's eye. When brethren all over America realized said editor was betraying the cause of truth--as he dead sure was in his "Pat Boone" editorial--they withdrew from him in their hearts in droves. In fact, if this same editor does not now take the necessary action to clear himself in this perverse-ness--especially now that Pat himself no longer is trying to keep it a secret that he has gone off after Pentecostalism--claiming to

**THE END OF THE ROAD**

It is tragic to see men walk in darkness and error when they have a Bible to guide into light and truth. It is double tragedy when one knows the way of truth and then embraces error in its most deceitful form. Error, like fire cannot be played with and not get caught in its consequences.

Some of our younger preachers listening to misguided teachers in some schools jumped on false teaching of the direct operation of the Holy Spirit in the Christian. The end of the road for this position is the false claim for every miraculous operation of the Holy Spirit during the period of the giving of the revelation of the gospel and its confirmation. I realize that many have not gone this far but if they follow their position to its conclusion that where it will ultimate lead.

Youth meetings have promoted the claim of direct operations. Turning out the lights, holding hands and emotional excitement were designed to be the means and evidence of the Holy Spirit working. Pat Boone has been used in and contributed to a number of these type meetings. He has been on more than one "Holiness healing" programs. Evidently he has now reached the end of the road.

Someone placed my name on the mailing list for one of these Pentecostal healing magazines. The last two issues have carried notices about Pat. Whether Pat accepted the Pentecostal doctrine as indicated in these statements, I do not know. What I do know is that these statements show that the Pentecostal people consider him as "one of them." I am printing the two statements from the last two issues. One reports that Pat is supposed to have received the baptism of the Holy Spirit. Both statements encourage people to send in for his new record of "RAPTURE" songs. Rapture is just another word of Premillennialism.

**PAT BOONE SONGS of RAPTURE**

FRANKLIN CAMP IS ANOTHER OF OUR ESTEEMED EDITORS NOT DECEIVED BY BOONE'S DEPARTURE

Another of our clear-seeing editors, who is not deceived concerning Pat Boone's abandonment of the restoration principle, is brother Franklin Camp, minister to the Shades Mountain congregation, in Birmingham, Alabama, and fellow editor with Roy J. Hearn of that wonderful gospel periodical called First Century Christian, of Memphis, Tennessee. Camp sees this thing -- and is calling it -- "like it is."

All other matter, as it appears on this page, is photographically-reproduced from brother Frank's local bulletin, which he styles as "The Word of Life," issue for May 10, 1970.

Except he repent, truly this ends the road for Pat among churches of Christ. Such a pity!!

**ENJOY ONE HOUR WITH PAT BOONE**

We have just received the report that Pat Boone has received the Holy Spirit Baptism and sings only for the Lord. We have decided to send this LP stereo album free and post paid those who contribute \$5.00 to help us reach the youth. See his story in last month's "Christian Life Magazine."

**NEW SONGS OF RAPTURE ...**

Read Pat Boone's testimony in Christian Life, how he has received the heavenly language and sings for the Lord. On a New recording he sings many wonderful anointed songs. Send \$5.00 on our Holyland crusade and we will send this LP album free and post paid.

**BIGGEST NEWS EVER..**

All creation is now breathlessly awaiting that glorious RAPTURE Pat Boone proclaims in song ... Pat Boone's RAPTURE has been heralded as the greatest new religious record in 35 years.

You will thrill to hear the famous baritone (a direct descendant of Daniel Boone) sing "Mine eyes have seen the glory of the coming of the Lord" ... with orchestra conducted by Paul Mickelson. Pat, his wife Shirley (daughter of the late recording artist, Red Foley) and their four daughters have been singing and witnessing in youth rallies and on many nationwide broadcasts and telecasts. This album features favorites he has done—such as: Down from His Glory, Someday-Sometime, He Touched Me, All He Wants is You, Face to Face, and many others.



**Pat Boone**



IS JOHN ALLEN CHALK ON HIS WAY OUT, TOO? WHAT ABOUT 5TH AND HIGHLAND KEEPING HIM ON? WHAT IS TO HAPPEN TO "HERALD OF TRUTH"? THINK BRETHERN!

Pat Boone, Dean Dennis, Ben Franklin--and Jimmie Lovell--clearly are not the only ones who are headed out of the fellowship of the churches of Christ. At this point, almost any number of well-known names among us seemingly are determined upon such a course, as well.

Not the most obscure among these, by any means, is John Allen Chalk. More than 3 years now have elapsed since I first began to be aware that John Allen's heart simply was not in sympathy with our efforts to restore New Testament Christianity to its original basis.

What first brought this to my attention, as I recall, was noticing, in his regular department in 20th Century Christian, called "Insight," that he appeared to be getting almost all of his "insights" from secular or sectarian writers! Oh, it was all "20th Century," all right; but was it "Christian"!

On April 29, 1967, after studying at some length what should be done, if anything, regarding this matter, I decided to write him a letter of protest. The letter read as follows:

John Allen Chalk  
% Church of Christ  
5th and Highland  
Abilene, Texas

Dear John Allen:

"When I consider the brethren among churches of Christ whom I deem to be especially talented, you take your place among the foremost. That you have ever en-

# Minister Critics Reject Obscenity Label for 'Cowboy'

By SAM PENDERGRAST  
Reporter-News Arts Editor  
When the movie "Midnight Cowboy" opened at the Paramount here last summer, this reviewer wrote a short, somewhat flippant analysis praising the acting of Dustin Hoffman and what seemed appropriate type-casting of Jon Voight, together with the admonition that "It is definitely not a movie about a man and his faithful horse."

There have been a lot of midnights since that review.

The movie won the title of "Best Movie of 1969" in balloting by members of the Motion Picture Academy, and both stars were nominated for acting honors. It has been shown to millions of viewers with mixed reactions ranging from disgust and disbelief to warm praise and even almost worshipful respect.

## Film Called 'Strong Sermon'

JOHN ALLEN CHALK, nationally-known minister of the Highland Church of Christ in Abilene, saw the movie for the first time Wednesday.

In a prepared commentary released to The Reporter-News, he said:

"Midnight Cowboy" poignantly describes the classic disease of our materialistic, impersonal era — loneliness. The story reveals the redemptive power in one meaningful, mutually helpful human relationship.

"Unfortunately, many will view this film as standard entertainment fare rather than as strong, socio-psychological commentary on basic human need — religious need, I might add.

"The explicit scenes of both heterosexual and homosexual

relationships (not as many as one would see in some 'R' movies) are, in my judgment, unnecessary and, therefore, both personally and artistically unacceptable. But the mature adult who goes knowing that 'Midnight Cowboy' is an 'X'-rated movie can come away with a deep concern for the loneliness in his own life and a greater awareness of the lonely people all around him."

THE "COWBOY" returned to Abilene Wednesday night at the Majestic Theater after short runs at the Paramount and a drive-in theater here, and in the context of court action in Brownwood, where display of the movie has been interrupted by charges of obscenity by law enforcement officials.

In that situation, a typical "movie critic" review seems to be somewhat beside the point, and — in any case — this reviewer has already given his views of the movie and reviews of re-runs are not customary. So we invited three Abilene ministers, two of them connected with local church-affiliated colleges, to see the film and make comments, particularly on the question of whether or not "Midnight Cowboy" is obscene.

IN AN INTERVIEW with this reporter, Mr. Chalk enlarged on his impression of what he called the "redemptive quality" of the film.

"The character 'Rats' (played by Hoffman) is a striking Christ-type figure," he said, "—beaten down and hope-

Turn to COWBOY, Pg. 3-A



JOHN ALLEN CHALK  
... Church of Christ minister



DR. BERT AFFLECK SR.  
... McMurry minister



DR. GUY GREENFIELD  
... H-SU sociologist

joyed my esteem and admiration goes without saying. Therefore, please weigh what I wish to call to your attention as coming from a heart full of appreciation and kindness toward you personally.

"There was a time, when our brethren could not care less what some secular or sectarian theologian might have to say about anything. It was our conviction that



what God had to say about it was sufficient. As Jesus rebuked the devil in Matthew 4, we pointed to what was 'written', letting 'thus saith the Lord' be the end of the whole matter.

"Within the past ten or 15 years, almost insensibly, we seem to have gotten away from this building on the rock to building on the sands of human opinion. Even to the extent that we sometimes fail to distinguish between the 'insights' of worldly theologians and 20th Century Christianity!

"Of late, I have been sore distressed by the growing tendency of some of our more prominent preachers among us quoting these men, who, after all, are just as human as you and I, as though it made any difference at all what they said. It doesn't.

"But when I noted recently that you had started running whole columns full of these quotations, under the heading of 'INSIGHT', in the 20th Century Christian, and this without one word to warn brethren that these writers are skilled false-teachers (!), I felt it was time to register my personal objection. I do not believe such a column of quotations almost wholly from false teachers has any justification whatever in a magazine supposed to be Christian.

"That you read widely and can really write, I agree. However, I pray that you will be less concerned what these false-teachers are saying and get back on the book. A rapidly forming apostasy is taking hold in the church. That a division is coming, I have not the slightest doubt. Such 'insights' as your column can but contribute to it. I don't believe that is what you want. Certainly I do not. In the cause of truth, (Signed) Ira."

Three years and three months have elapsed since that day in April, 1967, that I sent the foregoing letter to John Allen. As yet, I have received no reply of any kind from him, directly. He did go to brother J. M. Powell, one of the dearest friends I have this side of heaven, and ask him to use his influence with me to try to get me not to bring out my "Axe on the Root," Volume II. Brother Powell promised him that he would speak to me about it. He did so. I handed him the galley-proofs of the whole book, asking him to read them--in full--then to advise me as he saw fit. After two days, he brought the galley-proofs back, saying, "Print it!" I did. Meanwhile, Volume I sold out and had to be re-printed; Volume II is almost exhausted (just a few hundred copies left); and the brotherhood is writing in for Volume III to give out among concerned brethren by the score! Besides which, literally hundreds of brethren, who missed out on Volumes I and II earlier, are sending in \$5, saying, "Send me the whole set of Axe on the Root, Volumes I, II and III." (NOTE: Any who may want them, please address your order either to your favorite book store or dealer, or else to Contending for the Faith, 950 Greer-land Drive, Nashville, Tennessee 37204.)

In a letter to the Christian Chronicle, later on, John Allen grumped that no brotherhood "mogul" was going to tell him what to read! Unconscious as I am of being a "mogul"

(whatever that is--it sure sounds bad!), it's entirely possible that this may not have referred to me. However, it was close enough to the time that I had written him the foregoing letter that I felt it might be meant for me to see. If so, then it missed the point of my letter entirely. I was not making any attempt to regulate his reading at all. I was trying, however, to persuade him from offering the doctrines and commandments of men to his readers in the name of 20th Century Christianity. They are not the same! In fact, they are not even connected with each other! Yet, the last copy I saw of the 20th Century Christian that I happened to see, there were brother Chalk's secular/sectarian "insights" parading in the name of New Testament Christianity! The whole thing is a contradiction in terms!

When one of John Allen's radio series on Herald of Truth cost Highland so much brotherhood support that they had to take him off the air or let the program go under, it was widely advertised that he would be doing graduate studies as well as working with the young people in a certain area in Georgia. Out of the blue, a few weeks later, the brotherhood was astounded to learn that John Allen would not be going to Georgia, after all, but would continue on at Highland as local minister, instead! Brethren in general did not understand this then--and still don't! When a certain preacher-friend of mine inquired of a highly-placed brother at Highland why this had been done, he was told "to save John Allen." Some of us aren't too sure it's going to save John Allen. However, if there is any truth in the Reporter-News article reproduced on the foregoing page, there seems to be plenty of reason to wonder if he will not finally succeed in corrupting the Highland Church of Christ--and not just doctrinally, either! If the elders at Highland/Abilene are going to turn a blind eye to an offense as flagrant as this, then the question arises as to just how safe --from the standpoint of Christianity on the whole--are the hands into which the Herald of Truth work has been entrusted?

Brethren at Highland, think!

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From all parts of the brotherhood, orders for Contending for the Faith are literally pouring in! Scores of congregations as well as individuals are placing orders for monthly bundles ranging from 15, to 30, to 50, to 100 on up to 200 or even 500 copies per month! A brother in Lubbock, Texas, whom the Lord has richly blessed, asked us to send a bundle to every congregation in Lubbock over the next several months--and to send the bill to him! The first mailing--to Lubbock, alone--totalled 3,500 copies. Another brother, in Abilene, has offered to do this same thing for all the churches in Abilene--and to pay half the cost--if someone will volunteer to pay the other half! Brother Luper has agreed to pay half of the cost of mailing this particular issue to every congregation in the United States--if others will contribute to make up the other half! Will you help on this? Also, if either you or your congregation want enough copies to give out to all your families each issue, send us your standing order. In Him, TYRJR.

BUNDLE RATES: 15 copies, \$1; 30 copies, \$2; 50 copies, \$3; 100 copies, \$5; 1,000 copies, \$40

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WHAT ABOUT CHURCHES AND COLLEGES  
CONTINUING TO USE SUCH FALSE TEACHERS  
AS JOHN McRAY AND WESLEY REAGAN?

Editor  
Ira Y. Rice, Jr.  
950 Greenland Drive  
Nashville, Tennessee 37204

Dear Brethren:

When it comes to determining who is (or is not) a false teacher, the ultimate test is not what you or I may or may not think about it (it could not matter less), but, rather, WHAT DID GOD SAY! As the prophet from God phrased it, in Isaiah 8: 19-20, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

With this thought in mind, over the past 30 days, I have been making another great study of just what it was, basically speaking, that God's apostle Paul was trying to get a young preacher to understand, when he wrote the book of I Timothy. A few cogent excerpts, in sequence, should help us all to understand. For instance, in Chapter 1, verses 3 and 4, he mentions having "besought" Timothy (feel the strength of that word, besought) "...that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

In verse 5, Paul declares that the end of the commandment, among other things, must be out of "faith unfeigned," i.e., faith which not only is without pretense but which also is according to the doctrine.

Concerning that faith, in verses 6 and 7, he says that some, even then, had "swerved" and "turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say nor whereof they affirm."

The law is good, he tells us in verse 8, "if a man use it lawfully. In verses 9 and 10 he specifies many types concerning whom the law is "for," concluding, "...and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God which was committed to my trust." (verse 11)

Dropping down to verse 18ff, Paul continues, "This charge I commit unto thee, son Timothy, ... that thou ... mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

In Chapter 2, rather than it being of little or no consequence just what we teach or are taught, Paul declares that "...God...will have all men to be saved, and to come unto the knowledge of the truth." (verses 3 and 4)

In Chapter 3, verse 9, "Holding the the mystery of the faith in a pure conscience." Verses 14 and 15: "These things write I unto thee...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

That there was imminent danger of apostasy and that it made a difference to God whether the faith was kept inviolate or not, is clear from Chapter 4. "Now the Spirit speaketh expressly," he begins verse 1, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron..."

