

Contending FOR THE Faith™

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WHY FAITHFUL CHURCHES OF CHRIST  
NO LONGER CAN HAVE FELLOWSHIP  
WITH REAGAN, BOONE & OTHER HERETICS--

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Dear Brethren:

As much as all of us must hate the necessity for so doing, the time at last has arrived, when those of us who know, believe and love the truth as it is in Christ Jesus must see that any genuine fellowship, worthy of the name, no longer is possible with those heretics who have risen up among us--and that now is the time for those genuinely concerned to take appropriate action.

It is my own personal conviction that 1971 will go down in history as the year when faithful congregations finally got so fed up and disgusted with all this silliness and falseness parading in the name of New Testament Christianity that they could see there was nothing to be gained--and much to be lost --by delaying action any longer, rose up and said, "Thus far we have come together; but no farther!" Only in this way is it even possible for us to preserve what is left of the great restoration movement. So infiltrated have our colleges, publications and congregations, taken on the whole, already become, that anything short of a major operation is not enough to free us from all these trumpets giving forth an uncertain sound. Since the church is supposed to be the "pillar and ground of the truth" (I Timothy 3:15), and since the truth (God's word--see John 17:17) teaches, "A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10-11), the duty of the church is clear.

One of the hereticks among us, previously used widely as a speaker among churches, who must now be withdrawn from entirely, if the truth of the gospel is to survive this generation, is brother Wesley Reagan, who preaches to the congregation at Burke Road, in Pasadena, Texas. So articulate, personable and persuasive is he (as is the case with the majority of these present-day false teachers) that it may be difficult for those judging from surface appearances to perceive what a threat to sound doctrine this brother has become.

First of all, let it be remembered that it was under the aegis of Wesley Reagan that Burke Road became the sponsoring congregation for the now-defunct, discredited "Campus Evang-

elism," the principal objective of which appears to have been to restructure the churches of Christ along the lines of liberalism, modernism, ecumenicism--and even Pentecostalism, if you can imagine such a hodge-podge combination!

So many of our brethren continue to be so studiously uninformed about what is going on, let us go back a bit--all the way back to July, 1969--and try to piece together what it was that Wes was pushing before Campus Evangelism got knocked out of the ring, and what he still is pushing, to the extent that a diminishing circle of congregations and brethren give him the opportunity so to do.

Under date July 23, 1969, Paul T. Breakfield, Jr., minister to the Central congregation at Cocoa, Florida, sent out a general letter to the churches in the Central Florida area, which reads as follows: "Dear Brethren: I want to take this opportunity to extend to you a personal invitation to attend a special dinner meeting at Morrison's Cafeteria, 1840 East Colonial Drive, Orlando, Florida, on Friday, August 1, 1969, at 7:30 P.M. Chuck Lucas will be speaking.

"This gathering of church leaders and members from Central Florida, is being held in the interest of the Campus Advance program at the University of Florida, Gainesville. This is not a fundraising effort, but strictly an informative meeting.

"I have been closely associated with Campus Advance since its beginning. I attended the seminar in Gainesville last summer as well as the Campus Evangelism Seminar in Dallas. I carried a group of young people to each of these seminars and know that in each instance the young people, and the adults present, were motivated to be stronger Christians and were caused to be more interested in the responsibility to share Christ with others who know Him not. I believe that Campus Advance is doing a great work and that it is being conducted in an effective and commendable manner.

"Perhaps you have heard some of the good reports about this work. You may also have heard rumors or had some questions raised with reference to the doctrines taught or methods used. If so, you owe it to yourself and to these brethren to get first hand information from those responsible for the program. I believe that this is true by scriptural injunction and in the interest of keeping 'the unity of the Spirit in the bond of peace.' You will be given an opportunity to ful-

ly express yourself and to ask questions you may have regarding the program.

"Please encourage others in the congregation who may be interested to attend. The dinner will be banquet style and the price will be \$2.00 per plate, tip included. I hope to see you there. Sincerely in Christ, (Signed) Paul T. Breakfield, Jr.

"P.S. It would help in planning the banquet if we could know the number in attendance. If convenient, please R.S. V.P. P.O. Box 251, Cocoa."

BLACKMAN SUPPLIES LIST OF QUESTIONS  
POSED BY B. C. CARR AT ORLANDO DINNER

Under date August 15, 1969, brother J. H. Blackman, Jr., minister at the time of the North Jackson Avenue congregation, of Bartow, Florida, wrote, in part, as follows:

"...Friday, August 1st, Campus Advance (University of Florida, Gainesville, Fla.) had an information dinner in regards to its work. Two invitations were sent out and a number of us from this area went to obtain the answers to several questions.

"Bro. B. C. Carr of Lakeland had prepared and mimeographed a list of questions that were presented. Too many questions to be answered at the cafeteria. We adjourned to the Concord church building in Orlando, where we remained till about 1 a.m. The questions were answered by Chuck Lucas with the exception of a few. The meeting is recorded and Bro. Carr has a complete tape of it. I have most of it, but I ran out of tape.

"I am enclosing the list of questions, as I thought they might be of interest to you along with copies of the invitations sent out....

"I await Volume III with great interest--'Axe on the Root.' Yours in Christ, (Signed) J. H. Blackman, Jr."

It should be self-evident that any meeting lasting from 7:30 p.m. until about 1 o'clock next morning cannot possibly be squeezed into the 8-page format of an issue of Contending for the Faith. Hence, at this point, I shall limit myself to a presentation of the questions and discussion items as presented at the dinner by brother Carr upon that occasion. Any who may be interested in going into detail as to just how these questions were answered, probably could have this information upon request from bro-

ther Carr. However, the questions, as he presented them, were as follows:

"QUESTIONS AND DISCUSSION ITEMS FOR  
CAMPUS EVANGELISM ADVOCATES. WHY THESE  
QUESTIONS? MADE A DUTY--LETTER OF  
INVITATION JULY 25, 1969.

- "1. Holy Spirit:
- a. Do you believe in direct indwelling of Holy Spirit apart from word?  
(1) Mark Hicks and Jim Bevis affirmed in Lakeland.  
Reply:
  - b. Do you believe in praying for Holy Spirit?  
(1) Charles Shelton does. Lk.11:13  
(2) Dallas Retreat--p.5 #7.  
Reply:
  - c. Do you believe miracles performed today by Holy Spirit?  
(1) Dwain Evans does.
    - a. Endorsed as sound by Mark Hicks/Jim Bevis in Lakeland.
    - b. Used in Seminar as speaker. 'GO' Jan. '69.
    - c. See testimony of Bev Keith --'GO' May '69.Reply:
  - d. Do you believe in gifts of Spirit? Such as speaking in tongues?  
(1) Dallas Retreat--Garrett. p.4 --#2, #3.  
Reply:
- "2. Do you support or endorse the 'underground Church of Christ' in any way?  
a. Garrett says yes. p.2, #1.  
Reply:
- "3. Did any of you attend the 'Holy Spirit Retreat' conducted at Wynnewood Chapel in Dallas during the Dec.'68 seminar?  
a. Were you aware of its being conducted?  
b. If yes, did you voice opposition?  
Reply:
- "4. Do you encourage young people to rebel against 'old guard' or the 'establishment'?  
a. Mark Hicks ridiculed from the pulpit in Lakeland. (H. Potter rebuked at door.)  
Reply:
- "5. Are there Christians in all churches?  
a. One of our young members learned so in Gainesville.  
b. Mark Hicks and Bevis tried to explain in Lakeland.  
c. Roy Osborne's writing indicates --article #1, #3.  
Reply:

**'By the Way, Junior, Do You Have  
A New Plan?'**



- "6. Do you encourage personal testimonies as a method of converting the lost? (Sharing Experiences, 20th Cent. --Sept. '67, p.20.)  
a. Defended in Lakeland.  
b. See guide posts used by C.E.  
c. Practiced in Daytona.  
Reply:
- "7. Do you now or have you in past given away and endorsed 'Good News for Modern Man'?  
a. Admitted in Lakeland--asked what wrong? Defended practice.  
b. What Bible given away at Daytona? (See 'GO'--May '69)  
Reply:
- "8. Do you or those conducting Seminars recommend denominational books for inspiration and devotion to young people, while failing to point out error?  
a. 'My Utmost for His Highest'--Chambers-- (Holy Ghost baptist taught.)  
b. 'Cross and Switch Blade' (direct leading of Spirit, miracles of healing).  
Reply:
- "9. Why use men (or endorse them) who teach liberalism? Do you believe as they do? If not, how explain? 2 John 9-11; Eph. 5:11; 2 Cor. 6:14-17.  
a. Pat Boone -- Daytona Beach -- Oral Roberts fellowship?  
b. Dwain Evans -- See First Century Christian, June '69.  
c. Roy Osborne--See articles.  
d. Walter Burch--Editorial Board of

'Mission'--(See Garretson Review.)

- e. Jennings Davis, Jr.--'GO'--Sept. '67.
- f. Charles Shelton--20th Cent. May '69 p.7.
- g. John Allen Chalk--20th Cent. May '69 p.2,3.

Reply:

- "10. Do you believe church should become involved in marches, demonstrations, war in Viet Nam, poverty program, etc.? Is this the real mission of the church?
  - a. 20th Cent., Sept. '67--Martin, p. 39-40
  - b. 20th Cent., Sept. '67--Walter Burch, p. 10.

Reply:

- "11. Do you believe we have everlasting life --NOW--as a present possession?
  - a. Sweet, VBS lesson--Kent Dobbs--newsletter, Feb. '69.
  - b. Chalk statement--20th Cent., May '69, p.3

Reply:

- "12. Do you teach students to 'witness'--'Be a witness'? (Ac.1:8.)
  - a. Affirmed in Lakeland.
  - b. Can't be used as most commonly found in scriptures. Ac.1:8; 5:32; Ac. 10: 39-41.

Reply:

- "13. Do you encourage young women to participate in leading prayers?
  - a. Letter by Mark Hicks to boy in Pensacola.
  - b. By what authority? I Tim. 2:9-11.
  - c. Paul Brakefield said they practiced in 'sharing' sessions.

Reply:

- "14. Do you endorse these statements? -- See Shelton, 20th Cent., May '69.
  - a. The spiritual man's life is marked by the presence of supernatural power to cope with problems and fulfill the responsibilities of discipleship. Explain how.
    - (1) Question: By the Spirit, who fails if one does not fulfill all responsibilities?
  - b. Spiritual man can say with assurance that whatever he forgets to confess the Spirit will confess for him.
    - (1) Question: What significance "if" we confess? I John 1:9. Where passage that teaches above?

Reply:

- c. Turn decision over to God. Follow dictates of own judgment.
  - (1) Can we not err in judgment? Jno. 17:9.
- d. Pray for the Spirit. Lk. 11:13.
- e. Is 2 Cor.5:17 a 'ho-hum' phrase?
- f. Need to pray for miracle working power of Holy Spirit.

Reply:

- "15. Why teach: Do not use words, 'Saved,' 'Convicted,' 'Converted,' 'Born Again,' and 'Sin'?
  - a. Explain: Such words may not always communicate truth to average non-Christian.

Reply:

- "16. What does it mean to receive Christ? Jno.1:12.
  - a. Is this equivalent to being saved?
    - (1) Note form -- 'Receiving Christ

brought changes.' (My Life in Christ.)

Reply:

- "17. How does one accept Christ? Can this be done without baptism?
  - a. Article in 'GO', Sept. '67--article by Jennings Davis.

Reply:

- "18. Why use terms, 'Talk about Christ,' 'Sharing Christ' instead of 'Preaching Christ?' Ac.8:5,12; I Cor.1:21; Ac.8:35.
  - a. See 'GO' describing Daytona campaign.

Reply:

- "19. The Daytona C.E. Campaign: See 'GO', April '69, Vol. 2.
  - a. Soul talks.
  - b. Lack of decent dress--explain I Tim. 2:9-11
  - c. Share gospel through folk songs.
  - d. Sing and talk about their faith in Christ. (Pictured with instruments.)
 Question: Is not music sinful in worship?
  - e. Witnessing -- Testifying -- University Christian Center Newsletter, March '69.
  - f. What Bibles did you give away?

Reply:

- "20. The Dallas Seminar--Dec. '68.
  - a. How answer questions raised at Freed Hardeman College? (See list in First Cent. Christian--July '69, p.3.

Reply:

- "21. Do you believe it is all right to observe the Lord's Supper other than on the first day of the week? Ac.20:7.
  - a. See Leroy Garrett's statement--p. 5, #8.

Reply:

- "22. Do you often engage in and encourage during worship and other meetings, such expressions as 'praise the Lord,' 'Hallelujah,' etc.? For what purpose?

Reply:

- "23. In view of these things, how can faithful Christians support Campus Evangelism?
  - a. Error being taught by staff and lecturers. I Jno. 4:1; Rom. 3:4.
  - b. It is a sin to encourage false teachers. 2 Jno. 9-11.
  - c. Have no fellowship, but reprove them. Eph.5:11.
  - d. By their fruits ye shall know them. Matt.7:15-16.
  - e. Not to do evil that good may come. Rom. 3:8; I Sam. 15:22.

Prepared by B. C. Carr, Minister South Florida Avenue Church of Christ Lakeland, Florida."

"CAMPUS EVANGELISM'S" REPLIES UNCONVINCING; BRETHREN FAITHFUL TO RESTORATION CLOSE RANKS

If there ever was going to be a time or occasion in which Campus Evangelism had the opportunity to convince the brotherhood once and for all of its genuine commitment to New Testament Christianity, it was at the Orlando dinner. Rather than just coming on across and joining forces with those of us who were seeking to defend and extend the truth of the gospel--worldwide--these brethren seemingly were bent on deception; though for what pur-

pose I find it almost impossible to fathom. Why should they thus go to such elaborate lengths to try to persuade those of us holding them in doubt that they were doctrinally and scripturally sound, to our face; then, as soon as our backs were turned, go back to making the same old "uncertain sound" as before! It just doesn't make sense--if they genuinely believe in plain, simple, New Testament Christianity, that is! They had everything to lose by such a course (literally, as it turned out!) and absolutely nothing to gain! Yet with apparent deliberation this is the tactic they subsequently followed.

REAGAN SEEKS TO UNDERMINE THE CAUSE OF TRUTH AMONG THE STUDENTS AT OKLAHOMA CHRISTIAN

By the turn of the year, 1970, not more than six months after the Orlando dinner, so bold had these brethren (?) become with their depredations against the truth of the gospel that, in a speech that he was invited to make at Oklahoma Christian College, Wesley Reagan (preacher for the church sponsoring CE) went out of his way to try to cripple the faith of his young listeners both in the doctrine and practice of the churches of Christ as well as those who contend for and uphold it. He made it abundantly clear that he and those standing with him have enormously more in common with liberalizing denominations than they do with their own supposed-to-be brethren, who contend earnestly for the faith once for all delivered to the saints!

Just how Wes wangled an invitation thus to speak at OCC never has been made clear. I know that, in retrospect, James O. Baird, in a scathing letter, rebuked him for what he'd said and let him know that he was not welcome to abuse the courtesy which had been extended him in such a flagrant manner ever again. I am not saying that it was Joe Schubert who worked him in there; but it was he who introduced Reagan--and since then has given up his post as Dean of Students at OCC and is presently preaching to the San Jose congregation of Jacksonville, Florida, where the scurrilous book A Trimming of the Wick originated--also whence Campus Evangelism was financially undergirded until its forced demise some four months later.

These hereticks are great ones to decry "guilt by association"--all the while associating principally with the guilty. The word of God still says, nevertheless, that "evil communications corrupt" (I Corinthians 15:33) and "Happy is he that condemneth not himself in that thing which he alloweth." (Romans 14:22) As brother B. C. Goodpasture so sagely says it, "If you look like a duck, saddle like a duck, quack like a duck, and flock together with ducks, you must please pardon me if I mistake you for a duck!" So with hereticks.

At any rate, in introducing Wesley Reagan here are Joe Schubert's own words, taken directly from the tape-record of what was actually said upon that occasion, as follows:

Joe Schubert: "We've had a great worship in song and a fervent prayer. We look forward now to another stimulating period as we listen to

brother Wesley Reagan speak to us on 'The Status of Organized Religion in the '70s.' Brother Reagan is the minister for the Burke Road congregation in Pasadena, Texas, which is a suburb of Houston. He is a graduate of Abilene Christian College, and holds the B.D. degree also from United College in Winnipeg, Canada. He has preached in Knox City, Texas; Landon, Wyoming; Winnipeg, Canada; Northside in Dallas; and currently now with Burke Road in Houston.

"He has four children. I'll not forget the day that I asked Wes, when I first met him, how many children he had, and he said, 'Well, I have four, if you count the girls.' I don't know what that says about his attitudes toward girls; but maybe you ought to talk to him about that some time.

"Seriously, I believe that Wesley Reagan is one of the most articulate and sensitive young men in our pulpits today. His counsel has aided me on various occasions. He's encouraged me personally to deeper commitment in my service to the Lord on numbers of times. I believe Wesley is one who strives to be truly Biblical, in his emphasis, in his teaching and in his life.

"Several years ago, Wesley delivered an address that many of you, I am certain, heard at the ACC lectureship, entitled, 'To Lost Frontiers.' This was one of the landmark addresses in the history of that lectureship. Every few years there will be a lecture on one of these lectureships that seems to just be a paramount one--one that marks the course that the church will follow for a while; and this, I think, was the type of address that Wesley delivered, when he gave the one on 'To Lost Frontiers' at the ACC lectureship several years ago.

"We have learned to appreciate him each time we've had him speak here and that we've heard him other places; and we are so happy to present him to you this morning for this lecture...Brother Wesley Reagan..."

As Wesley began his speech, there was little or nothing in his manner to indicate that he was preparing a cunning, vicious attack against the truth of God and its defenders. However, as he finished his introductory remarks, I pricked up my ears as I listened to the tape, when he said, "...may I begin by trying to distinguish between the Biblical message and the organized religions about which we are going to speak.

"I believe with all of my heart that the Biblical message is going to be a very relevant, very powerful, very significant part of the '70s, and that it's going to speak about the things that need to be said in the '70s. And yet when we speak of the Biblical message we need to be certain that we are talking about the authentic Biblical message and not about a recital of sectarian loyalties that comes largely as a structure of our own construction and is a reflection of some of our own biases instead of a genuine, absorbing study and being molded by the teachings of the word. By the 'genuine Biblical message,' I'm

saying that I believe, for example, that the doctrine of the Creation, as it's set forth in the Bible, will communicate with the '70s ..."

For several paragraphs, then, he went on with things with which he knew everyone listening must surely agree, interjecting a few thoughts here and there which were to say the least questionable or just not so. For example, after saying that all the people in the world are 'God-created' people, he expanded further, saying, "...The six billion that are predicted to populate the earth by the end of this century are to be God's people, created by God. The seven people per minute who die of malnutrition are God's people..." The way he was saying this, he clearly was completely ignoring the "Biblical message" that "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath NOT God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (See II John 9 and related passages.)

When Reagan advocated pushing back "sectarian views and parochial views and think of the vastness of God's created world, why then the Biblical message will do nothing but help and help us to communicate and help us to understand and relate to the world in which we live," I was not too unhappy with this until it began to come through that the "views" he was stigmatizing as "sectarian" and "parochial" were not the views of the denominational world but of his own brethren--the churches of Christ! It was nobody else but "us" he was attacking, when he elaborated, a little farther down in his speech, saying, "...a na-ging, hair-splitting, damning pulpit will talk to itself. It hasn't done well in the '60s, and it will not do well in the '70s..."

But it was not until he got down toward the close of his address that the principal burden of what Wes was trying to say began to come forth with crystal clarity, as he said, "...while the prognosis for Biblical doctrine is encouraging and good, that for organized religion, I think, is not so encouraging and is not so good. Organized religion can expect to have trouble in the '70s, because the '70s will be hard on some things that are an integral part of organized religion. One is allegiance to tradition..." Skillfully, then, Wes chose some things he styled "traditional" in our worship couched in such a way as to hold his brethren up to ridicule. "Procedures and methods," he went on, "are going to have a hard time in the '70s...self-centered institutionalism..." and the like.

"The church does not survive," he declared, "and it is not advanced by dogmatically affirming, 'Look how right we are!'"... The church, like a river, maintains its purity by its movement, not by its inquisitions. When we stop working to assess one another's orthodoxy, we do not thereby become more pure. We become more stagnant, more brittle, more factious, more divisive.

"Eric Hoffer, in his book, The True Believer, says, 'it's the mark of a sick man that he believes that all humanity is sick and that he alone is well. And he desires to do surgery on humanity, but when he gets hu-

manity strapped to the operating table, he operates on it with an axe...'

"Another thing that will not do well in the '70s is sectarian partisanship. A sectarian spirit is exclusive, possessive, jealous, divisive--and that will not survive. In Luke 18, Jesus spake a parable to certain of them, who trusted in themselves that they were righteous and set all others at nought. I wonder if you went into a typical southern city where the church is well known and conducted a survey of all religious groups. Which one do you think best fits this description: 'They trust in themselves that they are righteous and set all others at nought'? I'd be afraid to try. That type of spirit will not do well.

"Another thing that will not do well is pettiness. Being occupied with small things. For us to have convictions on the instrument and to have none on racial justice is astonishing! For us to be vocal on dancing and silent on war is incredible! All the sermons, articles and books to the contrary, there is no future in a religious point of view that strains out the gnat and swallows the camel. Jesus said it is not wrong to tithe your salt and pepper; but it is wrong to allow your obsession with that to obscure your vision of justice and mercy and faith. Perhaps our gravest danger is in the extent to which we are off-center on the real Biblical message.

"Well, somebody might say, 'Give us some specifics about what we can expect--and since fools rush in, let me give you two or three:

"The house-church, group dynamics, personal religion--this movement--will, I believe, be short-lived as an end in itself. Its emphasis on religious experience and emotionalism will lose some of its novelty and exhilaration. In groups like this there will be an increasing need for action--for effective action--and the group that pulls off from the larger body and start a house-church and there have the confession and the emotionally exciting spirit of the small-group worship service--they will find this exciting for a period of time; but, after a while, they will need more fulfillment and more substance and they will need to be doing something--if it disintegrates then, why, there is no 'house-church' movement. If it becomes effective, then it becomes a corporate body, with light bills and heat bills and nearly all the problems that the existing church has. And it's my conviction that there will be a movement back in the direction of renewing of the existing church, instead of breaking away from it into house-church movements. And yet, I believe, No. 2, that the house-church movement will leave a permanent mark on the church, and that existing churches will move more in the direction of group-dynamics, spontaneous devotion-prayer-and-confession groups--but as a part of the structure of the existing church instead of separately. I expect that some churches will have home-study and devotional periods for their mid-week service, instead of the mid-week service at the church building. No. 3, it seems to me that, at least in these terms, the Liberal/Conservative clash will fade and will go the way of the Modernist/Fundamentalist clash of a previous gener-

ation. People in the '70s are more likely to think in terms of the Renewalist and the Traditionalist--and the Renewalist will emphasize outreach, relationship, willingness to listen, mobility; and he will think the Traditionalist irrelevant. The Traditionalist, on the other hand, will emphasize orthodoxy, apostasy and will think the Renewalist unsound. No. 4, Renewal will cross denominational lines so that there will be more unity and more mutual feeling of brotherhood and fellowship with others who are also concerned about Renewal in another body than there will be with the Traditionalists in the body of which you are a part. There will be increased splintering and fear among those who are trying to shore up a 19th-century structure. So the prognosis seems hopeful for authentically, non-sectarian Christianity.

"I'm afraid the churches of Christ have been more traditional, more sectarian, less open and less Biblically-centered than we have realized. The Lord and His truth will survive. Whether we do or not depends on our willingness to deny ourselves and take up our cross and follow Him."

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Not since Judas came to Jesus, and said, "Hail, master!" and kissed him has a more effective job of betraying the Lord and his truth been done upon upon this earth. Naturally, the cry will ascend (whether it reaches to "high heaven" is questionable) that brother Rice quoted our brother (?) "out of context!" They will say that if only I had quoted him in full a different impression, entirely, would have been left. Which, of course, is always possible; however, I have tried to be fair. I know this and the Lord knows this; but the Thomas Doubtings among us will have reservations.

## NEW WINE

In an attempt to take away the last shred of reluctance relative to accepting these facts, I have made arrangements to reproduce my copy of this recording (at 3 and 3/4 inches per second speed) on a 5-inch reel. If anyone wants a copy in order to compare, \$3 to Contending for the Faith, 950 Greerland Drive, Nash-

Those who put new wine into old wineskins lose the wine and the wineskins both. Matthew 9:17. In this illustration Jesus referred to the fact that new wine was still fermenting. The gases it gave off exerted pressure on the leather skin. In new skins there was elasticity. No harm was done because the skin gave with the pressure. An old skin was hard and inelastic. It could only burst under pressure, destroying itself and spilling the wine.

Jesus did not come denying the truth of anything Moses taught. He did come with a lively message which could not be contained in the traditional forms of Judaism. He said people are more important than ceremonies, Mark 2:27. Love is more important than ritual. Matthew 22:37f. God is more interested in justice, mercy, and faith than in tithing spices. Matthew 23:23f. There was no way to fit the dynamic, living, all inclusive message of Jesus into the static, dead, and restrictive forms of Judaism.

ville, Tennessee 37204, together with your order for a copy, will bring it to you. (NOTE: To avoid over-stocking, we are having just a 100 copies of these tapes made at this time. If you want yours by return mail, please get your order to us immediately. Once this first 100 copies is exhausted, further orders will be filled as soon as further tapes can be run off. First come, first served. So, if you are in a hurry to hear the tape for yourself, it would be good to write us right back for your copy of it! IYR Jr.)

### REAGAN'S OCC SPEECH NOT A FLUKE, BUT A COLDLY CALCULATED SEGMENT OF OVERALL PLAN TO CHANGE AND "RESTRUCTURE" CHURCH IN HIS OWN IMAGE

For elders, preachers and others who are forever trying to give others "the benefit of the doubt" where there is no doubt, it needs to be emphasized that Wes Reagan's OCC speech (of just one year ago this month) was not an accident, but a part of a calculated conspiracy by enemies of the truth within the body to take over the churches of Christ (especially through corrupting our young people) and to re-mold them contrary to truth after their own image. That self-same month, in the January, 1970 issue of Campus Evangelism's official organ, "GO", he was boldly pressing home the attack in an article, entitled, "NEW WINE". For those wishing to read it for themselves, we are photographically reproducing it--word for word --at the bottom of this page. (See below.)



Judaism was described as an old wineskin which had once held and stretched with the ferment of new wine. By the time of Jesus it had become stiff and inflexible. To try to press Jesus into its forms would be to destroy them both.

In 1970 the message of Christ is still challenging archaic forms and fossilized procedures. The nature of it demands that it be expressed in living forms. The best illustration I know of such a form is the Campus Evangelism movement.

Campus Evangelism has proved to be such a dynamic force it does not fit comfortably into traditional pigeon holes. It combines three factors which cannot be closely regimented - youth, education, and Christianity. With these three there is inevitably a ferment - a questioning, challenging community. All three require freedom and openness. While none require the abandonment of truth, all demand that we be not wedded to an antiquated procedure and that we not reject truth for tradition.

The bulk of criticism against C E is that it has burst out of traditional forms, procedures and vocabulary...meets in hotel ballrooms...associates with people who are not a part of our fellowship...

Although the article pretends that only "archaic forms" and fossilized procedures" were being challenged, those of us familiar with what brings hope to young people and black people and poor people... encounters the dominant philosophies of our day right in the mainstream of the university campus...in the sight of everybody...it breaks out alive in so many directions we cannot get it all under our personal work committee...and those kids with the long hair and beads come right into the sanctuary.

These statements of course are very similar to the accusations against Jesus... He goes places where we are not comfortable...associates with people who embarrass us...is out on the street with the rabble rather than in the religious council chambers...is embarrassing because he had so much following it was hard to do anything about Him.

The very kind of accusations that are made against Campus Evangelism give it the ring of authenticity. The vital and living message of Christ will never be contained in a static and lifeless situation.

Wesley C. Reagan



actually was being taught via Campus Evangelism knew better. It was not just forms and procedures but the DOCTRINE OF CHRIST itself that was being challenged!

Wes must really have thought they had gained control by the time he wrote that article. He mentioned Campus Evangelism having proved to be such a "dynamic force" it could not be "comfortably" pigeon-holed. Also that its three basic ingredients--youth, education and Christianity--could not be "closely regimented." Well, as Paul taught the "youth" (Timothy) he was trying to "educate," (that no man despise), "Christianity" requires pigeon-holing and regimentation at least to the extent "that thou mightest charge some that they teach NO OTHER DOCTRINE." (I Timothy 1:3) We still are to "all speak the same thing" that "there be no divisions among" us and that we be "perfectly joined together in the same mind and in the same judgment." (I Corinthians 1:10) And we still are taught, by the doctrine of Christ, to bring "into captivity every thought to the obedience of Christ." (II Corinthians 10:5) How utterly opposite are all these scriptural expressions when contrasted with the doctrines and commandments of Reagan, Campus Evangelism, et al! Whereas, his article continued, "With these three there is inevitably a ferment--a questioning, challenging community," note that verse 4, in what he taught in I Timothy 1, Paul enjoined, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith..." The very questioning, which Wes seems to prize, is the sort of thing Paul was trying to get Timothy to avoid!

Brother Reagan was just whistling in the dark, when he declared that "the bulk of criticism against C E is that it has burst out of traditional forms, procedures and vocabulary, meets in hotel ballrooms," and the like. Those of us critical of Campus Evangelism, in fact, could not have cared less about most of these things. We did (do) care about receiving people who are not a part of the fellowship of Christ as though they were! About receiving and bidding God speed to those bringing not "this doctrine," contrary to II John 9-11. About attacks and underminings, whether open or covert, against the churches of Christ, the truth of God and their advocates and defenders. About trying to make the gospel we preach out to be an anachronism of the 18th and 19th century--an aberration of the Western Frontier Movement--and attributable, in large measure, to our own prejudices, culture, customs and background, rather than it being a genuine return to and restoration of New Testament Christianity! And about their having the unmitigated gall to call upon the churches of Christ and faithful brethren to help finance and support them, while they corrupted the doctrine, made havoc of the worship, destroyed the fellowship, and tried to lead away the disciples (including our own children!) after every perverse and false way.

The crowning insult of Reagan, C E and company, of course, was their selection and announcement, through "GO", of Dudley Lynch as their new "DIRECTOR of Communications & Public Relations" the self-same month of his

infamous, Communist-style attack against Harding College, churches of Christ and faithful brethren in the January 23, 1970 issue of The Texas Observer, a secular periodical describing itself as "A Journal of Free Voices" and "A Window to the South." It was the last straw! A religious earthquake shook this brotherhood from center to circumference. And when it was over the ill-begotten, sinfully-conceived Campus Evangelism was no more.

From the evidence, these young heretics never have figured out what hit them. In the dying issue of "GO"--April/1970--they groggily mumbled something about programs, like men themselves, living and dying in cycles and under circumstances "for which the finest of minds and the profoundest of revelations often cannot explain. There may be no explanation...It is within this context that Campus Evangelism announces its termination of April 30..."

Oh, there was an explanation, all right! How odd that these "finest of minds" and "profoundest" of revelators could not perceive it! There is not a faithful gospel preacher among us who cannot explain it. For, you see, such matters are hid by the Lord of heaven and earth from "the wise and prudent, and (He) has revealed them unto babes." (Matthew 11:25) The explanation is found in I Corinthians 1:17-29. As Paul said, Christ sent him to preach the gospel, "not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Anyone who can explain how a Samson could pick up the jaw-bone of an ass and slay a thousand Philistines should have no difficulty explaining what is happening to Wesley Reagan, Pat Boone, Jim Bevis, Charles Shelton, Dudley Lynch, John McRay, Dwain Evans, George Howard, Roy Osborne, Dick Batey, Gary Freeman and a thousand others like them who "haply (have been) found even to fight against God."

FOR REFERENCE VALUE, WE SAVED BACK 1,000 COPIES OF EACH ISSUE OF OUR FIRST YEAR OF PUBLICATION. IF YOU WOULD LIKE A COMPLETE SET OF "CONTENDING FOR THE FAITH" FOR 1970, VOLUME I, BEAUTIFULLY BOUND IN CLOTH AND STAMPED IN GOLD, SEND \$3 WITH ORDER TO 950 GREERLAND Dr., NASHVILLE, TENN. 37204

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

ARE WE TWO (OR MORE) DIFFERENT BROTHERHOODS TRYING TO USE SAME UMBRELLA? IF SO, LET'S RECOGNIZE, ADMIT AND DO SOMETHING ABOUT IT!

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

Dear Brethren:

When the anti-cooperation movement started leaving us, back in the '40s and '50s, I felt I couldn't stand it. Some of the nearest and dearest friends that I have ever had in this world were in that departure. Still, after they had divided from us and, for several years, the brotherhood enjoyed a measure of peace, I recognized the wisdom and truth in I John 2:19, wherein John wrote:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

When Jim Bevis, Charles Shelton, Rex Vermilion and that Dudley Lynch flew up to Henderson, Tennessee, for the great confrontation at the Freed-Hardeman College Lectureship two years ago, it was so evident that these four young brethren had so very little in common with the vast majority of those assembled that when they took me personally aside and asked an explanation of what they were saying and doing that was so offensive, I told them that in my judgment we had at least two different brotherhoods trying to get in under the same umbrella--and possibly more. That until we could all simply recognize and admit this to ourselves and pull apart into separate brotherhoods I personally envisioned no chance at all for a measure of unity to be restored. I still don't!