Verse 3 refers to them which "believe and know the truth"--showing that the truth can be not only believed, but also known, which some of us now deny!

To be a "good minister of Jesus Christ, nourished up in the words of faith and of good doctrine," Timothy was, among other things, both to "put the brethren in remembrance of these things" as well as to "refuse profane and old wives fables..." (See verses 6 and 7)

Instead of teaching whatever might come to mind, Paul instructed, "These things command and teach." (verse 11)

In addition to being an example of the believers in conversation, in charity, in spirit, in faith and in purity, Timothy also was to be an example of the believers "in word." (verse 12)

Not only was he to "give attendance" to reading and exhortation, but also to "doctrine." (verse 13)

Rather than letting all sorts of wild, doubtful, uncertain thoughts and

ideas claim his attention, Timothy was to "meditate upon these things," i.e., these things which Paul so carefully had been setting out, giving himself "wholly" to them, "...that thy profiting may appear to all." (verse 15)

Rather than just taking heed "unto thyself," and letting it go at that, he was enjoined to take heed "unto the doctrine," also! He was to "continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (See verse 16.)

In Chapter 5, Paul pointed out, in verse 15, "For some are already turned aside after Satan."

On down in verse 21, rather than it being a matter of personal preference as to whether scriptural instructions were observed, Paul charged Timothy "before God, and the Lord Jesus Christ, and the elect angels," that he "observe these things without preferring one before another, doing nothing by partiality."

Then, in his closing chapter, from verse 1, we learn the importance God placed, not only that his name but also his doctrine be not blasphemed.

Once again, in verse 2, he particularized to Timothy, saying, "These things teach and exhort," continuing, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (verses 3-5)

Rather than just in the 1st, or the 19th, or the 20th centuries, Paul decreed "that thou KEEP THIS COMMANDMENT without spot, unrebukable, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST." (See verse 14)

Then, finally, with the closing two verses of his epistle, Paul re-emphasizes, "O Timothy, KEEP that which is committed to thy trust, AVOIDING profane and vain babblings, and oppositions of science falsely so called: which some professing have ERRED CONCERNING THE FAITH..."

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As you will note, back at the last verse of Chapter 1, Paul did not leave us in the dark as to examples of those

concerning whom he devoted the greater part of the book warning his "son in the gospel" against. He named them--straight out--saying, "...of whom is Hymeneus and Alexander..."

We are living in a time, when many brethren have confused Dale-Carnegieism with Christianity to the extent that if one today should write as Paul wrote all through I Timothy, as demonstrated relative to the foregoing, they would complain of his "not having the spirit of Christ." Yet, Paul told the Corinthians (in I Corinthians 14:37), "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Also, three chapters earlier, in I Corinthians 11:1, he had just finished saying, "Be ye followers of me, even as I also am of Christ."

(NOTE: What I said concerning Dale Carnegieism, in the foregoing paragraph was not meant in any way to be a sneering remark. Much of what Dale Carnegie wrote I can, as a Christian, approve. I say this, having taken the Dale Carnegie course (in Singapore), in 1957, having taught five 14-session classes of it as a Graduate Assistant, and having become a qualified Instructor in it, since 1959. Yet, as I pointed out to those who trained me in it--at that time--Carnegie taught at least one thing, which all New Testament Christians must reject. It was his (not Paul's, not Jesus', not God the Father's--but Carnegie's) view that we ought never to "condemn, criticize or complain." Those who take his course have this drilled into their thinking--over, and over, and over again! From the Bible standpoint, this simply is not so -- and never has been! There is no way to harmonize such a position with a single one of the foregoing quotations from Paul's first letter to Timothy. To accept Carnegie on this point is to reject Christ --not just Paul. To accept Christ on this point, genuine believers will just have to reject Carnegie! I did then--and I do so now! He was simply a false teacher--at least on this one point--although on the whole what he taught regarding winning friends and influencing people was correct. As for its general intent, even yet I consider the Dale Carnegie instruction simply wonderful. On the basis of I Thessalonians 5:21, I still can (in all good conscience) encourage others to take this splendid course. Nevertheless, at this one point, as a Bible-believing Christian, I simply have to demur. I do not believe that it is possible to follow Carnegie in this one thing and still follow either Paul or Christ!

Because probably by far the greater number of our preachers and elders--including some of the widest-known names among us--deluded themselves into following Carnegie, rather than Jesus and the word of God, on this, church discipline, as brother Ed Smithson so forcefully brings to our attention in his book, "THE FORGOTTEN COMMANDMENT," is exactly that. Because churches of Christ largely have abandoned congregational discipline of their members, failing or else refusing to "mark" their Hymeneuses and Alexanders, false teachers have been having a field day among us, particularly over the past ten to 15 years. (Incidentally, if you have not read "THE FORGOTTEN COMMANDMENT," you should. We picked up another 100 copies earlier this month for those who may want to see what brother Smithson had to say. It is abundantly worth the \$1.25 he gets per copy. You may order it from Contending for the Faith, 950 Greerland Drive, Nashville, Tennessee 37204.)

It is my conviction that the time has come when Christian leaders among us are going to have to abandon all this foolishness about never criticizing, condemning or complaining and start naming and marking and withdrawing from heretical false teachers who are blaspheming the doctrine of Christ and are undermining our efforts to restore Christianity to its original New Testament basis.)

With the foregoing in mind, just now I can think of two such false teachers among us, who--doctrinally speaking--are leading especially our young people astray. Rather than 1st-century Hymeneus and Alexander, I am referring to our own 20th-century John McRay and Wesley Reagan. Let us take up a study of McRay first.

McRAY TEACHES THAT CHURCHES OF CHRIST MUST BE WILLING TO MAKE DOCTRINAL CONCESSIONS FOR THE SAKE OF UNITY!!!

Just how it is that such an outright heretic or deeply-confused young would-be scholar as John McRay ever got to be a faculty member at a supposed-to-be Christian college like David Lipscomb I reckon I'll never quite understand. That he has a rather charming way about him, if he could ever let you forget that he has a PhD (which he never does), I must admit. But for this one personality flaw--which I find distasteful almost to the point of rejection (and am not convinced that it is Christian, either!)--this rich-young-ruler type and I could get along rather well--personally, that is.

However, it is not for his person-

ality that I call John McRay in question this day--but for his doctrine! Some of his teaching not only is false, but is of such a nature that, allowed to go unchallenged, ultimately would make void our effort to restore plain, simple, unadulterated New Testament Christianity!

For instance, on Sunday, June 2, 1968 (while my family and I were overseas in missionary work in Singapore), there appeared, on Page 3-G, in THE NASHVILLE TENNESSEAN, an article by Frank Ritter (a member of the congregation where John was preaching at the time as well as a reporter for the Tennessean), entitled, "CHURCH UNITY STILL TALL ORDER." It had been told to me, summer before that, by Fred Mosley, who preaches to the Concord Road congregation, of Nashville, and also is on the editorial staff of the Gospel Advocate, how that McRay's teaching at Lipscomb either had destroyed outright or else injured the faith of some 15 students there--to the extent that at least one or two had quit the church entirely and gone to the Christian Church and the others were in varying degrees of disillusionment both with the church as well as with the doctrine of Christ.

Although my wife had detailed to me some of the false teachings being perpetrated at that time by McRay's closest "buddy" on the Lipscomb faculty--George Howard (now connected with "our" youth-work at the University of Georgia), under whom she had studied while completing her degree at Lipscomb, she was not personally a witness to what McRay had been teaching to his students and hence could neither confirm nor deny Mosley's report. (If she had been, in all likelihood I could have gotten around to this article a lot earlier!)

However, there is MORE THAN ONE WAY by which facts may be established. Naturally, one way is "in the mouth of two or three witnesses". Another way is for the accused person to simply admit that he is guilty as charged. Knowing how easy it is for newspapers to garble a report, leaving an altogether different idea entirely from what the speaker had in mind when he spoke (and having promised brother Batsell Barrett Baxter not to "write up" McRay until I had first confronted him with what I had against him--face to face), along in the early part of this year, I wrote John a letter suggesting that we get together for a talk. Shortly thereafter, by telephone, he got in touch with me, agreeing to the talk, and inquiring if it would be satisfactory for brother Baxter to sit in on whatever it was that we might have to

discuss. I said that would be plenty all right with me; and so it was arranged.

The actual meeting between us took place in the Faculty Lounge on the Lipscomb campus. Brother Baxter came and was witness to all that was either said or done. He heard me congratulate John re: his resigning from preaching to the Otter Creek congregation in protest against the attempts to speak in tongues that were going on out there at that time. I assured him that it was not for this that he was being called in question, but especially for what had appeared in the aforementioned article in The Nashville Tennessean. (I did enquire of him concerning one or two matters of hearsay I wanted to clear up in my own mind; however, most of what was discussed had to do with the article itself.)

In the outset, he assured me, brother Ritter somehow had written his report "out of context." Rather than what he had preached (in two then-recent sermons at Otter Creek) being in view of the ecumenical movement, as it appeared in the Tennessean article, he declared that his actual sermons had been relative to the restoration movement (which, indeed, would alter the overall setting of what he had preached--though not necessarily the basic effect as far as keeping the doctrine pure is concerned).

To obviate any possible charge for having withheld mitigating facts, I have decided to reproduce the article photographically just as it appeared in the Tennessean, along with my own notes as I wrote them down during our discussion together with markings on the left-hand side of each column indicating points at which I had definite questions as to the doctrinal soundness of his teaching. (If you want to read the article word-for-word, just as it appeared, please do so --on Page 5.)

McRAY HAD APPROVED PUBLICATION OF THE ARTICLE IN ADVANCE, ALTHOUGH HE CONTENDS THAT HE DID NOT AGREE WITH IT EVEN THEN!

Indicative of the sort of loose, imprecise thinking to which our supposed-to-be "professor of Bible" is given, since I knew that Frank Ritter had signed an affadavit that "the contents of this article were approved by the preacher involved before it was published," in the outset, I asked McRay as to whether, in fact, he either had or had not rendered the article his prior-to-publication approval. Since he had just been remonstrating that Ritter had written it in another context entirely from that in which

not meant as  
denominational  
context.

## Religion in Life

# Church Unity Still Tall Order

By FRANK RITTER

SHORTLY before he ended his earthly ministry, Jesus prayed for unity among Christians — but ever since the First Century, disunity and division have marked the church which he established.

The problem has grown so acute in modern times that today there are between 250 and 300 denominations in America alone. But more than that, splits exist in denominations — with liberals contending against conservatives, and those of less liberal tendencies battling against the fundamentalists.

In recent years, however, there has been a healthy trend toward more emphasis on unity among Christians, a trend sparked principally by the Catholic Church. And while the ecumenical movement may be, at this point, more hope than substance, there are many encouraging signs that the most divisive elements of disunity might eventually be discarded.

The creation last month of The United Methodist Church, from the Methodist and Evangelical United Brethren churches, is a prime example. Another hopeful sign is the fact that increasing numbers of Protestant ministers are speaking out these days on the need for unity among those of Christian faith.

But it will take more than talk to bring about Christian

unity, and two recent sermons by John McRay, minister at Otter Creek Church of Christ and a professor at Lipscomb College, underscore this.

The problem, McRay said, is that there is no one place in the New Testament where it is set out how Christians shall worship. Members of the Churches of Christ, he pointed out, worship in five ways — through preaching, singing, praying, giving and the Lord's Supper.

"But there is nowhere in the New Testament that it ever says, 'There are the five ways in which we are to worship,'" McRay added. "Nor is an example given where an early church worshipped in these five ways.

"There is no one place. So, eclectically, we open our New Testaments and of necessity we begin to look through, to choose what we believe should be done today upon the basis of what the early church did in the First Century.

"This is what we do; this is all that we can do. But when we are choosing, the result has been that some of us are picking some things and others are picking other things. So, we are divided."

The problem "is just as old as the New Testament," McRay emphasized, pointing out that the church at Corinth was divided. And while unity among Christians is desirable, and is indeed taught by the Bible, perfect unity probably never will be fully realized, McRay contends.

The reason for this is that while many will speak of the need for unity, there appar-

ently are not many Christians who are willing to modify positions on matters of doctrine and tradition to bring about unity. As McRay explained it:

"There is a feeling of leathargy among us. We who talk about oneness—how do we approach it? Do we not build a building, hire a preacher, and say, 'Here is the gospel, world! If you want it, come and get it!' This is our method of evangelization in far too many cases.

"But it seems to me that if we ever hope to achieve the kind of unity we have preached across the years, we are obligated to come to some willingness to make concessions ourselves—not simply to find people who are willing to give up all their opinions to accept ours.

"It is a matter of finding out what we can understand and feel in common. How much are we willing to give up in the interest of unity?"

This is the hard question that all Christians who seek unity must eventually ask themselves. And if the Christian answers that he is not willing to give up anything, then unity obviously is no more than a fragile dream which no amount of talk can bring to fruition.

Of course, it is never easy for us to give up our set ways of doing things. And McRay emphasized that he is not talking about principles when he asks the question, "How much are we willing to give up?"

"We are talking," he explained, "about traditions, mores, opinions.

"How much of our tradition

would we be willing to forego in the interest of uniting the brethren? Would we be willing, for example, to give up the name, 'Church of Christ'?

I would. The name, 'Church of God' would suit me as well since it also appears in the Scriptures.

"Unless we are willing to lay something on the line, something of our traditions, we can talk unity all we want, but nobody is listening. We must be willing to come half way.

"That does not mean a surrender of what God has commanded. It does not mean a surrender of any item of faith. But it does mean that there needs to be a willingness to surrender opinions and traditions in the interest of unity."

Finally, unity can only come about, McRay argued, if Christians become undenominational and define oneness in religion as "unity in diversity."

This would not be easy, for

proving that with which he disagreed, he said he wasn't. When I further asked why he had approved this article, inasmuch as he already knew he did not agree with it at the time of his approval, he replied that he did not realize, at the time, that it would cause such a furor. That if he had only known that such a "big thing" would be made of it; he never would have approved it! His idea seemingly being not that he should not have approved it because it was wrong,

but merely because it had occasioned him some embarrassment! In other words, if he could be sure that brethren wouldn't raise a hue and cry about it, if he had it to do all over again, HE WOULDN'T CHANGE A THING! Situation ethics personified! And this is what contributors to David Lipscomb College now are being called upon to support in the name of New Testament Christianity!