"Can two walk together, except they be agreed?"  
(Amos 3:3)

And to pretend that we are agreed would surely be the greatest self-deception (or outright hypocrisy) of the 20th century! It just isn't so--and it has not been for a very long time! It is only because of our divided condition--brotherhood-wide--for instance, that we have not closed ranks already and made it clear once and for all that Pat Boone and that bunch of "tongues"-speaking Pentecostals he has chosen to run with in no wise represents the churches of Christ!

Reuel Lemmons performed the cause of truth no service, 14 months ago, when he wrote that enormously offensive editorial making it appear that Pat was only taking advantage of an opportunity to present the truth before all those millions of people when he appeared on TV with Oral Roberts, the biggest Pentecostal of the 20th century! Oh, Pat was taking advantage of an opportunity all right, but it was not to present the truth, Reuel. It was to tell all those millions (including probably hundreds of thousands of our own members) that "It's great to be here, and I'm telling you, this is a fine show! A fine program in every way, and I think God is going to do some mighty things with it." It was to say, of the singing group from Oral Roberts University, "I make a few tours myself, and I'd love to borrow them sometime. They're good, and everything that God does should be first class, and everything he does himself is, so they're great spokesmen." It was to help draw favorable attention to Roberts' discourse for some 20 minutes (during which he gave examples of his "healing"), after which he led a prayer. It was to give Roberts an opportunity to say, just before the prayer, "And now on contact, just as I've stood and prayed for the healing of Jordan and Israel, I want to stand here and pray for the healing of our country, for the healing of people, and I'm going to ask you to join me. World Action Singers, would you touch one another? You friends here in the audience, would you touch one another? And Pat, you and I will touch one another in the name of the Lord. Pat, I know you're concerned for the healing of our nation and your faith in God can change men's lives." Then, after all this, without a single word on behalf of "the truth of the gospel as it is in Christ Jesus," Pat bade God speed to this false teacher, saying, "God bless this hour, Oral, and bless me and Shirley, who was here, too; and we're very grateful we could be part of it."

If, instead of trying to whitewash all this in his editorial for December 2, 1969, Reuel either had rebuked Pat or else held his peace, the brotherhood on the whole should not be as divided as we are at this time. By thus seeming to accord Pat his approval ("Power to him," he said), Reuel not only confirmed this not-all-that-young heretic in the false course he had chosen, he made it harder for the Inglewood, California elders to discipline him, and he raised such a storm of protest--brotherhood-wide--that many of us doubt that Reuel ever again can exert that degree of leadership he once did

where the truth of the gospel is concerned. Short of a confession of fault with no uncertain sound from Reuel, many of us no longer can have the confidence in his belief of and stand for the truth that we once enjoyed.

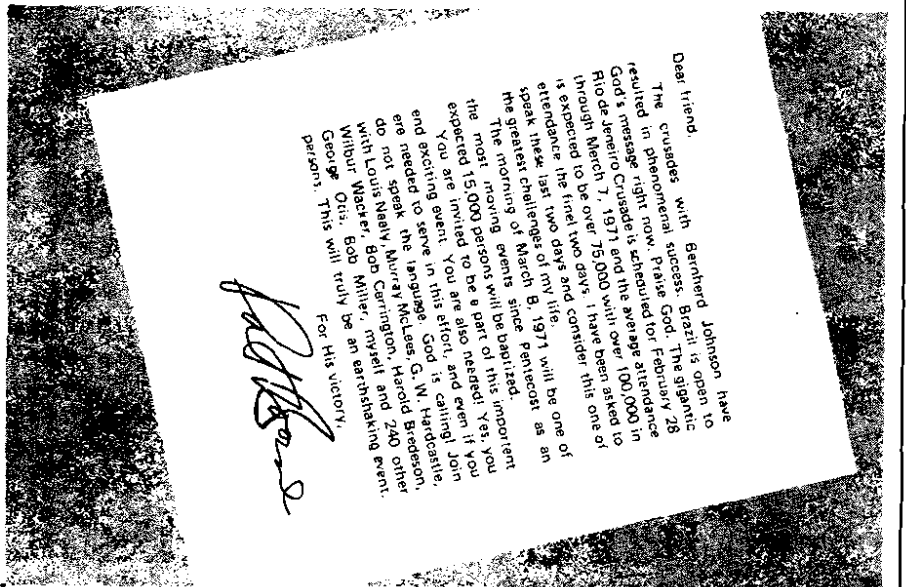
PAT BOONE NOW PROPOSES TO LEAD "BRAZIL CRUSADES MISSION TOUR" AMONG "ASSEMBLIES OF GOD" FEBRUARY 23-MARCH 8, 1971!

Taking advantage of the enlarging impasse developing between the brotherhood as a whole and some to whom heretofore we have looked for leadership, Pat Boone not only has appeared repeatedly on Oral Roberts' TV program (always in a spirit of approbation) as well as on Rex Humbard's "Cathedral of Tomorrow" Program; he has starred in "The Cross & the Switchblade" (a movie teaching both direct operation of the Holy Spirit and salvation in answer to prayer); he has written a book, entitled, "A New Song," showing how he accepted the Pentecostal doctrine of speaking in tongues and the baptism of the Holy Spirit; his articles teaching tongues-speaking (and even singing in tongues!) have appeared month-after-month in the Pentecostal magazine, called, "TESTIMONIAL," he has made numerous appearances on behalf of tongues-speaking and the doctrine of the direct operation of the Holy Spirit before so-called "charismatic" conferences sponsored inter-denominationally; within the past 30 days, he, together with George Otis (former Presbyterian now attending a so-called Community Church) and Harald Bredesen (de-frocked Lutheran preacher, now working with the Reformed Church) in one four-hour session tried converting Archie W. Luper to tongues-speaking (no success); and RIGHT NOW AT THIS VERY MOMENT he is preparing to corrupt our work in Brazil with his false doctrine!

One of the brightest lights in our present generation has been our work in Brazil. Well do I recall when those original couples, from Abilene Christian College first committed themselves preparatory to this work. From the time the first 13 families arrived, it seemingly could not have gone any better. Once the work got going in Rio de Janeiro--afterward, in Sao Paulo--it seemed to go from once success to another.

Some time ago, as I recall, one of the families did have to be called home for doctrinal deviation. However, nothing has hit the Brazil work as destructively as it is about to be hit by Pat Boone and Company! To see what I am referring to, please study Page 3 (right);

(NOTE: This page and the next--back to back--are a photo-reproduction of a brochure being circulated by Pat Boone, Bob Miller and YOUTH OUTREACH FOUNDATION, INC. Study closely!)



Dear friend,

Bernhard Johnson has resulted in phenomenal success. Brazil is open to the general public. The great 28 day crusade is scheduled for February 28 through March 7, 1971 and the average attendance is expected to be over 75,000. I have been asked to speak these last two days and consider this one of the greatest challenges of my life.

The morning of March 8, 1971 will be one of the most moving events since Pentecost. You are invited to be a part of this important event. You are also needed! Yes, you are needed to serve in this effort, and even if you do not speak the language, God is calling. We need you! We need you! We need you!

With love, Bob Miller, myself and 240 other persons. This will truly be an earthshaking event.

For His Victory,  
*Pat Boone*

**YOUR TEAM**

Tour Coordinator  
 Wilbur H. Wacker

**TRINITY TEMPLE**  
 1000 E. St. Louis Avenue  
 Las Vegas, Nevada 89105  
 Ph: (702) 735-1011, 734-2232

**Brazilian Coordinators - Hosts**

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 3rd & A Street  
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PERSONALLY ESCORTED BY  
**PAT BOONE**  
 (Star of "The Cross and the Switchblade")

**Brazil**  
**CRUSADES**  
**TOUR**  
 8, 1971

(NOTE: Below, the three inside pages of the Pat Boone/Bob Miller/YOUTH OUTREACH FOUNDATION, INC. "Assemblies-of-God"/Brazil-Mission-Tour brochure is photo-reproduced. Study.)

## CHALLENGE of BRAZIL

### MISSION STUDIES

You will study the exciting growth of the Assemblies of God in Brazil. In each city workshops will be conducted for you by national Christians and missionaries.

### MISSION SERVICE

- a. Literature distributions for the crusade.
- b. Participate in a vital way in the giant Crusade Rio de Janeiro



## PERSONAL SPIRITUAL DEVELOPMENT

Sharing of this missions program with 249 other concerned Christians will result in the deepest and most rewarding spiritual experience you have ever known.

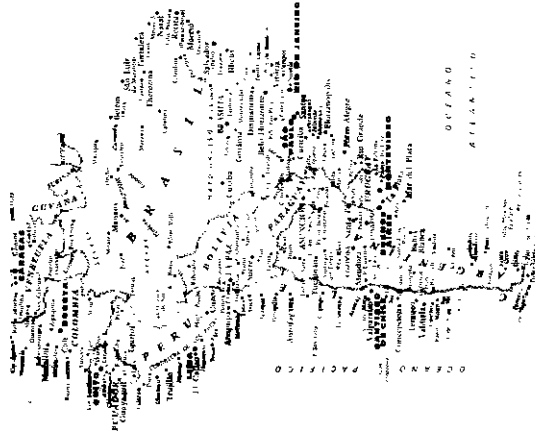
### Fellowship

Delightful and wonderful will be your response to Pat Boone and crusade personalities such as Bernhard Johnson and Louis Neely.

## ITINERARY

### SAO PAULO

- FEBRUARY 23. Depart Oakland/Kansas City.
- FEBRUARY 24. Arrive Sao Paulo.
- FEBRUARY 25. Missions Workshop.
- FEBRUARY 28. Touring end free time.



### BELO HORIZONTE

- FEBRUARY 27. Travel to Belo Horizonte.
- FEBRUARY 28. Missions workshop/worship.
- MARCH 1. Touring and free time.

### RIO DE JANEIRO

- MARCH 2. Travel to Rio de Janeiro.
- MARCH 3. Missions workshop/crusade.
- MARCH 4-7. Crusade
- March 8. Morning crusade baptismal program. Late afternoon departure for home.

## OUTREACH TOURS

OUTREACH TOURS is a division of YOUTH OUTREACH FOUNDATION, INC. which is a non-profit organization serving youth through research, development and direct programs for spiritual and academic growth. Our missions touring operation is highly professional and totally Christian. Our Board of Directors includes Pat Boone, George Otis and Bob Miller. We are one of the largest youth oriented group travel programs in the world—we will escort over 5,000 persons this year.

## GUEST INFORMATION

- TOUR INCLUDES:**
- AIR TRANSPORTATION:** By chartered DC 8 Super Jet or DC 8 or Boeing 707 of a licensed supplemental airline providing all on board services.
  - LAND TRAVEL:** By chartered motorcoach.
  - LODGING:** Twin bedded rooms in standard class hotels.
  - MEALS:** Two meals daily.
  - TRANSFERS:** By motorcoaches between airports, hotels and vice versa, including the portage of two pieces of medium size luggage per person.
  - BAGGAGE:** At owner's own risk throughout tour. Baggage insurance available.
  - SERVICES:** Tour Director. A completely trained member of the staff of Youth Outreach Foundation, Inc., will accompany each tour. Other adult leaders and counselors to be selected and trained from members of the tour unit prior to departure from the U.S.
  - PASSPORT AND HEALTH CERTIFICATE:** All passengers must be in possession of a valid passport. A vaccination certificate is required.
  - THE COST DOES NOT INCLUDE:** Transportation between home and point of departure, personal items such as laundry, drinks, passport, tourist cards, airport taxes; food not on the menu of included meals; personal tips and services not specified in this folder; cost of excess baggage above airlines allowance, and cost of handling extra bags above the two per person allowed in tour rates.

### Responsibility

This tour is under the management of Youth Outreach Foundation, Inc. The tour operator has made all arrangements for accommodations and services furnished in connection with this tour. The tour operator shall be responsible to the participant for supplying the services and accommodations offered and accommodations cannot be supplied due to delays and other causes beyond the control of the tour operator. The tour operator shall not be responsible against the tour operator for damage to or loss of property or injury to or death of any person, due to any negligent act or omission of any transportation company, hotel or other person rendering any of the accommodations or services furnished in connection with this tour, or the well-being of the passenger. Youth Outreach Foundation reserves the right to alter the itinerary, any extra charges may be incurred. The tour operator shall not be held responsible for any act, omission or event during the time the tour is in progress. The tour operator shall not be held responsible for any contract in use by the airline or steamship company concerned, when issued, shall constitute the sole contract between the airline and steamship companies and the purchaser of these tours and/or passenger. The tour operator shall not be held responsible for any claims or damages, however, this surety shall be released from all liability under the bond to any tour participants who do not file a claim with the tour operator within 90 days of completion of the tour.

We have reached such a "so-what?"/anything-goes stage, taken on the whole, brotherhood-wide, that I am not planning to be at all astonished if even the brochure reproduced photographically on Pages 3 and 4 fails to arouse us to the jeopardy the churches of Christ are all faced with at this point. Can you imagine, first of all, two of our own brethren--Pat Boone and Bob Miller--dreaming up a "Mission Tour," not of our own missionary work in Brazil, but of the ASSEMBLIES OF GOD?! Why should these two brethren--or anyone else caring an iota about genuine New-Testament Christianity "study the exciting growth of the Assemblies of God in Brazil" other than to oppose it! And since when are Assembly-of-God Pentecostals scripturally and Biblically referred to as "national Christians"! Or Christians at all! As far as I have been informed to date, they are still teaching the same old false, unChristian, contrary-to-truth Pentecostalism they always did!

And since when is it scriptural and right for Christians to distribute literature "for the (Assemblies of God) crusade" or to "participate in a vital way (or in any way whatsoever) in the giant (Assemblies of God) Crusade Rio de Janeiro"? And yet this is exactly what these two heretics who have risen up among us are trying to get us to do!

Since when are 249 members of the Assemblies of God properly described as "other concerned Christians"? Since when is the "sharing" of an Assemblies of God "mission program" supposed to aid a Christian's "Personal Spiritual Development" -- or to "result in the deepest and most rewarding spiritual experience you have ever known"!

Please note that two of the "crusade personalities"--Johnson and Neely--we are invited to "Fellowship" and are promised "Delightful and wonderful will be your response" are described under the "Your Team" caption as "Reverend" Bernhard Johnson and "Reverend" Louis G. Neely"! Since when does "reverend" scripturally apply to any other name than God's! (See Psalms 111:9)

HAVE BOB MILLER AND HIS "YOUTH OUTREACH FOUNDATION, INC." ALSO GONE PENTECOSTAL? IF SO, THEN WHAT OF "TEENAGE CHRISTIAN"?

Just who is this Bob Miller? And what is "YOUTH OUTREACH FOUNDATION, INC."? When I began hearing of him and it some time back, it occurred to me, at first, that this might be "Campus Evangelism" surfacing again under a new name. After checking a bit, however, now I do not think so.

Bob Miller, I have found out, was, for quite some time, working as a public relations man for Michigan Christian College. They discovered him in some questionable practices which they could not endorse and quietly let him go. Not long thereafter, he came up with this "Youth Outreach" idea, and was sponsored by the elders at Fort Wayne, Indiana, for a couple of years. During this period, as I recall, he and "Youth Outreach" bought "Teen-Age Christian" from the R. B. Sweet Co., Inc. Finally, Bob and the Fort Wayne elders, too, had a parting of the ways; and he moved away

to Memphis, Tennessee. In Memphis, as you will note from his brochure (see Page 3) he seems to have not just one address but two. One is at 4515 Poplar Avenue; the other is 857 Mount Moriah.

Whether any of our congregations or elderships now are sponsoring Bob Miller/Youth Outreach Foundation, Inc., I have not so far been able to establish. (Once all this becomes widely known, it probably will be harder than ever to find out!)

One thing I did find out that when Bob's fecund mind came up with the idea of holding a brotherhood-wide "Miss Teen-Age Christian" contest, whose own daughter do you suppose it was who won it the first year? That's right; you guessed it--Bob Miller's!

This year it was Bob Rowland's daughter who was given this award (and I am assured a finer Christian girl could not be found); it nevertheless remains quite a puzzle to me as to just how this award is arrived at.

Be all this as it may, now that the Assemblies of God clearly have captured not only BOB MILLER but YOUTH OUTREACH FOUNDATION, INC., which, in turn, owns and produces TEEN-AGE CHRISTIAN Magazine, what shall we say of the hundreds (thousands?) of churches who now have Teen-Age Christian coming into the homes of their own teen-age youngsters and, in consequence, their own daughters unsuspectingly are still vying for the honor (?) of being named "Miss Teen-Age Christian" from year to year? I've heard of some "kidnappings" in my time; but this is the first time I can ever recall one religious body attempting to kidnap the young people from another religious body--and that right out in broad open daylight right from under the noses of their own parents, elders and preachers! Yet, this evidently is being attempted against us by the Assemblies of God RIGHT NOW--and what is more here we have Pat Boone, Bob Miller, Youth Outreach Foundation, Inc., and Teen-Age Christian HELPING THEM DO IT! Fantastic!

Under the caption "Outreach Tours," did you notice, it says, "Our missions touring operation is highly professional and totally Christian. Our Board of Directors includes Pat Boone, George Otis and Bob Miller..."? George Otis, remember, is that former-Presbyterian (now Community Church) leader whom Pat credits with having converted himself to speaking in tongues. If that kind of an "operation" is "totally Christian," 'twould appear that somebody doesn't know what Christian is!

WELL, BRETHREN, WHAT ARE WE GOING TO DO ABOUT IT? JUST STAND THERE AND LET BOONE, MILLER & COMPANY DELIVER US TO PENTECOSTALS?

From his year-end editorial, entitled, "The Year of Frustration," which please find photo-reproduced on Page 6, I noted that instead of brother Reuel being frustrated with those who caused the frustration, he was unhappy with those who called their depredations and machinations to the attention of the brotherhood--and tried, at least, to get us to DO SOMETHING ABOUT IT! But here are his own words; please read them for yourselves;

## Editorial

### The Year of Frustration

It is probably unkind to refer to the year of 1970 as a year of frustration, but we know of no other one word that so completely and accurately seems to describe what we feel the general attitude of the average church member to be during the past year.

There have emerged out of all the work being done, only a very few clear-cut indications that brethren knew where they were going. We have done a lot of milling around, a lot of criticizing, and a lot of looking at what someone else is doing with a suspicious spirit, but very little positive, dynamic, well planned action has appeared during the past year.

There were few city-wide campaigns, few new missionary ventures, few newsworthy events of any kind. College lectureships created less talk and generated less enthusiasm. Very few new books of worth made their appearance. Even the rush to build new buildings waned. About the only decisions made were immediate ones. The schedule has been just too full to worry about things that could not be dealt with at the moment.

It seems as if a mighty church were simply waiting for elders to really get involved in the daily administration of the spiritual affairs of the congregations over which the Holy Spirit had made them overseers. It was waiting for deacons to really get under the load of pushing the people of God to greater accomplishments—accomplishments that really amount to something. It was seemingly waiting for preachers with creative ability and real enthusiasm to set congregations on fire with a love for the lost and a desire to take the gospel to those who need it.

Those who should have been engaged in building up the kingdom were more often engaged in whittling somebody in it down to their size, through poisoned "newsletters," papers, and a book or two. The year seemed to indicate an unusual interest in who is running the show, rather than whether the cause of the Lord prospers. The morbid interest of brethren in dug up dirt, and their willingness to swallow it whole, without investigation, helped to make the year a poor year. It would do well to remember that chronic fault finders are notoriously poor fact finders. Accepting guidance from them inevitably results in frustration.

In fact, plain pettiness is our worst enemy. Throughout time many who have been Christians long enough to show spiritual maturity still act as children. When they pipe and people don't dance they become incensed. This is not such a tragedy as the fact that some people do dance when they pipe. And with so many radical papers, newsletters and church bulletins,

each piping a different tune, it is no wonder that 1970 has been a year of frustration.

We were engaged recently in a meeting with a good church. Out in the front was a large poster. Snoopy the dog was lying on his back atop his doghouse, sound asleep. That perennial secretary bird was sitting on his well filled stomach trying to awaken him. And the words were: "Wake up, our meeting is coming." When the meeting was over Snoopy was still asleep! In holding meetings for years we share the complete frustration of local preachers at the lack of interest and lack of involvement of the average member in a gospel meeting. Sometimes we have considered quitting gospel meeting work because so few in the average congregation are really concerned with trying to get the lost out to hear the gospel. They say "meetings don't do any good any more," when in reality it is the members who are not doing anything any more. It isn't a lack of interest on the part of the lost so much as it is a lack of interest on the part of the members.

And this lack of interest often results from the absence of a challenging program of work in the local congregation. A lack of personal involvement will result in personal frustration and disinterest. It is no small task to plan for a congregation a program of work that will make an outstanding contribution to the ongoing of the Lord's kingdom.

It is never popular to sound a pessimistic note. But sometimes by calling attention to a trend or a condition we can help to remedy it. If in the past year we have done few things to be really proud of, we may, by review, re-evaluate and re-plan so that 1971 may show marked progress. The church has experienced a phenomenal period of advancement during the past decade. It is inevitable that we have brief periods or plateaus wherein we assess our growth, consolidate our gains and plan for future accomplishments. Maybe 1970 was such a plateau. It is to be fervently hoped that next year will see better planning, higher goals and more diligent prosecution of well defined and well laid plans.

It took Israel a period of forty years of wandering before they got their directions straight and headed toward Canaan. Once they set their sights on the hills of Judea neither Jordan nor Jericho could stop them!

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**FIRM FOUNDATION**  
Reuel Lemmons, Editor

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FIRM FOUNDATION—DEC. 22, 1970

W. L. TOTTY, PREACHER TO GARFIELD HEIGHTS,  
INDIANAPOLIS, INDIANA, REPLIES TO LEMMONS

If brother Reuel thinks that he is frustrated with some of us, you should see how frustrated some of us are with him! For more than 60 years now (since long before I myself was even born), the Firm Foundation has come into my father's house, week in and week out, year after year. It still does! Its long-time editor--G. H. P. Showalter--was my personal friend. As much as any man now living, I suppose, I know as much about what the Showalters and the Firm Foundation always stood for in the old days--and what I deeply believe G. H. P., Sr., would still be standing for to this very day, were he still alive. It bears little resemblance to the wavering and vacillation of the Firm (?) Foundation and its editor over the past few years, as far as contending for THE FAITH once for all delivered is concerned.

As for his December 22, 1970, editorial it seems to me that what brother W. L. Totty said in his Garfield Heights bulletin, which he calls "The Informer," under date of January 10, 1971, about sums up my own reaction. He wrote--

"WHO CAUSED THE FRUSTRATION?"

"The editor of the Firm Foundation, in the December 22, 1970, issue of that paper, wrote an article under the heading 'The Year of Frustration' and referred to 1970 as having been such a year because newsletters, papers, bulletins and books have been written in condemnation of false teaching among some brethren. The editor accused us of trying to 'whittle' somebody down to our size. However, such criticisms are to be expected, for Jesus said when he was upon earth, 'Woe unto you, when all men shall speak well of you!' (Lk. 6:26); and all the apostles save one lost their lives for having condemned false teachers.

"The editor's logic would include Jesus Christ and the apostles among the 'chronic fault finders.' Jesus Christ was one of the greatest fault finders of whom one may read. (Matt. 23.) It is wrong not to find fault when fault is present. And it wrong not to warn the people against those who perpetrate false doctrine. Paul warned churchs of Galatia against false teachers and said to let them be accursed. (Gal.1:8.) And the same apostle wrote to the church at Rome and warned them against false teachers and told the church to mark them and avoid them. (Rom.16:17.)

"After the editor's condemnation of us for warning the people against the false teachers of today, he said, 'It would do well to remember that chronic fault finders are notoriously poor fact finders.' Surely, he would not charge Jesus Christ and the apostles of being poor fact finders. The apostle John said, 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.' (I Jno.4:1.)

"It is strange that the editor does not recognize that when he is writing about those of us who are standing for the truth he is as

much a 'chronic fault finder' as we are. The only difference in his position and ours is that we find fault with false teachers, whereas he finds fault with those of us who oppose false teachers. But he is just as 'chronic' in his finding fault with the 'fault finders' as we are with the false teachers. 'Happy is he that condemneth not himself in that thing which he alloweth.' (Rom.14:22.)

"But those of us who have read the Firm Foundation for many years are not surprised at the attitude of the editor, for he has been on both sides of just about every issue that has confronted the church. For instance, on the orphan home question, in one of his editorials he said that an orphan home with a board of trustees is just as unscriptural as the missionary society, while in another editorial he said he had never opposed any orphan home. So, we must not be too much surprised at his 'frustration' now.

"If he would look back just one month behind 1970, he would see that he encouraged Pat Boone in his affiliation with the 'miracle' workers and tongue talkers, such as Oral Roberts, Rex Humbard and others. Maybe if he had found fault with Boone's excursions into the ranks of denominationalism it would have helped Boone; but when he endorsed his actions and wished more power to him, he but encouraged Boone in that and may have contributed largely to Boone's completely having left the faith.

"When the great prophet Elijah stood so adamantly against the false teachers of Israel, especially King Ahab, he was ridiculed, persecuted and deserted by almost all of Israel. There were only 7,000 out of the millions of Israel who remained true to the word of God, but God was with the 7,000. It is true that Elijah was very discouraged, but he did not leave the truth nor did he cease to point out the error of Ahab and those who followed him. Finally, when Ahab met Elijah, he asked, 'Art thou he that troubleth Israel?' (I Kings 18:17.) Ahab accused Elijah, the 'fault finder,' for being the one who 'frustrated' Israel. The ones who stand for the truth are accused of being those who would trouble the church and hamper its progress today.

The editor said, 'It took Israel a period of forty years of wandering before they got their directions straight and headed toward Canaan.' But we wonder if they would have ever found Canaan if it had not been for the 'fault finder' Moses who was leading them. Many times they were rebuked for turning away from God. Moses found fault with Aaron when he made the golden calf. And when the twelve spies returned from Canaan, ten gave a false report, which displeased God to the extent that he turned the children of Israel back into the wilderness for thirty-eight more years. God found fault with their report. Let us meditate on where Israel would have ended if it had not been for the work of the 'fault finders.' If it were not for the newsletters, papers, books, sermons, etc., which have supported the truth and encouraged those who are standing against false teaching, where would the church be today?

"We must continue preaching the truth,



even though it often means condemning false teachers. Paul told Timothy to 'preach the word;...reprove, rebuke, exhort.' (II Tim.4:2.) Two-thirds of that admonition was to point out faults. And Jude said, 'Beloved, when I have all diligence to write unto you of the common salvation, 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.' (Jude 3.) To contend earnestly for the faith, one must contend earnestly against all false teaching and those who teach it.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence." (Isa. 62:6.) (Signed) W. L. Totty"

(NOTE: The great Garfield Heights congregation, where brother Totty preaches, maintains a standing order for 250 copies of Contending for the Faith to be sent each month. They believe in indoctrinating before error gets in and decimates the flock! How about having a standing order sent monthly to your congregation? It could make the difference!--IYR Jr.)

GUY N. WOODS THANKS LUPER FOR BALES' BOOK

Before the sign-off this time, I was so impressed with the thank-you letter that brother Guy N. Woods wrote Archie W. Luper upon receipt of J. D. Bales' "PAT BOONE AND THE GIFT OF TONGUES," that I asked both of them for permission to reproduce it, in full, as follows:

"Brother Bales' book, which you have so generously made available to me, came today," brother Woods wrote Archie, December 30, 1970, "and I have already read at length in it. It is a thorough and effective exposure of Pat Boone's departure from the truth, and will be an instrument of much power in keeping others from following.

"These are indeed critical times, and I thank God for such men as you who love the truth, and who will not idly stand by when it is attacked. For forty years I have been engaged in controversy--not because I loved it, I don't--but because I know that if we do not stand for the truth, eventually there will

be no truth preached to stand for! I have no sympathy whatsoever for the disposition now increasingly being exhibited that we may not have the truth, and that we ought therefore to be tolerant of others on the ground that after all they may be right. If the Bible is TRUE, we are RIGHT. If it is not, then why bother about anything? I believe that insofar as DOCTRINE is concerned, we have RESTORED the New Testament church; and there is not a single cardinal doctrine which I was taught at the feet of Hardeman, Brewer, and others of similar stature that I do not believe as stoutly now as I did forty years ago. I am not about to yield ANY of it..."

Neither am I, brother Guy, and if that frustrates some brethren, we still must contend for the faith! IYR.

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

INGLEWOOD ELDERS--FINALLY--WITHDRAW  
FROM PAT & SHIRLEY BOONE AS HE PREPARES  
TO "CRUSADE" FOR "ASSEMBLIES OF GOD"!--

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

Dear Brethren:

Whether their action will prove to be in time to do any good or not is open to serious question; however, be it known to one and all that at their evening service of February 7, 1971, the Inglewood (California) elders, where the Pat Boone family has attended for the past several years, finally--at long, long, LONG last--got around to withdrawing fellowship from Pat and Shirley on grounds of heresy.

While the cause of truth was allowed to be undermined, if not destroyed entirely, in the hearts of especially our young people in multitudes of congregations all across America through Pat's enormously widespread articles, public appearances (notably on TV), his new book, entitled "A New Song," to say nothing of his new movie, "The Cross and the Switchblade," the Inglewood elders dragged their feet relative to taking the necessary action for well onto two years! Churches of Christ, truly, are "locally autonomous." However, such autonomy never was intended to be so flagrantly misused. The hurt and harm across the brotherhood was and is so great, that if Inglewood had not finally withdrawn from Pat and had let him proceed to lead the present "crusade" he is heading up into Brazil for the Assemblies of God at this very moment while still in fellowship at Inglewood church of Christ, the rest of the brotherhood still standing for the truth of the gospel would have had no other choice but to withdraw from Pat and Inglewood, too! Pat's announced Assemblies of God Brazil Crusade was to begin February 23. Inglewood's action was not finally taken until February 7; it was that close! Had it been any other brother among us, how long do you think it would have taken Inglewood or any other elders to withdraw? Two weeks? Probably. Two months? Possibly. But almost TWO WHOLE YEARS? Brethren!

Doesn't the scripture teach "...without preferring one before another, doing nothing by partiality"? (I Timothy 5: 21) Doesn't the scripture teach "...have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons"? (James 2:1) Well, just because some particular heretic arising among us happens to be a "celebrity," should we therefore set the scriptures aside? Nay, verily! Yet this is

precisely what was done in this case. In Titus 3:10, Paul clearly teaches, "A man that is a heretic after the first and second admonition reject". Had this been honored by the Inglewood elders, in all likelihood the brotherhood shouldn't be in the doctrinal upheaval it is now in regarding the direct operation of the Holy Spirit, with special reference to the continuance of miracles and tongues. The prospect of a major division now is upon us. When and if it happens, a great deal of the responsibility will largely be traceable to the long-term procrastination of the present elders of the Inglewood church of Christ. Had they only taken action in time, much of the conflict just ahead could easily have been avoided. Now, as far as I can estimate what is about to happen--brotherhood-wide--either we are going to have to repair Pat's doctrinal damage to the church in a hurry, or else we are going to lose literally hundreds of churches (including enormous numbers of our young people) to Pentecostalism in general and the tongues movement in particular.

WAS PAT HONEST IN HIS DEALINGS WITH THE INGLEWOOD ELDERS? OR DID HE DELIBERATELY DECEIVE? HERE IS THE EVIDENCE:

So taken with brother Boone's acknowledgedly persuasive personality have many in our brotherhood become, that we have given him credit, at least, for being honestly mistaken in all this, whereas evidence is now growing that such credit was not borne out by the facts.

In a letter to brother James D. Bales under date January 5, 1971, W. Ray Duncan, who ministers to the El Cajon Boulevard congregation in San Diego, California, wrote, saying, "Dear Brother Bales, I write you this because you are better informed on the standing of Pat Boone with the Inglewood church and the brotherhood than any other man that I know of, so I am passing a little information on to you which I think is pertinent.

"On Thursday night last week some of us from this congregation attended a special service conducted at Christ's Center by Ben Franklin and associates. It was a meeting called Charismatic Advance--Dec. 27-31, 1970. They began at 7:00 and ended shortly after midnight. I went at 7:00 and left about 9:00 and did not see it all but one of my associate workers here did stay and see it all.

"Pat Boone was scheduled to speak in this meeting but when it came time for Pat to make his speech Ben Franklin arose and made the announcement that I have copied

and am enclosing in my letter. I had a tape recording machine with me and took down the service of things that happened while I was there, and this letter had been allegedly received with Pat's signature and was read to the audience.

"In addition to this, the service continued till past midnight and they closed the service by observing the Lord's Supper and washing of feet. Harry Fox, Jr. participated in the service and was one of the speakers. (Although this has no connection with the immediate subject, the speaker who followed Harry Fox related how wonderfully the Lord was working in Indonesia and that 18 people had been raised from the dead by a group of young Christians who were just weeks old in the Lord.\* They happened to read Mark 16 and didn't have any better judgment than to believe they could do it--and they did it. Whereupon Bro. Johnie Luker who was with me related that a close friend had just died and since they had such tremendous faith he certainly pleaded with them to go to the cemetery or to the mortuary and to raise this man from the dead. Of course the 'big wigs' declined to go, but there were three in the audience who went the next morning. I accompanied them to the mortuary, and you should just have been there! Do you know what happened? --NOTHING!)

"Just thought you might be interested in some of the happenings in San Diego. Sincerely, in Him, (Signed) W. Ray Duncan."

Brother Duncan's enclosure to brother Bales reads as follows: "The following letter was taken by W. Ray Duncan from a tape which was made on New Year's Eve, December 31, 1970 at approximately 8:15 p.m. at Christ's Center. (Tape is on file in office.) The letter is alleged to have come from Pat Boone and was read to the audience by Ben Franklin:

"Brother Ben, I am reaching a real crucial state with our elders, and I think things are going to be resolved in such a way that Shirley and I and the family will continue to worship at Inglewood and that there will be public statements issued which will point out that although we disagree, we continue to study and that it is basically a congregational matter. I would hesitate very much to take part in a charismatic conference at this time. I think it would heap oil on the fire and perhaps turn their thinking negative. So please excuse me from the clinic. In perhaps just a few months now I will be able to come down and take part confidentially as a member in good standing at Inglewood. I am sure you will agree that this will

\*Not connected with any of "our" work in Indonesia. IYRJR.

be a giant step forward."

No sooner had brother Bales gotten the foregoing statement in hand than it (or at least a copy of it) was on its way to brother Archie W. Luper, in Ventura, California. On January 6, 1971, brother Luper, in turn, had written a letter to the Inglewood, California elders informing them of a special meeting set up by Pat between himself (Pat), Luper, George Otis and Harald Bredesen, in the home of George Otis (who converted Pat to Pentecostalism), on the morning of Tuesday, January 5, 1971, which lasted for four hours. "Words cannot express," he said, "how hard they tried to get me to accept the baptism of the Holy Spirit and to ask God for the gift of tongues..."

After this January 6 letter reached the Inglewood elders, Pat was quite critical of some of the things further detailed therein. Archie replied, "You should be more concerned with the letter you wrote Ben Franklin that was taped by some of our brethren and was distributed across the United States." Pat gasped his astonishment. He had never dreamed that Ben would have revealed the contents publicly! But he admitted to brother Luper having written it! God still performs His wonders in mysterious ways!

#### WHAT PAT IS CALLING THE "HOLY SPIRIT" ALSO FAILED TO GUIDE HIM FINANCIALLY

In his book--A NEW SONG--brother Pat goes to some pains to show how he was in trouble, financially, and the Holy Spirit got him out. Well, if he still has the direct leading of the Holy Spirit, as he claims, how does one explain this pair of newspaper clippings from The Kansas City Times and The Commercial Appeal, respectively, as follows?:

★

**2A THE KANSAS CITY TIMES** Thursday, February 4, 1971

### **Resort Venture Fails for Singer**



**BOONE**

Seattle (AP)—Pat Boone, singer, filed for reorganization last week under the federal bankruptcy act here in connection with his partnership in Wendell West company, which operated the Ocean Shores estates resort on the Washington coast.

Boone listed 21 million dollars in liabilities—15 million million of which he said were related to his financial interests in Wendell West. He listed assets of less than 2 million.

Boone is a former general and limited partner in Wendell West. He bought into the firm in 1967 and staged the Pat Boone Celebrity Classic golf tournament at the resort for several years.

No sooner had the above appeared in The Kansas City Times than, six days later, during the Freed-Hardeman Lectures,

Memphis, Tennessee's Commercial Appeal carried the following item under date of February 10, 1971, on Page 4:

### **THE COMMERCIAL APPEAL, MEMPHIS, WEDNESDAY MORNING, FEBRUARY 10, 1971**

#### **Joining The Crowd**

**OUT OF FUNDS:** Pat Boone is the latest to join the growing list of show biz-sports personalities to declare bankruptcy. The velvet-voiced singer, who made millions with his records and as an actor, dropped a fortune in a Northwest real estate investment, it was reported yesterday in Chicago. Boone, who joined William Loeb in his Memphis barbecue chain in 1965, still holds a small interest in three-out-of-town Loeb's. A big share of the Boone interest has been sold, said Mr. Loeb. "Pat always made money in the Memphis operation. It was lucrative for him. He is a most pleasant person, the finest guy in the world and I'm amazed to hear any such news," he said.



**Pat Boone**

None of us--least of all I--should rejoice in Pat's great and growing financial difficulties. As a child of the Great Depression, well do I know how painful such can be; and I extend to him my deepest sympathy in these bankruptcies.

But it is not just Pat's finances that are proving bankrupt; it is his doctrine, too! For, according to his teaching, the Holy Spirit hadn't ort to have let this happen to him, since he alleges that he now is following the leading of the Spirit, who, according to Pat, continues to do miraculous things. Seems to me, if so, that he could use a miracle in his business dealings right about now!

#### ROBERT L. NAVE AND GLADSTONE CHURCH CONTENDING FOR THE FAITH IN KANSAS CITY

How I came to find out about the clipping from the Kansas City Times was that Robert L. Nave, who ministers to the Gladstone congregation in Kansas City, sent it to me.

Also, under date of February 10, 1971, he sent me his bulletin for February 7, saying, "Enclosed bulletin shows that some are still standing for the Lord..." Under the caption, "PREACHER'S PEN POINTS," he had written, "We are unusual people. We will spend a great amount of money and time buying and reading Pat Boone's book, A NEW SONG, and possibly no time or money will be spent buying and reading Brother James Bales' book, PAT BOONE AND THE GIFT OF TONGUES. The Jews of Paul's time were crying 'Give us a sign,' (I Cor. 1:22), and today some of our people are parroting the Jews. In Matthew 7:16, we are told that by their fruits we would know a false prophet. Pat Boone claims a changed life

and things (pg. 178, 6th paragraph, Pat's book) by his talk with God.

"In THE KANSAS CITY TIMES, February 4, 1971, a report that Pat Boone, singer, filed in Federal Court a bankruptcy in connection with the Wendell West Company. Boone listed some \$21,000,000 in liabilities and assets of less than \$2,000,000. This means that some one is going to lose \$19,000,000 or more in money. The Holy Spirit, writing in I Thess. 4:6, states that a Christian would not defraud his brother.

"I wonder just who is guiding Pat Boone in the matter of bankruptcy."--R. L. Nave.

W. RAY DUNCAN AND JOHNIE LUKER GIVE FULL REPORT RE: VISIT TO TONGUE-SPEAKING GROUP

If there is a weird quality that seems to be creeping into all this running account of how Pat Boone and a handful of wilful, determined brethren are trying to Pentecostalize the churches of Christ--with more success than some might suppose--it is because weird things are happening to us all over the brotherhood. Pat Boone is simply the most notable case in point.

Going back to brother Duncan's January 5th letter to brother Bales, I wish you'd just cast your peepers over his and brother Johnie Luker's report that appeared in El Cajon's bulletins for January 10 and 17, respectively, as follows:

"CAPSULE REPORT: A Recent Meeting at 28th St. Church of Christ; Tongue-Speaking Group (Charismatic Clinic?); Foot-washing in the Church of Christ? Lord's Supper at Midnight (Thurs. Night)? Dead Raised the Next Morning (Jan. 1, 1971)? A few of the El Cajon Boulevard brethren went to observe the 'midnight mass' of the tongue-speaking brethren at 28th St. on Dec. 31st. Bro. Ben Franklin asked the audience to come down to the altar and pray with him. The entire audience with the exception of some doubting Thomases went and crawled up and down the altar on hands and knees and begged God to 'fill them with the outpouring of His presence.' The singing was mournful one minute, ecstatic the next. The prophesying was fervent and both sexes were given to visions and messages direct from God. There was a hush over the audience when the messages began to be spoken. Each began with 'The Spirit of the Lord is upon me'...and closed with 'Thus saith the Lord.' The testifying was tremendous. Several cases of sinus trouble were healed during the assembly. One lady said the Lord even raised her from the dead, stopped her cussing and had caused her back trouble to disappear. However, another brother who had been a denominational missionary for over 20 years in India did not have a miraculous healing to report on his back. In fact, every time he stretched his back muscles he still felt the pain! He also had contracted malaria and Tropical Sprue. The only thing that seemed to help in this last case was to continue to give himself liver injections and eat lots of yogurt! This brother evidently did not have faith enough to ask the Lord for a miraculous healing (or maybe he did and was turned down?) At any rate, his testifying was a little unre-

hearsed and not quite as dramatic as the others. Later in the evening this man had the cleanest foot in the house, since everyone lined up to wash it! Earlier in the evening Bro. Harry Robert Fox, Jr. had given a lesson on the Beatitudes, especially emphasizing how the 'mEEK shall inherit the earth (a little premillennialism was apparent). This sounds like a report of a Pentecostal foot-washing clinic, not something our brethren would hold! The second speaker of the evening told of 18 people who had been raised from the dead by a group of new converts over in Indonesia recently.\* He spoke eloquently of how they didn't know it couldn't be done and they did it, and how many other great miracles the Lord was performing through his servants in 1970. I could stand it no longer! I asked for permission to speak, and it was granted. I complimented them on their faith, but I feared their faith was based on false hopes and promises. I told the assembly that a very dear friend had just died and I would appreciate it very much if anyone in the group would go to the funeral home and raise him from the dead! The silence was deathly for a long moment! With a little prompting, 3 agreed to go with me. But not the leaders...(continued next week)--Bro. Luker."

Well, the week went by, and in the following bulletin, dated January 17, 1971, the above report was completed, as follows:

"RAISING THE DEAD!

(By Johnie Luker, continued)

"About seven o'clock, Friday morning, JANUARY 1, 1971, a day I shall never forget, I phoned several preachers in San Diego and asked them if they would like to attend a 'DEAD-RAISING'! You can imagine the response! After another phone call or two to remind the three 'Holy-Spirit filled' (?) advocates that we would keep our appointment at the mortuary, we all agreed to meet there in a few minutes. Two gospel preachers, one elder from Lemon Grove, and two other young men, along with two men and one woman from the 28th Street Christ Center where Ben Franklin preaches, assembled in the office about 8 o'clock. The funeral director was surprised to see us and even more surprised when we told him why we were there!

"To make a long story short, while the body was being prepared, we all assembled in the chapel to hold hands and pray for the dead man to rise! (Funny thing about such a thing as this...They prayed for us to 'only believe'...We prayed for them to 'believe the scriptures and not go beyond that which was written'...but NO ONE PRAYED FOR THE dead MAN! The air was filled with...TONGUES! The woman began to pray like crazy...like a small child trying to imitate a short sentence or a Nun counting her beads in Latin?) In a little while the director told us the body was ready and that we could go in if we so desired. We so desired! We couldn't stop now!

"We assembled in the room with the dead man. The air was filled with expectancy! The young man who had made the request to 'pray with his hand on the dead man' asked the 'unbelievers' to leave the room, but 'pray outside the door'! I didn't leave, (even though

\*Not connected with any of "our" work in that country. IYR Jr.

I was an 'unbeliever'). Again the holding of hands, the tongues, the prayers began. The young man placed his hand on the head of the dead and said, 'In the name of Jesus, arise and walk!' I felt the casket move! (I had one eye open all the time, but when I felt the casket move, I looked closer!) It was only the young man pressing against the casket with his own body! After fervent 'tongues', 'strong cryings' and one of the men speaking a 'teeny-weensy' bit in a tongue (evidently this was his first attempt!), they gave up! I'm not making fun! These folks were sincere and honest and they are to be commended for their child-like faith! In fact they were commended! They showed MORE FAITH than their leaders and I'm sure, in the future, they will be a little more careful before they volunteer for this assignment!

"I talked with them at some length about the promises of the Lord before we left the room. However, it seemed to fall on deaf ears. When we left the room a camera snapped! Who would want to miss this moment? A fury exploded...Tempers were apparent only among the 'believers'! What are you going to do with that picture?' 'You are going to publish our FAILURE and wreck the faith of MILLIONS!' We offered to give them the picture IF they would ASK for it! They hesitated! Cooled off! We have the PICTURES."

Pentecostalism in the churches of Christ? How ridiculous can you get! Yet, there it is clear and plain for all to see. Some of us, who have come up through the public-debating route of earlier decades could have informed these brethren (if they only had asked) that their pitiful, self-deceiving and otherwise-deceptive attempts at direct-operation of the Holy Spirit have ALL ended in FAILURE, since special gifts were stopped by the Lord, when "that which is perfect" came during the first century of the Christian era! But that would be "answering questions people are not asking today," wouldn't it! Well, Mission Magazine and all the rest of you false-teachers, here is some of the fruit of your trying to lead the disciples off after your own perversions rather than contending earnestly for the faith as you should have kept right on doing all along--NO MATTER WHAT QUESTIONS ARE BEING ASKED TODAY! Our job is not to tailor our preaching to the whims of the people but to "PREACH THE WORD"! When they are asking all the wrong questions, this kind of preaching may, for a time, seem "out of season." The apostle Paul said to preach it anyway! He said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Why? "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (Read II Timothy 4:2-4.) Fables? An apter term could not be found to fit the writings of some of these false-teachers, like Gary Freeman, Maurice Haynes and even some by Roy Bowen Ward any better. Even so, we have some brethren (?) who think that it is just all right to turn away our ears from the truth and be turned unto their fables! Well, it isn't all right; and even the

most superficial study of brother Luker's report, immediately foregoing, should be enough to demonstrate why. When brethren turn away their ears from the truth and unto fables, it is not long until such foolishness results.

WILL PAT BOONE (LIKE OTHERS BEFORE HIM) FINALLY BECOME DISILLUSIONED WITH THE "TONGUES MOVEMENT" AND RETURN? GOD KNOWS!

There is not, as far as I can discern--neither should there be--any disposition inimical to Pat and Shirley Boone's return to the fold, in case they have not gone so far out this time God sends them that strong delusion referred to in II Thessalonians 2:11-12 so that they can't come back. Whether they have gotten that far away this time, God only knows!

One brother who dabbled in "tongues," until he finally saw through what these deceivers are calling "tongues" in our day for the hoax it really is, and came back, is Charles L. Walters, of Stockton, California. If anyone reading this is being tempted in that direction, before proceeding further, please at least consider what brother Walters is saying in the following article:

"MY EXPERIENCES WITH THE TONGUES MOVEMENT"

by Charles L. Walters

"My first experience with the tongues movement came, surprisingly enough, in 1937, at the First Christian (Disciples of Christ) Church, Pontiac, Michigan, then meeting at Huron and Oscola Drive. Like so many recently causing trouble, it began in a special Bible-study-and-prayer group and grew to a considerable size, involving the minister and many of the church leaders before the Orthodox members realized what was going on. We would meet in private homes or a large classroom. The meetings would begin by holding hands, a round of prayers and songs sung softly, such as 'Just as I Am,' 'Into thy Hand,' 'Softly and Tenderly,' etc. Then testimonies, more songs and eventually two or three would speak in 'tongues.' If it was the first time, it was the 'Baptism of the Holy Spirit' for that person. When the tongues-speaking died down, another song would be sung and prayer of dismissal given. I never had the experience, though I honestly tried.

"One night we were to meet in a private home in a section of Pontiac which I did not know. I got a late start from the CCC camp and could not find the address. It was growing late and I passed an open church. Rather than fail to worship, I dropped in. It was a Pentecostal group with radical millennial theories. To my surprise they were worshipping with considerable more disorder in the same manner of speaking in tongues as I had seen some of our own special group. I knew them to be wrong on the millennial theories, so I began to question our own group and practices.

"About that time, the orthodox brethren woke up eventually. The tongues movement group split off with the preacher and formed The Christian Temple Church. I think they later went into the Assemblies of God after I left in the Spring of 1938.

"My second experience came in 1945, while in the Army. In Nance, France, a chaplain and several soldiers went to a civilian meeting. I was in the group. It turned out to be a tongues-speaking service. It was conducted in a similar manner to the ones I attended at the First Christian Church in Pontiac. Several soldiers and civilians jabbered in 'tongues'. Consciously enough, even in 'tongues,' you could recognize who were the soldiers and who were the civilians. While the pitch or tone and the beat were the same the civilians were speaking in recognizable French syllables and the soldiers in disjointed English syllables. I was not impressed or convinced of the desirability of such tongues-speaking.

"My third experience came in the Spring and Summer of 1959. This time I was in a more receptive mood. I was 'church-shopping' after my rather disastrous, loving, Christian?? experience and rejection by the elders of the \_\_\_\_\_ Church of Christ because I lived South of the tracks and dared assume my neighbors outside of Christ had souls worthy to hear the gospel of Christ on the right and proper socially-desired side of town where the church met...I found a conservative Pentecostal group interested in evangelism. I could bring my neighbors and know they would be welcomed. They also indicated they'd be glad to use me as a teacher and a preacher, not grudgingly allowed to sit silent on the back seat. I was tempted. I investigated carefully all their services including the tongues meetings.

"Again I noticed that the nationality of the speaker could be told while speaking in tongues; Mexicans spoke in disjointed Spanish syllables, Americans in English syllables and some Philipinos in what I took to be syllables of their native Philipino languages. I also noticed the glorying in the ability to speak in tongues and its lack of relation to Christian living and service for Christ. Some of the most irreligious and least Christ-like members seemed to be the most apt to speak in tongues; and these meetings were not in decency and order, as Paul advised in I Corinthians 14:40. I also found that by quoting or reading scriptures slowly I could stop the jabbering in tongues. I never could understand how God's word, if authentic, could be in conflict and quench the Spirit if it be of God and the Holy (Ghost) Spirit. (I can guarantee 100% quenching of the Spirit by reading slowly and clearly James 2:14 to end of chapter.)

"That and the millenial problem kept me in the church. I could not teach and preach what I did not believe just to be somebody and prove to certain know-more-than-God elders (?????) I was capable of preaching. Better to be an unwanted bench-warmer than to sell my soul for human glory now and hell for Eternity."

In the letter which accompanied brother Walters' foregoing article, he said, in part, "...Over the years I have had many dealings with Pentecostals and some experiences with tongues-speakers. I do not advocate tongues in any way. Why keep it when it was a part of the special gifts of setting up the church and not needed now? Do we keep up the

the scaffolding after the house is built?...I am enclosing my experiences with 'tongues'. I've been over the route and why I rejected it. You may find my comments interesting, as others have and can use them as you see fit.

"I am to be operated on at the VA hospital at Livermore, California, for a bad right hip...They are to give me a totally artificial hip, something similar to the one Arthur Godfry has. I hope after that to be better able to get about in doing the Lord's work.."

(NOTE: Brethren, let us all pray on behalf of brother Walters for a successful operation, if God wills. I personally feel his article to be a signal service in the cause of truth. God bless him for writing it! IYR)

NOEL MERIDETH APTLY STYLES PAT'S "NEW SONG" FOR THE "SAD SONG" IT REALLY IS! GOODPASTURE GRANTS PERMISSION TO REPRODUCE GA ARTICLE

One of our more astute young writers is brother J. Noel Merideth, who preaches to the church at Hermitage, Tennessee. When I examined his article, entitled, "A SAD SONG," in the Gospel Advocate for January 28, 1971, I telephoned brother B. C. Goodpasture all the way from California asking permission to reproduce it in Contending for the Faith. Brother Goodpasture graciously granted this permission. The article reads as follows:

## A Sad Song

J. Noel Merideth

Two books recently published are of unusual interest in view of modern current trends. One is by Pat Boone, the other by James D. Bales. Both men are well known. Pat Boone has published his new book A New Song which relates how he came to believe that people are baptized with the Holy Spirit today; that God works miracles today; and that people today may speak in the gift of tongues. He draws his title from passages in the Psalms which say, "Sing a new song unto the Lord." (Cf. 96: 1; 98: 1.) It is evident however, upon reading the book, that Pat is singing the different song of another gospel which is not the true gospel. (Gal. 1: 6-7.) Such a departure causes us to sing a sad song.

James D. Bales has now published his book entitled Pat Boone and the Gift of Tongues. The book is the result of many hours of conversation with and numerous letters to Pat. Bales writes in the introduction: "Why has the author used the title Pat Boone and the Gift of Tongues? First, Pat is the most widely known member of the church who has espoused tongues. His experiences and arguments for tongues will be propagated by writings and personal appearances. . . . Second, with or without Pat's consent, the Pentecostals will use Pat's change as an opening wedge to spread Pentecostalism in the church." Bales does a thorough job in answering the arguments found in Pat's new book. Every serious student of the Bible who is interested in contemporary problems will find Bales' book a must for his library.

Bales demonstrates in his book that it is not reasonable for a person to rely upon subjective experience as evidence of pardon or acceptability with God, but that the standard of authority in religion is the Bible. To follow blindly the meanderings of one's emotional fluctuations is to be always confused and unstable. Christianity has head and heart, reason and emotion. To follow the Bible is to have the joy of knowing one is right with God, to "know assuredly." Paul wrote, "Whereby, when ye read, ye can perceive

my understanding in the mystery of Christ." (Eph. 3: 4)

There is no joy in calling attention to the departure of Pat's views from the gospel, there is sadness. His new book says many wonderful things. The first part of the book relates his beginning in the entertainment world, the convictions he early held and successes attained. He then displays courage by confessing that he went far on the wrong road. He says he would attend church and hold his feet off the floor to stay awake. He confesses things many would not. He tells of going astray in dancing, gambling, late parties and dirty jokes. Then he relates the serious problems in finance and family. He tells of the times when he almost walked out on his wife and when he owed over a million dollars to a bank which was calling for it, and he did not have the money. He accepted counsel from a financial advisor named Clint Davidson. He says, "It was through Clint that I first caught glimpses of the fact that God could work miracles—even in our day." (Page 81.) Please note that he did not get this idea from the New Testament but from Clint Davidson. He said, "Davidson offered to help the evangelist Oral Roberts, with his financial structure, just as he'd helped me." (Page 81.) Pat continues that "these books, (*The Cross and the Switchblade* and *They Speak with Other Tongues: JNM*) together with my conversation with George Otis, were leading me to do a great deal of thinking about my relationship to the Holy Spirit. An expectancy was growing . . . was it hope?" "Shirley," Pat says, "opened herself to the Holy Spirit. He spoke to her in an astonishingly different and wonderful way." (Page 99.) "I want you to baptize me in your Holy Spirit as you promised." She was "reaching out for Jesus. And he met her! . . . His Holy Spirit began to bear witness with her spirit." (Page 111.) The book later alleges that she spoke in a new tongue—Latin—(page 118); that Pat and in turn their children received what Shirley got and were baptized in the Holy Spirit (page 127); and several supposed miracles (pages 98, 189, etc.). For those who have thought that Pat did not teach this or that he was misrepresented it is all there in black and white.

A misuse of Scriptures by Pat is unfortunate. Pages 104-108 string Acts 8: 14-19; Matt. 3: 11; Acts 19: 5-6; John 14: 16, 17, 20; Gal. 3: 2; Acts 1: 8; Acts 2: 39; Mark 16: 17; Acts 10: 44-46 all together to attempt to prove that since so much is said about these miraculous things we have them today. But who is drinking deadly poison today and living; who is raising the dead; who is revealing new truth and adding books to the New Testament; who is walking on water; who is miraculously multiplying loaves and fishes? No one today is doing these things. They did it in the first century, but not now.

Upon close examination of these passages one will find that they can be categorized as follows. God has given his Spirit in the following measures to man. (1) *Baptismal measure*. The "baptism" of the Holy Spirit can be connected only with the apostles and household of Cornelius in Scripture. (Acts 1: 5; 2: 4; 11: 15.) (2) *Secondary or Miraculous Measure*. The miraculous measure was given by the laying on of the apostles' hands, whereby one could perform miracles. A careful reading of Acts 8: 14-19 will show that Philip could not give the people miraculous gifts but Peter and John, two apostles, had to go from Jerusalem to Samaria to lay their hands on them. It took the apostles to give the miraculous measure of the Spirit. There are no apostles today, therefore, there is no way today to receive the miraculous measure of the Spirit. (3) *Ordinary Measure*. This is what every Christian has. As a father dwells in his son today in an ordinary way, so God dwells in us. As we conform our ways to act and live like God, it is to that extent that God dwells in us through his word. (Cf. Eph. 5: 18; Col. 3: 16.)

Pat argues on page 107, "The Divine Word needs confirming—right now—just as much as it did 2,000 years ago." He thus concludes we need miracles to confirm it today. But if that were so all the miracles

performed in the first century did no good, they did not get the job done. The word of God would be just as unconfirmed, unproved, as it was before the apostles preached. Did God leave his word unconfirmed in the first century? No! The New Testament teaches that "they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs that followed." (Mark 16: 20; cf. Heb. 2: 3.) The oral word of God has already been confirmed. It received that confirmation by the miracles of the first century and is now written down in the New Testament.

The effort to run down and make doctrine unimportant in *A New Song* is found on page 184: "Because doctrine, no matter how pure or correct it may be, is not enough. At one demonstration here on the West Coast recently, young people carried signs that read, 'Christianity, no! Jesus, yes!'" Now we will grant that some people do not live as they should, that some churches have grave failings, double standards, and icy formalism. But not all. Nor is doctrine unimportant. John wrote, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) We must live right and we must also have the right doctrine to be pleasing to God.

Bales' chapter XIV captioned "1 Corinthians 13: Questions and Answers" is excellent. The perfect (*to teleion*) in 1 Corinthians 13: 10 means when the mature church with the whole truth of revelation comes as it did at the end of the first century; then, that which is in part (i.e., the miraculous gifts of prophecy, tongues, and knowledge) will cease. If the gifts continue until the second coming of Christ then the following contradictions and conclusions will follow. (1) Only a part of the truth was revealed in the lifetime of the apostles, even though Jesus said they would be guided into all of the truth. (John 16: 12-14.) (2) Instead of being once for all delivered in the first century (Jude 3) the faith is still in the process of being delivered and this process will not cease until Christ comes. (3) Faith, hope, and love will continue in heaven for they were to outlast the gifts. (4) Apostles of Christ must be on earth today. (5) New Scriptures should continue to be added to the Bible which will be completed only at the second coming.

It would be wonderful if Pat would see the error of his way. We could all then really sing a new song unto the Lord.

REGARDLESS OF HOW SAD WE ALL ARE TO HAVE TO HONOR INGLEWOOD'S WITHDRAWAL FROM THE BOONES NOW IS NOT THE TIME FOR US TO RELAX OUR GUARD

It would be tempting--now that Inglewood finally has withdrawn from the Boones--to allow ourselves to heave a sigh of relief, even though in sadness, suppose that we've all heard the last of the matter and to drop our guard. Such would be the sheerest folly. For Pat Boone is on a world-wide crusade to absolutely destroy the truth of the gospel as far as this present generation is concerned.

As Foy L. Smith put it, in his pungent paper, Editorially Speaking, for January, "In Pat Boone, we have a one-man effort to completely destroy the Lord's church. I would never have believed that any one person, great or small, popular or unpopular, rich or poor, would ever get by with what Pat has and is getting by with. He has really come out into the open now. He is bold, vociferous, and even daring. He is reported to have said to a preacher friend in Tennessee recently: 'The Inglewood elders are the only ones who can withdraw from me. They understand me and support me in what I am doing.'"



"I wonder if the Inglewood elders would deny this?" Smith's article continued. "If not, will they openly admit to it? Are they behind Pat in what he is doing? Or is Pat lying again? One of the elders told me over a year ago, by phone, that Pat had lied about the Oral Roberts film. He didn't say Pat falsified; he said he lied. Now I wonder is Pat doing the same thing again by using them to support his Holy Rollerism? If so, what do they intend to do about it?"

"Pat also stated to the this Tennessee preacher (who is broken-hearted over what his friend Pat is doing) that before long several big-name preachers are going to come out in support of what he is doing. Is this true? If so, the sooner they do the better. Then they can all be marked together.

"When one man can head a movement to destroy the church and lead thousands astray, it is time for brethren all over the brotherhood to publicly mark him. It is way past time for the Inglewood elders to mark him.

"And it is time for preachers to quit defending Pat. Some who have defended him need to swallow their vain pride and admit that he is gone and take a strong stand against what he is doing.

"I recommend that brethren buy Pat's book, 'A New Song,' and read it carefully. I hate to aid his false cause in the least, but I believe it to be the lesser of the evils. At least those who read it will see that he is gone completely into Holy Rollerism. If any of you doubt that Pat is completely gone from the truth just read the book. You may even learn that ole' Foy L. and a few others haven't been so far off after all.

"Pat now claims to have the powers the apostles had. All his proof texts are the passages that describe the miraculous works of the apostles. He says people today can have all the miraculous powers the apostles had. He positively says that I Cor. 13:10: 'Till that which is perfect is come' means when Jesus comes back to establish his reign of peace. This is the old premillennial theory. Is Pat also a premillennialist? Is he trying in one sentence to destroy the work brave men did thirty years ago to stop the infiltration of this erroneous doctrine into the New Testament church? The title of his new record album, 'RAPTURE,' suggests the doctrine of a thousand-year reign on earth. Does Pat understand what he is doing?"

"In his new book Pat also states that when his 'new experiences' came all the old traditional beliefs had to go. Does this mean that everything we have taught on the church, the plan of salvation, on baptism, on the worship and work of the church must go? Has it taken one young man to come along and show us where we have been so tragically wrong all these years? For, according to him, we are wrong and men like Oral Roberts, Rex Humbard, David Wilkerson and others of their breed are right.

For if they are right we are dead wrong!

"Pat is a modern heretic. He is certainly in bad shape, but he is not as bad off as the ones who are condoning what he is doing, even men who claim to be faithful elders in the Lord's church.

"It is time a lot of good people get their eyes wide open. They think Pat is being terribly treated--that no one loves him. Pat has been borne with more patiently than anyone else I know of in the history of the Lord's church in this entire restoration period. Anyone else would have been withdrawn from a long time ago. Pat will not destroy the church. He can't kill it. But he has hurt the cause and he continues to hurt it. He is having a destructive influence on young people. But not on all young people. We have youths who are as disgusted with what is happening in the church as some of us who are older. And they need to be encouraged to stand and help other young people to stand.

"Maybe the Inglewood elders are the only ones who can withdraw from Pat, but the whole brotherhood can mark him. And again, I humbly ask--brethren, what are you waiting for?"

PAT'S "ASSEMBLIES OF GOD" BRAZIL CRUSADE CANCELED; BUT WHAT OF HIS CONNECTIONS WITH "YOUTH OUTREACH," "CAMP SHILOH" AND THE LIKE?

What all caused what may never be fully revealed on time's side of eternity, however, the Inglewood elders did finally get around to withdrawing from Pat and Shirley, as mentioned earlier, at their evening service of Lord's Day, February 7. Sometime during this period (for reasons yet to be disclosed) the Assemblies-of-God-connected "Brazil Crusade" he had advertised nation-wide (see Contending for the Faith for February/1971), evidently, was canceled. Scheduled for February 23/March 8, it never came off! Which is a great blessing, too; for, had Pat got down there, under the circumstances surrounding the entire enterprise, it could easily have wrecked what, to my own mind at least, is one of the shining examples of what missionary work can be for the churches of Christ in the 20th century. Almost anyone can tear down what it may have taken hundreds to build up! The simple fact is that the cause of genuine New Testament Christianity can no longer afford to be connected with Pat Boone and what he has allowed himself to come to stand for! From this point forward, straight-thinking, clear-seeing brethren will just lump him together with the Pentecostals he has chosen to run with. Let no one say that anyone "ran him off." No one "ran him off;" Pat Boone went off after Pentecostalism of his own free choice. He went out from us because he is no longer of us!

And what of those enterprises among "us" with whom he has been connected? At last account Bob Miller and his Youth Outreach Foundation, Inc., still listed Pat Boone and the Pentecostal preacher who converted him to Pentecostalism--George Otis--as on his Board of Directors. Youth Outreach, in turn, owns Teenage Christian... Besides which, Camp Shiloh still was using Pat's name to raise monetary support. If any of these are expecting to be used, public disavowals are in order.

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In case you have not already secured your copy of James D. Bales' answer to Pat's "NEW SONG," entitled "PAT BOONE AND THE GIFT OF TONGUES," send \$6.95 together with your order to Editor.

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

IS CAMP SHILOH THE SEED BED FROM WHICH  
PENTECOSTALISM CORRUPTED NOT ONLY BOONES  
BUT OTHERS? AND WHAT OF YOUTH OUTREACH?--

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

Dear Brethren:

Ever since Pat Boone, Dean Dennis and numerous others of "us" began defecting to Pentecostalism within the past three or four years, some of us have been bird-dogging back up the trail a way to see if we could sniff out where this particular brand of apostasy has its point of entry among us.

Evidence has fallen into my hands, which persuades me to believe that Clinton Davidson (now deceased) and Camp Shiloh, of which he was the founder and originator, may have been the source of at least part of it.

The first time I recall of associating the names of Pat Boone and Clinton Davidson together was when I saw their autographed photos displayed prominently together in the insurance office of brother Jim Williams, in Nashville, Tennessee. I did not think then, neither do I think now, that Jim, himself, was infected with Pentecostalism; however, I remember thinking at the time how odd it was for this particular pair to be hanging on that wall side-by-side. Odd, because I had known since the 1930's of Davidson's attempt to lead the disciples away after his own perverse ideas--and, up to that time, I had never viewed Pat in this light.