HOW IS IT THAT McRAY CAN TAKE ALL THE RIGHT FACTS AND COME UP WITH ALL THE WRONG ANSWERS?



John McRay  
"What would you give up?"

we most often think of ourselves, first, as members of a certain church—and only secondly as Christians. It also would be difficult because we cannot easily conceive of the concept "unity in diversity." Usually, we believe that if someone thinks differently from us, then he is automatically in error.

It is this attitude, many outspoken ministers feel today, which does the most to hinder fulfillment of the dream which Jesus had of a unified Christian world.

he had originally preached his material upon which the article supposedly was based, you can but imagine my incredulity, when he readily admitted having given its publication his prior approval!

"Didn't you even read it?" I asked.

He said that he had only scanned it!

"Well," I pursued, "did you see in it anything with which you disagreed?"

He admitted that he had. Then when I asked him if he was in the habit of ap-

Rather than having been awarded the



Doctor of Philosophy, it would seem that McRay should have been awarded the Doctor of Perversity degree. He has a real genius for taking all the right facts and then coming up with all the wrong answers! Though he now says he meant to be understood as being for unity as within the restoration movement, by approving, as he did, the foregoing article, it was he himself who made it appear that he was for ecumenicism--which is something else entirely! Though, technically, his observation that there is "no one place in the New Testament where it is set out how Christians shall worship" is correct, yet, by putting his facts just the way he did and leaving them that way, it is easy to see how unsuspecting students--such as he teaches daily at Lipscomb--easily could get the idea that churches of Christ have just been wrong about the five items of worship all along!

Does John really believe that divisions within the restoration movement are the result of "some of us...picking some things and others...picking other things" that the New Testament says? If that is not what he meant to say in the second column of this enormously offensive article, then why did he say it that way? On the other hand, if that is what he meant to say, then he has no genuine understanding at all as to why and how all these divisions came about. Instead of his teaching others--certainly not your boy or girl, or mine--if this is the explanation, then he needs to sit down somewhere and be taught the first principles of the restoration all over again! The way he is teaching it, students would conclude that there is actually some Bible basis for all this division. The truth is that it did not come about as he described AT ALL! Rather it was the result of men binding where the Lord left free, loosing where the Lord had bound, adding to or else taking away from the doctrine, perverting it, wresting it, or otherwise making void the word of God through teaching for doctrines the commandments of men. The merest tyro in the church knows that much about it. How come it takes a PhD to come up with all this confusion of the facts leading his students to conclusions which are just NOT SO!

In the third column of this article, McRay is reported as advocating we must be "willing to modify positions" not only on matters of tradition but of doctrine, too! When it comes to traditions of strictly human origin, I, for one, could not care less. However, when it comes down to the doctrine, what was it Paul told Timothy? "...that thou might-

est charge some that they teach no other doctrine..." (I Timothy 1:3) He told the Romans both to "mark" and "avoid" them which cause divisions and offenses "contrary to the doctrine." Why? "For they that are such 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) It is difficult to conceive of a more apt description of John McRay. Yet the brotherhood is being asked to continue supporting Lipscomb College, while they continue to keep this false teacher on their faculty!

His attempt to saddle "us" with the responsibility for the divisions, when the disunity he decries was caused by others, is perverse. It is not any "feeling of lethargy among us," insofar as it can be discerned, that is causing this, but, rather, those doing the very thing he is advocating--modifying the doctrine!

His description of "our method of evangelization," in column 3, from what I have been able to find out, fairly describes his method. Other than a few meetings occasionally--and very few at that --I do not recall John as ever having used any other method. Even those meetings he has held, were they not held in buildings built by others? Was he not there as a hired preacher? Did he go to the world? Or did he, too, say, "Here is the gospel, world! If you want it, come and get it!" As Pocohontas said to Alden that time, "Why don't you speak for yourself, John!" As one who has preached worldwide, travelling over half a million miles in all 50 states and 51 nations outside the U.S., somehow, I confess that I accept such criticism of "us" with mighty poor grace from one who has hardly stirred out of his tracks! Truth is that but for sensing a responsibility to defend the faith against apostates such as he "back home," some of us that are now back from the field earnestly contending for the faith being so viciously undermined could be out there at work evangelizing more nations for Christ! Because liberalizing teachers, such as McRay, must be stopped if the cause of truth is to survive this generation, he and those like him actually are robbing God in double measure. They neither enter into world-evangelism themselves nor do they keep the faith at home, so that those of us who are trying to do so are having to lose time defending the gospel--against them!

"How much are we willing to give up in the interest of unity?" he asks. Not one iota of the doctrine, John. James 2:



10 still says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Also, Jes-us said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God!"

It just won't do for McRay to say that he is not talking about principles when he asks the question, "How much are you willing to give up?" Such matters as the five items of worship are not merely "traditions, mores (and) opinions," but matters of doctrine. Demonstrating, for instance, how McRay does not make a distinction between tradition and doctrine, please note his reference to the name as "our tradition" (bottom of column 3 and top of column 4). Whereas admittedly to call the church "of Christ" or "of God" would be inter-changeable--still, to be scripturally right, Christians have to cling to both! To "give up" one for the other would violate both the spirit as well as the letter of James 2:10 as well as Matthew 4:4, Luke 4:4 and related passages. Yet, when I questioned him face-to-face (in the presence of brother Baxter, remember), he reconfirmed what he had said as to his willingness to give up one name for the other!

If our disunity were simply a matter of "our traditions," then I suppose that I probably should agree that for unity's sake we must be willing to "surrender opinions and traditions in the interest of unity." However, the "traditions" that divide us are not "ours" but "theirs." It is not we who hold to instrumental music (human tradition) in the worship, but they. All we hold to is what God commanded--to sing. Is this what he has in mind, when he says we must "give up" something? "They" teach premillennialism; the word of God does not. Does he mean that we must therefore give up the word of God and compromise with premillennialism for the sake of "unity"? Brethren, just what does brother McRay have in mind? He does not leave us guessing. John McRay believes--and teaches--something he calls "unity in diversity." If you are not up on what that is, I suggest you get hold a copy of M. F. Cottrell's book, "REFOCUSING God, the Bible and the Church," with which he succeeded in so corrupting the minds and hearts of brethren in the Denver, Colorado, area years ago, that the Wheatridge Heights congregation there left the brotherhood entirely and has now been out of fellowship for the past several years. Such is the "fruit" of the "tree" called "unity in diversity." You might get in touch with either Roy H. Lanier or F. R. Petty, in Denver, to see if they can find

you a copy of "REFOCUSING". If not, you can always read my review of it in "AXE ON THE ROOT"--Volume III. You can order this either from your favorite book dealer or from me personally (\$2) at 950 Greerland Drive, Nashville, Tenn. 37204.

McRAY (LIKE BOONE, OSBORNE, LYNCH AND OTHERS) HAS ABANDONED RESTORATION CAUSE

Although McRay tries to leave the impression that all this "giving up" something "for the sake of unity" does not mean a "surrender of what God has commanded" or of "any item of faith," it is clear from what he actually said in the article that this is exactly what it does mean! Worship and the name, as all of us know, are not items of either opinion or tradition but of God's word and faith!

Basic to all the foregoing, the one thing which stands out from most of what McRay had to say is that, deep down, he simply no longer believes in the restoration principle. Those of us who do so never have believed in a so-called "unity" based on compromise, i.e., "unity in diversity," with everyone simply "agreeing to disagree" and going ahead to have fellowship with each other anyway! Not at all! Always we have pleaded most earnestly for a unity based strictly on the word of God. For example, Paul mentioned, in Ephesians 4:13, "Till we all come in the unity of the faith..." Also in Romans 10:17, he said that "...faith cometh by hearing, and hearing by the word of God."

Pat Boone and Dudley Lynch are already gone. Roy Osborne speaks with forked tongue--one way in public, another in private, having already caused much dissension and division over doctrine in several areas. And now John McRay surely is getting ready to join the exodus! Meanwhile, he is trying to corrupt just as many minds of his students as he can before the "powers that be" finally get him and his teaching into focus and relieve him of his duties at Lipscomb. As sad as this is, if he will make no correction--and he gloats that he hasn't--then, if brethren are going to continue to support Lipscomb College with their children as well as their money, this is one teacher we cannot afford.

I am not Lipscomb's enemy. My wife graduated from there. Three of our children have graduated from Lipscomb high school; another will graduate from there (Lord willing) this coming June; and our youngest daughter is now in Lipscomb's Junior High. But we are not the only parents who cannot conscientiously let our



# Christian Journal



Published in the Heart of the Brotherhood

— FORT WORTH - DALLAS —

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"Greatest Concentration of Members of the Church of Christ in the World"

Page 2

THE CHRISTIAN JOURNAL

August, 1970

## Editorial . . .

### *A New Breed of Cowboys!*

A preacher from back East who moved to our west Texas town of Abilene has become a laughing stock to real cowboys. With his cause in reverse (for it has been traditional for the Texas cowboy to defend the good guys against the bad guys), our easterner preacher dons his big hat, puts on his boots and spurs, mounts up and rides off into the blue yonder, firing away in the defense of the 'Midnight Cowboy', a recent film notorious for its sex perversion, immorality enormity, in which a male prostitute renders his services to women and also homosexuals. Some Christians who were deceived into going to see it, thinking they would see a cowboy show, have described it as the lowest, blackest, wickedest form of corrupted behavior ever filmed.

Our preacher friend's wild shots were fully publicized and described on the front page of The Abilene Reporter-News, May 22, 1970, a daily newspaper in its 89th year of publication. There are these two captions: "MINISTER CRITICS REJECT OBSCENITY LABEL FOR 'COWBOY' "; "FILM CALLED 'STRONG SERMON.' " Along with Brother John Allen Chalk's picture, the following story is given, and we quote:

John Allen Chalk, nationally-known minister of the Highland Church of Christ in Abilene, saw the movie for the first time Wednesday.

In a prepared commentary released to The Reporter-News, he said: " 'Midnight Cowboy' poignantly describes the classic disease of our materialistic impersonal era — loneliness. The story reveals the redemptive power in one meaningful, mutually helpful human relationship.

"Unfortunately, many will view this film as standard entertainment fare rather than as strong, socio-psychological commentary on basic human need — religious need, I might add.

"The explicit scenes of both heterosexual and homosexual relationships (not as many as one would see in some 'R' movies) are, in my judgment, unnecessary and, therefore, both personally and artistically unacceptable. But the mature adult who goes knowing that 'Midnight Cowboy' is an 'X'-rated movie can come away with a deep concern for the loneliness in his own life and a greater awareness of the lonely people all around him."

In an interview with this reporter, Mr. Chalk enlarged on his impression of what he called the "redemptive quality" of the film.

"The character 'Ratso' (played by Hoffman) is a striking Christ-type figure," he said, "—beaten down and hopeless — but offering the possibility of redemption to the formerly self-centered, materialistic 'Joe Buck' (played by Voight.)"

Mr. Chalk repeatedly praised the impact and the powerful message of the film, noting that, viewed in the proper spirit, it offers a stronger sermon on true brotherly love than any sermon he has ever delivered as a minister.

Brother Chalk's lending his support to the elevation and glorification of evil is unthinkable and unprecedented in the history of gospel preachers.

Loneliness does not justify the transgression of God's law. Oftentimes the murderer is lonely; so is the rapist; so is the thief; and so are the adulterer and sex pervert. But murder is murder; rape is rape; theft is theft; and sex immorality is immorality, name the cause as you will.

If "the character 'Ratso' is a striking Christ-type figure," then there is not a word of truth in the New Testament; for the New Testament and that film are as different as light and darkness, purity and impurity, right and wrong! Ratso is portrayed as a liar, deceiver and sex pervert; but Christ did no sin.

Despite Brother Chalk's statement to the contrary, there is no redemption for Ratso in the film. He died as he lived.

It is not a film of brotherly love! It is a story of brotherly corruption. There is a vast difference between the two. Love "rejoiceth not in iniquity" (I Cor. 13:6).

But there is one thing we can say for Cowboy Chalk: He has the fastest gun in the West. He shoots from the hip. But . . . he had the wrong target. He blasted the good (even the Christ) and defended the evil! An appropriate passage is,

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter (Isa.5:20).

In keeping with the tenor of this article, we are reminded that the West has had its range wars. Sometimes they were between shepherds and cowboys. In this spirit, we believe that it is high time the shepherds of the Highland flock call in Cowboy Chalk and demand an accounting of his behavior; for he undoubtedly shot the good and cut the fences. Now the sheep are in danger of straying. If he's going to roam the prairie, maybe they ought to take those live bullets and wire cutters away from him, and give him some blanks. This we believe! And on this we stand!

Noble Patterson.

children continue on at Lipscomb for college. We live less than a mile from the Lipscomb campus; yet, when our children finish high school there, we account it folly to risk exposing them to the perverse views of a false teacher such as we know McRay to be. Even several of his colleagues on the faculty warn their own

children against taking any courses under his instruction. This ought to tell the administration something; but, if so, it is not evident. For me and mine, let us just continue patronizing schools at least where they are trying to hold the line against apostasy. . . . Sorry, Wes, I'll try to get to you another time. IYR Jr.

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WOULDN'T IT BE WONDERFUL IF WE  
COULD ALL GET BACK TOGETHER AND  
CLOSE RANKS AGAINST ERROR!

Editor  
Ira Y. Rice, Jr.  
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Nashville, Tennessee 37204

Dear Brethren:

Although soon a quarter of a century shall have passed since the schism formed among us over inter-congregational cooperation--by which time it would seem that all old wounds should have healed and been forgotten--the simple fact remains that they have not healed, and the hearts of many of us who remained with the truth on this question still yearn for the ones who went away.

Although there cannot really be, in fact, any fellowship worthy of the name between us as long as those who made those old contentions against such cooperation continue to do so--yet I, for one (and I know of literally thousands of others, who are of the same mind), would go to any scriptural length in order to heal the breach so that we all might get back together again, close ranks and thus present a united front against that error which threatens to destroy us both--liberalism.

It may come as some surprise to many that the threat of liberalism in no wise is limited to the ranks of us who contend for--and practice--inter-congregational cooperation. In a special meeting at Abilene, Texas, which I personally called during the ACC Lectures in February a year ago, no less a pair than Yater Tant and William Wallace turned up. Although Clyde Morgan (who arranged for the accommodations for the evening) and I should have been gratified if even 25 or 30 had come together, we were overjoyed when more than 100 -- mostly preachers and elders--put in an appearance.

"I don't know if I am even supposed to be here," brother Tant began. "or whether it is all right for me to speak, but I have something I would like to say." I assured him the meeting was "open" and that anyone who had something he felt needed saying should "say on."

Yater began by saying that if we whom he termed "institutional" brethren felt that we were the only ones who were under attack from liberalism, we had another think coming--

that those whom we usually refer to as "anti" are coming under the self-same attack. He went on to say that, in his opinion, at least, the time had finally come when those of us who believe in the "old paths" must find a way to bury our differences, unite and present a single, solid front against our common enemy, i. e., liberalism/modernism. A chorus of amens was heard throughout the room.

I made it clear that as far as I am personally concerned, I am just as much opposed to the "antis" binding where the Lord left loose as I am against "liberals" loosing where the Lord bound. That insofar as I am able to determine, both (not just one) are in error. On the other hand, I made it equally clear, I, also, agree that the time is long past, when we should have gotten back together for common struggle against error--and that if anyone could come up with a scriptural solution as to how this could be accomplished that I, for one, should be most interested.

During the more than a year-and-a-half intervening between that night and now, exchanges of correspondence relating to this possibility have transpired between brother Tant and me. Also, several phone calls have been made by both parties. I have come to agree that basically speaking enormously more community of concern exists between "us" and the "antis" than exists between us and the "liberals"--and that if we expect to be successful in putting the cause of liberalism to flight, perhaps the most effective way to do it would be as suggested above.

#### HERSCHEL E. PATTON RADIO BROADCAST HELPS TO STRENGTHEN THIS CONVICTION

Something further happened one day not long ago to help strengthen this idea that we must get back together if at all scripturally possible. I was on the way from Nashville to Lawrenceburg, Tennessee, one Lord's Day, when I chanced to dial in a broadcast by Herschel Patton, of Mt. Pleasant, Tennessee, on the car radio. He was giving it to the liberals in such an effective way that for several minutes I felt surely he almost had to be one of "us." It was not until he got right down to the close of what he had to say that I could detect even the slightest variance between his teaching and ours.

"Experience, logic, and the Bible, he declared, "have always shown that the greatest and most dangerous threats to the peace, stability, and safety of any

organization, nation, family, business, or body are those that come from within. Corruption and strife within is the greatest threat to any nation.

"There are many enemies which threaten the peace and the security of every home--thieves, calamities of nature, wars etc.--but these are not nearly so dangerous as a lack of love, hatred, disloyalty, and betrayals within. No threats to our physical life are dreaded more than the physical or mental disorders that may arise from within. Our great nation has been undaunted by the threats of aggressive powers, but is now greatly concerned about internal strife, riots and crime. Jesus was betrayed by one of his chosen twelve and rejected by "His own." (He came unto his own and his own received him not.)

"Paul warned that threats to the church would arise from within. 'Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' (Acts 20:30) '...it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness...' (Jude 3-4) 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils...' (I Timothy 4:1) 'For first of all, when ye come together in the church, I hear that there are divisions among you; and I partly believe it, For there must be heresies among you, that they which are approved may be made manifest among you.' (I Corinthians 11:18-19)

"There is no way to eradicate threats from within, no matter what realm. We may wish they would go away, and even pretend they are not there, but this is self-deceiving and foolish.

"How must these threats be treated or dealt with? First, we must recognize their presence. Too often there is a tendency to ignore--close our eyes--or 'play like' we don't see the beginning of a worldly tendency or spirit in the church, the first steps to apostasy, or the dying of love. We are too afraid that if we call attention to these things someone will call us a self-righteous judge, a mote hunter, or trouble-maker, so we just convince ourselves there is nothing there--until the thing becomes so big and prominent that it is inoperatable.

Or, we can take a 'pacifist' position, refusing to fight against them in any way, but this will result in our becoming early victims. The only wise course is to recognize the evil which poses the threat, then take proper action to defeat or uproot it. The action necessary to uprooting or defeating the evil may be radical and unpleasant, but safety is more important than feelings.

"In the spiritual realm, physical means for uprooting evil are forbidden. (2 Corinthians 10:3-5) However, effective means have been provided. We use the sword of the Spirit, the word of God. (Ephesians 6:17) Divine instruction is 'Beloved, believe not every spirit, but try the spirits whether they are of God. (1 John 4:1) 'And that because of false brethren unawares brought in... To whom we gave place by subjection, no, not for an hour...' (Galatians 2:4-5) 'Them that sin rebuke before all, that others also may fear.' (1 Timothy 5:20) "...rebuke them sharply, that they may be sound in the faith..." (Titus 1:13) '...that he may be able by sound doctrine both to exhort and to convince the gainsayers.' (Titus 1:9) 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.' (Romans 16:17) 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us.' (2 Thessalonians 3:6) 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.' (2 John 9) 'And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' (2 Timothy 2:24-25)

"These scriptures clearly show what the action of Christians should be with reference to threats to the truth, be they from without or within. Evil cannot be wished away or ignored. Patient, gentle instruction must be given, without an hour's delay, using sound doctrine, in an effort to convict the gainsayer. If this is ineffective, it should be followed by sharp rebuke. Finally, if the error is not corrected, there must be a withdrawal of the faithful from any fellowship with the evil.

"Today, attention is being called to threats to our nation and our homes from within--riots, civil disobedience,

political distrust and unrest in the nation; the generation gap, drugs, and flagrant immorality in our homes. These are real threats, from within, to our nation and homes and should be seriously dealt with. But there are also serious threats to the Lord's church--from within--today, and this is what I am primarily concerned about in this lesson.

"I am concerned about the lack of respect for the authority of Christ and the feeling that following the Bible in all our faith and practices is, perhaps, not so important and necessary as we, and our fore-fathers, have indicated. This is a sentiment within the body of Christ today that has wrought havoc among believers in the Lord in days past, and will do the same now. The inevitable fruit of this attitude is apostasy and a forfeiting of fellowship with God.

"In recent years I have heard preachers declare, and have read in their writings, that we can do many things for which there is no scriptural authority; that the Bible does not give us a complete pattern for the Lord's church; that we can't be sure that we are right when we are following exactly what is clearly revealed in the Bible, and many other similar expressions. An example of this attitude is seen in an incident and a letter involving a certain celebrity who professes to be a member of the church of Christ. Sometime back Pat Boone appeared on television with Oral Roberts and had actual fellowship with him in his falsely styled 'faith healing' and commended this false teacher for the great work he was doing. Naturally, Pat was severely criticized for his action by numerous brethren. In reply to a critical letter, Pat wrote the following to the preacher (Foy L. Smith) criticizing him:

"Dear brother Foy:

"I appreciated the concern that prompted your letter and article. I received a lot of reaction, pro and con, since the television appearances. My aim, of course, was to make my own Christian statement and affirm my faith in Jesus before some estimated five million people. I felt this opportunity was too momentous to pass up because of some doctrinal difference I might have with Oral..

"I say again, I understand your concern and I share some of it with you, but personally I've quit assuming that I know God's mind so intimately that I can say with assurance what He is or is not pleased with. If you remember, Jesus refused His disciples' request to forbid

others who were preaching in His name because the disciples said 'they are not of us.' I certainly would differ with Oral on some points, but I cannot tell you that God is displeased with him for his beliefs, or with me for being on Oral's show, for the simple reason that I am not God...'

"This letter contains a classic statement of current thinking, both in and out of the church, illustrating the very thing I have been discussing. The statement 'I've quit assuming that I know God's mind so intimately that I can say with assurance what He is or is not pleased with' reflects a diminishing faith in God and the Bible, and a total collapse of conviction.

"(Concerning this brother Sewell Hall commented in the 2/4/70 Eastside Enlightener, 'If we do not know the mind of God, it is either that He has failed to reveal his mind or that we have failed to comprehend the revelation. I Cor. 2:9-16 clearly states that the mind of God has been revealed in the apostles' teaching. Some, of course, will allow that God's mind has been revealed, but they feel that humility forbids 'assuming that I know God's mind.' Yet, if God's mind has been revealed to man, it is no lack of humility to assume that we know it--this is His purpose in revealing it. 'Wherefore be ye not foolish but understand what the will of the Lord is.' Eph. 5:17.

"If I cannot 'say with assurance what He is or is not pleased with,' then I can do nothing by faith. I cannot be sure God is pleased with my baptism, with my worship on the first day of the week, with my wearing the name Christian. After all, many good and intelligent people disagree with me on these things and on every other thing I practice religiously. But if I cannot do these things by faith, they become sin...Rom. 14:23.

"If I cannot 'say with assurance what He is or is not pleased with,' then I cannot speak out with assurance against any practice, moral or religious, in our world today. I cannot preach with assurance against bowing to images, worship of Mary, infant baptism, denominationalism, drunkenness, murder, adultery, or any other practice. To do so would be to assume that I know what God is displeased with and, according to Pat, it would be making myself God.

"I am not God. This being so, I 'must not strive, but be gentle unto all men, apt to teach, patient.' (2 Tim. 2.

24) When I attempt to restore the erring, I must do so 'in the spirit of meekness, considering myself lest I also be tempted.' (Gal. 6:1) Yet I must teach, and I must restore, I must contend earnestly for the faith (Jude 3) and I must reprove, rebuke, and exhort. (2 Tim. 4:2) A failure to do so is not meekness but weakness. It is not humility, but lack of conviction. It will sap my own spiritual energy and as it becomes more common, it will destroy the church. ..."

Down to this point in his discourse I was deeply pleased with what brother Patton had had to say. It was not until the closing moments of his broadcast in which he began attacking "such things as church-sponsored recreational and dining activities, playgrounds, camps, kindergartens, church founded and supported institutions such as schools for edifying, hospitals for visiting the sick, and asylum type homes for orphans, old folks and unwed mothers" that I could find anything to take issue with at all. Recognizing, as I do, that most of these activities come under the "good works" it is the duty of Christians to be "ready unto," and most of the rest are but methods (specifics) for carrying out general commands of the Lord, I thought to myself how wonderful it would be if not only he but thousand of others just like him could give up these unprofitable contentions and unite with us in an all-out fight for the truth against liberalism and modernism in the church!

#### SUBSCRIPTIONS AND BUNDLE ORDERS FOR LOCAL DISTRIBUTION COME FLOODING IN

That Contending for the Faith must have struck a nerve in the brotherhood, I have no doubt. The way the subscriptions and standing orders for bundles of this paper for local distribution began pouring in, once brethren became alerted to the type of material it would present from issue to issue, has been most gratifying.

The church at Alamo, Tennessee, is receiving 15 copies each month. Lindell R. Doty, their minister, wrote under date of July 7, 1970, that they "desire to place it in the hands of all the elders, deacons and some of the teachers."

Illustrating what a concerned sister in Christ can do to help sound out the general alarm, Ruth F. Alexander, of Richland, Washington, in ordering 15 of the July issue, said, "Please send this bundle of 15 indefinitely each month until I stop it." She went on to say, "... I have had some doubts about Bro. Chalk

for some time. I heard him preach in the big auditorium in Dallas several years ago. Then he held a meeting at Southside church in Ft. Worth about 1½ years ago. He made some questionable statements each time about the Holy Spirit. Some of the members at Southside really objected to the idea he presented.

"Is Ted Thomas the son of Harold Thomas? See the enclosed sheets I tore out of Power for Today. It seems a drift toward denominationalism to start this dedication of babies. Finally it will end up by sprinkling water from a rose on the baby and calling it baptism. That is exactly what happened at the University Christian Church gradually over the years. You see, I was brought up in that church and I can see the same apostasies creeping into the true church now.

"Thank you for your courage. May the Lord give you a long life..."

Lon Jones, minister of the church at Anahuac, Texas, under date June 30, 1970, wrote, "In a recent business meeting of the men of the church here, it was unanimously decided to place a standing order with you for your monthly newsletter, 'Contending for the Faith.' We would like a bundle of 15 per month and we would like to be billed quarterly. God bless you in your work..."

"Please put us on your mailing list for a bundle of 50 'Contending for the Faith' newsletters," Dexter D. Beavers, minister to the church at Apopka, Florida, wrote "for the elders" as of August 8, 1970, "We would like 1 copy of any back issue you have for this year. We would like these for our files..."

Under date July 23, 1970, Jim Dismuke wrote on behalf of the church at Belleville, Illinois, "Appreciate your efforts in combatting liberalism. We are presently a small congregation, and a bundle of 15 copies per month of 'CONTENDING-FOR-THE-FAITH' Newsletter will be adequate for our needs. Please start sending them with your next issue...Also, if they are available, send us a bundle of 15 of the following back issues: February 1970, April-May 1970, and June 1970...And, enclosed is my check for \$5 for single copies of 'Axe on the Root' --volumes I, II and III..."

"Thank you for the initial copy of the new paper," Lee Anderson, of St. Petersburg, Florida, wrote August 2, 1970. "and I wish to place an order for twenty-five copies monthly, for which I will mail check for several months in advance... I expect to place a copy in the hand of about twenty-five members of my Bible class, most of whom do not read many of our publications. I know of none that will serve the cause greater than your present publication, where you 'tell it like it is.' God bless you..."

Carroll P. Bennett, minister to the West Side congregation, of Little Rock,

Arkansas, wrote, under date of July 16, 1970, "Please send 15 copies of CONTENDING FOR THE FAITH Newsletter for the next five months...I am paying for this personally. My check for \$5 is enclosed..."

"We would like a bundle of 15 'Contending for the Faith' Newsletter once a month," Alvrt A. Boor, of Santa Maria, California let us know in August. "We have all kinds of propaganda material left lying around the table in the church building, so we would like to have the newsletter to pass out, too..."

Harold Littrell, for the church meeting at Brinkley, Arkansas, ordered 15 copies to be sent and billed for each month.

As a personal undertaking, sister K. C. Cain, of Alpine, Texas, placed a standing order with us for 30 copies to be sent each month.

Raymond Wesley, of Cromwell, Oklahoma in ordering a bundle of 50 copies of Contending for the Faith to be sent to Cromwell Church of Christ each month, commented, "I am an elder in the church at Cromwell. I have read the 2 volumes of Axe on the Root. And read your newsletters. I just wanted you to know that I appreciate the work you are doing and that God is continuing to bless you in his service..."

Old-time and faithful gospel preacher Harbert D. Hooker, who preaches to the Twin City congregation at Crystal City, Missouri, in ordering 50 copies to be sent to him each month, as from August 13, 1970, said, "...I will scatter them here and mail them in the bulletin. I do not know where this thing is going to end..."