Then, over a year ago, a certain brother whom I shall not name at this point, brought to my house a file approximately an inch thick, marked, "CAMP SHILOH". He was clearly agitated; and, as I flipped through the file, it was easy for me to see why. The file was brimming full of photocopies and documents of every sort showing that a connection between Davidson, his own nephew Clinton Rutherford (who preaches for the congregation at Camp Shiloh) and ORAL ROBERTS existed as far back as 1963!

In a letter dated May 27, 1963, brother Davidson had addressed to Mr. Carl Hamilton, Editor, Abundant Life Magazine, Tulsa 2, Oklahoma, (Oral Roberts' official publication, remember), he started out, "Dear Carl: At the close of the last seminar at O.R.U., my nephew, Clinton Rutherford, was among those who testified and he testified briefly...As you proba-

bly know, he is the minister of the Church of Christ that I attend. He would not object to it being known anywhere at which he has an opportunity to answer questions, that he testified at this seminar. However, if it were mentioned in ABUNDANT LIFE or any of the radio or television programs, it would reach many members of the Church of Christ where he would not have an opportunity to answer questions. This would not affect his relations at the church of which he is the minister, but would affect adversely his influence in congregations of the Church of Christ where he is not the minister.

"For this reason, I believe that it would not be desirable for mention to be made in the ABUNDANT LIFE magazine, or by radio or television. I assume that there was no possibility of it being included in radio or television but I thought that it might be included in ABUNDANT LIFE.

"With all best wishes, I am

"Fraternally yours,

(Singed): "Clinton Davidson

"ma

"cc: Clinton Rutherford"

Appended at the bottom of what evidently was a later copy made of the above were these words:

"Present minutes of a meeting attended by Clyde Copeland, Clinton Davidson, Paul Logue, James L. Lovell and Peter Mastrobattista January 25, 1965—Motion made, seconded and approved - that the President (Clinton Davidson) be reimbursed out of funds he raised for Camp Shiloh for expenses he incurs and that his statements for amounts so spent need not be approved by any individuals or any group."

Next in the file is a photo-copy of a certificate, which reads, as follows:

"ORAL ROBERTS UNIVERSITY hereby grants this certificate to

REV. & MRS. CLINTON RUTHERFORD

for having attended and successfully completed the course on the nine gifts of the Holy Spirit, in the

SPRING MINISTERIAL SEMINAR

Given under the seal of the Oral Roberts University at Tulsa, Oklahoma, on this first day of May, A.D. nineteen hundred sixty-three."

In a letter dated June 17, 1963, addressed to Oral Roberts, Clinton Davidson first explained how he had come up with an idea which looked like it was about to make him a pot-full of money.

"...If I can sell one-fourth of the large corporations that favor this idea," he continued, "I could donate the \$26,000 to O.R.U., and if I worked on it for an entire year and was able to sell one-fourth, I could afford to donate a much larger amount...I wanted you to see why I could not make a definite pledge but can make a contingent pledge...I do want to have a day with you sometime solely on religious subjects having no connections with business or finance and would like to know when you will have some time open...Pat Robertson visited us last Friday and we went on to New York to hear him speak at the Full Gospel Meeting. While he was here my wife responded wonderfully in regard to the effects of the baptism..."

Under date August 20, 1963, brother Davidson wrote to Mrs. Jean Stone of Van Nuys, California, in part, as follows: "...I have been very active in the Oral Roberts organization, trying to help in every way that I can, and they published several articles from me in their magazine (Abundant Life). I think that Abundant Life is the most effective magazine in the United States for a certain type of audience.

"Now I am going to ask you to do me a favor. For at least 60 years, I have been governed by the statement of Jesus in Matthew 6:3 about not letting your left hand know what your right hand is doing when you make gifts. Jesus said that it should be done in secret. When my wife and I agreed to assist the Oral Roberts University, Oral urged us to permit the university to put a placard in the room for future students to see. Although he insisted upon it several times, we just could not agree to it. I noticed in Trinity magazine that my name is listed as one of the patrons. I may appear to be cranky but I should greatly appreciate your not so listing it in the future. I sent a small donation for the purpose of helping Trinity magazine and I may send others, but in doing so, I want to conform to Matthew 6:3 and 4. Thank you..."

What a strange man this was!! Here he was helping to undergird financially the false teachings of perhaps the No. 1 false teacher of the century--yet could be "cranky," as he put it, about letting his left hand know what his right hand

was doing! He could strain at the gnat, yet swallow the camel--Oral Roberts, that is--and all the while hypocritically be pretending as a faithful, even dedicated member of the churches of Christ!

However, Davidson's nephew, Clinton Rutherford, minister to The Wildwood Church of Christ at Mendham, New Jersey where Camp Shiloh is situated, is hardly a whit behind his old uncle in this respect. Under date June 14, 1964, for instance, the file contains a copy of a dedication ceremony whereby, evidently, he (Rutherford) dedicated the infant son John of Norma Tully "to the Lord," as of that date. He seemingly was adept at not letting the left side of his mouth know what the right side of his mouth was saying, however; I do not recall having seen even the faintest reference to this in any of the brotherhood periodicals, much less an account of his taking instruction in "tongues" from Oral Roberts, being certificated for it and testifying!

DAVIDSON FINALLY BEGINS COMING OUT INTO THE OPEN WITH HIS DEFECTION BY 1964

Apparently, it took an article entitled 'SPEAKING IN TONGUES,' by James Robert Jarrell in North Atlantic Christian for June, 1964, page 198, to begin "smoking out" brother Davidson from behind his facade of pretense.

In a "Letter-to-the-Editor" reply, headed "Glossolalia," to which the editor, in turn, replied, Davidson wrote as follows:

"I doubt if you have had as much experience in studying with people who claim to speak in tongues or that have studied the subject as I have during the past ten years. In your editorial (See June issue, page 198, JRJ) you state, '...these modern claimers of the gift of 'tongues' do not speak in any language known to men. No man can understand them (except those claiming the gift of interpretation).' Isn't this merely your opinion? If so, why state it as a fact?"

"My daughter-in-law taught in college and has a Master's degree. She never studied Latin and has no acquaintance with it; yet when she spoke in tongues one who was present who was well-versed in Latin said that she spoke in perfect Latin. He understood her well. One who was present when a friend of mine spoke in tongues said that he spoke in a Chinese dialect with which he was perfectly familiar. If you are interested in learning some facts on this subject, I should like to send you a statement made

by a close friend of mine whose integrity cannot be questioned, which I recorded on tape and later had typed. He preached a long sermon to natives of India who were then working in South Africa and who did not understand a word of English and he did not understand a word of the language which the Holy Spirit used for his sermon, and yet these people came to see him the next morning, bringing an interpreter with them, and telling him that they wanted to be baptized as he had told them to do in his sermon.

"In your editorial you also state after referring to the evangelist Philip (Editor's note: Actually I quoted the J. B. Phillips' translation of Acts 2: 4-6), 'This is just the opposite of what is today being called 'speaking in tongues' a phenomenon in which no one can understand what is said.' I know from first-hand experience and observation (Testimony which any court would accept) that your statement is not true.

"Later on you wrote, 'The 'speaking in tongues'...is really automatic talking--one of the forms of automatism...' After stating that it is automatism, you then quote the Encyclopedia Americana as follows: 'Any form of behavior executed while the individual is not aware of what he is doing.' I have been present in meetings of small groups of well-educated people in different sections of the country during the past ten years while they spoke in tongues, and in every case the people knew what they were doing. In this particular instance of your writing, I wonder whether or not you are building up a straw man so that you could knock him down. Possibly if the man was not straw and was not based in the article only upon your opinion, it would not be as easy to knock him down. (Signed): Clinton Davidson, Box 35, Bernardsville, N.J.

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(NOTE: I found brother Jarrell's rejoinder to Davidson's foregoing reply fascinating; however, space will not allow reproduction here. Those wishing to read it should write to him, in care of North American Christian, 2621 Knapp St., Ames, Iowa 50010, asking for his reply to Clinton Davidson, as it appeared in North Atlantic Christian for September, 1964. My purpose in including Davidson's letter is to document further that Camp Shiloh, dominated as it was by him both as founder and president, was being influenced toward tongue-speaking even as far back as 1964--also that it had finally come out into the open by as early as September of that year. Yet, by or about that time, the Camp Shiloh letter-

head was carrying such well-known names as M. Norvel Young, Willard Collins, George Benson, Elza Huffard, Dale Larsen, Leonard Kirk, Ira North, Jim Bill McInteer, Alan Bryan, John Scott, Eddie Couch, M. I. Summerlin, Archie

Luper, Pat Boone, Clinton Davidson, James L. Lovell and others. Knowing how shrewd and cunning an operator Clinton Davidson was, it is entirely possible that some of these names may have appeared with neither the knowledge nor

# CAMP SHILOH INC.

A CHRIST CENTERED SCHOOL AND CAMP



BERNARDSVILLE ROAD : : MENDHAM, NEW JERSEY 07945

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CLYDE COPELAND  
CLINTON DAVIDSON  
PAUL LOGUE  
JAMES L. LOVELL  
PETER MASTROBATTISTA

CAMP DIRECTOR  
AULTON OURHAM

Dear Brother or Sister:

May our Lord Jesus Christ fill you with His Spirit and bless you by saying to you, "Well done thou good and faithful servant."

We wanted you to read **THE CROSS AND THE SWITCH-BLADE** because it pictures so accurately the young criminals Camp Shiloh is most interested in reaching and is reaching. Also, because it makes us realize how greatly we, who are in Christ, have been blessed.

#### God's Spiritual Miracles at Camp Shiloh

I can't believe that there is anyone in your Sunday School who, if invited to your home, would go straight to the kitchen, get the butcher knife, stick it in his trouser belt and keep it there until he went home, but a New York gang leader did just that at Camp Shiloh. It would be difficult to believe that any girl in your Sunday School was suffering from a psychological shock because her father tried to, or succeeded in, violating her sexually when she was only seven years old, but this did happen to a Camp Shiloh girl. I, like you, am happy to know that these young people were born again and became gloriously new creatures in Christ Jesus.

In one family the older brother worried about his young sister being raped by the younger brother if he left them alone together. The younger brother was jailed for stealing. We asked him if he wanted us to get bail for him. He replied, "My mother accuses my father of having wrong relations with other women, and he says she cheats with men. They fight all the time. I prefer staying in jail to being in my home." The older brother, whom Camp Shiloh helped, has been preaching the gospel effectively for several years and is a deeply spiritual, dedicated Christian.

EVERY DIRECTOR, OFFICER, TEACHER AND ADVISOR IS A MEMBER OF THE CHURCH OF CHRIST.

the consent of the brethren involved (in which case any brother so taken advantage of needs but to send in his disclaimer, and it will be published just as publicly as the photo-reproduction of the letterhead as seen on Page 4.) Putting the best face on it possible, it appears to me at least that certain well-known brethren were mighty careless along about then as to which causes they were allowing their names to be used to promote. For Clinton Davidson, President of CAMP SHILOH, INC., as of then, not only had embraced tongue-speaking, per se, he was partaking with Oral Roberts--even contributing heavily, financially, that his Pentecostalism might spread--was sending out THE CROSS AND THE SWITCHBLADE under Camp Shiloh's letterhead (a book teaching both the direct operation of the Holy Spirit as well as salvation through prayer), and was claiming that God was performing "Spiritual miracles at Camp Shiloh"! (See his letter on Page 4 for these latter two. And while you are at it, please consider that Pat Boone, shown by the letter-head as on the Advisory Board, is now embracing all that Clinton Davidson was embracing then--even to the point of having gone on to make his latest movie of THE CROSS AND THE SWITCHBLADE!)

NO WONDER CAMP SHILOH'S "COUNSELLORS" KEEP RETURNING HOME WITH AN "UNCERTAIN SOUND"!

Year after year, over the past seven or eight years, Camp Shiloh recruiters have invaded our Christian college campuses seeking young Christians to serve as "counsellors."

And year after year these counsellors--who seemingly were faithful, young Christians before they went to Camp Shiloh--have, in a great many cases, returned to their homes giving forth an "uncertain sound." (I know this for a fact, inasmuch as many of their parents have come to me seeking advice as to what to do about it! Nothing can be done--as long as parents are so silly as to send their children off to a camp, such as this, without even checking to see if it is in safe hands or not! It is not. But as long as brethren with well-known names allow their names to appear on the Shiloh letterhead, such parents allow themselves to be deceived into thinking so--hence their own children are being syphoned off into the ranks of doctrinal error at the very camp where they are supposed to be winning others to Christ!)

No wonder! If those same parents could but leaf through the file that I am examining now, they should see why it could hardly even hope to be otherwise! You just don't have such camps under the immediate association and influence of men like Davidson and his nephew, Clinton Rutherford, minister where Shiloh workers largely attend, without having their doctrinal falseness somehow to "rub off."

Here, for example, is a photo-copy of a certificate to "Mr. Clinton Rutherford", under date March 2, 1965, for having just completed the "MINISTERS' SEMINAR" at the Oral Roberts University, at Tulsa, Oklahoma. If he is a faithful child of God, whatever for?

On May 3, 1965, demonstrating his know-how for getting "us" to support something we

might not even believe in, if the "right names" are associated with it, Clinton Davidson addressed a letter to Camp Shiloh, Inc., stating, "Gentlemen: I went to Nashville to try to get Ira North, Minister of the largest Church of Christ in the United States, to sign a letter to go to 3,000 churches asking each church to try to get every member to send \$1.00 for each member. Ira North said that he would do it provided we could get a portion of the letter written by Norvel Young and signed by him.

"I wanted to go to Los Angeles to talk to the man who has given us more money in the past few years than an one else except B. D. Phillips so I saw this man (Pat Boone) and Norvel Young in Los Angeles. Norvel agreed to do his part on the letter to the churches.

"Attached hereto you will find a brief memorandum on my expenses totaling \$395.33 and I shall appreciate receiving a check for same..."

In the file is a copy of Oral Roberts' official magazine, Abundant Life, for July, 1965, machine-addressed to--

•MR MACON CUNNINGHAM  
•CAMP SHILOH  
•MENDHAM, NJ 07945

A note written on the magazine says, "These people said they did not subscribe for this. This was not the only family receiving this. Draw your own conclusions, under the circumstances, both as to how Mendham, N.J., members got on Oral Roberts' mailing list in the first place and as to what the intended effects of their receiving his magazine was supposed to be. In such an environment being created for Camp Shiloh workers, anything could be taught!

OFFICIAL MINUTES DEMONSTRATE THAT DAVIDSON AND RUTHERFORD WERE OVER RELIGIOUS ACTIVITIES CONNECTED WITH CAMP SHILOH, INC.

Next in the file, under date July 6, 1965 appears the following, in the form of a photo-copy of minutes of an official meeting as of that date:

"Joint Meeting of  
"TRUSTEES AND OPERATION COMMITTEE OF CAMP SHILOH, INC.

"July 6, 1965

"PRESENT: Clinton Davidson, John Donelik, J. W. Rosson, Clyde Copeland, Peter Mastrobattista and Aulton Durham, Director.

"PRESIDING: Clyde Copeland, Chairman

"1. Mr. Davidson accused by Aulton Durham of using Trustees as tools. This was discussed at length without complete agreement on the charge. Mr. Copeland stated they were free moral agents and could vote as they pleased. Mr. Copeland was unable to present any concrete evidence that any member of the trustees had voted contrary to Mr. Davidson's requests.

"2. Aulton Durham's contract: The Operation Committee stated unanimously that they had hired Mr. Durham on a continuing year-to-year basis at \$2,500.00 per season. All of this was verbal. After the camp became

a corporation, then the trustees continued the agreement as evidenced by payment of salary after the corporation was formed. The trustees unanimously agreed to recognize Mr. Durham's contract as from June 1st, 1965 through May 31, 1966. The salary during this period is to be \$2,500.00. The trustees agreed to meet within a week and confirm this agreement. The salary for the contract is to be paid in any manner that the Operation Committee wishes to use.

"3. The charge was that the Operating Committee was charged with the responsibility but had no final authority or power. Mr. Copeland attempted to refute this, but it was finally agreed that the trustees could not aside any action of the Operating Committee.

"4. Mr. Davidson stated that he was given complete charge of all religious phases of camp. Mr. Durham stated that in a meeting in November 1964 the Operating Committee gave to him the direction of all camp activities, including religion. Mr. Donelik read the minutes of the November meeting to back up Mr. Durham's contention. Mr. Durham further stated that during this meeting it was agreed that the religious head and religious program was to be under his charge, but that he had no objection to Mr. Davidson working in this area as long as Mr. Durham is a director with full power. Mr. Davidson read from the minutes of the meeting of trustees after the date of the November 21st meeting...The camp had become incorporated after this time. The trustees gave Mr. Davidson complete authority over all religious phases of camp, including the right to recommend dismissal of the director if he failed to carry out Mr. Davidson's policies. The group agreed that the trustees had the authority to do this. Mr. Durham then asked the trustees to remove him as head of the religious program. He stated that he could not direct the camp with someone else controlling part of the program and staff. He further stated his opposition to Mr. Clinton Davidson's religious philosophy, practice, etc. He offered to present evidence to prove that Mr. Davidson and his nephew, Clinton Rutherford, of the Wildwood Church, were connected with Oral Roberts and his university, and that he could offer evidence to prove their participation in this work, physical support of this work, and distribution of Oral Roberts literature in homes of church people. Mr. Copeland, Chairman, immediately stopped the discussion of this matter. Mr. Durham protested this action. The trustees agreed to remove Mr. Durham from any connection with the religious program at Camp Shiloh.

"5. Concerning Mr. Davidson's criticism by letter to J. W. Rosson and John Donelik of Mr. Durham's staff selection and particularly of the great number from A.C.C. Mr. Durham stated that he had good connections at A.C.A. and Dick Otey recruited at D.L.C., N.C.C., and Bay Shore where he had good connections. That is the reason most of the staff were selected from N.C.C., A.C.C. and D.L.C. Contracts were offered at Harding but Mr. Durham stated he felt there was too much hard feeling there against Mr. Davidson. He further stated that many fine counselors had been from Harding. It was reported that more counselors from this area are serving now than at any time in the history of Camp Shiloh. Mr. Davidson agreed to correct errors in his letters about the staff selection. Mr. Durham asked that he be relieved of the request of meeting further with this group. This was unanimously agreed to.

"6. Pete Mastrobattista stated that he wanted to be removed from the Operation Committee and as a Trustee, effective at the end of the camping season. Pete is to submit a formal resignation.

(Signed) "Peter Mastrobattista, Secretary

"PM:jb"

(NOTE: Special attention should be drawn to paragraph No. 4, above--that from the time of its incorporation "the trustees gave Mr. Davidson complete authority over all religious phases of camp, including the right to recommend dismissal of the director if he failed to carry out Mr. Davidson's policies." In light of such an arrangement--and with Davidson and his nephew, who still ministers to the Wildwood church, where Camp Shiloh is located, having already followed Oral Roberts, even then, into Pentecostalism--is there any wonder that campers and counselors alike were being religiously corrupted, summer after summer, just as fast as we sent them there!)

Brother Clayton Pepper, currently editor of Personal Evangelism Magazine, who, until 1964, for a period of several years had been heading up Madison, Tennessee's personal-evangelism program, that same summer of 1965 spent three weeks conducting a campaign at Shiloh.

Having found all this out while there, when brother Clayton returned home to Madison, his conscience would not let him rest. Hence, on July 16, 1965, replying to a letter sent by Davidson's nephew (Clinton Rutherford), (still minister to the Wildwood congregation, where Camp Shiloh is situated, to this very day), he (Clayton) wrote--

"Dear Clinton:

"I want to express my appreciation to you for the kindness shown to me and my family during our recent campaign. You are to be commended for all the work that you did to make it a great success. Please express my appreciation to Bonnie for helping make our stay as comfortable as possible.

"I received your letter of July 13th yesterday. I am sure that you are shocked, disappointed, and sorrowed. Also you may feel that if you had known what you know now, you probably would not have wanted me to come up there. If this is true then you know how I felt soon after I learned of a number of things that made me feel shocked, disappointed and sorrowed. Also if I had known these things I would not have come. All of us were working for a common purpose, to save souls and so we gave ourselves to this task with spirits somewhat low. Brother Speer and I discussed how we should handle the matter. It was our conclusion, that if this was mentioned, that this would disrupt the campaign. The letter that Brother Speer sent was to have arrived by Wednesday so that at that time the matter would be discussed. However, with or without the letter I had hoped to discuss the matter after my cottage meeting the night before I left. After having the three baptisms and getting home about 12:30 a.m., it didn't work out.

"I suppose that you are so close to the situation there and the denominations that what I oppose, you may not see. Some of these are as follows:

"1. The Oral Roberts influence. Baptism of the Holy Spirit, speaking in tongues and miraculous healing. I understand that Brother Davidson has contributed to Oral Roberts and that you have testified at some of their meetings. Also that your wives are influenced in the same manner. I understand that Oral visits there in certain homes and that you and Brother Davidson attend his meetings. Someone is sending his magazine into the homes or some of the members of the church there. I was in one home when the mailman brought it. I didn't find anyone that appreciated it. This makes it appear that someone would like to have others believe this. How long before this influence will penetrate the camp? Will loyal brethren be sending money in a few years to support a false doctrine? God forbid! This is only a small part of what I learned. I am sure that you wonder why we noticed this. The first indication that I remember was the night we were looking at one of your Oral Roberts books, and I made some remark about it. Brother Speer began talking about him. You were totally silent. The next day we discussed your silence which put a question in our minds about your convictions. I began to observe and inquire in an effort to get some answers to my questions. I did not find anyone who holds these views. After observing Brother Davidson's personality, I didn't think it wise to mention this to him. He seems like a very fine person as long as he is not crossed. Others even more involved there than I are more capable of restoring the church than I am. If such cannot be done, there should be another congregation started, possibly in Bernardsville. However, I pray that this can be corrected. If we bid a false teacher Godspeed, we become a partaker of his evil deeds.

"2. I saw your name listed with the Somerset clergy. I understand that you are a member of the ministerial association. You are the first preacher that I have ever met that is in such an organization.

"3. The Bible school literature that you use is written by denominational people. This shows little conviction about truth.

"4. I understand that you dedicate babies when re-

quest is made.

"I was brought up to have strong convictions about truth and error and was taught not to compromise with error. If I had to choose one word to describe the situation, it would be 'compromise.' I don't believe that compromise of truth is the answer to world evangelism.

"I am sure that our relationship would have been even better if I had not had a heavy heart because of these things. If these things are not true, would you answer them with the truth. You did not mention in your letter the problem, which you had already learned about. A general letter will not be satisfactory to me to clear my mind.

"Will the advisers to the camp be made aware to this influence? If this be true, they should. I have the feeling that the names of respected brethren are being used in a way that they would not approve of if they knew the truth. However, I feel that as long as the camp is not under this influence and under the direction of faithful brethren that everyone is anxious to support it any way possible.

"I am sorry to learn these things and I am sure that you are sorry that I learned them. I concluded that God sent me on this mission for other reasons than I had expected.

"Clinton, I have dealt with many problems, but not church problems like this. If I err in judgment on the matter, I beg your forgiveness. I want to handle this matter in a brotherly way. This matter cannot continue unpublicized if uncorrected. You will be interested to know that a number of others have many questions about the church there.

"I was much impressed with your earnestness and dedication to your position.

"Yours in Him,

(Signed) "Clayton Pepper

"CP:ou

"I have read the contents of this letter to Brother Phillip Speer and he requests that I mention that he concurs in what has been said."

.....

(NOTE: Space does not permit us to proceed further with the Camp Shiloh file at this time; however, you may be assured of one thing: THIS IS ONLY THE BEGINNING! Also, that we shall continue to reveal its contents, Lord willing, as time and space permit.

Should any try to object that this information is at least six years old and that perhaps things are different

THE WHITE HOUSE  
WASHINGTON

July 7, 1970

Dear Pat:

I want you to know how much I appreciate your thoughtfulness in letting me have a copy of your recording, "The Solution to Crisis - America," which you gave to Secretary Romney for me at the Religious Heritage Dinner on June 18. It was especially kind of you to remember me with this meaningful and timely message, and you may be sure I am pleased to have this evidence of faith and patriotism brought to my attention.

With my best wishes,

Sincerely,

Mr. Pat Boone

Beverly Hills, California 94710

Powerful New Album!



George Otis — Harald Bredesen  
THE SOLUTION TO...  
**CRISIS-AMERICA**

The most thrilling, urgent and important new recording in 25 years! "Crisis-America" has kindled a blazing new hope across the land in the mind and heart of every hearer.

Free  
with your gift

Sponsor a child this Christmas for an entire month of Bible lessons, useful handcraft instructions, and personal counselling and receive Pat Boone's Crisis-America

FREE

as our gift of appreciation for your involvement in the Shiloh year-round ministry to the dis-advantaged children of the city.

now from what they were back in 1965, please cast your peepers over the letter, photo-reproduced in the box above, which Camp Shiloh has been sending out just within the past few months! It was circulated prior to the actual withdrawal from Pat Boone for the self-same heresy, as the Camp Shiloh file abundantly documents, re: Clintons Davidson and Rutherford; however, it was after widespread warning already had been circulated--brotherhood-wide--of Pat's defection from the truth! Note further in the photo below the flag that Pat is standing between the two Pentecostal preachers--George Otis and Harald Bredesen--most closely connected with his departure into Pentecostalism!

Shiloh changed? Not so you could tell it! It was already "going Pentecostal" back in 1963--and evidently it has been one of the principal infiltration routes into the churches of Christ made use of by Oral Roberts and others ever since! So, you brethren who want to help advance the cause of Pentecostalism among us, please continued sending your support to Camp Shiloh.

The same goes for you parents who continue to send



your precious, Christian children there to serve as "counselors." If it makes you absolutely no difference at all whether they, too, wander off into doctrinal error--then Shiloh is just the place to send them! However, if it does make a difference, then don't wait. Cancel any contracts they may have signed and see to it that they stay entirely away from Camp Shiloh--both now and from now on!)

Out of curiosity, I telephoned brother Archie Luper to inquire how his name got on the Camp Shiloh letterhead. He was astonished that it was--said he had not the slightest recollection of having ever been approached about it --that he did not want his name to be connected with Camp Shiloh--and that he would write them immediately to take his name off of anything with which they have to do! How about ALL THE REST of those whose names appear on it "going thou and doing likewise?" I understand that some have done this already...

BOB MILLER AND YOUTH OUTREACH FOUNDATION, INC., CONTINUE NOT COMING UP WITH RIGHT ANSWERS; LOWELL McGUIRE RESIGNS

Numbers of brethren--ever since Bob Miller and his Youth Outreach Foundation, Inc., which, in turn, is the owner of Teen-Age Christian, tried to set up a so-called "Brazil Crusade" for Pat Boone and the Assemblies of God--have tried to find out some answers pertinent to whether they can encourage others to have anything to do with Miller or any of his works or not. All the evidence thus far would lead any fair-minded person to conclude that he not only believes in tongue-speaking but is in "cahoots" with the Pentecostals right down the line.

James D. Bales, of Harding College, Searcy, Arkansas, was one of the first to write him. As of last report neither Bales, Luper nor any of the others who have gotten in touch with Miller by letter or by phone have come up with any solid answers as to what he actually believes and practices.

On February 19, 1971, from Searcy, brother Bales addressed the following to Bob Miller, President, Youth Outreach Foundation, Inc., 4515 Poplar Avenue, 425 Memphis Bank & Trust Bldg., Memphis, Tenn. 38117:

"Dear Brother Miller:

"On Jan. 14 I wrote you and said: 'Please send me some literature on your organization, I would also like the brochure on the tour that Pat is conducting in Brazil in February. What is the relationship to the Assemblies of God? What is to be your part in the tour and in the religious services? Is George Otis a member of the church of Christ? If so, where does he attend services? I want the information because I want to evaluate your organization as accurately as possible. Do you believe that you have the gift of tongues?'

"On Feb. 3 I wrote: 'Did you get my letter of Jan. 14? I realize you are busy, but I think it is important that you reply to my letter.'

"On Feb. 17 you wrote: 'Isn't it your scriptural obligation to come and see me privately? My door is open.' My reply to this is:

"First, if I come to see you privately, can I tape the conversation?

"Second, what purpose will a private discussion have? Unless you do not think you have the gift of tongues and want to study the subject, what will your purpose be in this discussion--to convert me? If a private discussion shows that you believe you have the gift of tongues. I shall make it public, God willing.

"Third, Matt. 18:15-17 does not apply to this situation. Jesus said: 'And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.' (Matt. 18:15) You have not sinned against me. This is not a matter of a private transgression which concerned you and me. This is a matter concerning whether you believe you have the gift of tongues, and whether you are cooperating with Assemblies of God in missionary work.

"Fourth, the scriptures justify my approach to you.

(a) I have approached you. (1) On the phone on the night of December 14. You did not answer my question as to whether you believed you have the gift of tongues. You said it was not appropriate to talk about it over the phone. I said that, in effect, you were appealing to the 5th amendment. You said: 'Yes, that would be an appropriate way of expressing it. (2) I wrote you on Jan. 14. (3) I wrote you on Feb. 3.

(b) Paul wrote to the Corinthians on the basis of what he had heard. 'For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you.' (I Cor. 1: 11). 'It is actually reported that...' (5:1) When I was in Memphis on Dec. 14, 1970 two people told me you believed you had the gift of tongues. One person told me of a person who had talked with you. Since I wanted to be sure whether this was true I contacted you on the phone, and later by mail. Did the Corinthians write Paul that it was his scriptural obligation to come and see them privately?

"Fifth, I am willing to study with people, and I do not believe it is necessary to make public everything concerning which you are studying with people. However, if Pat has accurately represented you in the letter which your organization published, you are publicly cooperating with Assemblies of God in missionary activities. Before I dealt with this publicly I wanted to give you an opportunity to confirm or to deny it. So this is not a private matter nor a private study.

"My letter of Jan. 14 shows that it was not a private matter, and thus that you are using Matt. 18:15 in a way which does not fit. Consider my letter: (1) I asked for some literature on your organization. You did not send it. How does Matt. 18:15 apply here?

"(2) I asked for a brochure on the tour that Pat is conducting to Brazil in February. You did not send it. What does Matt. 18:15 have to do with your failure to send it? It was a public publication by your organization.

"(3) I asked what was the relationship of the tour to the Assemblies of God? You did not answer but appealed to Matt. 18:15.

"(4) I asked what is your part in the tour and in the religious services. You appealed to Matt. 18:15. This is not a private matter between you and me, for in the brochure published by your organization, Pat said: 'You are invited to be a part of this important and exciting event.' He appealed for workers for this Assemblies of God crusade. He asked other workers to join with him, 'George Otis, Bob Miller' and others. Now is this a sin against me that I must go see you privately?

"(5) I asked if George Otis is a member of the church of Christ and if so, where he attended services. In the brochure, published by the authority of your organization, it says: 'Our missions touring operation is high professional and totally Christian. Our Board of Directors includes Pat Boone, George Otis and Bob Miller.' Now is this something covered by Matt. 18:15?

"(6) I asked you: 'Do you believe that you have the gift of tongues?' How does Matt. 18:15 apply here? Do you think you have sinned against me in having what you believe to be the gift of tongues? Am I to view this as a sin against me about which I must first talk to you privately? I have approached you privately through the phone and through the mail.

"The person who appeals to the 5th amendment is saying that if he speaks he will incriminate himself. If you told me whether you believed you had the gift of tongues, it would incriminate you by showing that you think you have the gift of tongues.

"I have promised someone in Memphis that I shall study the tongues question with him, the Lord willing, and I expect to do so. This person, however, is not advocating the gift, as far as I know he does not believe he has the gift, and he has not put forth such statements as are found in your brochure. Therefore, this case is entirely different from your case...Yours for truth and righteousness, and for contending for the faith, (Signed) James D. Bales"

(NOTE: When Lowell McGuire, Miller's editor of 'Teen-Age Christian', like brother Bales, could not get right answers from Bob Miller, he resigned. All subscribers ought to cancel every last subscription--and do it NOW! IYRJR.)

For those desiring "CONTENDING FOR THE FAITH" from the beginning, we now have Volume I/1970 beautifully bound in red cloth and stamped in gold. Price: \$3. Please address all orders to editor at 950 Greerland Drive, Nashville, Tenn. 37204

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

MANY IN CHURCH REFUSE TO BE WARNED;  
BEWARE OF SPIRITUAL WICKEDNESS IN HIGH  
PLACES; CHURCHES CONTINUE TO DIVIDE--

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

Dear Brethren:

"I was glad to receive the April-May issue of Contending for the Faith," one of the many who order bundles of it for general distribution where they live wrote me under date of June 29, 1971. "...It contains some very timely information, especially for the \_\_\_\_\_ church members. I handed out 8 of them to preacher, elders and deacons here last Lord's Day. One elder who has serious heart trouble declined it as his wife said his doctor told him to never become agitated over anything. So I gave his copy to another concerned Christian family.

"One of the deacons said, when I handed him his copy, 'Is this another copy of the gossip sheet?' I replied, 'This contains the gospel truth and you had better believe it.' He was the only one who was so harsh. I even gave one copy to a mother whose daughter...had just returned for her 2nd year at Shiloh. She was here on a vacation when I arrived here. The elders (2) here decided not to support her even for the first year and I feel your papers and my letter to the elders kept them from supporting her. This girl's mother is the preacher's secretary. However, this mother has gotten private donations from members to help her daughter. Before \_\_\_\_\_ returned after her recent visit home, she had a money-shower party at a private home. My daughter and I were not invited and you can see why. I hope your last paper will help to show these folks that they shouldn't support false doctrine..."

As I read this letter--and various others similar to it that I receive from various parts of the brotherhood, I discern a disinclination on the part of numerous brethren even to consider the solemn warnings that are now being rendered through this paper. I get the feeling on the part of some it is somehow smart for them to reject all warning and go ahead to patronize those who are teaching error--particularly relative to our young people. It reminds me of Jesus' weeping over Jerusalem, when he said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench

about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44)

NUMEROUS SILLY SENTIMENTALISTS AMONG US STILL REFUSE TO BELIEVE THAT PAT BOONE HAS GONE OUT FROM US BECAUSE NOT OF US!

One of the most astonishing reactions of all is the fact that (all facts to the contrary) there are still many among us who refuse to believe that Pat Boone is gone out from us because he no longer believes what the New Testament believe and teach. To such sentimentalists, our warnings against his false doctrines are not viewed as attempts on behalf of the truth, but as mere gossip!

The fact remains, however, that if truth is to be preserved for this and future generations the way to do it is not to ignore Pat's heresy and feature selling his book--A NEW SONG--as, for instance, the 20th Century Christian Bookstores did (and then brag about selling it "like hot-cakes") right here in Nashville, Tennessee! If that is "Christian," then I confess I've been reading the wrong book! Instead of featuring such heretics Titus 3:10 instructs, "A man that is an heretick after the first and second admonition reject"--just the opposite of what 20th Century Christian brethren did by their own account! Their idea--or so it would seem--is not what will preserve truth but what will make money for 20th Century Christian! And they are far from being alone in such a view. It means if New Testament Christianity is to survive this generation, we are no longer able to look to such papers as this for its defense. For they continually feature the writings not only of such heretics as Pat Boone, but those of countless other enemies of the truth, as well, including, for instance, those of Roy Osborne, Wesley Reagan, Carl Thompson, J. Harold Thomas, Charles A. Shelton, Bill Martin, Walter E. Burch and others like them whose unbelief in and disloyalty to the restoration movement is too well documented to need further evidence here.

HOW STRANGE THAT EVEN THE SECULAR AS WELL AS THE SECTARIAN PRESS KNOW MORE ABOUT PAT'S WITHDRAWAL THAN SOME OF "US"!

So blind are many of our members--including many elders and preachers--we still hear some of them talking as if it were all a fabrication--that Pat wasn't

actually with-drawn from--it was just a misunderstanding. Since when has withdrawal for heresy been only a misunderstanding! Brethren can deceive each other by believing that if they so choose; but the facts are otherwise. And the whole world is aware of it--other than some of his own former brethren, that is! For instance,

on the afternoon of April 13, I was in Paris, France, with brother Archie W. Luper, on our way back from the Far East. While having lunch at the Elysees-Bretagne Restaurant at 4, Avenue Franklin Roosevelt, Archie was just remarking that he had always said heretofore each time that Pat would be back. However, that now he thought not--that he would "emerge as a leader in the Jesus-People deal and hit bottom." At that moment, thumbing through the April 19th issue of Newsweek, I happened to see the above item on Page 37, which, to avoid charges of quoting "out of context," is here photo-reproduced in full. Newsweek knows!

A day later, in London, England, I saw Time Magazine, for same date, and thought it might also carry an item. It did. On Page 47 appeared a paragraph, almost identical as to length, photo-reproduced also (see right).

Returning to the U.S. and Nashville next day, I knew if anything much had happened in our absence, it probably would show up in my mail. Sure enough--there it was. Under date March 28, on Page 4, Section B, the Los Angeles Times had carried a long, three-column feature

There was tant drama in a Sunday evening service at the Church of Christ in Inglewood, Calif., where singer Pat Boone and his wife sat anxiously in one of the pews, surrounded by a hushed congregation. Then came the anticipated bad news as an elder read a statement of "disfellowship"--a reprimand that calls for Pat and Shirley Boone to be avoided whenever they discuss religion. Allegedly, with Pat leading the way, the Boones had become a disturbing influence in the Fundamentalist flock by touting their belief in miraculous healing and glossolalia, or the gift of tongues. "Pat calls it 'prayer language,'" said his disapproving minister, the Rev. Darrel Rickard. "It's unintelligible--the use of vowels and consonants in an emotionally ecstatic way." He added: "Pat has gone to an emotional extreme. It has become almost a narcotic type of thing, a spiritual type of high." For his part, Boone has made clear that he intends to go right on practicing his style of religion in a world that he believes to be menaced by "outright satanism."

The squeaky-clean image of Singer-Actor Pat Boone is no stage illusion; he is an all-out, 24-hour-a-day Christian and a dedicated drum beater for the growing "Jesus movement" among the young. All the more surprising, then, that Pat and Wife Shirley have just been dropped by the fundamentalist Churches of Christ. The reason: they have been practicing faith healing and glossolalia, the "speaking in tongues" that is mentioned in the biblical account of Pentecost and in Paul's first letter to the Corinthians. Boone, who has personally baptized about 100 Christians in his heated Beverly Hills swimming pool, does not know where he and Shirley will end up, denomination-wise. "Since the word sort of got out that we had been disfellowshipped," he says, emissaries from the Mormon Church have been around at least ten times, and there have also been invitations from the Methodists and the Assemblies of God.

article (see right), which, in turn, was reprinted at least in part by The Oklahoma Journal, of Oklahoma City, later being reproduced by The Christian Times (see below).

Although I agree with brother Lanier that it is regrettable that such a distorted report was made, one fact stands out irrefutable and unmistakable that Pat Boone was disfellowshipped by his home congregation at Inglewood, California--for heresy--and that all these efforts to make it out to be "just a misunderstanding" are patently false.

Those of us who know, believe and love the truth of the gospel as it is in Christ Jesus could not care less regarding Pat's "boy-next-door image." It simply is not germane to the issue. Neither is the church a "Protestant" fellowship, nor was the reason for the disciplinary action the fact that Pat and Shirley had added "belief in miraculous healings and speaking in tongues to their personal faith." Centuries before either Catholicism or Protestantism--either one--ever existed, churches of Christ were referred to in Romans 16:16. No doubt there are so-called "Churches of Christ" who consider themselves "Protestant". These are in no wise to be confused with the churches of Christ of the restoration. We have no connection with "Protestantism". It may be that it is because many of our own supposed-to-be members are not clear on this point that they are trying to "restructure" us to become just one more denomination among Protestant denominations. We simply cannot tolerate this if we intend to remain churches of Christ after the plain, simple New Testament order.

As to the real reason why Pat and Shirley had to be disfellowshipped--and why every faithful Christian on earth has to honor this action--is because they were causing divisions and offenses contrary to the doctrine of Christ. Romans 16:17-18 requires Christians to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 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."

Christian Times - Monday, April 5, 1971 - Page 2

Singer Wooed By Mormons

Pat Boone Kicked Out Of Church

BEVERLY HILLS, Calif. — Singer Pat Boone is causing a stir in certain religious circles. He was "disfellowshipped," or ostracized last month from the Churches of Christ after more than a year's review.

Boone's "boy-next-door" image had not tarnished. The reason for the disciplinary action in the strict Protestant fellowship was that he and his wife, Shirley, had added belief in miraculous healings and speaking in tongues to their personal faith.

Meanwhile, Mormon missionaries lobbied to interest the Boones in joining the Church of Jesus Christ of Latter-Day Saints, making their Beverly Hills home at least 10 years ago.

The entertainer identifies with the current "Jehus movement" of young fundamentalist Christians who have the outward appearance of hippies.

The movement is so free-form, so anti-institutional that it is really shaking up the ordained priesthood because it has no apparent structure," Boone said.

(Reprinted from The Oklahoma Journal, Monday, March 29, 1971, copyright 1971 by Los Angeles Times Washington Post News Service.)

This story appeared in the local Oklahoma City paper March 28. We have called the Inglewood church in Los Angeles, and have not received any statement from them.

It is regrettable that such distorted news has hit the front page of some of our papers. What would have been more regrettable would have been the Inglewood church NOT taking scriptural action when faced with this problem. We assure them in their courage; we know it must have been and still is so agonizing and heart-breaking experience. We must pray for Pat and his family; we must also pray for the Inglewood church, and for the entire church of this century as it faces error and false doctrines of this world.

Roy H. Lanier, Jr.

The 40-foot swimming pool in back of the Boone home has been the scene of about 100 baptisms in the last year. Boone himself baptized a group of 25 by reading scripture as persons were immersed in the shallow end of the pool.

Boone confirmed in an interview that his family "has been actively courted, sought or approached by many members of the LDS church."

"Since the word sort of got out that we had been disfellowshipped," he added, "we've been asked by Methodists and Assemblies of God, too."

"One Assembly of God bishop handed me ordination application and said, 'If you fill out these papers, you'll be ordained.'"

"I explained that I don't want any credentials other than the name of 'Christians.' But that doesn't mean we won't settle down in some church."

Pat Boone Disciplined by Church

BY JOHN DART

Singer Pat Boone is causing a stir in certain religious circles.

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Boone's boy-next-door image had not tarnished. The reason for the disciplinary action in the strict Protestant fellowship was that he and his wife, Shirley, had added belief in miraculous healings and speaking in tongues to their personal faith.

Meanwhile, Mormon missionaries have tried to interest the Boones in joining the Church of Jesus Christ of Latter-day Saints, visiting their Beverly Hills home at least 10 times to date.

The entertainer identifies with the current "Jesus movement" of young fundamentalist Christians who have the outward appearance of hippies.

Pool Baptisms

The movement is so free-form, so anti-institutional that it is really shaking up the ordained priesthood because it has no apparent structure," Boone said.

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Important Ties

The religious beliefs and activities of the Boone family may seem a private matter. But in the context of U.S. conservative Protestantism the religious allegiances of well-known persons can be important--as well as illustrative of religious trends.

A faithful reader of Mormon church news publications knows that the King Family and golfer Billy Casper are LDS members, along with Nixon Cabinet members George Romney and John Mitchell, ex-boxer George Fullmer, television newscaster George Putnam and



Pat Boone

Churches of Christ," Mr. Rickard said.

Part of the problem now, said the pastor, is that the Churches of Christ -- a "fellowship" of autonomous congregations with more than 2 million members, primarily in the South and Southwest--had put the entertainment personality "in a position of leadership" to become "probably the best known member of the church today."

Boone confirmed that it was a matter of doctrinal differences. "These men I love and respect, so there was no bitterness or recriminations," Boone said.

Surprise Told

Boone said young Mormon missionaries were surprised to hear of experiences the Boone family had "that they thought only Mormons could experience." Apparent sudden healings in his family were described by Boone in his book, "A New Song," published last year.

The two-hour discussions with missionaries in his home are continuing--"it's not as if my mind were closed," he said.

The Boones also have a close friendship with the Osmond family of Ogden, Utah. "All four of our girls have paired off with four of the Osmond Brothers on dates and we pray together," Boone said.

He cited a number of objections to Mormon doctrine and philosophy, however. "We part company over the idea that you have to be a Mormon in the strict, ordained structure of the church," he said.

Personal Ministry

In the meantime, Boone has continued his own personal ministry.

"I've baptized 50 people myself in my swimming pool--young rock musicians who had been on drugs, young Jewish kids, older alcoholics, entertainers' wives," he said.

To occasional objections that he is not an ordained minister, Boone said, "I believe all Christians are supposed to be and are meant to be ministers."

As I weighed Pat's words--as reported above in the Los Angeles Times article--the thought returned again and again as to whether he has ever yet understood as to what the body of Christ really is. His manner of speech is as if the entire concept of a divine institution distinct from human churches was completely foreign to his thinking.

Part of Problem

"What the elders did was to state to membership that the way Pat has gone religiously is dangerous," said the Rev. Dale Rickard, pastor of the church. "The elders simply told the congregation to avoid the Boones in religious areas because they might get involved, too."

Mr. Rickard said the singer and his family have not been ex-communicated. "He still attends

completely foreign to his thinking. Any commitment one might expect to the one and only divinely-authorized, rock-bottom, blood-bought, Holy Spirit-filled, hell-proof and heaven-bought church of our Lord ap-

appeared to be utterly lacking. How he could really understand the restoration and then speak of settling down "in some church" is --to me--inconceivable.

As far as I know, it was not the theological soundness of the Boones' position, but the doctrinal soundness, that the elders of the Inglewood congregation held in question. There is a difference! The Bible nowhere mentions anything about the theology of a matter; but it has plenty to say of the doctrine. For instance, in II John 9-11, it says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Has it never occurred to us that none (not even one) of those teachers regarding whom the world styles "theologians" has ever been a Christian? In every single case, without exception, it turns out that those called theologians are false teachers. Invariably, at one point or another, they err as to the doctrine of Christ, being "gainsayers." It is principally through a study of the writings of gainsaying theologians, usually for college credit, that theological error has crept into the churches--slowly leading us to all this trouble that we now are having. Instead of creating study-programs (as at Abilene Christian College) in order to give the "Bachelor of Theology"--the first graduate of which is now a leading false teacher on our own West Coast--I believe that we should abandon all such approaches in our schools. Please explain to this thick head how studying the doctrines and commandments of men ("theology") written by false teachers is supposed to equip a gospel preacher any better to teach the truth! I know what Jesus said about it. He said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9) Instead of following after such studies, Christians need to "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, BOTH shall fall into the ditch!" (Verse 14)

Instead of Christians being concerned for the misleading "theologies" of "gainsayers," we should be "holding fast the faithful word" as we have been taught, that we may be able "by sound doctrine both to exhort and to convince the gainsayers." In other words, instead of our going to these gainsayers to "learn from them," Christians should go to them as teachers that they might learn from us! Read Titus 1:9-11 and see if you agree.

It matters not that United Presbyterian and Roman Catholic churches "heartened" the "charismatic movement" within the last two years by "official tolerance," having no right even to exist themselves, what right could they possibly have to sanction anyone else?

As for "credibility" among churches of Christ--the ones after the New Testament order, that is--the idea of a clergy and laity, "name" or otherwise, is 100% repugnant. We could care less! Not what did some man say but what does GOD say in his WORD is all we need. As of old "To the law and to the testimony!" is our cry. "If they speak not according to his word, it is because there is no light in them." (Isaiah 8:20) "If any man speak, let him speak as the oracles of God..." (I Peter 4:11)

As for "name" making a difference, this, too, goes counter to the word. "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." (Galatians 1:8) "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me." (Galatians 2:6) "There is no respect of persons with God." (Romans 2:11) "Have not the faith of our Lord Jesus Christ, the Lord of glo-

## Pat Boones Penalized By Church of Christ

By W. A. REED

TENNESSEAN Religion News Editor

Pat Boone, Nashville television and movie star, and his wife, Shirley, have lost fellowship privileges in the Inglewood, Calif., Church of Christ for endorsement of "speaking in tongues."

The church's minister, Darrell Rickard, said the Boones were tendered a "withdrawal of fellowship" letter for "talking publicly about glossolalia" (speaking in tongues) and "causing dissension and discord." They may still attend the church and partake of communion.

BOONE. A graduate of David Lipscomb College, is appearing in a movie, "The Cross and the Switchblade." He was in Nashville in May 1969, at a Madison Church of Christ program.

"This action of the Inglewood church came after a year of study," Rickard said yesterday in a telephone interview. "Pat was given a chance to speak in his defense, but our position is that we believe the 'Word of God' is complete and if you speak or like 'miraculous tongues' you are challenging that completeness."

Glossolalia is mentioned in the Bible in an account of the Pentecost and also in the Apostle Paul's first letter to the Corinthians in the New Testament.

Rickard said the church did not excommunicate the Boones and they are welcome to attend the church and partake of communion, but they can not participate publicly (serve communion, pray, teach a class or take up an offering).

"WE DID not object to the

report that Pat was baptizing persons," the Church of Christ minister said, "for any man, a member of the Church of Christ, has a right to perform the rite of Baptism."

Rickard said the statement of Withdrawal of Fellowship was read the first Sunday in February.

Boone could not be contacted by phone yesterday and an aide at his Los Angeles residence said the Boones could not be reached because they were on tour.

However, in a report by Time Magazine and the Religious News Service, Boone said last week in Las Vegas that the reason for dismissal of him and his wife was that they had added the belief of miraculous healings to their personal faith.

BOONE HAS "recently identified with the 'Jesus Movement' of young fundamentalist Christians who have the outward appearance of hippies. Boone said according to the Religious News Service: "The movement is so free-form, so anti-institutional that it is really shaking up the ordained priesthood because it has no apparent structure."

He also has said, according to Time Magazine, "since the word got out that we had been 'disfellowshipped' we've been asked by Methodists and Assemblies of God too."

Murmon church members have also been emissaries to the Boone family, seeking to enlist their membership in their church.

A BOOK by James Bales of Searcy, Ark., titled "Pat Boone and the Gift of Tongues" says in essence, that the doctrine of glossolalia comes when a person is saved

and prays for the "indwelling of the Holy Spirit" and the ability to perform miracles.

The book says "the Bible is the evidence of the word of God and we do not have any other evidence of receiving the Holy Spirit."

Boone's book, "A New Song," describes a spiritual revival in his life, a repaired relationship with his wife and daughters and a boost to his public life through a change in his outlook.

In Toronto, Boone spoke of a \$2 million "financial miracle" as a problem solved by prayer. "I have an idea," Boone said, "that material things and God things are connected."

HE SAID "I just believe every thing in the Old and New Testaments. We (his family) have experienced miracles and they are just as real today as they were in the first century."

Boone is credited with baptizing more than 50 persons in his heated swimming pool in Beverly Hills.

One of the singing star's latest album releases is "Never Going Back to Nashville." Boone has been involved in several holdings including "Pat Boone's Favorite Foods of America," a restaurant franchising

chain; "Wendell West," a Seattle based real estate firm; "Telequick," a national television repair franchise; "Boone-Hansen," a film production company in Dallas; "Sun-West," a record studio in Los Angeles; and the Oakland Oaks basketball team.



Pat Boone  
Fellowship withdrawn

ry, with respect of persons." (James 2:1) Thus credibility clearly is based on what GOD says, not on what some "name" personality said or did. No one denies that brother Pat is a "name" personality. We just say, "So what!" I know this may sound harsh to some. Sorry. As old brother W. D. Black used to say, "That's the way it is and it can't be any is-er!"

The Los Angeles Times story refers to brother Rickard as "Rev."--and also as "pastor" of the church. Wrong on both counts. "Reverend" is found in God's word only one time--Psalms 111:9--and refers to God and not man. Speaking of God, it says, "...holy and reverend is his (God's) name." To take what belongs to God and apply it to man is to rob God for man. As to "pastor" this is another word for elder, bishop, overseer or presbyter--none of which designations belong to brother Rickard--he being a minister, preacher or evangelist serving under the oversight of the pastors of the Inglewood congregation. Rickard was correct that the Boones were not excommunicated, since this is something Roman Catholics do but which churches of Christ do not. Only God himself is in a position to ex-communicate anyone from membership--something entirely different from disfellowship. But let there be no mistake about their being withdrawn from. It is a fact. And the fact that the withdrawal was over doctrinal differences does not make it any less withdrawal. Romans 16:17 still says, "...mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." This is exactly what we are doing relative to Pat, since such is the case.

ARE THE HIPPIE 'JESUS FREAKS' CHRISTIANS--FUNDAMENTAL OR OTHERWISE? OR IS THIS JUST ONE MORE FAD--LIKE LONG HAIR!

In the article reprinted from The Oklahoma Journal, by the Christian Times, it says Pat now "identifies with the current 'Jesus movement' of young fundamentalist Christians who have the outward appearance of hippies." I sincerely question whether these young long-hairs are actually Christians in any sense at all. In the first place, John 6:44-45 teaches that "No man can come to me (Christ), except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." From what I have learned that these hippies are teaching (and being taught) of God, it is not according to the gospel as revealed in God's word. Question: HOW CAN ONE BE TAUGHT WRONG AND BAPTIZED RIGHT? As near as I can judge, rather than making Christians out of these young faddists, they are merely deceiving them in-

to believing they are something that they, in fact, are not.

If a tree is known by its fruits, then what are the identifying fruits of this hippie, so-called "Jesus movement"? For one, although some of them claim to baptize for the "remission of sins" (some don't), almost universally they reject what they call the "institutional church" by which term they clearly include the churches of Christ. Those who were genuinely baptized for the remission of sins, Acts 2, were "saved". And "the Lord added to the church daily such as should be saved." (Verse 47) Such is completely out of harmony with hippie, Jesus-freak belief and teaching.

For another thing, although the Christian scripture clearly teaches "if a man have long hair, it is a shame unto him," once these hippies are baptized, as taught in the so-called "Jesus movement," they continue to glory in long hair for men. (Read I Corinthians 11:14 and consider if their position in really Christian on this.)

Again, tongues-speaking (along with all other spiritual gifts of a miraculous, supernatural nature) terminated when "that which is perfect" (i.e., the "perfect law of liberty") was completed ("is come") toward the end of the first century A.D.--yet these hippie Jesus-freaks almost to a man believe in and teach tongues-speaking as of right now. (Compare I Corinthians 13:10 and James 1:25.)

Although John 9:31 clearly teaches, "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth," yet most of these Jesus-freakers teach and practice prayer prior to baptism, i.e., before doing his will.

Worship, too, tends to be corrupted. Not only is instrumental music the usual practice, but the words mostly are hybrid between spiritual songs and rock music.

**PAT APPEARS BENT NOT ONLY ON SPREADING PENTECOSTALISM BUT ON CORRUPTING THE CHURCHES OF CHRIST ALL HE CAN**

Just why Pat Boone, whose brethren came as close to idolizing as any living man should have turned away from the truth and made shipwreck of his faith has never come clear. I think if we could believe that he somehow just

got confused, losing his spiritual bearings, we should all feel a lot better about it. Such does not, however, appear to be the case. Regardless of his motives, the course he is now pursuing evidently is deliberate on his part. He is carrying out the most sustained campaign to spread the cause of Pentecostalism of anyone ever, unless it might be his mentor--Oral Roberts. From TV to movies to sound-recordings to books--all the media--this young heretic is on a worldwide crusade to extend the cause of Pentecostalism--and to corrupt just as many churches of Christ with his error--as he can. And to the extent we let down our guard just that far he is bound to succeed.

Pat already was headed on his present course as early as May, 1969, at the very time when Madison, Tennessee brethren invited him to

to participate on a special program out there. It was with dismay that great numbers of their brethren around the country learned of their invitation to him to appear. It is estimated that Madison has approximately 1,000 young people now attending the congregation. Is it any wonder, then, that the best-seller now being read by Madison's precious young people, far from being J. D. Bales' "Pat Boone and the Gift of Tongues" (or even the Bible) is Pat's own book--"A New Song." Having accorded him almost unlimited, endorsed entree into their hearts, via thus inviting him for such participation back in 1969, surely no one should be at all surprised at this. Especially not in view of the 20th Century Christian selling it "like hot-cakes" at both of their bookstores over on Granny White Pike, right here in Nashville!

**BARNETT'S TRUMP GIVES FORTH AN UNCERTAIN SOUND**

If, indeed, churches of our Lord are finally to break asunder over Pat Boone and Pentecostalism, for one reason it will be because certain of our foremost brethren failed to give forth a certain sound when there was still time for it to do any good.

From ACC's --and Madison's --featuring Pat on their events (even after his departures from doctrinal truth already were becoming apparent) --to Reuel Lemmon's December, 1969, editorial --to the statement brother Joe Barnett allegedly made April 25 to the Lubbock Avalanche-Journal is it any wonder our members are hensive regarding ability of such if brethren who leaders cannot make up their minds to honor Inglewood's disciplinary action against Pat and Shirley, then what value could any such action possibly have among churches of Christ anywhere! Including Broadway/Lubbock! Either such righteous actions simply must be upheld, for confidence and good order to prevail among the churches, or else we shall witness such a splintering and division brotherhoodwide that "all the king's horses and all the king's men cannot put (us) back together again."



PAT BOONE

**FOR PRAYER BREAKFAST**

**Some Here 'Perplexed' By Pat Boone's Visit**

By FERRY FLIPPIN  
Avalanche-Journal Staff  
THE question of how many Church of Christ members personally will endorse Mayor Jim Granberry's "Prayer Breakfast" Wednesday has sparked considerable discussion among churchmen here since it was announced that the event will be led by Pat Boone, who recently was censured by a Church of Christ he attended in California.

lowship" from the Boones -- the most severe punishment that the Church of Christ can take against its members. "The doors of the church are still open to them," he said, adding that if the Boones want to come to church, they can receive communion there. But the break between the congregation and the Boones is in effect and Rickard urged members to observe it. Each Church of Christ congregation is autonomous.

Boone, popular Hollywood actor, singer and writer, has been the focus of intense debate within Church of Christ circles for years, chiefly for his active participation in the activities of the group while maintaining a "Hollywood image" that some churchmen find objectionable. Nevertheless, his songs and writings have claimed wide spread acceptance among virtually all age groups and he has been extremely active in church work over the years.

Perplexing Problem  
BOONE has been a frequent visitor to Lubbock and Abilene where he has participated in religious programs sponsored by the Church of Christ-related colleges. He also has held leading roles in Lubbock churches. As to his probable reception in Lubbock, one local minister stated flatly, "I am prohibited from associating with him (Boone)."

Couple Censured  
THE LATEST dispute arose, however, between Boone and the elders of his home congregation in Inglewood, Calif., last year over matters of religious doctrine, rather than personal conduct. Then, after months of unresolved disagreement, they formally split in early February with the elders issuing a statement censuring Boone and wife, Shirley.

Some members of Lubbock churches have been urging local elders for years to take action against Boone because of what they claim are "un-Christian" acts on the screen, which included kissing an actress and carrying a cocktail. Dr. Joe B. Barnett, minister of the Broadway Church of Christ conceded that local churchmen are "highly perplexed" over the upcoming visit of Boone to participate in a religious activity organized by Mayor Granberry.

Darrell Rickard, minister of Inglewood Church of Christ, is a former associate minister at Lubbock's Broadway Church of Christ. He says his group's decision to "break fellowship" with the Boones was made because the singer has been advocating a doctrine "not Biblical." Rickard adds that members of the congregation were urged to avoid religious discussion with the Boones.

For some, like himself, Boone is a cherished friend. As an indication of the perplexity -- and indeed, the highly-charged emotional level -- evoked by the Boone visit, Barnett said that he will refrain from addressing the subject in Broadway's pulpit, one of the largest in the state.

The dilemma facing Lubbock churchmen hinges on whether they will heed the Inglewood action, or obey the impulse of friendship, and even admiration, for Boone from the years of association with him. IF LUBBOCK members of Church of Christ congregations hold to the attitudes frequently voiced, it appears likely that Boone will receive from some a cool reception. Rickard explained that the church has not "withdrawn tel-

al (see above), der that some of growing appreciating the dependence! For are looked to as

THE PAT BOONE FAMILY SHOW JUST FOR YOU  
with special guests THE IMPERIALS  
8 P.M. TUESDAY APRIL 27th, MUNICIPAL AUDITORIUM  
All Seats Reserved 12 - 13 - 14

CLAYTON PEPPER TERMS ADVERSE PUBLICITY RE: CAMP SHILOH  
"CONSIDERABLY OVERDUE"; HOPES EXPOSE "NOT TOO LATE"

"Publicizing the situation at the church in Mendham, New Jersey, and the dangers, then, to Camp Shiloh is considerably overdue," Clayton Pepper, editor, Personal Evangelism Magazine, responded to our expose' in Contending for the Faith for April/May, "but I hope not too late.

"The Church in Mendham asked me to direct a campaign in connection with the World's Fair evangelistic effort. This is how I happened to be there nearly three weeks.

"The evidence related in the letter printed in your last issue of Contending for the Faith was well documented and beyond question. I was convinced that this was a matter to be dealt with by the men on the Advisory Board, three of whom were Nashville men. When I returned I began to contact these men and others whom I felt should be informed. They were:

"Jim Bill McInteer, Ira North and the Madison elders, Willard Collins, B. C. Goodpasture, J. Roy Vaughn and Reuel Lemmons. Brethren McInteer, North and Collins were on the Advisory Committee. I then wrote a letter to all the men on this committee advising them of my findings. I did not hear from any of them.

"I was worshipping at Goodlettsville, when Virgil Bradford moved there to work with the church. I brought these things to his attention. He was so disturbed by the situation that he wrote the Advisory Board. This brought a response. A meeting was held at a Nashville hotel, to which he was invited. I was not invited. He brought these things to their attention in a very detailed manner. After this, there was a reorganization of this board, with certain ones resigning.

"According to the June 7, 1971 edition of the Christian Chronicle (article photo-reproduced, right) Clinton Rutherford is President of the camp. I feel there remains good reason for genuine reservation about Camp Shiloh. Brother Rutherford completed a course in the Nine Gifts of the Spirit at Oral Roberts University. He received a diploma from a preachers' seminar conducted at Oral Roberts University. Brother Rutherford also attended a meeting in which Mr. Oral Roberts was Master of Ceremonies at which he said he was there to receive the 'baptism of the Holy Spirit'.

"I am not interested in injuring anyone, but I do believe that the body of Christ needs to be made aware of and protected against false teachers.

"Sincerely,

(Signed) Clayton Pepper"

NOTE: As the apostle put it, in Romans 7:21, "... when I would do good, evil is present..." No sooner had brother Pepper and I brought forth our carefully documented expose' regarding Camp Shiloh in the April-May issue of Contending for the Faith than Ralph Sweet in his Christian (?) Chronicle for June 7, 1971, brought out the feature article, photo-reproduced (see right), the effect of which could only have been an attempt to try to offset what we had just published. Which is typical of the sort of perverseness to which the brotherhood has been treated ever since Sweet bought out said paper some four or five years ago. How he could find it in his conscience to know the things we had published--and then go on to put out the above/right article without one word of caution against Camp Shiloh--is beyond all comprehension--unless, of course, the infiltration, via Clinton Rutherford and others, of Pentecostalism of the deepest dye makes him (Sweet) no difference at all!

Anyone reading the above/right article would naturally conclude that, as far as the Chronicle (and Ralph Sweet) are concerned Camp Shiloh is under sound management and this program is deserving of brotherhood-wide participation. Read it again and see if there is even a single word therein which would lead unsuspecting folks to any other conclusion.

Well, things are not all right at Shiloh--and anyone with an inkling of concern for sound doctrine in the church needs to be finding this out. The same Clinton

## Shiloh helps New York's inner city

MENDHAM, N. J.—In 1951, the late Clinton Davidson and his wife Flora began Camp Shiloh in Mendham. That first summer a small group of Christian college students worked with about 50 children from the inner city.

TODAY SHILOH'S outreach has grown to a multi-faceted ministry to hundreds of children in the New York metropolitan area. A full-time staff of almost 100 young workers now work year-round in seven disadvantaged neighborhoods in New York and New Jersey. In addition, Shiloh operates a day care center on Long Island, and this year launched a new program to reach run-away children in the East Village on Manhattan's lower east side.

Camp Shiloh itself continues to play an integral role in the total Shiloh program. Last year alone more than 700 children, coming primarily from the disadvantaged communities in which Shiloh works throughout the year, learned about the Bible, and participated in many of Christian activities at the camp.

The Shiloh program is guided by a board of trustees composed of members of the church and chaired by Elza Huffard, president of Northeastern Junior Christian College. The administration includes Clinton Rutherford, president, who has been associated with Camp Shiloh since its beginning 20 years ago and who serves as minister of the Wildwood church in Mendham, N. J.

THE OVERALL program is directed by Rod Spaulding, general manager, and an elder of the West Islip, N. Y., church. Brian Hale, executive director, administers the year-round program, and D. L. Reneau, deacon at West Islip, is business manager.

Each of the Shiloh programs is associated with a local congregation. The Monmouth church oversees the program in nearby Red Bank, N. J.; the staff in the Cacciola section of Westfield, N. J., works with the Echo Lake church there; and

the Dover, N. J., church sponsors the work in Victory Gardens.

Shiloh Manhattan works in cooperation with the Eastside church on Manhattan's upper east side; the Malverne church on Long Island sponsors the work in adjoining Hempstead; and the program in Riverhead on Long Island works with the church there.

The Shiloh Day Care Center in West Islip, the inner-city program in Brooklyn, and the East Village program are overseen by the West Islip church on Long Island.



Ronda Barrett and friend



Bill Kneip, director of Shiloh Manhattan, walks along the cluttered streets with Shiloh children.

Davidson, mentioned in the first paragraph, above, is the Clinton Davidson, who, while President of CAMP SHILOH, we documented in the April-May issue that he had embraced tongues-speaking, that he was partaking with Oral Roberts even to the point of contributing heavily to him, financially, that his Pentecostalism might spread, that he was sending out the Pentecostal preacher's (David Wilkerson's) book, The Cross and the Switchblade (since made into a movie by Pat Boone) under Camp Shiloh letterheads, and that he was claiming God was performing "Spiritual miracles" at Camp Shiloh!