"May the Lord bless and guide you in your able manner of fighting the alarming inroads of false doctrine into the brotherhood," Troy M. Cummings, of Long Beach, California, wrote May 1, 1970. "In addition to preaching and teaching concerning this evil, I am planning--the Lord willing--to publish my own contribution to the battle for sound doctrine, beginning soon and appearing from time to time as I am able to get the work done..."

"The elders have asked me to write and request your sending us a monthly bundle of 50 copies of CONTENDING FOR THE FAITH," Grandol Forehand, minister to the church at Dalhart, Texas, informed us September 3rd. "We are quite concerned about this spread of liberalism, and we appreciate the work you are doing to combat it..."

"When I received news that 'Campus Evangelism' had been discontinued," evangelist Jerry Davidson, of Donalsonville, Georgia, disclosed under date July 21, 1970, "it came as good news and later when I received by mistake the 'Pentecostal' preacher's bulletin featuring Pat Boone as one of their recent converts, I was saddened. While talking to my adult class on Wednesday nights, I brought up about receiving that bulletin about Pat. Some of the members just could-



n't believe it. They thought it was just one of those gossip columns. Also one said, 'I know his brother real well, and he said people were always telling lies about Pat. She also said that she would have to hear it from Pat himself before she would believe it. Another said, even after brother Cotham's article in the Advocate, 'Well, he is human just like anyone else. He could probably be wrong.' Another said, 'There is a preacher in Georgia that is doing a lot worse than Pat is' (referring to something in his private life).

"Ira, what is it going to take to wake people up? They see the evidence of these false teachers, but they are unwilling to believe it. They pass it off by saying 'just because he made a mistake doesn't give us the right to condemn him.' Some, no doubt, think the Advocate would spread false rumors. I am beginning to see just an ounce of what your struggle has been like.

"Lately there was a 'Hippy Rock Festival' near Warner Robins where I am told every vile or vulgar thing imaginable went on. I just thought, 'You know, those men of God who were the pioneer preachers had a real hard time trying to restore New Testament Christianity, but I wonder if their battle was anything compared to what we are having and will have to fight--liberalism, modernism, free sex and the like.'

"...I appreciate what you are doing. I think often of what it must be like to have to do what you are doing. I realize it is not a pleasant task, but I bid you God's speed. Just keep up the good fight, for one day the battle will all be over and the victory will be won. If we can assist you in any way feel free to call on us...Please send us 15 copies of 'Contending for the Faith' and bill me personally...Don't forget you can count on me as one of the many who respect you and love you for what you are doing..."

"I appreciate so very much your work for the Master and especially the Axe on the Root, numbers one, two, and three," Earl E. Arnold, minister to the church at Daytona Beach, Florida, declared in a letter of July 30, 1970. "I'm sure that these books have helped to enlighten many, many brethren to the changes facing the church.

"The 'Contending for the Faith' newsletter is very good, and I want you to send us a bundle of fifty each month. This is a very useful and needful paper. You know the problems that we have had in this area of Florida with Campus Evangelism and the 'East-er Crusades.' Here is a newsletter I think you will find interesting. It's wonderful that by exposing Campus Evangelism's aims and error it had to cease, but it gave birth to a lot of children who must also correct their aims and doctrine. Some of the things being taught in and around Gainesville are hard to believe, and that such could come from 'brethren!' Keep up the good work..."

"Enclosed is a check for \$12.00 for which please send us 15 copies per month of CON-

TENDING FOR THE FAITH for one year," F. D. Woods, of the Avondale Church of Christ of Decatur, Georgia, wrote under date August 10, 1970. "Thanks very much..."

E. D. McDaniel, elder, Chestnut Drive Church of Christ, Doraville, Georgia, as of August 14, 1970, wrote, "Please add us to your mailing list for 200 copies each month of the Newsletter, 'Contending for the Faith.' We will distribute them to our members and ask that you bill us monthly...We thank you for the copies received the past few months, and for your courage to stand up for that which is good..."

The church at Dover, Tennessee, placed an order for 15 copies each month for a year, enclosing \$12, and saying, "...Twelve people gave a dollar each to have this paper each month."

Under date August 31, 1970, Frances Bishop, secretary to the church at East Gadsden, Alabama, wrote, saying, "The elders asked me to write you and ask you to send 100 copies each month of Contending for the Faith to the East Gadsden Church..."

Archie W. Luper, on the night of July 20, 1970, telephoned an order for 100 copies of the April/May and June issues each to be sent at once to East Ventura, California church--and the same number each month afterward--sending the bill to him.

"We would like to receive 30 copies of 'Contending for the Faith' each month," G. Earl Barfield, minister to the Ellijay, Georgia congregation wrote August 6, 1970.

W. R. Craig, minister of the church at Elk City, Oklahoma, and director of the Elk City School of Preaching, writing under date of August 29, 1970, said, "Please send bundle of 200 copies of July 1970 issue of Contending for the Faith. The church here will buy them for our members and the students (40) in our Elk City School of Preaching...You are doing a great work for the Lord in keeping the brethren informed about departures among us. God bless you..."

"Please put me on distribution for 15 copies of Contending for the Faith. May God bless you and your efforts."--Tom Elkins, elder, Gurley, Alabama, 23 August 1970.

John Watson and George Paul, elders at Flat Rock, Michigan, under date July 24, 1970, wrote, "Please send us 50 copies of 'Contending-for-the-Faith' Newsletter..."

"I received your July edition of Contending for the Faith today," Tom Adams, of Ganado, Texas, stated in his of August 28, 1970, "and must say that while I am not surprised at Pat Boone's and Jimmy Lovell's defection into the liberal camp, I was somewhat taken aback with brother Chalk's drift in that direction. I had, however, along with you, noticed for many months his compilation of various quotations from sectarian writers in his column 'Insight' and often wondered what this had to do with the

church of Christ. I had always thought of him as being one of our brighter lights in the church in whom we could count on in the days ahead to staunchly defend the truth. I can only hope that the elders at Highland knew what they were doing in hiring him as their minister, and if their reason in doing so was to 'save' John Allen that it was a rousing success. Is the Herald of Truth in trouble? I read somewhere that brother Cawyer resigned as elder in charge of this program with some misgivings about it. Do you know anything about it?

"I preach for a small church here in Ganado with no elders. Thus far we have not been bothered with the problem of liberalism, but of course you never know when nor how it will crop up. I wish to place an order of 15 copies of 'Contending for the Faith' monthly, and to bill us quarterly for them. (Can you send us 15 copies of July issue also?) I am glad to see brethren ordering these in the quantities they are and I believe this paper is going to do a lot of good in combatting this error and shaking many of us out of our lethargy toward it. As we well know, this is one issue that will not go away if ignored and the more we can be on guard the more it can be combatted.

"I would like also to place an order for brother Bales' book 'Pat Boone and the Gift of Tongues' when it comes off the press...I wish continued success in your endeavor to keep the brotherhood informed in these matters..."

Holton George, preacher to the church at Palestine, Texas, on August 3, 1970, wrote, "I've read every 'Contending-for-the-Faith' News-letter that you have published. I believe that you will do much in exposing false teachers (preachers). Something had to be done and thanks be to God that you and many others are doing it. May the Lord give you wisdom, knowledge, and courage to continue the 'good fight of faith.'

"Starting with the July Newsletter of 'Contending-for-the-Faith,' please mail us 15 each month. I will be glad to pay the \$1 cost each month. Keep up the good fight, Our prayers go with you. 'We all' must be ready to stand for the truth and fight error. In His cause..."

"I really appreciate your new paper," Douglas Sims, minister to the church at Mt. Shade/Grant, Alabama, said in his letter of August 4, 1970, "I agree fully with what you are trying to do, and it is badly needed.

"Please send us a bundle of 50 'Contending for the Faith.' I understand you will bill us on delivery each month.

"Keep up the fight! I know sometimes it is not easy and some brethren will condemn for no reason other

than they are afraid to oppose error. I have been in the situation where even the elders of the church I worked with would not back up teaching against such error..."

Don Green, missionary to Malaysia, of East Frayser/Memphis, Tennessee, now back home after four years in Asia, placed an order with us in September for 15 copies personally each month...The same for Clarence Ham, of Clinton, South Carolina, since July, starting with the June/1970 issue.

Mrs. Clara Harris, of Mt. View, Oklahoma, wrote, under date August 23, 1970, saying, "I'm all excited tonight for more reasons than one...Most of all, I had taken one of my Contending for the Faith to our preacher. He was so impressed with it. And I took my last one to another young man today. When he read it, he took it to the preacher. So, tomorrow night the men have a business meeting. He is going to ask them to get a bundle for the church. I was going to get a bundle of 15. He said that wouldn't be enough.

"I was wondering if you would happen to have any extra July issues left and could send me 15 and book me for regular bundles, and I will send you a check for 12 bundles. Oh! if only we can wake brethren up. There

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is too much apathy amongst our brethren. Every one is so upset over Pat Boone. I have preacher friends in other places I want to send some to and I believe they might order bundles.

"Bro. Ira, keep up the good work, and as long as you stand for truth I'll be with you. Remember me when you pray..."

(NOTE: It must have had the desired effect with the brethren at Mountain View. On August 26, 1970, their preacher, Tom L. Bright, wrote, "Please begin immediately sending a bundle of 50 copies per month of 'Contending for the Faith' to the Mt. View congregation...For my personal benefit, I would like to know if it would be possible to get all of the back issues of your paper?..." It was. I sent them. IYRJR.)

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Literally scores of other congregations as well as individuals have placed standing orders with us for from 15 on up to as many as 250 copies monthly to alert the members where they are to all this false teaching that is going on in our ranks. If the church where you are is not doing this already, why not look into it! We bill either monthly or quarterly, as desired, after delivery each issue. BUNDLE RATES are--

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For background information in order to understand the implications of liberalism (if you don't have it already), "The Church Faces Liberalism" (see advertisement on Page 7) is an absolute "must". It is by far the most definitive presentation yet on this threat to the doctrinal purity of plain, simple, New Testament religion. Contending for the Faith is laying in a fresh supply of this wonderful treatise. If you do not have a copy of it, please let us have your order at once. Cloth-bound, it is \$5.95. Paper-bound, it is \$2.95. Order extra; give to others...

For documentation as to whom is teaching what re: liberalism among the churches of Christ, you need "Axe on the Root," volumes I (\$1), II (\$2) and III (\$2). Just \$5 brings you the whole set. Although the second printing of Volume I is almost gone--and Volume II is getting low--we still can supply you, if you get your orders into the mail without delay.

We had to re-order a new supply both of James D. Bales' answer to "Voices of Concern," entitled, "The Faith Under Fire," which stands like a bulwark against modernism (\$3.50), and also of Ed Smithson's booklet "The Forgotten Commandment" (\$1.25), which emphasizes church-discipline as the scriptural answer to false teaching. However, we now have new stock of both; so send us your orders. These two books, faithfully followed, should help us go a long way toward an end to heresy among us.

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An answer to those who may be searching for gifts this year-end should be the Rice Family Singers' new long-play, stereo album of 12 songs, entitled, "BEYOND THE SUNSET," which is now in its final processes and should be ready for delivery sometime in November! Selling for \$5 per album --plus 50¢ for handling charges--the same as our first album, "MANSION OVER THE HILLTOP" (now in its third pressing), "BEYOND THE SUNSET," hopefully, should fill several needs. For one thing, although it is not just for that, each song would be suitable as a "funeral" song. Congregations who have trouble getting a group of singers together to sing at funerals may find this album practically a God-send. Moreover, it is appropriate for radio broadcasts, for "shut-ins," as well as for those who just enjoy songs like "Nearer My God to Thee," "Heaven for Me," "Glory for Me," "Crossing the Bar," "Abide With Me," "Asleep in Jesus," and the like. May we look for your order? IYRJR.

## *Mansion over the Hilltop*



### *"Mansion Over The Hilltop"*

By The Rice Family Singers

Twelve favorite songs for Christians by the members of the IRA RICE FAMILY. Songs every member of the family will enjoy.

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WILL PAT BOONE, BEN FRANKLIN AND  
DEAN DENNIS SUCCEED IN DELIVERING  
CHURCHES OF CHRIST TO PENTECOSTALS?

Editor  
Ira Y. Rice, Jr.  
950 Greerland Drive  
Nashville, Tennessee 37204

Dear Brethren:

As a small boy growing up at Norman, Oklahoma--back in the '20s--if anyone had suggested to me that anyone ever seriously would contemplate delivering the churches of Christ over to the Pentecostals, I'd have laughed in his face. For eight long years (while on Hughbert Street), we lived just across the alley from the Pentecostal Church--and I remember as but yesterday how we little Rices would slip off over there and watch the shenanigans and "goings on" through the window from the outside.

As the Great Depression wore on, during the '30s, one day these Pentecostals approached my own father and asked him if he would come over and teach them a singing school. Cash had been hard to come by for quite a spell. Dad did not really want to do it--but he surely did want the \$50 they had offered for the school. He took it up with the elders of the Central congregation, where we attended, in Norman. They finally agreed that if the Pentecostals would dispense with the use of instrumental music during the school--and if Dad would take due care not to compromise the doctrine of Christ in any way, he might go ahead and teach it.

When the school was completed, some two weeks later, they paid dad the \$50 they had promised him, which, at the time, he thought an enormous sum; and he was glad to get it. On the other hand, it was to be the last singing school he ever taught for the Pentecostals. It seems that during the school, he had taken the opportunity to teach half a dozen or so of their members "the way of the Lord more perfectly." Just as soon as it was over, he took these new converts over to Central and baptized them out of the power of that darkness into the kingdom of God's dear Son. And from that time onward he became one of the most effective soul-winners from Pentecostalism (baptizing literally 100s of them in various gospel meetings) that they ever had encountered. Nevertheless, the power was not in himself but in the word of God, which he preached. (See Romans 1:16; Hebrews 4:12)

What is it that causes some brethren to want to give up such power for something quite inferior? Just as Balaam unaccounta-

bly wanted to bless the armies of Balak the son of Zippor (see Numbers 22) in direct contravention of "thus saith the Lord," here we have not just one but three brethren, in particular--Pat Boone, Ben Franklin and Dean Dennis--trying to exchange the truth of God for a lie and to bid God speed to the forces of Pentecostalism! Were it not so serious it would simply be hilarious!

DOCUMENTATION ON ALL THIS IS TOO PLENTIFUL TO BE DENIED; YET SOME NAIVE CHRISTIANS SAY IT ISN'T SO!