I can just hear some silly, naive, gullible brother rise up in protest on the ground that Clinton Davidson is now dead--and, besides, since then, there has been a reorganization of the board. Some reorganization! If anything, it is now worse than it was before! Let your eye skip on down to the 4th paragraph in the above article. Note its damning declaration that "The administration includes Clinton Rutherford, president, who has been associated with Camp Shiloh since its beginning 20 years ago and who serves as minister of the Wildwood church in Mendham, N. J."

THAT IS JUST THE POINT! Instead of "reorganizing" in some meaningful way--a way that would correct what was objectionable and wrong before--the brotherhood was victimized to a gain of "musical chairs"! What difference is it that Clinton Rutherford is now President of the Board at Camp Shiloh instead of Clinton Davidson, his deceased uncle! BOTH CLINTONS WERE PENTECOSTALS--and, so far as is known, Clinton Rutherford never yet has disavowed that he is partakers with Oral Roberts in what he believes, teaches and stands for! Not only did brother Rutherford, in 1963, complete a course in the Nine Gifts of the Spirit, at Oral Roberts University, for which he received a dip-

# Oral Roberts University

herby grants this certificate to

**Rev. & Mrs. Clinton Rutherford**

for having attended and successfully completed the  
course in the nine gifts of the Holy Spirit in the

spring ministerial seminar

Given under the seal of the Oral Roberts University  
at Tulsa, Oklahoma, on this first day of May  
A.D. nineteen hundred sixty three

Authorizes by the Board of Regents



loma (photo-reproduced, above) but he returned to O.R.U. in 1965, completed a "Ministers' Seminar" for which he also was given a diploma, a photo-copy of which I have in my possession. Also I have a copy of a tape recorded conversation between Clinton Davidson and Oral Roberts, and between Clinton Rutherford and Oral Roberts, which, in part, ran as follows: "The Pentecostals have restored the spirit of worship which is so much more important than the forms of worship...If all of you preachers go back having gotten more of that Holy Spirit here within these few days, that when you go back and under that influence you plant the seed, the same seed that the apostles planted, you will see that great growth that they had..."

Oral Roberts asked, "Clint, aren't you seeking the baptism of the Holy Spirit?"

Clinton Davidson responded, "That's the main thing I came here for."

Oral Roberts then asked, "You want it don't you?"

Clinton Davidson replied, "Oh, above everything else!"

On this same tape, Clinton RUTHERFORD, who NOW has replaced his uncle, Clinton Davidson, as President, re: Camp Shiloh, Inc., said, in part, "I'm Clinton Rutherford with the Wildwood Church of Christ, of Mendham. I came here, too, to receive the baptism of the Holy Spirit. I am looking, looking and longing for, the full power of the Lord Jesus Christ..."

Since what was published in our April-May issue of Contending for the Faith came out, some foolish parents who let their daughter go on up to Camp Shiloh, to serve as a "counsellor," anyway, protested that Camp Shiloh is not connected at all with the church at Mendham. No? How

gullible can you get! CLINTON RUTHERFORD, according to the Chronicle article for June 7, 1971, not only is the present president of the one, he is minister of the other, and he has been "associated with Camp Shiloh since its beginning 20 years ago." It would appear that there is at least some connection. Why they even use the same building to meet in!

WEST ISLIP, TOO, IS COMPROMISED RELATIVE TO THE FALSELY SO-CALLED "HOLY SPIRIT MOVEMENT"; FORREST WELLS, ONE OF THE ELDERS, JOINS FRANKLIN, DENNIS, BOONE ET AL OPENLY

The fact that Rod Spaulding, general manager of the "overall program, has compromised himself by working in connection with Clinton Rutherford, a known Pentecostal among us, is relieved not at all by the fact that he is alleged to be "an elder of the West Islip, N.Y., church!" Not only is Rod kind of young to be an elder, if he actually is one, but, if so, then he is fellow-elder with another known Pentecostal--Forrest H. Wells. It figures, I reckon, that if a Pentecostal preacher is going to be President of Camp Shiloh, he would want to try for some sort of Pentecostal oversight at West Islip.

I expect to hear howls to high heaven about untrue and unfair charges on this point. However, brethren had better wake up to the fact that I don't publish a charge unless I can prove it. However, this is one that brethren everywhere can prove to their own satisfaction. One more new book, somewhat on the order of the Pentecostal magazine, "TESTIMONY," now is being sown broadcast all over this nation by the FULL GOSPEL BUSINESS MEN'S FELLOWSHIP INTERNATIONAL, a Pentecostal organization, the address of which is 836 South Figueroa Street, Los Angeles, California, and whose mailing address is Box 17904, Los Angeles, California 90017. Forrest Wells, an elder, West Islip, N.Y., along with Ben Franklin, Dean Dennis, Pat Boone, Dwyatt Gantt, W. L. Wilson, Paul Loque, Les-



ter E. Nichols, M.D., and several other of our supposed brethren, each have chapters in this 72-page publication. (The latter is my own sister's brother-in-law, formerly an elder in the church at Palmdale, California, who also is son-in-law of another elder, brother James Sewell, of Santa Ana, California.) The name of this new book is "The Acts of the Holy Spirit in the CHURCH OF CHRIST Today." I do not know its price; however, if you will but write to the address, as I have given it, you most likely will have no difficulty in obtaining a copy of it. I know one thing: it ties in Forrest H. Wells, and through him the West Islip church with this whole movement away from sound doctrine toward Pentecostalism.

Brother Wells captions his article, "Born Again Unity". Before you get to the bottom of his first page, Page 19 in the book, you will begin to sense that Wells was in the process of leaving the faith as he wrote the article. "From my earliest memory with my parents at the 26th and Spruce congregation in Kansas City," he states, "I heard that if a person would lay aside all his preconceived ideas and notions and just study the Bible, he would learn God's will and God's way. I continued to believe this even through my teenyears and early twenties. When constant turmoil and debate in the church caused me to stop attending as soon as I could find an excuse..."

He then recounts his returning and obeying his Lord in baptism, in 1943, eventually going on to become both a Bible-teacher as well as a full-time, congregation-supported elder. It was while working in this capacity, at West Islip, that his private, personal studies of various translations led to his discovery, as he tells it, "...that many passages did not say what I had always thought they said. Attributing this to the difference in translation, I went back to the Authorized, but it was different also..." His explanation of this was that God "had heard and was answering.

"I went to my fellow elders, told them what was happening, and urged that we study together. I could already see that if I continued in this vein, a gulf would be formed between us. Also, I needed them, their ideas, and their support and stability. Enough of what I had founded my faith on was slipping away, or being snatched away from me by God, that I was alarmed and concerned. We were never able to study together, however, and I knew then that I must rely solely upon God. I stayed in His Word; there was no other place, and no other place was needed.

"Parts of Scripture that I had read and pondered over for years, and applied to others, became alive and convicting to me; they had my name on them.

"I was told that I could not be addressed as a spiritual man, but as a man of the flesh, as a babe in Christ; that I had been fed with milk not solid food, because I was not ready for it, and that even yet I was not ready, because I was still of the flesh. I was told that so long as there was jealousy and strife between me and others for whom Christ died, I had not been looking to Him but to ordinary man (I Cor. 3:3).

"Here after many years, I stood convicted as a carnal believer. Even in presenting God's Word I had relied on my skill and my manipulation of the minds of others to get my points across..."

Wells' article goes on to relate how he gradually came to believe that the "gifts of the Spirit" -- all of them, as listed in the New Testament -- are yet available to true believers today.

"...As I continued in Acts to examine the cases of conversion," he continues toward the bottom of Page 21, "I could no longer discern the clear-cut, five-step plan. If it was a sequenced series of steps, I was forced to increase the number of steps to at least six and include the elementary first principle step of 'laying on of hands.'..."

In his third paragraph, on Page 22, Wells says, "I re-examined all the scripture that had been used on me, and that I had used on others, to show why the age of miracles was past. These passages did not say what we had claimed--rather they said and taught just the opposite. When re-reading the commentaries and books our brotherhood had prepared on the subject, it had the same effect on me as the appendix and foot-notes in the New World Translation published by Jehovah's Witnesses. Just as

they had been forced to write a new scripture to strip Christ of the position and authority Jehovah God had given Him, we had used truth to teach error in order to explain the absence of an active Lord among an unbelieving people. We had deprived the Spirit of His rule and place among us..."

After citing a few passages from Paul's writings, next, Forrest asks himself, "How did I stack up in the light of these few statements of Paul? I had been offensive and was part of a group noted for its offensiveness...I had attempted to mimic the actions of Paul and Jesus and parrot their words; the life, the anointing by God, and the power were not there...In many cases I had questioned their right to trust in Jesus or even claim to, because they did not accept baptism as I understood it..."

In his confused state of mind, Wells describes the perplexity he felt as to whom he should turn to to resolve his doubts. Without proof of any kind, he declares that "God had taken over. He sent letters from people I had never heard of in our brotherhood who were experiencing the same judgment at the Lord's hand. He sent personal testimony from those who had sought Him in the fullness described in Scripture. He sent some of these joyous disciples to me..."

He then recounts meeting one of these "joyous disciples" while laying new flooring in some East New York apartments soon to be occupied by Christians who had chosen to serve in that area. Asking him to his office next day, Wells "still had doubts, questions; I still reacted to what I had always associated with people who held these views. In spite of all this, I decided that I would restate my case against tongues and their value, and then expose myself to the laying on of hands if I could persuade him to pray for me, and with me, that I might receive more of what I could see Scripture promised those who believe and trust God..."

Forrest says that, to his surprise, the young man "knew why he was there--he had known before he came to West Islip. (He never told me this; I later discovered it from other sources.)" The young man explained to him that he (Forrest) "might or might not feel that anything happened when he prayed but that I would, if not immediately, within a short period receive some manifestation of the Spirit, as enumerated in I Corinthians 12. As he laid his hands upon me and we prayed together, I felt an intense, penetrating warmth pass from him to me and the sensation of electrical flow, as best as I could describe it. I knew that feeling wasn't necessary, but whatever it was, it was as real as anything I had ever experienced. However, I didn't burst forth in tongues as others said they had.

"Before we prayed I had expressed my needs and had listed the gift of faith, the gifts of discernment and wisdom. The next few days were wonderful days. They were different, and I was filled with wonder and questioning, trying to determine which of the gifts I had sought that I had received. Again I had missed the boat, but this time I had placed myself into the hands of One who hadn't.

"I had asked for gifts but He saw my need as Life, and that is what He gave. I was a new creature! I had been born again. The great physician had completed the delivery--a breach birth of over 20 years duration. I had accepted His blood but not His Spirit. As in physical birth, even though there is life in the womb, and the heart is beating, the process is not complete until the baby is out in the world and breathing deeply of the air that the blood must have. A part of me came alive that I had never even truly been aware of before..."

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There is more to brother Wells' statement; however you can order the book from the address given and read it for yourself. No, I am not trying to spread his doctrine among "us". However, I do feel that elders and parents, especially, need to know what kind of "oversight" it is that you are supporting, when you send contributions (or your children as "counselors") into a Shiloh program, whether at Camp Shiloh, Mendham, New Jersey or at West Islip, New York. Unless you genuinely believe we should be spreading Pentecostalism among the churches of Christ, it appears to me that we should be sending our support (and our children) elsewhere. If my own understanding of I Corinthians 13:10 is correct, such manifestations as these brethren teach ended centuries ago!

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

JAMES D. BALES REACHES PEAK OF HIS  
POWER TO WRITE; SOME CONGREGATION NEEDS  
TO UNDERWRITE HIS DOING MORE OF IT--

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

Dear Brethren:

As anyone who has read his "PAT BOONE and the GIFT OF TONGUES" can plainly see, brother James D. Bales finally has come into his full power both as a writer as well as a contender for the faith once for all delivered to the saints.

If there ever was a man among us who needs to be kept busy writing, that man just has to be brother Bales and the time to do so is right now. If there is a better-prepared Bible-man among us just now, I personally don't know it. I just know that J. D. is doing the finest writing of his entire career at this point--and the cause of truth just now and for the next several years needs for him to be kept everlastingly at it. Yet, the simple fact remains that unless some good congregation or financially able brother underwrites at least that part of his work, so he can keep at it, brother Bales, as from September, 1971, will be forced financially to give up most of his writing and go back to carrying a load of full-time teaching at Harding College. Not that he's too good to! The Lord knows that we need him teaching all the time he can spare there, too. It is just that--brotherhood-wide--at this point, at least, his writings are needed even more!



James D. Bales

Which good congregation (or brother) will volunteer for this need? If you or your congregation would like to step into the breach and make this wonderful thing possible, please write to brother Bales directly as to what his needs may be.

James D. Bales

EDITORIAL NOTE: Since brother Benson decided not to reply to Dudley Lynch (MISSION, April/1970), and since Lynch has continued his attacks on Harding College (NEW SOUTH, Spring / 1970, pp. 70-74), brother Bales is replying. MISSION Magazine decided not to publish it, so he is publishing it in CONTENDING FOR THE FAITH. Lynch is feature editor of MISSION.--IYR Jr.

When the author returned to Harding in 1944, he disapproved of Dr. Benson's work in free enterprise and anti-Communism. In his ignorance, the author viewed it as dabbling in partisan politics. As he learned more, he changed his attitude and has participated in some of this work. He pays tribute to Dr. Benson as a far-seeing man who is one of the great Christians and great Americans of our time.

#### Some of Lynch's Record

Lynch's criticism of Benson's record invites a comparison with some of Lynch's record. (1) When he was editor of ACC's Student paper, The Optimist, President Morris had to apologize "more for The Optimist this year than anything connected with the college ever before. . ." Lynch resigned. (The Optimist, Jan. 13, 1961). (2) He left the Christian Chronicle because of personality conflicts and editorial policies. There were fewer subscribers when he left than when he started. (3) Shortly after he joined Campus Evangelism it sank. (Will he be Mission's Jonah?) (4) After Lynch attacked us in The Texas Observer he refused to come to Harding as B. R. Cox's guest and meet some of the people whom he had attacked. (5) According to some of Lynch's own statements his differences with us are more than economic and political. He viewed himself as exposing our sins, vindicating causes which we supposedly had martyred, and as exposing Harding as a blot on the church's record. He thought the brotherhood should stop tolerating Harding and Dr. Benson. The author feels sorry for Lynch. Silence has not helped his attitude. We hope that a reply may.

#### Attacks Expected

The 1960 summit meeting of 81 Communist parties ordered an all-out attack on anti-Communists. It was not long before Dr. Benson, the NEP and Harding were attacked. Some of the first attacks did not come from the Communists. In June, 1969, the International Conference of 75 parties mentioned anti-Communism. In the fall of 1969, Communists announced a coming international conference to discuss how to deal with anti-Communism. We predicted a re-intensification of attacks on us, and that the first open attacks would not come from Communists. Early in 1970 the Arkansas Gazette intensified its attack. Dudley Lynch attacked us in January, 1970, in The Texas Observer. In April, 1970 Mission opened its pages for an attack by Lynch. He attacked us again in the New South.

Everything which chronologically follows an event or statement is not thereby related as effect to cause. Therefore, we are not suggesting that there is any relationship between Lynch's attack and Communist directives. In the author's opinion, it was a coincidence. However, to the extent that Lynch's attacks hurt our work to that extent his attacks were helpful to Communism. One can aid a cause without intending to do so. In trying to discredit us, Lynch is opposing one of the forces at work for his freedom. Although we have made mistakes, our work has made a contribution to freedom and against Communism.

After publicity and preparation, the conference mentioned above was held in Moscow on January 19, 1970 to discuss: "The Growing Role of Leninism in the Present Epoch and Criticism of Anti-Communism." Leninism was stressed as a powerful weapon of the Communists in their revolutionary struggle. The meeting was designed "to rally our ranks in the fight against anti-Communism." This struggle against anti-Communism "must not be in the nature of a short-term campaign. . ." "For us Marxist-Leninists, the struggle against anti-Communism is not a defensive, but an offensive struggle."

"In order to prevail over the enemy it is necessary, first and foremost, to have a good knowledge of him, to make a study of his ways and means and to search out his internal contradictions."

"Boris Ponomarev told the conference that anti-Communism was setting itself three related tasks: (i) to undermine socialism or at least weaken its positions in countries where socialistic revolutions had already triumphed--countries that were marching in the vanguard of the world revolutionary process; (ii) to prevent revolution in their own countries; (iii) to keep those peoples who had freed themselves from the colonial rule of imperialism from starting socialist revolutions, in order to retain them within the orbit of their own domination and exploitation." (Soviet News, London: Soviet Embassy, Jan. 27, 1970, pp. 43-44)

Not all anti-Communists are for freedom. Hitler first cooperated with the Communists, and then attacked them even though Communism is the red brand of fascism. Our opposition to Communism, however, is based on our faith in God, our faith in Christ, and our concern for freedom.

It is well for the reader to understand that those who stand against Communism, and who are for freedom, may expect increasing attacks in the days and years which are ahead.

Years ago a writer from New York City came to Dr. Benson's house while Dr. Benson was eating lunch. He introduced himself, left without asking a single question, returned to New York, and wrote a libelous article based on the non-existent interview. Other publications later quoted from this article. In The Texas Observer article, Searcy, Arkansas was at the beginning of the article. Was this meant to imply that Lynch wrote the article during or after a visit to the campus? If so, when did the visit take place and whom did he interview?

Lynch draws some of his material from the ADL's Danger on the Right whose attack we analyzed in Americanism Under Fire. When my book appeared, Barry Farber asked the ADL to send someone to debate the author on Farber's program. They refused to do so, so Farber got a member of the Socialist Party. On the program Farber rebuked the ADL for being unwilling to meet the author. The author believes the evidence shows that the ADL for being unwilling to meet the author. The author believes the evidence shows that the ADL did a sloppy job of research, and made many mis-interpretations.

#### Money?

More than once Lynch implied that money constituted Dr. Benson's motivation. Lynch quoted the Nation's representation of Dr. Benson as follows: "Certain influential men in the East have offered me \$100,000 to carry on an educational program on a national scale." Lynch immediately commented: "By the fall of 1941, having accepted the challenge, Benson had lectured in dozens of cities. . ." (306) **First**, no such offer was made or accepted. **Second** when offered an honorable job in New York City, Dr. Benson explained that he was in the midst of raising \$10,000, not \$100,000, for Harding. They offered to contribute this amount to the College to free him of the commitment so that he could accept the job. The offer was rejected. **Third**, the invitations to speak were not related to this incident.

There was a statement from a former Harding professor, whom Lynch identified as George Smokey, impugning Benson's motives as if he used the Americanism and anti-Communism appeals as fronts while his real purpose was to raise money. **First**, he was not here while Benson was President. **Second**, surely Lynch, who has tried to raise money for causes in which he believes, does not think there is something wrong in appealing for and receiving support from those who agree with your work? **Third**, it would be wrong to put up a false front in order to raise money. **Fourth**, Lynch is right in saying that Dr. Benson left Harding in far better shape financially than it was when he became President. This is not a damaging statement, unless Lynch thinks one should leave an organization in worse shape financially-as he did the Christian Chronicle!

\* Background material for this article appeared in Contending for the Faith for February/1970. Bound volumes for 1970 may be ordered from CF @ \$3 each.

### "Radical Right"

Without defining his terms, Lynch labled us "extremists," "radical right," and "right wing." These are often used as smear terms. They have no meaning unless one identifies his point of reference. Communists speak disparagingly of "left-wing" communism and "right-wing opportunism" within Communist movements. If one's point of reference is the **Manifesto of the Communist Party**, we are far to its right. However, we are not the far right in contrast with the far left. The far left is totalitarian government and the far right, the opposite extreme, would be anarchy. Our point of reference is limited, Constitutional government. We try to be neither to the right nor the left of the Constitution. If one, however, thinks there are but two positions—right wing and left wing—Lynch classifies himself as left wing in rejecting the right wing.

Although Lynch did not define "extremists," etc., he uses these terms to describe Dr. Benson and his positions. Lynch said that Dr. Benson was concerned because of the threats of economic bankruptcy, moral bankruptcy, totalitarianism, defeatism, and disillusionment. He quoted an NEP statement that it was an educational movement "supporting the American way of life and its three great pillars—faith in God, Constitutional Government, and the Private Ownership of the tools of production." He quoted Benson as saying: "My aim is to move public opinion at the grass roots in the direction of godliness and patriotism." Does Lynch realize how he classifies himself when he attacks Dr. Benson's work and labels it as extremism, radical right, and right wing? Our compassion goes out to such misguided individuals who would destroy their own freedom as journalists and citizens if they destroyed work such as is being done by Dr. Benson and others.

### Political Activism?

Lynch said our "large-scale political activism" was not commonly known. **First**, what he calls political activism has been given publicity throughout the nation in speeches, films, literature, and Benson's column. **Second**, what he calls political activism has not involved partisan politics, but work against defeatism, disillusionment, lost moral purpose, despotism, totalitarianism, and economic bankruptcy. As Lynch said; "By mid-1942, there had been these major developments in Benson's mounting campaign to rescue the nation from moral and economic bankruptcy. . ." Is this improper "political involvement?" Would there be any money to *publish Mission if economic and political bankruptcy* both overtake us? Has our college no stake in our freedom? Are Christians supposed to be unconcerned about these things?

### Change to Anti-Communism?

Lynch wrote: "Anout this time also (1954, J.D.B.), NEP began to accelerate its ideological conversion from pro-Americanism to Anti-Communism, a change some students of extremist movements date from the appearance of Fred Schwarz, a noted anti-Communist promoter, at a Harding Freedom Forum." In *The Texas Observer* of January 23, 1970, he confidently affirmed that whereas the Freedom Forums had been "once almost wholly pro-free enterprise," due to Dr. Schwarz's appearance on a Forum program "the forum philosophy was transformed, almost overnight." (p. 3) Dr. Schwarz's national reputation did not come until later. Speeches against Communism were delivered at the Forums long before Dr. Schwarz spoke. Benson, when a missionary in China, fled twice for his life from the Communists. He knew first hand the nature of Communism, and his experience with this form of totalitarianism was one of the things which motivated him in his work, when he came to Harding as President in 1936, for freedom and against despotism—as Lynch acknowledged.

Because we believe in God, Christ, and the Bible we are against Communism, which denies and opposes all three. In our work for freedom and against Communism, we are making at least a small contribution toward Lynch's freedom to write and speak without the censorship of a dictatorship. Although we do not ask that he be grateful, it would be helpful if he would not try to hinder our work on his behalf and the behalf of other Americans.

### "Communism on the Map"

Lynch was quite critical of "Communism on the Map." If he has seen the film, will he deny its basic positions? **First**, that Communism plans to conquer the world. **Second**, that the U.S. is viewed by Communists as their main enemy, and the main road-block to world victory. **Third**, that

too many Americans are apathetic. **Fourth**, that Communists have made considerable strides toward world conquest.

It is news to all of us that the filmstrip was "narrated on tape by General George C. Marshall. . ." What was Lynch doing, making General Marshall guilty by association?

There are varieties of socialists, but the evidence justifies the conclusion that most modern varieties are ideologically related through Marx to Communism, and that often some of them have cooperated with the Communists. This is said with full awareness that there are anti-Communist socialists. Ivor Thomas in *The Socialist Tragedy* presented some of the ideological relationships and some examples of cooperation. *The Encyclopaedia of the Social Sciences* (1942) viewed socialism as the all-inclusive terms under which Communism was presented as a special variant. Arthur M. Schlesinger, Jr. spoke of "Soviet socialism;" Senator Fulbright wrote of "the Russian experiment in socialism;" and he identified Communist Yugoslavia as "a socialist country." Tito wrote of the U.S.S.R. that "we have common aims—the building of socialism and ultimately Communism." Morris Hillquit, the leader of the Socialist Party before Norman Thomas, said: "I consider myself a Marxian Socialist, with all that implies." Eugene Debs once declared that he was a Bolshevik. Nehru wrote: "Perhaps we Indians believe in the Communist ideal. For us—and I mean by that the majority of the Indian people—Communism as a social ideal is not a hobgoblin. And we do not have anything against socialism either; there is hardly a difference here in theory."

*The Communist Manifesto*, by Marx and Engels, is viewed by Communists as an up-to-date scientific document. The Socialist Party in the U.S. in 1961 said "it is probably the single most classic document of the socialist movement." In 1933 Norman Thomas wrote a special introduction to the *Manifesto*, which was published by the socialist League for Industrial Democracy "in commemoration of the fiftieth anniversary of the death of Karl Marx." Thomas wrote: "The modern, world-wide Socialist movement has antecedents far back in history, but in its present scientific formulation it began with the appearance of the *Communist Manifesto* in 1848. That work was principally the brain child of Karl Marx." In 1948 a special edition of the *Manifesto* was published in England. Its title page said: "Communist Manifesto Socialist Landmark. A new appreciation written for the Labour Party by Harold J. Laski."

These socialists ought to know!

"Communism on the Map" did show that there is Communist infiltration in the various countries of the world. Will Lynch deny it? It also showed that socialist parties exist in many countries. Will Lynch deny it?

In *Americanism Under Fire* we have noticed several criticisms of "Communism on the Map." We shall notice here one other criticism. Lynch said that some critics claimed that much of the script sounded like it came from Welch's *Blue Book*. A study, however, of the documentation shows that it did not come from Welch's book. Lynch quoted a commendation which Dr. Benson once made of the John Birch Society. He failed to notice that this commendation was made when Dr. Benson and the public were not aware of extreme positions which Welch had taken. Furthermore, his commendation was based on their stated long-range purpose "to work for less government, more responsibility and a better world." Would Lynch disagree with this purpose?

### "Revolution Underway"

We appreciate Lynch mentioning the film, "Revolution Underway," However, the author would like to correct the following statement: "The film tells how International Communism, after '30 years of preparatory work,' is going to use 'America's 22,000,000 Negro citizens' to destroy the American way of life." The film shows that the Communists are endeavoring to use—and some of the ways they are doing it—racial problems in America to help destroy America. This does not mean they are "going to use 'America's 22,000,000 Negro citizens' . . ." Most Blacks repudiate Communism. Communists do not create all of the problems in America, but they exploit our problems. They will use any Blacks and any Whites whom they can. Percentage-wise, in the author's opinion, far more Whites than Blacks have consciously collaborated with the Communists.

(Continued on Next Page)

Will Lynch deny that Communists exploit our racial problems for their own purposes? C. L. Sulzberger, of the *New York Times*, said: "In an age where we know the new Communism, sponsored by China, seeks to use race rather than class as the bomb with which to destroy Western society. . ." (*Arkansas Gazette*, March 31, 1970, p. 6A) However, this is not new Communism, for Communists have always endeavored to exploit race, class, or any other point of actual or potential conflict in society.

#### Freedom Forums

Freedom Forums are held each year, as well as several one-day forums. Subjects have included Communism, socialism, Americanism, inflation, and the menace of the misuse of drugs. Out of the hundreds of speakers who have participated, it would be too much to hope that no mistakes were made in their selection. We have not been in a position to do an exhaustive research job into the background of each speaker. Some may have contact or association with some organization which we do not approve. More than one fine person has been involved in an association or organization from which he later disassociated himself because it was not what he thought it was. Does Lynch have a "blacklist" of speakers whom he thinks we should not use?

#### Communist Conspiracy?

Lynch wrote of those who came to the "Freedom Forums to learn of the alleged Communist conspiracy." Does "alleged" mean that no such conspiracy exists? Anyone who denies its reality is either ignorant or dishonest. It is as ridiculous to speak of the "alleged Communist conspiracy" as it is to speak of the "alleged existence of Lynch."

#### Commendation, Whether Meant or Not

Whether he meant to do so or not, Lynch paid high tribute to Dr. Benson as a citizen when he wrote: "Perhaps he would rank, if one were ranking recent patriots, third only to the late Generals MacArthur and Eisenhower in a Gallup Poll of senior citizen anti-Communists. . ."

#### Anti-Labor?

Lynch implied that Benson was "anti-labor." Is it anti-labor to be for faith in God, Constitutional Government, the private ownership of property (including the home of the working man), and for the freedom of men to organize and to join Labor unions? Benson is for labor in opposing socialism and Communism. A liberal, Arthur Schlesinger, Jr., pointed out that unions cannot represent labor under socialism but constitute an organ of the government "for disciplining the workers, not for representing them." Communism controls—often in slave labor camps—the worker in Communist countries.

#### Attack on the Church

In the secular publication, *The Texas Observer*, Lynch attacked and held up to ridicule the faith of our students and their Christian homes. In the religious journal *Mission* he omitted these attacks.

#### Attacks on Three Other Colleges

Although Lynch did not enlarge on any of the other colleges, he included three of them in the indictment which he made of Harding. He wrote: "With Benson's aid, other Christian colleges have duplicated some of Harding's political format." He mentioned Pepperdine, Oklahoma Christian, and Lubbock Christian. We wonder why Lynch overlooked the fact that Dr. Benson had also discussed some of these things with Abilene, although he was not involved with them as he was with the three mentioned.

#### Benson Today

Lynch said: "Benson divides his time these days between church politics and NEP." It is difficult for this author to understand Lynch's blindness which seems to be unwilling to accredit Dr. Benson with any good thing. He cannot even commend Dr. Benson for any church work, so he speaks of that work as "church politics." What does Lynch mean by church politics? Here is some of the work which Benson does. **First**, he is an elder in the College congregation, Searcy, Arkansas. **Second**, he is Chairman of the Board of Zambia Christian School. He has raised \$225,000 for its plant within the last four years. He has helped recruit the faculty. Over the decades he was the main money-raiser for the work

in part of Africa. **Third**, he preaches many Sundays, he does personal work, teaches in missions seminars, and holds one or more meetings a year. **Fourth**, scores of missionaries have come (and still come) to him for advice and for help with fund raising. **Fifth**, he spends one day a month working for Freed-Hardeman College. **Sixth**, at this writing he is helping (at his own expense) Crowley's Ridge. This help can mean the difference between bankruptcy and the survival of the school.

But poor brother Lynch (and I weep for him) calls this work, of a 72-year-old Christian, "church politics!"

The author does not have to be a prophet in order to predict increasing attacks, from without and from within, not only on those who are conservatives in their social thinking, but also in their attitude toward the Bible.

## THE EASY WAY OUT!

J. Porter Wilhite

There are not many of the old warriors still able to contend earnestly for the faith once delivered to the saints. Invariably they speak of us older gospel preachers as "the old warriors." To me that indicates that we had to fight for the truth, which we did — every foot of the way. That also places us in a different category to what the more modern men, or younger gospel preachers, face; which no doubt is true. But by way of encouragement, they teach, or preach, that they desire and deserve a newer approach to modern matters — seemingly not realizing the Lord's work is EXACTLY today what it was 100 years ago, much less in the childhood of our younger preachers!

Such teaching is practically uniting with denominations — Baptist especially. No doubt you have heard the joke wherein the Judge has a man to make an oath, and who must place his hand on a Bible as he swears. They searched through the court house for a Bible to no avail, so, at last, when all efforts had been exhausted, the Judge says: "Go across the street and get old brother Jones, who is a Church of Christ man. He has so much Bible in his head you may just place your hand on his head."

When I was a child, and on up to after I was preaching, 60 to 75 years ago, it was a well known fact that our preachers knew the word and preached it by giving book, chapter and verse for all they taught. That was the distinguishing point between us and the Baptists, who were nearest to the Bible of the denominations of that day.

Two different boy preachers fresh out of one of the short schools to make a preacher, told me that he was taught by his teacher to not use many verses of scripture in his preaching, which made me sad; but to make it fully as bad, if not worse the editor of the OLD Firm Foundation agrees. Yet it was started by the great and indomitable, iron-clawed Austin McGary, who no doubt would shed tears over such statements in the organ started for truth, and the exposition of all kinds of error. Poor old brother McGary! Such men today are very few if any at all!

However, I would not have you think I am against all of our papers and all of our boy preachers. Far from it! I worked hard, studied by coal-oil lamps — or by light from the fire-place on winter nights. I also passed through a starvation period — but not one dime did I ever ask for up to this date, and never questioned a call where I was asked to go. I've had to pawn my watch to get home from appointments. All of which are not funny. I am so happy because the boy preachers do not have such to endure. But I'll tell you one thing; if they have such endurance and keep preaching, it is proof they are out to help save souls; neither will they ever forget the scriptures they worked so hard to memorize to deliver to the unlearned.

I encourage all boys to preach, IF they will preach the truth; and I say every one should be forced to have a debate or two. Then he will be prepared to face opposition head-on like such Godly men as Charles R. Nichol, Joe S. Warlick, and even like Guy N. Woods, and Thomas B. Warren do today. There is no sugar-coating with them; neither is it modern to please people. May God help us to keep on the straight and narrow path, so man will know!

WHICH ROUTE SHALL WE FOLLOW, BRETHREN--"YOU SCRATCH MY BACK, AND I'LL SCRATCH YOURS" OR "YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE"? WE CAN'T HAVE IT BOTH WAYS!

"Our minister here in Elyria (Ohio) has condemned your paper," Jack W. Sebring said in a letter dated April 5, 1971, "so we are having a hard time getting people to read it. He says you just have an axe to grind but can only get a following of about 5 or 6 men... Well, keep up the fine work..."

It just so happened that the self-same week that brother Sebring was informing us, as above, brother Archie W. Luper, of Ventura, California, and I took occasion to visit the ancient temples situated at Baalbek, about 65 miles east of Beirut, Lebanon, the which were erected to Baal long centuries past. This had caused us to study afresh I Kings 18:17-40. As to just whom may be preaching at Elyria, Ohio, I haven't even a clue. However, regarding how many are required for truth to prevail, I recommend that whoever he is he needs to read, study and ponder this same passage. God plus one STILL make a majority! In fact, God minus one does, too!!! "...let God be true, but every man a liar..." (Romans 3:4) If a man is a true preacher of God's word, he won't make charges he cannot back up; neither will he make foolish arguments as to a numerical following, as if such is of any consequence!! It isn't. If it were, then those who crucified Jesus ought not to be condemned, inasmuch as they were many, and he was but one. Will the brother accept his own line of reasoning? If not, why not!

If CONTENDING FOR THE FAITH has any axe to grind whatsoever, it would have to be the same one alluded to by John, in Matthew 3:10. In which

case, it would seem, not just I but Elyria's preacher as well as all other preachers who claim to be gospel preachers, in fact, should be grinding on the same old axe. If not, why not!

Even though, of course, it makes absolutely NO DIFFERENCE AT ALL, wherein the truth of the gospel is concerned, it seems a shame that a brother's misrepresentation of facts--whether wittingly or unwittingly--should be allowed to discourage others from being reliably informed of things vital to the future of our entire brotherhood. "A following of about 5 or 6," did he say? I should be the last to claim that every one who subscribes could properly be described as a "follower"; however, this paper now has been in publication just over a year and paid circulation, (including orders for bundles now going to more than a hundred congregations--at their request), now stands at between 5,000 and 6,000--approximately a thousand times more than the preacher said!

Perhaps the brother would like a few excerpts from recent correspondence in order to get a sensing of the reaction. For instance--

Carl Smith, one of our fine preachers of truth in the area of Springfield, Mo., wrote, "...I would

like to have 50 copies of 'CONTENDING FOR THE FAITH' newsletter to use... This will help to spread the word and keep members... abreast of the current times. I will be glad to send you a check for the amount by return mail. Also, I plan to take my copies of AXE ON THE ROOT (to Monett, Mo.). We should receive several orders for all.."

Gordon Foster--of Oxford, Alabama--"Please send 15 copies of 'C.F.T.F.' to the Betta View Hills church... Oxford, send me the bill monthly. Thanks."

J. Porter Wilhite, minister-elder at Pecan Park / Houston, Texas: "...I do well remember your father. I was with him quite a bit years ago... As you may well know, I have been preaching many years--61 to be exact. I worked some with Joe S. Warlick, and a lot with Charles Nichol. I heard them in meetings and in debates. Moderated for Nichol for one or two. They were of the old stock; so was your father; and I was brought up that way, and shall never depart from it... However, the main thing I wish to call to your attention is the fact that I am now a little past 88 years old, and have been preaching the greater part of my life as just stated, and I wish to compliment you on your writings in the paper, 'CONTENDING FOR THE FAITH,' and am sending a dollar to get it for reading matter--also an article if you would like to use it.. God bless you and may you prosper in the Lord's cause."

The J. Palmer Dauphins, of Woodbridge, Virginia: "We surely enjoy your pa-

per." NOTE: They evidently do. In addition to their regular subscription, as of April 8, they ordered the full set of Contending for the Faith--Volume I/1970--enclosing \$3, thus receiving same gold-stamped in beautiful red-cloth binding!

Susan Hudson, a student at Freed Hardeman College, let us know, "I was told I should read your book by a person who considers you to be no less than a religious idiot. I have done so while also noting if you are an idiot, I wish to be one also. I would have you take up your axe and keep near the forests... I have been on several campaigns under the direction of Felton Spraggins and have spent three summers with the church in England, so I know very well that your warnings are quite appropriate and necessary... I plan to dedicate my life in the fight to keep liberalism away from Christ's church and to hold fully to the Bible truth.. I share with you the desire to place the volumes of Axe on the Root in every congregation of the church..."

Carroll P. Bennett, who now preaches in Little Rock, Ark., previously was with the church down in Natchitoches, La. While still there he wrote, saying, "The congregation in Natchitoches can appreciate your efforts even more, having... experienced a division over the very things you have warned against in 'Axe on the Root.' The point you made concerning Matthew 18:15-17 is applicable to our situation. These false teachers want to broadcast their false notions, but forbid

anyone to expose them...Please send to me 5 copies of Volume I and 5 copies of Volume II 'Axe on the Root.' Also, I would like to purchase the record, 'Mansion Over the Hilltop'. My personal check in the amount of \$20.50 is enclosed...May God bless you and your family in the good work..."

Bobby Key, minister to the church at Miami, Oklahoma, wrote, "We appreciate so very much your strong stand against the Liberalism sweeping the Lord's church today...Bob White took about fifty members from here and started his own church in Commerce, Oklahoma...The five elders and some two hundred members left are still standing firmly for the truth..."

Tom Ashmore, of Winfield, Kansas said, "The 'Contending for the Faith' is an inspiration. It has helped me to grow in many areas...I have been able to understand God's word a little easier. There are many areas that I have to grow stronger in. There are some books that you have that I would like to have from you..."

N. J. Stanford, an elder at Columbia, Tenn.: "I have read carefully Vol. 1 & 2 of Axe on the Root and am anxious to read Vol. 3...I commend you for your good work and a job well done."

Tom Allington, Sunol, Nebraska-- "I've enjoyed your Axe on the Root #3 --just finished it..."

Wayne D. Tague, Demarest, N. J.: "Please put me on mailing list for 5 years (Contending for the Faith)..."

Kenneth W. Franklin, minister to the church at Alpine Hills, of Mobile, Alabama: "...The work here is progressing and I think your crushing licks have done a lot of good..."

Peggy Hatchel, Lubbock, Texas: "I want you to know I personally appreciate your courage in speaking out against false teachers in the brotherhood. (McRay, Reagan) I wish more of our brethren would do this..."

Thomas V. Nunley, Huntsville, Alabama: "...I wish to thank you for having the courage to write and publish 'Axe on the Root'. We read both volumes and heartily concur. 'God bless you' for your efforts to prevent the corruption of the Word. Bro. Rice, you know that the majority of the flock have been conditioned against speaking out on anything to the point that unless a strong voice is raised for them to follow many will go along with false teaching...Speed is of the essence..."

Mary Burleson, Dearborn, Michigan: "Enclosed \$1 for...sub. to Contending for the Faith...We take Action in bundles--and it is pushed. I have told our preacher and etc. over & over about ACTION. I wrote Lovell a letter a year ago, but no answer.... Make my subscription for 6 months. Send me a few extras of the July/1970 issue..."

James L. Neal, elder, Springdale, Arkansas: "...We're appreciating Contending for the Faith. Please keep in mind what I mentioned to you about 'FIRST' love in Rev. 2:4 as a basis of your work, and you'll move things 'face about' in the church. (Eph.5:14-17) With urgent fervency..."

(NOTE: Ever since the "old days," when he and the Springdale brethren took the lead in planting the church all over northwest Arkansas, brother Neal has been the object of my deepest admiration. In my reply to him of February 23, 1971, I said, in part--

"...Thank you for what you said concerning the paper, Contending for the Faith. It may be hard for folks to see the love, when one is having to deal with apostates such as Jesus fought in Matthew 23 or perverse teachers such as Paul had to deal with in Acts 13: 10. The principal object of love in both cases was the truth rather than toward those who would pervert it.

"Still, whether this love can be seen, it is there nonetheless.

"Brethren need to be directed to study those and similar passages more fully so they will not mistake earnestly contending for the faith as indicating lack of love. Well-grounded elders, such as you, can help much along this line.

"What most folks call love would necessitate our discontinuing to contend for the faith entirely -- or else to do it so mildly as to be of none effect. To contend for it effectively and not contend for it at the same time manifestly is an impossibility..." IYR)

Nat Murphey, Metairie, La., "...I appreciate your...newsletter. Keep up the good work and don't be afraid of liberals...You have a lot of friends helping in the same great cause. Continue to expose Satan. Everyone who is not open and above board is with Satan. So, 'lay on McDuff!'"

Mrs. Beatrice Pritchett, Finley, Tenn., "...Thank you so very much for my beautiful book, Contending for the Faith. I couldn't wait to read its contents, and I have read it, and now I am reading it again. I am so lucky to have a job at 72 years of age...been married 54 years...been going to the same little church where I was baptized 52 years ago. We only have about 20 members that are faithful. Lost some of our good members. Some died. Some moved away. There has been talk of closing it and going to Jenkinsville..but I am praying we never close the doors because we have some members that wouldn't be able to go to another church.

"You please say a prayer for the little church of 20 members at Finley, that we don't close the doors. I still tell the ones that want to close that as long as 2 or 3 are gathered together He will be in our midst..."

Robert H. Martin, Williamston, S. C., "...Ira, you have really made an everlasting impression in my life and I thank God that I know you. I appreciate your Contending for the Faith--and your concern for World Missions.. You are one in a million and we appreciate what all you are doing..."

J. L. Hines, Abilene, Texas, "...Pardon me for not writing, but I am getting up in years and do not feel like writing; but I read about everything you send and I believe you are on the right road...We need PREACHERS who are not afraid to preach the TRUTH. I am afraid that our preachers are wanting to go to the bank and not heaven. For 60 years, brother Rice, I have stood up and preached the TRUTH, but today

I am 81 and the boys think I am too old to preach any more...I have never lived in a more wicked city than Abilene, yet we are here under the shadow of ACC. ...Yes, brother Rice, we are saturated with INFIDELITY. I do not call it LIBERALISM, for that is a soft word for INFIDELITY, so let us not soft-soap it. ...I have just finished reading the PRO-PHECIES, and through them God poured it on the nations, cities, prophets, kings etc...When you get here to lay it on Sweet, I want to be on the front seat, and say AMEN!...You are going to find enemies where you are not expecting them, so be prepared. Do not TRUST yourself to MAN, so therefore be Christ-like."

Bill Rogers, minister, Court St. Church of Christ, Flint, Michigan., "I enjoy your CONTENDING FOR THE FAITH..."

Mrs. Allen D. Hagler, Rogers, Texas, "...I have been greatly disturbed since receiving the last letter. I cannot understand how educated men can preach and teach false doctrine..."

Mrs. Louise J. Lavender, Valdosta, Georgia, "I continue to appreciate your work in trying to keep the brotherhood informed of the false teachers..."

H. H. Evans, Anniston, Alabama, "...You are doing a good work, and keep it up..."

F. R. Petty, minister, Park Hill, Denver, Colorado, "Thank you very much...for Volume 3. I've read it and am convinced that it cannot help but do a lot of good. It has, even more, opened my eyes to the techniques employed by the false teachers in their hypocritical operation within the church. Unfortunately their operation is permitted because of the lack of discernment and knowledge among church leaders. Maybe a plus of all this will be an awareness that false teachers are within the church as well as without.

"I will be glad to encourage the purchase of this latest volume as well as the previous two volumes. I recommended it to our elders and deacons in a...business meeting. I'm glad that our entire leadership are well informed about liberalism within the church as well as emotionalism (Holy Spirit-miraculous operation). We are right now in the process of coping with a missionary to Brazil, supported by us and off on the miraculous operation of the Holy Spirit. They operate through 'cells' or 'underground church' study groups. Some new members are led astray by this technique..."

"Your 'Contending for the Faith' newsletter is excellent. I admire and appreciate your dedication in keeping the brotherhood informed about these matters, and your care in remaining uncompromising..."

Mrs. Sara Ballard, Cullman, Alabama, "Find enclosed a check in the amt. of six (\$6.00) dollars for two volumes of 'Contending for the Faith.' May God continue to bless you and sister Rice in your work..."

W. L. Totty, evangelist, Garfield Heights/Indianapolis, Indiana, "You are doing a great work which is abundantly needed in this age. I wish every preacher and elder would read your books Axe on the Root..."

(Continued on Next Page)

Famous Byers, Route No. 1, Granby, Missouri, ordered five copies each of Volumes I and II of *Axe on the Root* to give out there.

H. M. Harriman minister, Corona California, October 25, 1967: "I have just finished reading your first volume of *Axe on the Root*. I certainly appreciated getting the information you gave for I am greatly concerned over the trend that is now troubling the Lord's church. Please send me Volume I and Volume II of *Axe on the Root*, for I want to present them to the elders where I preach so that they can better prepare themselves to guard against this false teaching . . . Please put me on your mailing list . . ."

Linwood E. Bishop, minister, Lancaster, California, September 1, 1968: "I most certainly agree that you made the wise and right decision in returning to the U. S. at this time. I think you are probably worth more to the Cause of Christ right here than anywhere else at this time. Not that you are not valuable elsewhere, but just that you are MORE VALUABLE HERE . . . The cause of our Lord in this country is in immediate very grave danger of being swept into the worst apostasy since the 'Dark Ages.' It will take the biggest, wisest, most courageous men in our brotherhood to save it. I'm ready for No. III . . ."

Shelby C. Smith, Torrance, California, March 30, 1970: "I just received your newsletter and 'Contending-for-the-Faith' (February/1970 issue) and I agree that it is time, far past, that names be called of Liberals. I thank God for men who will do so. I have a question. You said we should not take papers that let these men write in their columns. What about the Firm Foundation? Brother Lemmons gave his blessings on Pat Boone a few weeks ago, and in the past two months he has published articles by Wesley C. Reagan. I know We's very well . . . I am beginning a paper that I will publish about every two weeks the size of our bulletin and mail it with the bulletin called 'Sword and Shield.' I would like your permission to run some of the articles by you from 'Contending for the Faith.' I would appreciate letting more people know what is happening in the church with your permission. Keep up the good work . . . Please send me 4 *Axe on the Root*, Volume 3 . . ." (NOTE: Brother Smith, since the above was written, has been made an elder. Congratulations! IYRJR.)

Darrell Perry, evangelist, Pleasant Hill, California, March 31, 1970: "I have just finished reading *Contending for the Faith*, February/1970. What you report seems like a bad dream, and I, with you, wish it were not true. Please forward me one copy each of *Axe on the Root*, Volumes II and III. We look forward to your return to the Bay Area . . ."

Marvin & Maxine Powers, Walsh, Colorado, September 18, 1968: ". . . We agree with you about the false teaching being tolerated by the church and in our colleges . . ."

Leslie Carey, minister, Walsenburg, Colorado, September 20, 1968: "I have read Volume One of *Axe on the Root*, and I think it is just what we need. I know that Volume Two will be even better. When will number Three

come out? I have been preaching about three years now, and I hate to hear and see what has taken place here in Colorado. I preach in a little town called Walsenburg, Colorado. This is my first work. We love the Lord and his Church so much. We want to help keep it pure. We cannot help you with cash, but we can with our prayers, and by giving ourselves to his cause here and everywhere. May God bless you for your courage and in our work. Thanks . . ."

(NOTE: Volume III of *AXE ON THE ROOT*, of course, has now been out long since. The first edition of Volume II is almost exhausted; and we are having to start the THIRD printing of Volume I. Those desiring this three-volume set, please send \$5 with your order to IRA Y. RICE, JR., 950 GREERLAND DRIVE, NASHVILLE, TENNESSEE 37204.)

Ed Pearson, Denver, Colorado, April 7, 1970: "I sure appreciate your 'Contending for the Faith' Newsletter, I have started a notebook just for it. Thank you for names, places, times and the error. Would you be interested in mailing your letter to the other students here at the Bear Valley School of Preaching? . . . I need 5 copies of 'Axe on the Root,' Volume III. I have loaned my Volumes I and II out so much I should replace them! . . . I pray for your continual work in revealing false teachers so those of us not so well informed may prepare ourselves for the battles. I also pray for your continued faithfulness to the truth. I'm glad we're on the same side . . . Also 'Contending for the Faith' . . ."

Shelby G. Floyd, minister, Arlington congregation, Jacksonville, Florida, August, 1967: "Dear Ira: I have read Volume One of *Axe on the Root* with interest and concern. Your research, hard work and candor are appreciated by me . . . This volume and Volume Two which I understand is just now coming off the press, should awaken the church to the present dangers of modernism, etc. . . In order to inform and arouse key men in this congregation, please send twelve copies of Volume Two . . . I hope you will continue to find support and encouragement to do what is right. Again, permit me to say, I appreciate your work and writings . . ."

Mrs. Effie C. Goolsby, Livingston, Tennessee, May 10, 1971: ". . . I look forward to each issue (of *Contending for the Faith*). You are the only one I know that exposes error in the church. I think it should be exposed, and those who are preaching and teaching error should be withdrawn from . . . I want to know what comes into my home is sound doctrine. I have been in the church since 1909 - 62 years. I am now 80. Keep up the good, brother Ira, and God bless you . . ."

(NOTE: Actually, there are quite a number of publications now exposing error in the church, including FIRST CENTURY CHRISTIAN, of Memphis, Tennessee; CHRISTIAN COURIER, of Stockton, California; SPIRITUAL SWORD, of Memphis, Tennessee; ANCHOR, of Houston, Texas; SWORD & SHIELD, of Torrance, California; EDITORIALY SPEAKING, of Riverside, California; and possibly others. We do, however, appreciate sister Goolsby's good will toward our efforts. IYRJR.)

H. P. Wallace, Jr. Huntsville, Texas, May, 1971: "I have received the back and current issues of 'Contending for the Faith,' and am reading them in detail. I am especially interested in obtaining the articles of Roy Osborne, referred to in January '71 issue, Page 3, Questions No. 5 and No. 9. Please tell me where I may obtain a copy. I am concerned about his teachings, especially, since he recently spoke in a 3-day youth program here in Huntsville . . ." (NOTE: The article concerning Roy Osborne is in the bound-volume of *CONTENDING FOR THE FAITH*, Volume I, 1970, which sells for \$3. All orders should be sent to *CONTENDING FOR THE FAITH*, 950 GREERLAND DRIVE, NASHVILLE, TENNESSEE 37204. IYRJR.)

Glen Mayfield, minister, Highland Church of Christ, Columbia, Tennessee, May 7, 1971: "I believe it is a mistake to brand tongue-speaking as liberal. A true liberal would not be caught dead among tongue speakers. I do not believe in either extreme, but the point I want to make is this: It is almost as dangerous to wrongly identify false teaching as it is not to recognize it at all . . . Please send me all three volumes of *Axe on the Root* plus the paper-back edition of *The Church Faces Liberalism* . . ."

(NOTE: In my reply of May 12, 1971, I said to brother Mayfield, in part, "You are probably right that it is a mistake to brand tongue-speakers as 'liberal.' They are often on the same programs; however, error (like politics) makes strange bedfellows! . . . Brother J. L. HINES, thinks we should quit calling liberals liberals and use the more specific term 'infidels.' He may be right, too! . . . Some of our nomenclature needs a bit of tightening up, to be sure . . ." IYRJR.)

A. D. Bates, Orange, Texas, January 15, 1971: "Dear Brother Rice: You were told that Dave Meadows (mentioned in Volume III, *Axe on the Root*, page 182) was sponsored by the church here for work in Brazil. Three of the elders were shown your comments, and they had some correspondence with Brother Meadows. It seems that he continues to believe things contrary to sound doctrine, and, hence, the support of this congregation is being discontinued . . ."

(NOTE: Thank God for elders like that! So few want to be warned, even when the danger is real and present, as in this case. IYRJR.)

Milton Judge, Kingsville, Texas, February 7, 1969: "I pray for you and think of you often. In addition, I appreciate the newsletters. Please don't ever cut me off . . ."

R. E. Warren, Idabel, Oklahoma, June 12, 1970: ". . . We love and appreciate you so much for your work's sake. May the Lord richly bless and keep you, extending more of his grace that you may continue to be a great worker in his vineyard . . ."

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### THINK IT OVER!

If what you believe has to have a PhD to explain it - it cannot be the gospel of Christ!

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# LIBERALISM, MODERNISM AND PSEUDO- INTELLECTUALISM ARE ON THE ATTACK



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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WHEN THE LINES ARE DRAWN, WILL LEMMONS  
AND "FIRM FOUNDATION" SIDE WITH ERROR?  
IS "CAMPUS EVANGELISM" RISING AGAIN?

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

Dear Brethren:

Do you suppose there is such a thing in this world as religious schizophrenia? If there is, then Reuel Lemmons has it. Evidently in all good conscience this brilliant writer and editor of the Firm Foundation, over the past half a dozen years or so, has demonstrated his rare ability to declare himself equally convincingly on opposing sides of almost any issue confronting the brotherhood. Except Pat Boone and his apostasy to the falsely-so-called "Holy Spirit Movement" that is. He has managed to stay on just one side of that issue--the wrong side! But don't give up on him. Just be patient. In time he will do a flip-flop and come out in recognition of the Inglewood (California) elders' withdrawal from Pat, too; and when he does, he will be just as convincing--to some --as he was--to others--in that unrepented-of editorial, of December/1969. (After all, it doesn't take much to convince some folks!) As James 1:8 puts it, "A double-minded man is unstable in all his ways."

Not since the days of Ichabod Ibzen, whose riotously-humorous treatments of brotherhood foibles used to regale us all back in the days of G. H. P. Showalter, have we had anyone among us who could really "do justice" to a writer like Reuel. Being rather pedestrian, myself, I won't even try! I do find it extremely funny, however, that here I was quoting Lemmons on the side of truth in my Axe on the Root, Volume I --and now, during August, someone sent me a copy of Charles H. (Chuck) Lucas's "Campus Advance" Newsletter for Summer, 1971, and I note that he and his fellow "Liberals" are now quoting whole pages full of Reuel's editorials in an obvious attempt to bolster their false cause! (If you want a copy, why don't you write for one? Address your request to: Campus Advance, % The Elders, 14th Street Church of Christ, 202 N.W. 14th Street, Gainesville, Florida 32601.)

The most-recent Lemmons editorial, which these false-teachers soon will be touting all over the brotherhood, appears in the Firm (?) Foundation for August 24, 1971. Just to avoid the charge of quoting "out of context" (something I try never to do), please find this editorial photoreproduc-

ed as follows:

## Editorial

### Penetrating the Campus

Most young people today do not go to college to learn about God. The pursuit of knowledge is almost altogether secular and essentially selfish. Students are taught how to get, rather than how to give. The emphasis is on becoming something in this world instead of being something.

It is the nature of the secular university to develop subjective thinking processes. To be self-sufficient the student is taught that reason coming out of himself is sufficient to provide for him the good life. He is conditioned to ignore objective revelation. He is taught that none—not even God—can tell him what to do. He must do his own thing.

Any attempt to bring kingdom ethics into such a situation is sure to meet with rebuff. The administration does not desire it. The faculty will resist it. The student body will ignore it. It is a most natural thing that a student with religion is looked upon as a "Jesus freak."

And yet, the church has a divine responsibility to penetrate this environment. We do not have an option. We are commanded by the Lord Himself to do it. And, our love for the lost would compel us to do it. If we can be content to keep house and not do it we might as well fold our tents now.

The church has made some rather feeble efforts to reach the campus. We say feeble; perhaps that is not the term. The church really does not know how to reach the campus. We are not experienced in this area. Most all who have tried will tell you it simply cannot be done, and that any attempt to effectively reach the American University Campus today is doomed to failure. We do not buy that. We have largely failed because we are limited in our approach to time honored methods and customs which may fit a community building but do not fit a great university campus.

Our "Bible Chair" arrangements have done a great amount of good. In fact, the way we operate most of them, it is the seventh wonder of the world that they have been able to accomplish so much. The very fact that they can, and do, make their influence felt on a campus is proof that we could do a great work on any campus—regardless of how godless or how secular—if we would do it.

Campus Evangelism was an attempt in that direction. It was partially killed by the criticism of well meaning brethren who wanted it to operate according to accepted practices of a generation ago. Some of us forget how long it has been since we were students. The world has changed since then; and while truth is eternal and unchangeable, it is not condemned to wear a nineteenth century dress.

We have too much shallow thinking. We are too content to conduct ourselves and our church work in patterns set for us by our ancestors. Preachers who break out of the rut are branded as revolutionaries, radicals and liberals. Hooray for some of them! The church has followed the same old traditions and listened to so much shallow preaching that it has been lulled into apathy, and anyone who disturbs the status quo is sure to get growled at. This course has so isolated the church from the rest of the world—much less the nation's campuses—until we are hardly a participant in history! We need to get up and get with it.

It will take a hard hitting, and soul satisfying, loyalty demanding approach to attract the attention of the university campus today. Causes come and go. They are a dime a dozen. Some give themselves to a patriotic cause—even to the point of laying down their lives—and become heroes. Some give themselves to a social cause, and even become martyrs to that cause. But there is a cause that is greater than all. It is the cause of Christ. Students are attracted to these various causes because of the sense of strong personal interest, involvement, and the power with which appeals are made to them. These same students can be attracted to the cause of Christ and be constrained to give themselves—even to the point of giving their lives if necessary—if the church can make an appeal strong enough to attract them, provide them with a real reason why they should be personally interested, and involve them in it wholly and completely. This, of course, will take a far more effective effort than our usual efforts through the average "campus ministry."

After all, it takes a lot to shock a university campus nowadays.

There isn't any reason why churches of Christ cannot effectively mount a program that would be worthy of attention on the part of today's youth. Except, perhaps, that we would want to present a "churchy" format, and they've already rejected that. It is, after all, the truth that sets men free and it can do that in most any dress.

We would like to see a real, honest-to-God attempt on the part of the Lord's church to penetrate the American campus, and we would like to see critical brethren give such an attempt a chance to survive.

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#### FIRM FOUNDATION Renel Lemmons, Editor

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FIRM FOUNDATION—AUGUST 24, 1971

PENETRATING THE CAMPUS--WITH WHAT?

That "the church has a divine responsibility to penetrate" the secular campus environment of our state colleges and universities has never been questioned by me or anyone else, insofar as I am informed. The question never has been whether we should penetrate, but with what? Error or truth?

To raise a misleading and false issue, as if some of us were against evangelizing on "the American University Campus today," is something no one is trying to "sell," so why the disclaimer of "not buy(ing) that!" Even if his point of our being doomed to failure by enslaving ourselves to "time honored methods and customs" has merit, still this, too, is beside the point!

The point is not that "well meaning brethren" "partially killed" Campus Evangelism by their criticism because we "wanted it to operate according to accepted practices of a generation ago." Reuel appears to have been taken in by this Campus Evangelism propaganda as gullibly as the rankest neophyte. For such a deep thinker as our astute editor how can it be! No; those of us who participated in laying the falsely-so-called "Campus Evangelism" to rest (at least we tried to) did so for reasons entirely other than those ascribed by "Hooray-for Some-of-Them" Lemmons. Methods and customs could not possibly be farther away from why we did it--and will again provided "Banquo's ghost" will not down. It was because they, like Elymas withstanding Barnabas and Saul seeking to turn away Sergius Paulus from the faith, were doing all in their power to undermine and tear down the churches of Christ and the truth of the gospel as it is in Christ Jesus. Had we but the power that "Saul, (who also is called Paul)," had, these perverters of the right ways of the Lord--even yet--would be going about "seeking some to lead (them) by the hand."

Some of us "shallow thinkers" (like James D. Bales, Guy N. Woods, W. L. Totty, the Wallaces and B. C. Goodpasture, just to name a few) probably need help in our cogitations; however, at least we could think deeply enough not to pass off Pat Boone's TV tete-a-tete with Oral Roberts as an opportunity for truth; neither did we bid God speed to instrumental music by calling upon a Christian Church preacher to lead us in prayer; nor yet did we wander down through the Plain of Ono seeking how to compromise the Restoration Movement through taking counsel with its enemies! As old brother T. Q. Martin

commented, years ago, when some preacher had taken a particularly asinine position, "if I had a saddle and a bridle I could go riding into Jerusalem just like Jesus!" Deep thinking, indeed! Our editor should know that those who try to think deeper than the word of God need to take care; they might drown.

So now brother Reuel is exercised that "we are hardly a participant in history!" How foreign this sounds to a people supposedly following Christ! Foxes, he declared, have holes; and the birds of the air have nests; but "the Son of man hath not where to lay his head." In I Peter 2:11, we are called "strangers" and "pilgrims." Rather than worrying about whether we are "participant in history" or not, I Corinthians 4:6ff. says that we are "...not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: ("Participant in history" no doubt. IYR Jr.) and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

Is this what our editor had in mind by advocating our participation in history? I trow not. However, this is how CHRISTIANS participate in history--and all growling Reuel Lemmons can muster about following "the same old traditions" won't change it one iota. It's going to take more than a Lemmon-flavored "Hooray" to persuade this brotherhood to swallow these revolutionaries, radicals and liberals like they were good. If Reuel wants to participate in more "history" than he may have bargained for--church history, that is--let him just keep on trying to ram these heretics down our brotherhood throat. Our preaching may be "shallow," but Reuel Lemmons--and the Firm Foundation, too--will find it too deep to wade.

"COLLEGE WORSHIP" & "PRAISE THE LORD"  
--CALLAWAY, CALLAWAY, CALLAWAY--LET'S  
ALL BARK LIKE DOGS AND "GO TUBING"  
DOWN "SWEET-WATER CREEK"--HALLELUJAH!

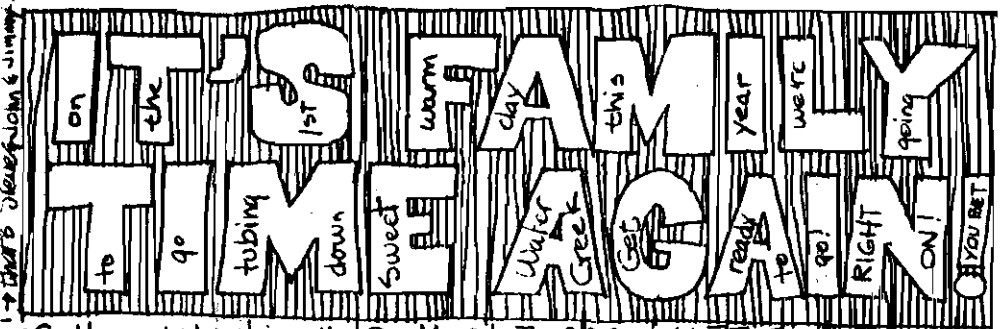
Do you ever get a funny feeling like somebody's been reading your mail? Even though brother Lemmons confuses the cause of Heresy with the cause of Christ, toward the end of his unfortunate editorial, I could but wonder if some things I have just received, maybe he had, too! Note what he says:

"...Students are attracted to... various causes because of the sense of strong personal interest, involvement, and the power with which appeals are made to them. These same students can be attracted to the cause of Christ and be constrained to give themselves--even to the point of giving their lives if necessary--if the church can make an appeal strong enough to attract them, provide them with a real reason why they should be personally interested, and involve them in it wholly and completely. This, of course, will take a far more effective effort than our usual efforts through the average 'campus ministry...'" (NOTE: It was almost identically such reasoning as this, which finally led the old Glide Memorial Methodist Church, of San Francisco, to abandon its former efforts, as a church, and to adopt a "wholly and completely" new approach with "an appeal strong enough to attract." Attract they did! No longer do they even call their services "worship" but "a celebration!" It finally "attracted" so many homo-sexuals and hippies that the "old line" members could no longer stand it--so they moved out and turned it over to them! You never saw anything like it. It's not "churchy" at all--but more on the order of a religious ORGY. Surely the ones they were trying to "attract" had "already rejected" a "churchy" format! So they compromised--and now just look at what happened: THEY HAVE LOST THEIR CHURCH! Is this what Reuel really wants for the churches of Christ? Perhaps not. However, when he asks us "critical brethren" to "give such an attempt a chance to survive," he is asking more than we are willing to grant. IYRJR.)

But back to the mail! Did Reuel receive copies of Decatur, Georgia's "College Worship" bulletins? After all, as he says, "it (does take) a lot to shock a university campus nowadays"--but at least they are trying. Very trying! When one of them (reproduced above, right) first fell into my hands a few days ago, my reflex reaction was that it must be some sort of "hippy" publication out of Berkeley, California! Just imagine my astonishment when, upon closer scrutiny, I learned that it was being published and disseminated by a supposed-to-be church of Christ! I've been in a state of "shock" ever since--and I'm not even a "university campus!"

Down through bulletin #19, this "official publication of the Decatur Church of Christ" is entitled, "COLLEGE WORSHIP" #10, #11, etc. Beginning with what should have been #20 (that numeral is missing), on May 16, 1971 the name changes from "COLLEGE WORSHIP" to "PRAISE THE LORD." (Note similarity with Glide Memorial experience; see above.) Great emphasis is laid on parties, "tubing" and the like. For instance, on March 7th, under the heading "IT'S FAMILY TIME AGAIN!" (the meaning of "family," as used in this bulletin, is obscure), inside the open lettering it says, "On the 1st warm day this year we're going to go tubing down Sweet-Water Creek. Get ready to go! Right on! You bet."

In this same issue, it is announced "there's a party at Steve & John & Jimmy Durant P.#2/Sat. at 8:00 p.m."




College worship # 10 March 7 8:00 am 1677 Scott Decatur

there's a party at Steve & John & Jimmy Durant P.#2/Sat. at 8:00 p.m.

there's lots of news so... PAY ATTENTION!  
remembers finals week at TECH, EMORY & STATE in a couple of weeks. Lots of people are sweating this quarter so pray 2 or 3 times!

NEW ADDRESSES ELAINE FRANKLIN TOLD ME SOME OF THIS NEWS. GUESS WHICH!