What makes our present situation almost incomprehensible to those of us who know, still believe and still love the

truth as it is in Christ Jesus is that we have a considerable number of silly, naive brethren among us (including even one well known editor) who, in face of all the evidence to the contrary, still persist in pretending that none of the above--particularly as it relates to Pat Boone--is true!

It was announced in Christianity Today, last year, that Pat Boone was going to appear on Oral Roberts' TV show. Say it isn't so!

An estimated 5,000,000 people (including literally 1,000s of our own members) saw his appearance. Say it isn't so!

Though none of us could quite be sure, we kept on wondering whether Pat already had apostatized, or if he was just toying with Pentecostalism.

Finally, it occurred to J. D. Bales to just get in touch personally with Oral Roberts and ask him point blank as to Pat's having supposedly experienced a miraculous, direct manifestation, as pertaining to the Holy Spirit even before that original TV presentation by Roberts.

He did not even bother to deny it. "Yes, I knew," he replied. But read it (on left)--then say it isn't so!

ORAL ROBERTS

April 9, 1970

Mr. James D. Bales  
Harding College  
Searcy, Arkansas 72143

Dear Mr. Bales:

Yes, I knew that Pat Boone had received the gift of the Holy Spirit and tongues. It is what I referred to when I said, "God has moved in on you and Shirley these past few months, tell us about it."

I think Pat and Shirley are outstanding examples of our Lord's life and that their witness is extremely effective at this time. May God continue to bless you in the work you are doing for Him.

Under separate cover I am sending you a copy of my new book, "Miracle of Seed-Faith." I hope it will be a blessing to you.

Sincerely,



Oral Roberts

OR:rr



In our issue for June/1970-- and then again in July--we called attention to the fact that not only Pat but Ben and Dean, as well, had so departed from the faith as to be appearing voluntarily on the pages of the Pentecostal publication, called, "TESTIMONY." Giving you the mailing address (2420 San Gabriel Blvd., Rosemead, California 91770), we suggested that you write in for a copy, specifying No. 30. which, until then, was the only issue primarily concerning us. Since that time, of course, No. 31 has come out. With the Ben Franklins front-covering the former-- and with Pat Boone front-centering the cover of the latter--and with both issues literally dominated by these three heretics and the Dean Dennises, what further doubt can



there possibly be that these who are causing divisions and offenses contrary to the doctrine of Christ can no longer be received but, however sadly, must be "marked" and "avoided," as required by Romans 16:17-18 and related passages?

HERETICS TAKE ADVANTAGE OF OUR SLOWNESS TO TAKE NECESSARY ACTION TO PUSH THEIR FALSE DOCTRINES

Although we must all sympathize with the monumental problem elders share together, when a decision relative to actual withdrawal finally has to be made, nevertheless, rather than such forbearance being appreciated, most heretics (seemingly) have no conscience at all. They usually take full advantage of Christian forbearance to spread false notions even farther, thus complicating the whole matter. In which case, as brother Archie W. Luper express-

ed it recently, "patience can sometimes be a lost virtue."

Taking what happened in the case of Dean Dennis and his wife, Joyce, as Exhibit A in what we are trying to say, it now appears that if Pat Boone's elders, at Inglewood, California, had taken action 'way back yonder when this all began coming to light, we might not only have saved the Dennises, but the Pandora's box of contrary influences now at large on an unsuspecting brotherhood need never have been allowed to be let loose.

As grateful as I am to the Inglewood elders both for their outstanding, magnificent work in the Philippines--to say nothing of their having made in excess of \$2,200 available to help on the purchase of our Four Seas College property, in Singapore, a couple of years ago--I have no personal reason to feel other than wonderful toward these, in so many ways, zealous brethren.

However, I must admit that I stood by in wide-eyed amazement and watched--together with the rest of the brotherhood--as they permitted Pat to participate on those Oral Roberts (and, sandwiched in, the Rex Humbard) programs, seemingly oblivious to the effect it all was having on the brotherhood-at-large.

Truly, I felt (and still feel) action should have been taken before Pat ever went on the air with Oral Roberts that first time. When, later, I learned that he was saying that he had received thir prior permission, I telephoned out to Inglewood, got in touch with Kenneth Rideout, who had been preaching at Inglewood about that time (and is a personal friend of mine) to get the straight of it. Ken assured me that the elders had not given such permission--that Pat had approached them for it, and when they had not outright refused, he must have mistaken this for permission!

I was in telephone-as-well-as-letter-contact with James D. Bales on all this about that time. He informed me he was in "dialogue" with Pat, having discussed at length with him more than 25 times since the first of the year. Thus it was at his request that I decided to hold off publicizing what I knew just a little while longer.

While I was holding off, there appeared in the Gospel Advocate under date May 28, 1970, an article by Perry B. Cotham in regard to Pat, Ben and Dean entitled, "BRETHREN RECEIVE THE HOLY SPIRIT (?)." I got back in touch with bro-

ther Bales and told him that, since the Advocate already had brought it out into the open, there simply was no point in my maintaining silence any longer. He agreed.

Thus it was that in June there appeared an article entitled, "NOW THAT PAT BOONE IS GONE, WILL ROY OSBORNE BE FAR BEHIND? HOW LONG, O LORD, HOW LONG!" So great was the demand for that particular issue, than when the original 14,000 copies were exhausted, with orders continuing to roll in, Contending for the Faith had to re-print 10,000 copies more!

In July, we got out a follow-up issue, featuring an article entitled--"ARCHIE LUPER WITHDRAWS NAME, INFLUENCE FROM ALL LOVELL ENTERPRISES AS BOONE AND OTHERS ABANDON RESTORATION." Anticipating a large demand for that issue, our original print-order was increased on up to 20,000 copies--and, with orders even yet coming in for it, it begins to look like we may have to re-print this number, also!

After letting one issue go by, allowing for another pressing question to be answered, in August, it had been our plan to come back in on this Boone problem in September. However, one of the most ardent supporters of Contending for the Faith went out of his way to persuade this editor to please give the Inglewood

**HEAR**  
**DEAN DENNIS**  
**"SPIRIT-**  
**FILLED"**  
**CHURCH OF CHRIST**

Minister From  
Santa Ana, California  
Give Testimony at  
an Inter-Denominational  
**"FELLOWSHIP OF THE SPIRIT"**

Meeting, May 16  
Saturday Night, 7 P.M.

WHERE--Westminster Hall  
**First Presbyterian Church**  
1705 17th, Bakersfield  
EVERYONE WELCOME



elders added time for them to make a judgment on how best to deal with Pat and Shirley. Now, here it is November--and, as far as you or I or anyone else can tell, they have not really been dealt with, as far as the Inglewood elders are concerned--even yet!

It is not just Inglewood that is being made to suffer by all this heretical, false teaching being done--worldwide--by Pat and Shirley Boone. Individual after individual, congregation after congregation--here, there and everywhere--not only is being disturbed by their doctrines but corrupted as well. It is simply incredible that an eldership such as at Inglewood, should have let almost two whole years (!) go by, with the brotherhood being infiltrated by their heresy practically on a wholesale basis--and these elders just sit there and do almost nothing!

Be it well remembered that Pat and Shirley Boone are not only practicing a false doctrine--they are actively teaching it to others, as well! If you have forgotten this, dig out your copy of "TESTIMONY"--No. 30--a Pentecostal publication--and read once again Dean Dennis' account of how it was that he and his wife, Joyce, were converted to Pentecostalism.

It did not "just happen" you know. They were both taught it--and they were instructed, especially in the early stages, at the hands of Pat and Shirley Boone!

Neither are the elders of the Northside church in Santa Ana, California, entirely blameless relative to their tardy discipline of the Dean Denniss. Truly, as of June 7, 1970, they finally did get around to it

--but not before the churches of Christ up in Kern County, California, had been put to considerable embarrassment and had to take matters into their own hands.

What happened was this: In the local paper, the Bakersfield Californian, for May 15, 1970, an advertisement appeared calling on the general public to hear Dean Dennis, "'SPIRIT-FILLED' CHURCH OF CHRIST Minister From Santa Ana, California, Give Testimony at an Inter-Denominational 'FELLOWSHIP OF THE SPIRIT'" at the local First Presbyterian Church. (See reproduction on Page 4.) To forestall confusion in the public mind, the ad shown below had

**NOTICE!**  
**The Churches of Christ  
of Kern County**  
**wish to inform the general public that**  
**Mr. Dean Dennis**  
**of Santa Ana, California**  
*no longer*  
**represents the viewpoint of**  
**the Churches of Christ of this County**  
*nor*  
**is he recognized by the Church as a**  
**minister in good standing in this county.**

**Paid for by the following Churches of Christ:**

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Central	Frazier Park	Tehachapi
East Bakersfield	Lamont	Wasco
North Church	McFarland	
Northrup	Ridgecrest	
West Side		

to be gotten up quickly by the Kern County congregations; and it was published through the same newspaper, under date May 19, 1970.

We honor the elders and brethren of the Kern County churches of Christ that such effective, decisive action was taken so swift-

ly. It took just four days for them, firstly, to make up their minds what should be done, and, secondly, to do it. Such swift, powerful action is what is called for everywhere!

We also honor the Northside/Santa Ana, California, elders for their ensuing action:

# Northside Church of Christ



2130 NORTH GRAND AVENUE • SANTA ANA • CALIFORNIA • 92701 • 542-0809

June 7, 1970

Dear brethren:

This letter is written to let you know that Dean Dennis and his wife, Joyce, are not recognized by us as members of the church of Christ in good standing, and that they are no longer a part of our fellowship here at Northside.

For a period of several months these people have consistently avoided hearing the gospel preaching being done in our services. They have removed themselves from both the direction and correction of this church's elders. During this time their work and association have been largely with "Pentecostal" groups and their teaching has followed that pattern. We are not and cannot be in spiritual fellowship with these denominations.

The action we have taken is the result of a great deal of deliberation, discussion and prayer. During all the time since we dismissed Dean as our minister we have hoped and prayed that they would see the errors and pitfalls in their new doctrine. However, they have now gone so far into it we feel that patience is no longer a virtue. We cannot now stand by and not warn the brethren of the unscriptural and divisive doctrines which they are now spreading.

We have hoped and will continue to pray that the time will come when their faith once again is founded on God's word instead of emotional experience and that they will quit advocating and practicing their misleading denominational theories.

Although we hate the departures from God's truth that are now being manifested by both Dean and Joyce, we love them and are saddened by these errors which separate them from us. To the brethren at large we regret not being able to take this action sooner, but felt we could not do so as long as there was a shred of hope that their usefulness could be restored to the churches of Christ.

*George H. Dukey*  
*William W. McBan*  
*C. Scott Lee*  
*Paul Wood*

Fraternally yours

*James H. Powell*  
*Paul Shuman*  
*Robert Lon Gibson*

Elders  
Northside Church of Christ

**8-DAY SESSION BEGINS TOMORROW**

**People's Church Presents Charismatic Forum**



REV. DAVID DU PLESSIS

"They held hands. They prayed for one another. They spoke in tongues. They traded accounts of their 'baptism of the Spirit'. The meeting abounded with phrases such as 'Praise the Lord' and 'Hallelujah!'"

So wrote George Cornell, Associated Press religion writer, about a gathering of Protestants and Roman Catholics concerning an unusual phenomenon swirling through American churches called "charismatic revival" or "spirit movement".

Such an event — a "Charismatic Forum 1970" — will be presented tomorrow through June 28 at The People's Church, 3078 Loma Vista Road, Ventura, and will feature several speakers.

Three sessions will be held

daily during the week and two sessions are being scheduled for each Sunday.

Noted Pentecostal leader and teacher David du Plessis heads the list of speakers which also includes: the Rev. Harold Bredeben, Reformed Church leader; Dr. J. Rodman Williams, professor of Systematic Theology at Austin Presbyterian Seminary; Dean Dennis, church of Christ minister; Dr. Robert Frost, biology and Bible teacher; the Rev. Louis Sheldon,

Presbyterian minister; and other ministers and laymen.

Morning and afternoon sessions will be devoted to specialized charismatic teachings interspersed with testimonies. The evening meeting, open to the public, will feature a main speaker with several speakers in supporting ministries.

Reservations and further information may be obtained from the church or by calling 647-5285.

The People's Church presented a similar series of meetings a year ago, which church officials described as very successful.

When, under date June 20, 1970, Ventura County was startled to see in its own Star-Free Press that

"Dean Dennis, church of Christ minister" was slated to participate in a "Chrismatic Forum," along with "ministers and laymen" from various denominations within just a few blocks of where the churches of Christ meet in Ventura, the elders knew that the wolf

of doctrinal error was not just prowling about, but already was scratching at the door! Besides which one of our "own selves" had arisen "speaking perverse things, to draw away disciples" after himself! (See article, photo-reproduced above; also read Acts 20: 28-31.) The elders knew they must act -- and act fast, if they were to protect the flock from error. They acted.

ELDER WIGGINS, OF EAST VENTURA, CALIFORNIA, DELIVERS WARNING IN PERSON TO CONGREGATION

If the action taken by the elders of the East Ventura church of Christ would be followed by elders in ALL THE CONGREGATIONS--ALL ACROSS THE BROTHERHOOD--we could put a stop to this concerted effort to "draw away" disciples in a hurry. (After all, what are elders supposed to be for, if they do not by sound doctrine both "exhort" as well as "convince" the "gainsayers!" Read Titus 1:9-11 and note what is supposed to be done by elders, when "unruly and vain talkers and deceivers" arise. Verse 11 says, "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not..." Also, Verse 13 of that same chapter commands, "...Wherefore rebuke them sharply, that they may be sound in the faith...")

So it was that when the elders at East Ventura recognized that the flock over which they have oversight was thus under attack, instead of turning a blind eye, as so many elders seem to be doing, they decided that something must be done about it. And none too soon, either, as they were astonished to discover. For no sooner had brother Melvin Wiggins, one of the elders, gone before the whole church to deliver the warning than it became apparent that more than one in the congregation (including one of the elders' own brother) had been infected with this error!

Those in the East Ventura congregation who were thus infected were enjoined by the

DEAN DENNIS CARRIES HIS ATTACK AGAINST TRUTH INTO VENTURA COUNTY, CALIFORNIA, AND HAWAII

One thing you have to hand to this fellow Dean Dennis, withdrawn from or not, he stays right in there pitching for what he now claims to believe. In his report to the Pentecostal's "TESTIMONY," No. 31, on Page 19, he said, "...Besides the many homes in which Joyce and I have ministered and received many blessings, we have had a very busy speaking schedule in many California churches including: Hillcrest Church of Christ, Thousand Oaks; Harbor Church, Harbor City; Trinity Christian Church, Riverside; Downtown Church of Christ, San Diego; 120 Fellowship, Berkeley; Inter-Church Renewal Fellowship, Concord and Huntington Beach; Assembly of God, Carpinteria; First Presbyterian Church, Bakersfield; and Melodyland Christian Center, Anaheim. In April, the opportunity came to minister in Hawaii, through the assistance of T. C. Wisenbaker, Miami Beach, Florida. On my arrival on April 29, I was met by Elaine Lacy, Lana Wisenbaker, and Marvin Hensley, a veteran missionary of 30 years in China and the past 21 years in Hawaii. He is going to Taiwan for five years, and has challenged me to come there on a missionary tour later this year or early 1971. On May 5, Joyce and our two sons joined me, leaving Elizabeth with her grandparents in Norwalk. We were so impressed with the hospitality of all the Hawaiian families, and especially of Ken and Elaine Lacy, in whose home we stayed. From the moment I stepped off that giant 747 plane, I sensed an unusual call to minister in Hawaii. Joyce had the same witness when she arrived, so it is not surprising that we were led to accept the call to make that our home base. We will be returning there soon, not to start another church, but to minister in homes wherever the Lord opens doors. Preparations are already under way for us to go to Maui, and we believe we will minister on all of the Islands eventually..." And so his report read on and on.

**INFINITE WAY TAPE LECTURES**  
 Wednesdays 4 P.M.  
 Monthly Letter Reviewed 3rd Monday of each month at 8 a.m.  
 1509 E. Main St. Ph. 643-8777

elders to desist from teaching it--otherwise they would have to be asked to leave the congregation. At last report, this put the quietus on the whole effort to pervert the doctrine of Christ by defecting members at East Ventura.

BOONE'S PROGRAM TO LEAD AWAY THE DISCIPLES INTO PENTECOSTALISM NOW IS ON A GLOBAL SCALE

Just what it is going to take to persuade the elders at Inglewood that the time is far past when they should have withdrawn from Pat and Shirley Boone on grounds of heresy is not now apparent. At the time of this writing (November 7, 1970) no word has been forthcoming of any action on their part of any kind other than just "talking to" them. It is 100% apparent to the brotherhood--whether the Inglewood elders can see it or not--that just talking is not getting the effect the situation requires. The time for action is here. It should be our hope that ere another month has passed, brotherhood-wide announcement can be made that at long, long, LONG last, such action finally has been taken!

Within recent days, Reuel Lemmons, usually astute editor of the Firm Foundation, who should have known better than his editorial for December 2, 1969, would indicate, has been on the West Coast. He, together with Jimmie Lovell, who still says that he is not even about to give up on Pat (it figures!), (though an eldership he discussed with has let it be known that he has given up on Pat to head up his Bibles-for-all-Mankind fiasco), sat down with Pat and the Inglewood elders--to talk some more! Which seems to be about all we can get, where this celebrated heretic is concerned--just talk, talk, talk!

But while "we" are just talking, let it be emphasized, Pat and Shirley Boone--both--are not stopping at that; they are acting with all their might. Not only have they been effective in converting Santa Ana's preacher and his wife--the Dean Dennises-- to this heresy; not only are they going into Pentecostal publications to spread it on an even wider scale; not only are they getting such ideas into sound recordings, such as "RAPTURE," their new long-play album (also available in cassettes, 8-track stereo cartridges and tape reels); not only have they now come forth with Pat's new book, entitled, "A New Song," which is an out-and-out attempt to win away readers from the truth of the gospel--but now, within the past 30 days, Vada (my wife) and I have pre-viewed Pat's new movie "THE CROSS AND THE SWITCHBLADE," a production which Christian brethren will be having to reply to doctrinally for the next 50 years! (Note advertisement, right.)

Joe Moulder, minister to the North Highlands, California congregation, wrote to me under date October 1, an account of having attended Pat Boone's appearance in Memorial Auditorium at the Charismatic Clinic which was held there on September 20 through 22, sponsored by the area Pentecostal churches. (I had planned to publish his account now--however, lack of space necessitates a later appearance.) Besides all of which, the last time I got to be at home back in Nashville,

while watching TV, one night, whom should I see on Oral Roberts' show--ALL THE WAY FROM JAPAN, of all places!--but Pat Boone.

JAMES D. BALES BRINGS OUT AN UNANSWERABLE ANSWER TO PAT, PENTECOSTALISM AND ALL THEIR POSITIONS--TRULY A MONUMENTAL WORK

While Reuel Lemmons, Jimmie Lovell and the Inglewood elders continue to drag their collective feet on what to do about Pat and Shirley, at least one brother among us knows what to do--and he is doing it. I have just been reading the galley proofs on brother James D. Bales' new book, "PAT BOONE AND THE GIFT OF TONGUES." Originally announced at \$4, before it was completed it ran on up to 375 pages. Those who ordered earlier still will get theirs at the pre-publication price. As of right now, however, the price has had to be advanced on up to \$6.95. But even at twice the price it still would be worth it. Brother Bales has boxed Pat into a doctrinal corner. If you have not ordered your copy earlier, send your order by return mail to us: CONTENDING FOR THE FAITH, 950 Greerland Drive, Nashville, Tennessee 37204. Ira Y. Rice, Jr.



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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

1970 CLOSSES MIDST THE DIN OF THE  
GREATEST BATTLE FOR THE MINDS AND  
HEARTS OF MEN SINCE RESTORATION--

Editor  
Ira Y. Rice, Jr.  
950 Greerland Drive  
Nashville, Tennessee 37204

Dear Brethren:

As one of the strongest supporters of Contending for the Faith so cogently put it, just the other day, now is the time when those who genuinely and deeply believe in what we are attempting for Christ need to be sending in new subscriptions by the fives and tens. Probably the most significant battle for the minds and hearts of men since the restoration movement began 177 years ago is now shaping. And, as from its inception, Contending for the Faith plans to be in the thick of things in 1971 and the years that loom immediately ahead!

This is the time to "keep on keeping on." It may be time also for some of you to RENEW YOUR SUBSCRIPTION for another year. Or, if you have not already subscribed, to please do so.

Those of you who have been subscribing for the paper, the key-code opposite your name on our mailing address for you indicates the time your subscription expires. The letters ("CF") at the beginning of the key-code stand for Contending for the Faith. Let us say that your subscription expires in January of 1971. Then your key-code would read, "CF/1/71." Or, in other words, it is time for you to send in another \$1 (or however many \$1s you like) so that we may change that last figure to read "72," "73," or however many years you'd like to renew for -- at the rate of \$1 per year.

Up to this point, as a matter of policy, we have been inclosing a copy of Contending for the Faith each issue, free of charge, to all those receiving our Far East Newsletter who had contributed anything at all to our missionary work in Singapore within the past 12 months. However, with the rising costs connected with printing, office help, postage and the like, economically, starting with the January issue, 1971, we are simply forced to abandon this policy. We shall continue to need and to appreciate the help of those making such contributions to our Far East work. However, as from January 1, 1971, only those of you who actually subscribe to Contending for the Faith (at the rate of \$1 per year) will be receiving it. So, if you want either to begin receiving it or else to continue to do so, now is the time for all good Christians to come to the aid of this paper by sending in your subscriptions and renewals.

JOHN ALLEN CHALK HAD MADE CONFESSION OF  
FAULTS ALREADY--HIGHLAND ELDERS HAD JUST  
NEGLECTED TO TELL BROTHERHOOD ABOUT IT!

The kind of "reasoning" that some of our elders are coming up with these days regarding what should or should not be said or done leaves something to be desired. How anyone could reason that a thing done on the housetop could be corrected in a corner--much less a bunch of elders--is beyond me! And how such could expect those of us out over the brotherhood to react intelligently to a "correction" of that sort, which affected not just them and their congregation locally, but the body of Christ everywhere--it just doesn't make any kind of sense; none at all! Especially, inasmuch as no effort of any sort was made to inform us whatsoever!

It was not until after the July issue, wherein our statement regarding an article pertaining to John Allen Chalk and what he had said concerning a movie on homosexuality, entitled "Midnight Cowboy," originally appeared--nor yet was it until after our August issue already had been written and turned over to the printers--that those of us connected with Contending for the Faith received even the slightest inkling from Highland/Abilene that any correction whatever had been made! Even then it was not the elders, who let us know, but one of Highland's field men--Lyle Dalzell--who was telephoning to chide me personally that what I had written in July should ever have been allowed to appear in the first place!

I told Lyle, in that conversation, that I found it incredible that John Allen should have made such a correction, and the elders then just try to "bottle it up;" however, that if such was actually the case, and if the statement alluded to was genuine and not some of the same old "white-wash" so often attempted in such cases, Contending for the Faith would be more than happy to publish and circulate the statement just as widely, and to the same addresses, as our July issue had been sent. However, I further emphasized to him that until I had seen John Allen's alleged "correction" my own self, I would just have to stand by what I had written in our July issue, based, as it was, on the facts as I had ascertained them to be prior to his late-in-August telephone call. September, October, November and 17 days in December--almost four months--have now come and gone--and I have received no copy of the Chalk statement (directly from Highland,

that is) even yet! In fact, if Paul Kil-lom, minister to the church at North Warren/Warren, Michigan, had not favored me with a photo-copy (in his chiding letter to me), under date November 18, 1970, to this very day I should still be without a copy!

Be all that as it may (and it is as I have described it), the fact remains that I did finally receive a copy, late in November; and, although it never was forthcoming from Highland, in the cause of truth I am publishing it anyway lest impressions left by our July and August issues be allowed to stand.

It reads as follows:

"THE CHRISTIAN'S RESPONSE  
TO AN IMMORAL WORLD

(Presented by John Allen Chalk  
to Highland Church of Christ,  
May 24, 1970)

"The Friday morning, May 22, 1970, Abilene Reporter-News carried a front-page story about my personal response to a highly-controversial movie, 'Midnight Cowboy.' Since that time, many of you have expressed very serious reservations and criticisms about my action in this matter. Your genuine concerns, as conveyed to me personally and to me through the Elders, have registered shock that 1) I would even see such a movie; 2) that I would make any favorable comment about it; 3) that I would uphold 'X' rated movies; 4) that I would encourage others, especially young people, to see the movie; 5) that I would do anything to discourage the efforts of our fellow-citizens in Brownwood to ban this movie; 6) that I would appear to uphold immoral and illicit sexual behavior; and 7) that I would do anything to bring shame on the church and on my fellow Christians. I intended none of these things. They were never part of my action in this matter.

"I do not doubt the sincerity and the depth with which some of you in this audience this morning feel these, and possibly other, things regarding what I was quoted as saying in the Reporter-News. I did make the statements attributed to me. I was fairly and accurately quoted by Mr. Sam Pendergrast. But, because of this, some serious questions regarding me and my conduct as a Christian have been raised by you and others.

"I deeply regret this and ask your forgiveness for the difficulties that I have caused any of you. I am genuinely sorry

that my Christian witness has been damaged apparently by this incident. Even more seriously, I am troubled by those in our community and surrounding communities whose minds and hearts have been closed to what I have to say about the Gospel of Christ because of my action in this matter. I confess my faulty judgment and ask you, my brothers and sisters in Christ who are the Highland congregation, to forgive me.

"Will you also allow me to clarify the statements quoted in Friday's paper? I do not attend movies regularly, much less movies reported to be obscene and pornographic. I did not endorse the movie in question and intended, in no way, to encourage anyone to attend it. I attempted to make it clear that I regard all sexual relationships outside of marriage both illicit and immoral, and that certainly includes all homosexual liaisons. I was not making any judgment on what is happening regarding this same movie in Brownwood right now.

"To me this movie was not and is not entertainment. As standard commercial entertainment, 'Midnight Cowboy' is obscene and harmful. I too, am concerned, both as a Christian and as a citizen, about the moral fabric of American life. I saw in this movie, however, the same human needs with which I work everyday in Abilene.

"Had I made no public statement, much of this trouble would not have occurred. I acted unwisely and without due concern for the stewardship of my ministry with the Highland Church of Christ. I did not see the implications of what was my honest response to the human need that I know exists, right here in this church this morning, in Abilene, Texas. Please accept my apologies and please pray God's richest blessing of forgiveness and wisdom on my future service to Him and to His creatures."

(NOTE: Brethren, it was not before the end of October that I even had this statement read to me, much less saw a copy of it! When Archie W. Luper, my old side-kick in Ventura, California, got a copy of it, instead of showing it to me he read it to me. When he had finished reading it, I almost went up in smoke! "What gets into elderships," I exploded, "that they will let a man, who has made such a statement practically be crucified, instead of circulating such clarification that brethren everywhere might know about it and forgive! If I had had that statement in hand, I should have

gladly published it--brotherhood-wide--months ago!" Archie asked me if he could quote me to that effect. I told him yes --and he so informed the elders at Highland/Abilene, in a letter dated November 19, 1970. And still there has been no response on their part!...Well, it looks now as if they may never respond. Or, if they ever decide to do so, like the elders at Inglewood, California, re: Pat Boone, by the time they decide to do so it already will be too late. However, I could not now have this statement in my possession and conscientiously not give brethren everywhere a chance to see with their own eyes what it was that brother Chalk confessed. I have studied what he said with great care, believe that brethren everywhere should accept it; and I for one most certainly do so. God bless John Allen for having made such a strong and forthright statement! Now, if similar statements can be forthcoming from about 50 to 60 other well-known preachers, who have been trying to lead us all into apostasy, maybe a measure of Christian fellowship can be restored. IYR Jr.)

JAMES D. BALES' "PAT BOONE AND THE GIFT OF TONGUES" TAKES MELODY OUT OF PAT'S "NEW SONG;" 2,200 SHIPPED FIRST 30 DAYS

While the Highland/Abilene bishops were dragging their feet on letting the brotherhood know that brother Chalk already had corrected his "Midnight Cowboy" error, those at Inglewood, California, where Pat Boone and family still hold membership, were letting Pat spread his "New Song" all over everywhere (65,000 sold its first 12 weeks), were letting him appear in fellowship with Pentecostals (corrupting our entire restoration effort), also, through TV appearances with Oral Roberts and Rex Humbard --to say nothing of the doctrinal error being sowed through his part in the new movie, "The Cross and the Switchblade") --besides which even in Nashville, Tennessee, he was attempting to infiltrate the Hillsboro congregation with his heresy by inviting a group of their young-to-middle-aged couples for private indoctrination!

When it is so crystal clear that he has already left us--both in doctrine as well as in practice--if the cause means anything at all to the elders at Inglewood, why would they let Pat run around brotherhood-wide, as they have, now for close onto two years, leading off whomsoever he chooses to infect! The question is beginning to arise all over this brotherhood that if Inglewood can still fellowship Pat and Shirley Boone, under



these circumstances, then what shall we say of the soundness of the Inglewood elders! It now appears to literally thousands of us that, unless they care nothing for our fellowship, the time is long past for them to be either stopping Pat dead in his tracks or else to be withdrawing from him entirely!

As just a sample of the sort of offense the Inglewood elders are allowing Pat to commit, uncorrected, consider the following report by brother Joe Moulder who preaches regularly to the church at North Highlands, California. Appearing, as it did, under date September 27, the article reads as follows:

"I WAS THERE!!"

"As the hour of 3 o'clock in the afternoon approached, on Sunday, September 20, 1970, I had hoped against hope that it was not true, and that he would not really show up at this particular meeting. But as the dignitaries of the Charismatic Clinic ascended the platform in Sacramento Memorial Auditorium, he was there with his wife, just as had been announced on TV and advertised in the papers--Pat and Shirley Boone.

"I WAS THERE--not to 'huntwitches' as some may accuse, but--to hear with my own ears and see with my own eyes that this once-dedicated Christian young man and his wife had truly gone over to the forces that accept the doctrine of the baptism of the Holy Ghost as being given to man today, and that believe man today is given the gift of tongues and healing. From his own lips came the words that could condemn his soul and perhaps because of his influence, the souls of many others, to the fires of hell, unless he repents and comes back to the Father in Heaven. It is indeed a tragedy.

"Pat declared that he had been a Christian for over 20 years but had only come to know the Lord in the last couple years. He gave the illustration that he had stayed in several Conrad Hilton Hotels, but that he had never met Mr. Hilton. He said that he knew Mr. Hilton existed and 'I have been a guest in his hotels, but I have never met my host.' Pat then tried to make the comparison to the church by saying that he had been a guest in the house of the Lord but had not really met the Landlord until a couple of years ago.

"There is something that Pat must have forgotten--the CHURCH is NOT A HOTEL, but a family. It is a family that

has a Father, a Father so wonderful that words cannot describe Him, and you cannot be in the family of this Father without knowing Him, feeling his presence and knowing His love. You cannot know this Father without knowing His Son, for 'no man cometh unto the Father but by me,' so said Jesus in John 14:6. You cannot be in this family without knowing Jesus, for He said, 'He that is not with me is against me, and he that gathereth not with me, scattereth abroad.' Matt.12:30

"Pat seems also to have forgotten that Paul said, 'though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Gal.1:8 To say that men today receive the 'baptism of the Holy Spirit' is not what the New Testament teaches for you and me today. There were only two occasions when this took place--Pentecost and at the home of Cornelius. The 'miraculous gifts' according to Hebrews 2:2-4 were used to confirm the word spoken by the apostles and other early witnesses of Jesus. When, may I ask, did the word become unconfirmed once it was delivered unto the saints?

"Pat makes many arguments in defense of this 'Pentecostal movement' as it has been called, in his newest book, A NEW SONG, which shows that he is perverting the Gospel of Christ.

"In his speech at Memorial auditorium he gave credit for the introduction to the 'change' that has taken place in his life and that of his family, to two men--both of whom are not members of the church of the New Testament--not at least of the one body I read about. It would seem that Pat, like several others who formerly held to the 'fundamentalist' concept of the one body, has embraced the idea that it makes no difference which 'church' you are in so long as you hold to and believe in God and that you can be a Christian in that church. He even offered the 'invitation' at this Charismatic Clinic, and urged folks to come forward and receive the baptism of the Holy Spirit.

"Yes, I WAS THERE. I saw and I heard! It is true. What a tragic loss to the cause of Christ. We must now stand against his false doctrine, withdraw our fellowship from him and others who have and will go off after this 'strange doctrine' and pray for him, that he and they might come back to the family of the Heavenly Father.

"To this end I call upon all who

read this article to join with me that souls may be salvaged from the ravages of Satan. God be with us and grant us wisdom in my prayer in Jesus' name.

(Signed) Joe Moulder"

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Another preacher of the gospel who sees clearly what is going on--and is speaking out about it--is the well-loved Chester A. Hunnicutt. "Please continue to send me your newsletter," brother Hunnicutt wrote under date December 7, 1970, "and when I am at home where I have a check book I will pay.

"I taught at Camp Shiloh 13 years ago. Since then I have been supporting it until about one year ago. I had gotten the idea from some one that something was wrong about the camp. We still receive their literature. Enclosed please find a brochure of Pat Boone's. Why would this camp use him to raise money for the camp?

"I am visiting here in Cleveland, Tenn., where Pat Boone has just been featured at the Church of God school. It was supposed to have been a concert, but it turned out to be a testimonial. I was not here to hear him in person but have just heard a tape recording of the program. He told about his wonderful, new experience with God on top of a mountain or hill in La. with this Catholic priest. I am sure you have heard about his so-called conversion, etc. To me the whole thing was a farce, unreasonable, contradictory, shallow and foreign from the truth. It just makes you sick to think about it.

"I don't know how to analyze him. First, God might have sent him a strong delusion that he might believe a lie because he does not love the truth, or else since he was about to lose his career, family, and wealth, this might have been his scheme to come back to fame and fortune.

"Perhaps I am judging when I should not be. But this and other things in the church has me worried. In Christian love, (Signed) Chester A. Hunnicutt."

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And yet another preacher who is not afraid to speak up is the venerable and venerated Harbert D. Hooker, of Crystal City, Missouri, who probably more than any man alive (together with James L. Neal and the South Thompson Street brethren at Springdale) has done the most

to establish the cause of Christ in Northwest Arkansas. In a recent bulletin for the church where he ministers, brother Hooker wrote as follows:

### "FALSE DOCTRINE"

"I have not been able to understand everything of late that is going on in the name of the church. Some year ago one Pat Boone of California led a following with this idea 'Let Go,' express yourself, and now you see the results. The idea becomes alarming to us here in this part of the country, when we find ourselves where California was one year ago. When the time has come that our young people can not have a gathering without some adult urging them (both boys and girls) to testify for the Lord, I am wondering how long it will be until the church will only be a testifying, miracle-worker, woman-preacher denomination. Brethren, it is disgusting and heart-breaking to see such in the church of the Lord. I have lived to see many things disturb the church and tear it asunder in many places--Sunday schools, individual communion cups, literature in Bible classes, pre-millennialism, anti-ism--but we have had nothing that will do the damage that the present sensationalism is going to do. The light must be turned down low, every one hold hands, and some one start the testimony. Jno. 2:25 Jesus needed not that any should testify of man; for he knoweth what was in man.

"This 'LET GO' doctrine got Nadab and Abihu destroyed by fire. Lev. 10:1-2 The Pharisees of Jesus' day 'LET GO' and ended up with a carved-out doctrine made according to their own wishes, but which could not save. Mt. 23:23 Remember those at Corinth when observing the Lord's Supper 'LET GO' and ended up damning themselves in their partaking. I Cor. 11:29 When the Galatians 'LET GO,' they found that they had lost the gospel of Christ and what they had embraced was a perversion. Gal. 1:6-7.

"Satan's effective trick today is to say the gospel is no longer sufficient in meeting man's needs in the twentieth century. But Jesus said all power in heaven and earth is given unto me; and that He would be with us always even to the end of the world. Mt. 28 The Gospel of Christ WAS--IS--AND SHALL EVER BE THE ONLY GOSPEL THAT WILL SAVE. Rom. 1:16; Mt. 24:25 There is nothing wrong with the youth of the land today that we that are older did not get over; and it did not take a miracle-performing, tongue-speaking, woman preacher to bring it about.

"It is not wars, poverty, immorality or generation gaps that is troubling the youth; but it is a lack of parental teaching and discipline. Today's problems are not new, and the same all-powerful gospel will get the job done. Never should the pulpit be turned into a sounding board for social, economic and racial ills. Just preach the word and the job will be done. I guess if I had been in the meeting in St. Louis where the girls were testifying I WOULD HAVE KICKED THE ROOF OFF." (Signed) Harbert D. Hooker

of David Wilkerson and other false teachers without as well as Dean Dennis, Ben Franklin and other such heretics within --and NOW comes his own heretical new book designed to draw away disciples after his own perverse things.

Although Contending for the Faith, naturally, cannot bid God speed to this new book (and we surely are not handling it, neither offering it for sale!), yet as a warning to our readers so you will be on your guard against it, below, no-

"FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES." (EPHESIANS 6:12)

If, in the overall, churches of Christ now are locked in perhaps the greatest battle for survival of the truth of the gospel among us since the inception of the restoration movement, surely one of the most notable doctrinal "wrestlings" of all time now is in progress between Pat Boone and James D. Bales.

Through more than 25 personal contacts with Pat and Shirley in the past year to year-and-a-half, brother J.D. finally came to realize that they were not just a little bit "off" re: the Holy Spirit but actually were in the process of leaving the "faith once delivered to the saints." (Jude 3)

Evidence leading to no other possible conclusion keeps piling up--appearances on Oral Roberts' and Rex Humbard's TV programs, at Pentecostal schools, on Charismatic Clinics, in false-teaching movies such as "The Cross and the Switchblade;" endorsement not only of Roberts and Humbard but

# A NEW SONG



# PAT BOONE

tice at least what its dust-jacket looks like. Even though it would lead anyone, who would let it, to false conclusions, I have to admit that it is most "readable." Except for the false doctrine included within its pages, reading it, in fact, could be an enjoyable experience!

On the other hand, if you are interested in knowing the truth of the gospel on the doctrinal points at issue, I can recommend brother Bales' answers to Pat's errors, entitled, "PAT BOONE AND THE GIFT OF TONGUES," the dust-jacket of



**PAT  
BOONE**

and  
the

**GIFT  
of  
TONGUES**

**Dr. James D. Bales**

which is photographically reproduced (see left).

"Absolutely magnificent!" Archie W. Luper, of Ventura, California, exclaimed, when he had just finished reading its brilliantly, scripturally reasoned pages beginning to end.

If Boone's book is "readable," Bales' book is "studyable." I've been reading after J. D. Bales for the past 25 years. In my judgment, "PAT BOONE AND THE GIFT OF TONGUES" by far is the best book he has ever written! Not only has he dealt fairly yet kindly with Pat, but he has come out strongly and un-get-over-ably on the side of truth. It is a death blow to the idea that supernatural gifts might--just might--still be for "us" today.

Our original stock of this book swooshed out of here in less than one week. We had to re-order. Before these, too, get away, shoot your order to us.....Price: \$6.95  
CONTENDING FOR THE FAITH  
950 Greerland Drive  
Nashville, Tenn. 37204

WEST COAST BROTHER DECLARES PROPOSED  
NEW SCHOOL SOUNDS LIKE "OLD" SCHOOL!

What most of our supposed-to-be Christian colleges cannot seem to comprehend is that if they had been faithfully performing their function--training both the number and the kind of men required as ministers to the churches--in all likelihood this present "school-of-preaching" phenomenon among us never would have arisen at all!

I do not mean that all of our colleges fell down on the job--but it does not take a Solomon to see that most of them both did and have! When literally hundreds--possibly thousands--of congregations saw that they either could not get trained preachers at all--or that those they could get, especially those trained at certain of our colleges were giving forth an "uncertain sound"--what else was there left to do but to undertake to train our own!

Nowhere has the lack of dependably trained preachers been felt more deeply than among the sound churches in California. The school which should have done the most to help us solve the problem, has, in fact, become the greatest single contributor to the problem. Some few of those who trained at Pepperdine back in its beginning have turned out rather well. Once E. V. Pullias ever got to be Dean at Pepperdine, however, all that began to change. It got so bad that, some 13 years ago, Norvell Young and J. P. Sanders were sent for in an effort to try to salvage what was left. It now appears that J. P. has given up on it entirely; leastwise he has gone on to Columbia and is no longer there. Instead of limiting his faculty hirings to those whose dedication to the truth of the gospel is beyond question, whereas some on the Pepperdine faculty admittedly are fine men, the fact remains that Pepperdine now is viewed by most of the faithful brethren throughout the state of California as a harbinger of apostatizing teachers. Also with the advent of its new School of Law Pepperdine clearly is headed for secularism as hard as it can tear. Why it even bothers to advertise itself as one of our Christian schools any more would be hard to fathom. So evident is it that Pepperdine wants to be just one more big secular school, rather than a Christian school, why don't Norvell and Bill just make the whole thing secular and abandon all this pretense of any genuine concern for things religious. They may still be--but more and more brethren throughout the state of California are viewing such claims merely as fund-raising gim-

icry. And, especially since Pepperdine hired James L. Attebury and four others who had to leave Harding College because of their "uncertain sounds" there.

Be all that as it may, when California churches, on the whole, gradually became convinced of Pepperdine's apostasy and lack of any real concern whether the doctrine of Christ is kept pure there or not, more and more thought was given toward bringing still more schools of preaching into being--the most recent one of which is the proposed School of Evangelism, which we are trying to have ready to begin at Downtown San Francisco, Lord willing, by this coming September. As you know, property already is in escrow toward that end.

Our first general meeting of California brethren--elders, preachers and others--who might be interested in our having such a school, was on Saturday--December 5, 1970--at 1349 Mission Street where the church meets presently in the Downtown area of San Francisco. Some 20 others, who could not come on Saturday, in fact, had met the night before. Then between 50 and 60 such brethren came together for the all-day information-and-planning session on Saturday.

Special talks were given by brethren Robert R. Price, Linwood E. Bishop, Dalton P. Ellis, B. U. Baldwin and others. When it was made abundantly clear that our San Francisco School of Evangelism would adhere strictly, without compromise to the "old paths" as revealed in the New Testament, one visiting brother present remarked, "This new school sounds more like the 'old school'." Evidently, he meant this as a compliment; and we dead sure accepted it in such a light. Another school bringing forth yet one more "uncertain sound" we don't need!

At this point, it now seems sure we shall have the rest of the \$50,000 necessary to complete our down-payment toward the purchase of the new property for the new school (as well as new location for the church to meet) on the corner of Van Ness and Grove, when the balance of it falls due and payable January 4. But we still will have to raise at least another \$25,000 to \$30,000 (or possibly even more) in order to remodel the building suitable for church-and-school use. By far the greater part of this initial down-payment is being raised and given by Downtown San Francisco members themselves. However, lots of help is needed on the rest of it. Please send contributions to DOWNTOWN SAN FRANCISCO CHURCH OF CHRIST, Box 588, San Francisco 94101.