\* Jim & Jan Wagner moved #3527 Glenwood Springs/Apt. 7. They're forming a Christian commune w/ the Crawfords & Fowler/Pippin & Carolyn! Same telephone. they're happy!

\* Ronnie & Linda & Geoffrey Digger have a new house  at 2129 Green Forest Dr., Decatur. Same telephone.

Callaway Callaway Callaway Callaway Callaway!!!

Keep praying for Jan & Toni's dad!

Joe Robling is moving to Atlanta March 15th. P.T.L.

The servicemen are back in the states! P.T.L. (2 times)

Get your \$15 to Doug Brodie by the 15th if you plan to go to Tallahassee! Colloquium '71

Pray that the kids from Michigan State can come to Callaway!

Remember Dwight & Karen & Ronnie Rogers and Dennis Umack are the "proud" parents of about 100 quuppies. P.T.L.

3 CHEERS FOR GOOD OLE

(She's really young) PEGGY LEWIS!!!

SHE DOES LOTS OF GOOD THINGS!

SKIP CRAWFORD WILL BE 1 YEAR OLD MARCH 13.

REMEMBER THIS MILESTONE IN OUR FAMILY

I have nothing against parties for young folks; it is a seeming over-emphasis on such that I find hard to reconcile with lack of concern for things scriptural. Moreover, when spiritual concern is shown, it almost invariably takes a turn toward something either esoteric, miraculous or down-right weird. Regarding "finals" it advises, "Lots of people are sweating this quarter, so pray 2 or 3 times." One odd turn is the announcement that Elaine Franklin "told me some of this news. Guess which!" As if it could possibly make any difference!

Something not so silly, however, (and it could be quite serious) is the announcement that Jim and Jan Wagner had moved to a new apartment and were forming a "Christian commune" with "the Crawfords & Fowler/Pippin/ & Carolyn! Same telephone. they're happy!" Sounds too much like the Haight-Ashbury District in San Francisco, the home of "hippyism", for comfort. They say they are happy, too!

Next comes the line "Callaway Callaway Callaway Callaway Callaway!!!" repeated once across the page five times. (Looking on down through the bulletins, I note that we are going to hear more of "Callaway," like a refrain. It refers to a so-called "retreat" to which they are inviting youth groups, nation-wide, to assemble at Callaway Gardens, in Georgia.) The letters "P.T.L.", often without any apparent reason whatever, are used over and over

again. They use them to stand for "Praise the Lord." Such usage, at times, seems to make sense; at other times, non-sense, bordering on sacrilege. For example, this issue announces that "Joe Robling is moving to Atlanta March 15, P.T.L." Maybe this makes some sense. However, after announcing "The service men are back in the states!" (not identifying which service men), the bulletin says, "REL.(2 times)" --not "P.T.L." (2 times), but "REL.(2 times)" --and that is just silly.

Many trips --some for reasons not made clear-- seem to be at the heart of their program. For instance, inside a border, it says "Get your \$15 to Doug Brodie by the 15th if you plan to go to Tallahassee! Colloquim '71." (Now what do you suppose that is? It's time that parents and elders should be finding out!)

Evidence begins to appear that this may be "Campus Evangelism" (subdued since their attempted suicide early in 1970) trying to rise again. This same bulletin is urging readers to "Pray that the kids from Michigan State can come to Callaway!" Note that "Callaway" again. Imagine going all the way to Michigan to bring "the kids" to Callaway 'way down in Georgia! Something of more than ordinary significance is being attempted here.

For what possible scriptural reason should anyone praise the Lord for the birth of guppies! Yet, next, in the bulletin, it says, "Ronnie Rogers and Dennis Womack are the 'proud' parents of about 100 guppies. P.T.L.?"

And this in an "official publication," mind you, of the Decatur Church of Christ! Where are its elders!

Further denoting their esoteric use of the word "family," at the bottom of this Issue #10, College Worship announces that "Skip Crawford will be 1 year old March 13. Remember this milestone in our family." Disregard the rest of the announcement and concentrate on that word "family." Mothers and fathers may think they are included; and elders may think it means the church, per se. As used in this bulletin, BOTH would be wrong.

.....

Passing on now to College Worship bulletin #11, as photo-reproduced immediately above, headed "PRAISE THE LORD FOR THE FAMILY," please note that inside the letters "O" and "D," respectively, in "LORD," are the words "I'm Sam!" (under big, open eyes) and "I'm George!" (with eyes coyly closed. Also "O" and "D" are shaking hands! If ever I saw a case of USING THE LORD'S NAME IN VAIN, surely this must be it. But who would ever have expected to see it brazenly emblazoned across the top of an "official publication" of a congregation supposed to be "of Christ" and alleged to be overseen by elders! If so, it is not evident. Unless they, too, have been cor-

# PRAISE THE LORD FOR THE FAMILY

this is #11 College Worship 8:00 am 1677 Scott Blvd. Decatur, Ga.!

DWIGHT McCOY & KAREN ACREE ARE GETTING MARRIED MARCH 13 AT THE BUILDING. BE WITH THEM TO SHARE THEIR HAPPINESS!

THERE'S A "TOWNE MEETING" ON SUNDAY NITE AFTER CHURCH. COME PREPARED TO SIT IN EMBARRASSED SILENCE. MAYBE EVEN THINK OF A FEW IDEAS. PRAY ABOUT IT.

Edward Sanders came back for a few days. We thought we had lost him to the chickens, but evidently not. It's good to see his back. You know -- "It's good to see you're back!" Yuck-Yuck!

LONNIE SMITH CALLED AND HE LOVES US! HE'S GOING TO BE HERE IN A FEW DAYS!

THE DATE SUNDAY IS MARCH 14, 1971

## HAPPY BIRTHDAY

SKIP CRAWFORD!  
SKIP BECAME PART OF THE CAMPUS MINISTRY ON MARCH 13, 1970. P.T.L

REMEMBER!  
COLLOQUIUM '71! TELL DOUG IF YOU'RE GOING. RIGHT NOW, CALLAWAY! CALLAWAY! CALLAWAY! WRITE YOUR PRAYERS IN THE PRAY BOOK AT BILL'S. WE'RE KEEPING RECORD OF THE ANSWERS.

THERE WILL BE A GRADUATION PRAISE LORD AT "JIMMY/WALT/OND" 4:30 MARCH 14 619 DUBON

rupted! Decorations with a flower and the Communist, so-called "peace" symbol--straight out of hippyism-- likewise are used.

Then there is that word "FAMILY" again. Its usage, as here, appears to be neither in the ordinary sense of the word, nor yet in the New Testament sense (referring to the whole church), but only to those who are initiates within this special movement corrupting our young people from among the churches of Christ.

Rather than restricting itself to the religious, there is almost a secular quality about this bulletin. It refers to something called a "towne meeting", to which invitees are requested to come, after church, "prepared to sit in embarrassed silence." Unless something is there that fails to meet the eye, somehow none of this part of it seems to make any sense at all. Certainly not religious sense, to say the least!

Next we are told that "Edward Sanders came back for a few days. We thought we had lost him to the chickens, but evidently not. It's good to see he's back. You know --'It's good to see you're back!' Yuck-Yuck!"

"LOST TO THE CHICKENS?" "YUCK-YUCK?" Just like the maunderings from a hippy-pad! And this in a supposed-to-be "official publication" of a church of Christ! As for that "yuck-yuck" business, how does this harmonize with "Let your speech be ALWAYS with grace, seasoned with salt, that ye may know how ye ought to answer every man"? (Colossians 4:6) Scriptural concepts seem to have neither "part nor lot" in "College Worship" matters at Decatur, Georgia!

Then comes something about a celebration of Skip Crawford's birthday. Only, it develops, it wasn't really his birthday, at all--but the first anniversary of his becoming "part of the campus ministry on March 13, 1970. P.T.L." (The previous bulletin had said "Skip Crawford will be 1 year old March 13." If true, then undoubtedly he must be the youngest "campus minister" on record!!!) Reference is made to "Colloquim 71!" No explanation. Al-

so to "CALLAWAY! CALLAWAY! CALLAWAY!" Again no explanation.

Next comes an invitation to "write your prayers in the prayer book at Bill's. We're keeping a record of the answers." (Wonder if their record would agree with the Lord's record?)

This issue then closes with the announcement that there will be a "GRADUATION PRAISE THE LORD" at "Jimmy/Walt/Ovid"'s on March 19. A "GRADUATION PRAISE THE LORD"? How foreign from Bible usage can folks get? It sounds like a cross between the hippy, so-called Jesus Movement and the rankest Pentecostalism rather than a church of Christ! Once again, where are their elders??

Bulletin #13 (not shown here) featured a hippy type flower dominating the whole "scene". Each petal had the word Love written within. Up the stem of the flower, it advocated prayer "for the people driving to Tallahassee." It didn't say, but this must refer to that "Colloquim 71" trip alluded to in previous issues. Whatever that is! Or was!

I have no objection to the Bridal Shower and the Baby Shower announcements in this issue. But what's all this about "kite flying"--with the special admonition to "Bring your own kite!"?

In the center of Bulletin #14, for April 4, in circular fashion, it says, "Love is the force that binds us together. Reach out and complete the circle of love." On the left, top and right edges, the word is written over and over and over again--"lovelovelovelovelovelove!" (Love, indeed, is the greatest thing; but even love can be overdone. One elder I heard about in Una, Tennessee, remarked that he had heard so much about "lovelovelove" the past several months it made him want to "hatehatehate" the preacher, incidentally, has since left!)


Exhorting everyone to "Think Callaway!", this bulletin reports that "about 20 of us went to the Colloquim 71 sponsored by the family at FSU in Tallahassee. The speakers shared some inspiring thoughts about the LIVING JESUS. It's exciting to think that we'll be together again in a few weeks. Start praying for great things to happen this year at Callaway." (Note that special use of the word "family" again. When they talk about the "LIVING JESUS," do they mean what their parents and elders back home think they mean? Or do they have something else in mind? As for those "great things" to happen at Callaway, we'll take notice of what things farther along.)

Under date April 25, 1971, College Worship #17 begins (see above), "This is very Important"--then announces, "Remember: Steve Presser & Diane Beasley will be married Saturday, April 24th at 4:00 pm in the Chapel of Beecher Hills Baptist Church..." I don't mean just to be "picky"; but what is so important to Christians about something going on over at the Baptist church!

# This is very Important

This is College Worship #17 April 25, 1971 8:00 am 1677 Scott Blvd. Decatur, Ga 30032

Remember: Steve Presser & Diane Beasley will be married Saturday, April 24th at 4:00 pm in the Chapel of Beecher Hills Baptist Church, 2430 Beecher Rd. S.W.

 : There's a Baby Shower for Tina Clume at the Ronnie Duggers! April 26, 8:00 pm The address is 2124 Green Forest Drive, Decatur. 289-8227

Remember the new schedule of worship services at Decatur CW starts at 8:00 sharp and ends at 8:50 sharp. Get to worship a few minutes early to spend some more time with the family. The Tombs class meets from 9:15 til 10:00.

# CALLAWAY!

Please send in your registrations now! Pray for the Spirit to be there! Love! Be! APRIL 30  
MAY 01, 2

Has Decatur got that far away from the truth?

On down in the bulletin it begins to dawn that College Worship, at Decatur, is something separate and apart from the worship services of the church as a whole. Note it says, "Remember the new schedule of worship services at Decatur CW starts at 8:00 sharp. and ends at 8:50 sharp..." If this means that the college students are worshipping separate and apart from the church worship, when the whole church is supposed to come together into one place, it would seem that parents and elders whence they come ought to know this. (It could also account for their seeming lack of supervision by elders.) It doesn't sound like what the Lord intended to me. Acts 20:7 says, "And upon the first day of the week, when the disciples CAME TOGETHER to break bread..." Rather than the disciples at Decatur coming together to break bread, are we to understand that the "College Worship," so-called, is separate and apart from the general worship when the rest of the church comes together? If so, then the procedure appears to be headed away from the truth. It may allow more time for "kite-flying" and "tubing," but why all the emphasis on secular pursuits and the de-emphasis on doing things according to the scriptures!

Students are urged to "get to worship a few minutes early to spend some more time with the family." Once again, however, "the family" seems to have a special connotation, not necessarily meaning the church, as such, but only that part of the church connected with this special interest. The bulletin, also, mentions something it calls "The Tombs class" which meets from 9:15 'til 10:00.

This issue closes with that word "CALLAWAY!" -- all the way across the page. Then, written across that word, it says, "Please send in your registration now! Pray for the Spirit to be there! Love! Be! April 30, May 1, 2." Jesus said where two are three are gathered together that he (Jesus) would be there, if it was in his name. But what is all this praying for the Spirit to be there? Is College Worship at Decatur--and whatever this thing is at CALLAWAY--part of the "Holy Spirit Movement", false-

ly so-called? At least they sound the same!

Parents! Elders! Are we abdicating our responsibilities? Are we turning our children over to those who are leading them into error? More and more it appears to be the case with those letting college age students attend the Decatur church -- and also their Callaway so-called "retreat." Come to think of it that's a pretty appropriate way to say it. Rather than "think Callaway," think "CALL AWAY!" For that is exactly what it is -- a "RETREAT" -- FROM SOUND DOCTRINE; a "CALL AWAY" -- FROM THE TRUTH!

Although the name of the bulletin was still "College Worship," as of #19, yet, it is the phrase, "PRAISE THE LORD," that begins to dominate from this point onward. Note, in big letters all across the top of the bulletin (photo-reproduced, above), it says, "PRAISE THE LORD." Then, down inside the bulletin, it continues, "Praise the Lord! That's about all you can say about Callaway--Spring '71! The weather was great. The slide shows were really meaningful. Tom Taylor, we really praise God for the way you're letting him use your life. And Carol, we love you a whole bunch too! Don't forget to tell the elders that you love and appreciate them for their leadership..." (NOTE: I found this latter admonition odd, as there is no evidence of the leadership of elders in any of this. IYR Jr.)

Farther along, students are urged to "Pray for the Campus Advance at MSU." Is "Campus Advance," then, connected in some way with all this? They disavowed so vehemently any connection with Campus Evangelism (although, curiously, they both gravitate to the self-same list of speakers, when having something "special"), I wonder if Campus Advance now will disavow any connection with Decatur and Callaway Gardens Retreat!"

I haven't a clue as to whom wrote the above bulletin. Whoever it was commented, "It was really great to see the Spirit shining through them." Do you suppose they really did? And when they were asked to learn to sing the song, "Mercy, Lord," whom were they asked to learn to sing it for? The Lord? No; "Let's learn to sing it for Archie!" For Archie! Archie who? Not for God--not for Jesus--not even for the Holy Spirit--but "for Archie!" Now ain't that sumpn! "For Archie!" In other words, HOW RIDICULOUS CAN YOU GET! Talk about "strange goings on." When they mouth "Praise the Lord" over and over and over, is it "the Lord" they have in mind? Or Archie! Attention all parents and elders with college-age students either worshipping at Decatur or attending Callaway. If you have not been looking into this already, this would be a mighty fine time to start!

Toward the end of this bulletin, it says, "If you have any comments about Callaway, let somebody know & P.T.L." I shan't have space to include them in this issue of Contending for the Faith; however, a certain young

# PRAISE THE LORD

this is College Worship # 19, May 9, 1971 8:00 am 1677 Scott Blvd Decatur Ga 3003

Praise the Lord! That's about all you can say about Callaway-Spring '71! The weather was great. The slide shows were really meaningful. Tom Taylor, we really praise God for the way you're letting him use your life. And Carol, we love you a whole bunch too! Don't forget to tell the elders that you love and appreciate them for their leadership. Sometimes we forget what they meant to us: Pray for the Campus Advance at MSU. It was really great to see the Spirit shining through them! P.T.L. for "Mercy, Lord"! Let's learn to sing it for Archie. Remember to pray for the brothers and sisters in your group. Write them and continue to share your lives. If you have any comments about Callaway, let somebody know & P.T.L.

Things to watch for: a study of the Spirit in the "tombs class" and a rerun of the Callaway slide shows!

## Happy Mother's Day

especially for Phyllis and Linda & Carol and Marilyn and Tina & and Beth and Carla. P.1

preacher from the Montgomery, Alabama, area who attended "let somebody--me--know," and I plan to share his comments with those interested in a later edition. They are (to say the least) somewhat revealing.

Under "Things to Watch For", next, College Worship points out that "tombs class" again wherein a "study of the Spirit" was to be held. Wonder what that "tombs class" could be? Just another Decatur oddity? As for this study of "the Spirit," if their emphasis on the MIRACULOUS in later bulletins is any indication of Decatur's DOCTRINE, yes, I must agree, this "tombs class" most assuredly is something to be "watched"--by parents and elders whose college-age students are attending there, especially! It just might be time to yank them out and bring them home--if it is NOT TOO LATE ALREADY!

\*\*\*\*\*

There is more--MUCH MORE--of this material. I just wish--for maximum impact--that it could be brought forcibly to the attention of our readers ALL AT ONCE. However, limitations of space prevent our presenting it all at this time.

Nevertheless, on Page 8, I shall reproduce two last "P.T.L."s--#25 and #27, which brings us down to June and July, 1971--and that is not far removed from right now!

As you will note, at the top of the issue for June 20, ORAL ROBERTS HIMSELF could not present it more dramatically. "EXPECT! a miracle!" it almost shouts at you. And, for any naive parents or elders who may think they said it but meant SOMETHING ELSE, the one for July 4 reinforces it by saying, "Expect a miracle isn't just a bunch of words! Believe it!" Even brother Reuel ought to be able to understand that! Or does he think the Decatur church is just trying to "make an appeal strong enough to attract..."? Well, I must admit, it has my attention--though I do not really think this is what either he or they actually had in mind.

I note that in their June 20 bulletin, they seemed still to be more concerned for what was up after church



than during. As earlier, once a gain, according to "Walt," it was "tubing." Seems like he missed a "marvelous" opportunity to suggest that they all "go fly a kite!" But, then, we can't have it all, can we!

Nevertheless, brethren, don't sell these "miracle-expecting" campus-shockers short. If you'll scan that right-hand column, in P.T.L. #27, real closely, you'll come up with an amazing fact... "SKIP CRAWFORD," it reveals, "CAN BARK LIKE A DOG! P.T.L." Just to have such in an "official publication" of a supposed church of Christ is insult enough to ordinary intelligence --but to add PTL (for "Praise the Lord") in such a context is nothing if not BLASPHEMY.

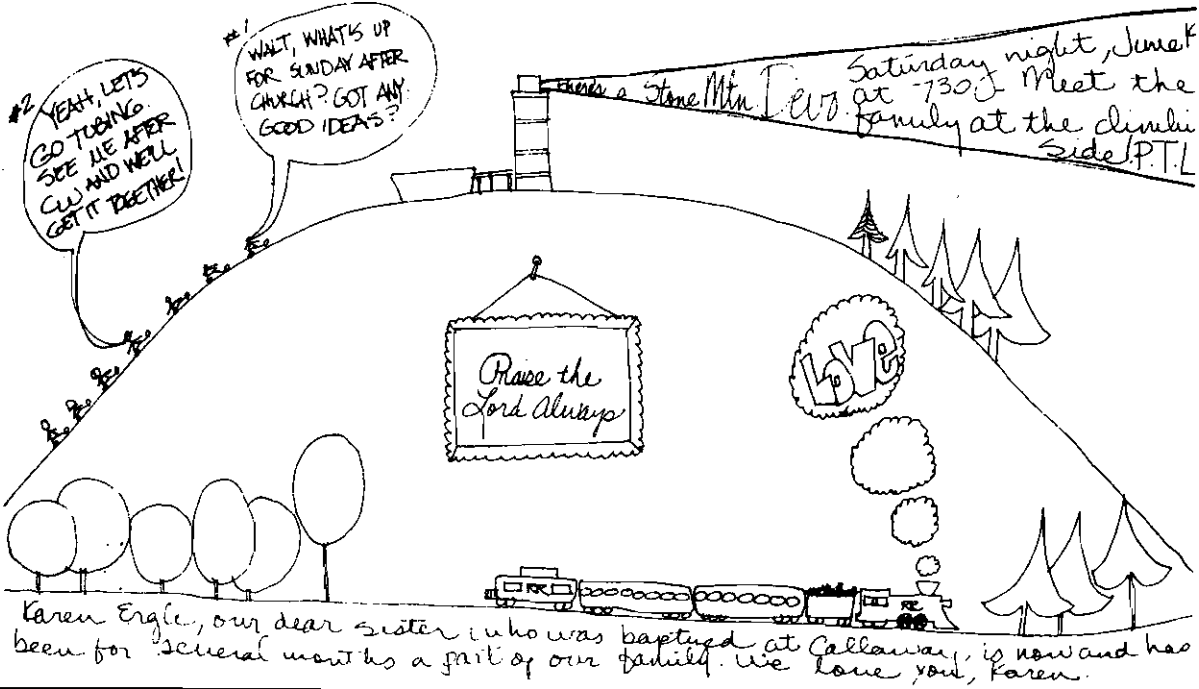
For years now --both via Contending for the Faith as well as through "Axe on the Root," Volumes I, II and III, I have relentlessly tried to warn us all as to the apostasy that is in our midst. With such graphic evidence as this, what more will it take to convince us that the time has at last arrived, when, if ever, lines must be drawn and the faithful "come out from among them" and "be separate"? Read II Corinthians, Chapter 6, Verses 14-18, once again.

As for Reuel Lemmons and the Firm Foundation if they are going to continue giving forth an uncertain sound --well--the Restoration Movement no longer can afford that kind of leadership. It is time for them to decide which side they are on and get with it.

# Expect! a Miracle!

this is P.T.L. #25  
June 20, 1971

We get together every Sunday morning at 8:00 am at 1677 Scott Blvd. to worship. Be there this Sunday to P.T.L.



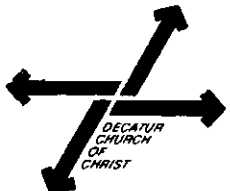
It seems like everybody is moving or hauling babies or buying houses. The Clones brought John to worship Sunday and Tom had a new hat. Jon & Mary's new phone number is 289-0272 call them, they like phone calls. Ronnie, Phyllis, & Skip Crawford now live at 1700 Gretna Green Way Decatur - 289-1952. Steve & Elaine were sick, but now they're better P.T.L.

A special welcome to our new Michigan delegation! (Pippin thinks they're taking over!) Don & Debbie Shepherd now make their home at 1864 Columbia Drive, in Decatur. Their friends Jon & Sandy are also coming from up there to be with them. P.T.L. for Don & Debbie. Karen Ergle says thanks to the Spirit for the \$30.00 Expect a miracle worth just a bunch of words! (Believe it!)

General Odds & Ends:  
Be sure to attend your wednesday class. You're letting others and yourself down if you fail to attend. If your class is too large, switch to a smaller class to even the load. If you have books out, return them to your teacher, he needs to use them. Skip Crawford can bark like a dog! P.T.L. **BE!** more than a beach warmer when we come together to worship on Sunday or Tuesday night or any other time. Express your feelings -- good, bad, or indifferent. There's no magic about 8:00 am, no stars for getting up. Bring with you what the the Lord has done for you! Brenda Tuck & Co. had a good weekend in Fla. w/ her parents. The alligators let them alone!

# EXPECT a Miracle! P.T.L.

this is P.T.L. #27, July 4 8:00 am 1677 Scott Blvd



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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

INITIATIVE STARTS SWING BACK  
TOWARD TRUTH AS "TEENAGE CHRISTIAN"  
CHANGES HANDS, LECTURESHIPS HELD--

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

Dear Brethren:

A truism as old as nature itself is that "nature abhors a vacuum." For all too long now, while many of our supposed-to-be lovers of the truth have either wrung or sat on our hands, those who evidently despise it have had a "field day" among our young people. Most of us have sat back in wide-eyed dismay as we have watched some 50 or 60 so-called "liberals" reach out and get control of institutions and publications--almost with consummate ease--and start leading our young almost pell-mell into doctrinal and religious error.

Truly, some 18 months ago, when some of us saw that the not-well-remembered "Campus Evangelism" was on a collision course to try to wreck the church and all we hold dear, some of us 'roused ourselves up enough--together with the help of the Lord--to put it out of commission. It's still out, too--and although we are aware of mis-directed efforts by several among us of uncertain sound to resurrect it from the dead, I have an idea that it will take more than a "Lazarus come forth" by Reuel Lemmons and others of like double mind to perform this would-be, latter-day "miracle."

On the other hand, although the folly to which the idea behind Campus Evangelism was put was inexcusable, yet the idea itself both was and still is a good one. And, provided we could find someone who would take up the idea and use it for the cause of truth on our campuses, I, for one, would be only too happy to cease opposing it and get in under such an effort with all that I am and have. Moreover, I am personally acquainted with literally thousands--yea, tens of thousands--who would be minded to do the same thing. It never was the idea itself that we were against, but the diabolical use that was made of it to exchange the truth of God for a lie.

That the thought of salvaging this basically good idea for the cause of truth may not be as far-fetched as it might at first seem, just consider what is RIGHT NOW HAPPENING regarding the Teenage Christian Magazine! Here is yet another example of an idea which could--and still can be--of immense value to the cause of truth, which was corrupted and led in-

to error by Ralph Sweet and Bob Miller, not-well-intentioned brethren, both of whom should have known better. But just

take a look at the following letter received from brother Larry Swaim, of Atlanta, Georgia, under date of October 6:



## TEEN AGE CHRISTIAN

985 PONCE DE LEON AVENUE / ATLANTA, GA. 30306 / 404-872-9085

October 6, 1971

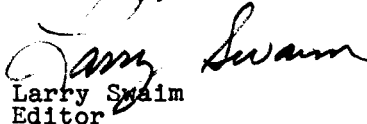
Mr. Ira Rice  
Downtown Church of Christ  
P. O. Box 588  
San Francisco, California 94101

Dear Brother Rice:

For sometime now I have been concerned about the Teenage Christian Magazine. I had read your article concerning its drift and had two friends who worked with the Magazine, one who had resigned because of some problems he said he had encountered. I traveled to Memphis, Tennessee to talk to Mr. Bob Miller, Director of Youth Outreach Foundation. As a result of that conversation and several subsequent conversations, Mr. Miller asked if I would be willing to buy the Magazine. I told him I would be most happy to do so and made him an offer. After some negotiation the contract was completed and, as of this past month, I became the sole owner of Teenage Christian Magazine. My sincere prayer is that the Magazine can immediately be made into an effective and useful means of helping our teenagers in the church with their problems and temptations. It will be our major concern to make sure that everything that is written is both doctrinely and principally sound.

Brother Rice, as a result of the article you printed in Contending for the Faith concerning Teenage Christian sometime ago, a number of congregations have cancelled their subscriptions and I am confident too that many new subscriptions have not been ordered as a result of the article. I am confident that, since the Magazine has changed hands and that its format is totally different and that it will be the kind of publication our young people will want to read, you will consider publishing this information and begin encouraging our brethren to use this medium of assisting our teenagers. Thank you for your consideration.

Sincerely,

  
Larry Swaim  
Editor

TEENAGE CHRISTIAN MAGAZINE

LTS/ct

I was on the road raising funds for our missionary work in Singapore and also our soon-to-be College of World Evan-

gelism, in San Francisco, when brother Swaim's letter came. Hence, it was not until later that I saw it and replied--

*Downtown San Francisco*

## CHURCH OF CHRIST

Post Office Box 588  
San Francisco, California 94101  
Telephone: 415/861-5292

October 27, 1971

Larry Swaim, Editor  
TEENAGE CHRISTIAN MAGAZINE  
985 Ponce de Leon Avenue  
Atlanta, Georgia 30306

Dear brother Swaim:

After a long dry spell, when it began to seem that every major move among the young people of the churches of Christ throughout this nation was somehow away from the truth, your letter of October 6, 1971, came as a season of refreshing from the presence of the Lord. As soon as I received it, I made a long distance telephone call from Tennessee to California and read it in entirety to brother Archie W. Luper. He was so thrilled with what you had to say that he asked me to send him a photo copy of it that he, too, might write to you and encourage you in the things you had to say.

In trying to explain to myself just why our young people should have been headed away from "thus saith the Lord," I never have blamed them so much as the somewhat older leaders who got in among them like a bunch of pied pipers and led them off. To be perfectly honest, we who know, believe and love the truth may not be altogether guiltless in this matter, for, in a majority of instances, it seems to me, instead of getting in there and supplying the leadership to bring them back to the truth, most of us just wrung our hands or sat on them and did little or nothing to prevent the apostasy.

I have never been against the young people, nor even against the TEEN AGE CHRISTIAN, per se. I was and am against their being led contrary to the New Testament. Now that you have bought out the magazine from its former, false ownership--and have expressed your desire that it be made into a magazine that will edify our young in harmony with sound doctrine and principles, I wish to be among the first to say, "AMEN," to bid you God speed, and to assure you that as long as you keep it that way, you can count on my personal support and encouragement --also that I shall encourage brethren and congregations everywhere to start making use of it once again.

Yours in the cause of truth.

  
Ira Y. Rice, Jr.

MASTIN LAKE ROAD CHURCH FEATURES SECOND ANNUAL LECTURESHIP AGAINST LIBERALISM

Another most-encouraging sign we've seen recently relative to the defense-- as well as the preservation-- of the gospel of Christ was the second annual lectureship against liberalism featured on October 22 through 24 by the brethren at Mastin Lake Road/Huntsville, Alabama of which Skip Stewart is their minister.

When I saw the line-up of speakers they had listed for the occasion, I took out the time from a heavy schedule of my own speaking engagements just to be on hand. I would now be a much poorer person spiritually had I not done so.

Willard Collins led off the first evening with an address on "Choose You This Day." This was followed, next, by the keynote speech of the lectureship, "Defend, Deny or Compromise," delivered by brother Charles Coil.

Both brethren J. D. Bales as well as Tom Warren being ill, neither of these was able to appear. Consequently, G. K. Wallace led off Saturday afternoon with "Our Attitude Toward Denominationalism;" Alan Highers followed, next, on "Some Dangerous Trends in the Church." Nokomis Yeldell closed out this second day with "Increasing Spirituality Without Compromising Truth." Things, by this point, had reached a high-water mark of appreciation.

The events of Lord's Day, the 24th, it seemed to me, could not have been improved. Brother Wallace led off, at the 9 a.m. service, with "When Does Tolerance Become Compromise?" Highers came on at 10, speaking on "Compromising Morality" --Yeldell finishing off the morning, at 11, on "Dealing with Fallen Brethren on the Basis of Galatians 6:1."

With so much high-powered material

already having been dealt with, it would have been easy for the afternoon service to be anti-climactic--but it wasn't. If anything, it was even better! In the absence of brother Bales, Gus Nichols had been called in to speak on "The Tongues Movement." He was in rare form. Several said they had never heard him do better in his whole life. And, of course, brother Wallace took care of "Our Attitude Toward Apostatizing Brethren."

I, personally, had to leave during the afternoon in order to take care of a speaking appointment that night at Adamsville, Alabama, so I had to miss Alan's close-out speech, at 7:30, on "The Church at the Crossroads." From all reports, it was one of those occasional speeches we hear all-too-seldom, which marks out the direction things will take for a long while to come. Sorry I had to miss it. (However, it, along with all of the other speeches, was tape-recorded; so I plan to order it.)

OTHER CHURCHES OVER BROTHERHOOD NEED TO HAVE SIMILAR EVENTS

When I saw the decisive effect this lectureship was having on Skip Stewart, Rex Wilson and other of our oncoming young leaders in the congregations represented, it seemed to me that if only we might have a proliferation of such lectureships among the churches--

all across the brotherhood--we might be able to salvage great numbers of the rising generation for the cause of truth--even yet! Truly, by this time, with such Pied Pipers as Wesley Reagan, Jim Bevis, Archie Crenshaw--and others like them--still doing their utmost to lead disciples away from the truth--nation-wide--and with so many naive brethren clearly willing--even clamoring--to be led away, it is not going to be easy to undo the doctrinal damage which these and others already have done. But if young men like Skip, Rex, Larry Swaim and others like-minded can recognize and identify where

**THE BLOCKERS**

James D. Bales

Contending for the faith is not a privilege which we can forego but a duty which God has laid on the church. As a combatant, we are to contend earnestly for the faith once for all delivered to the saints. (Jude 3) However, when we do this we are met with a strange phenomenon. Some who, so far as we know, do not accept the false doctrine we are opposing will stand between us and the teacher of error. They will contend against us and defend the right of the person to teach the doctrine even when they do not maintain that he is teaching the right doctrine.

What would we think of a football player who disclaimed any responsibility, for the success of his team, by saying that he did not carry the ball. All he did was to block those who tried to tackle the ball carrier, and even stranger is the person who is not an adherent of a certain error, and who believes they are on your team, but who runs interference for the person who carries the ball for the other side. They block you so you cannot tackle the carrier of error. They want him to have the freedom to run with the ball toward your goal, but they do not want you to have the freedom to stop the ball carrier.

The author has found that in trying to oppose Communism, there are quite a few non-Communists who will stand between you and the Communists. When one tries to oppose Modernists, there are always some misguided individuals who come to the defense of the Modernists, who uphold the freedom of these individuals to teach their doctrine, but oppose your freedom of teaching against these doctrines and their carriers. When the author wrote a book on Pat Boone and the Gift of Tongues, there were those who said they did not have the so-called gift of tongues, but they wanted Pat to be free to teach these doctrines without being opposed by the author.

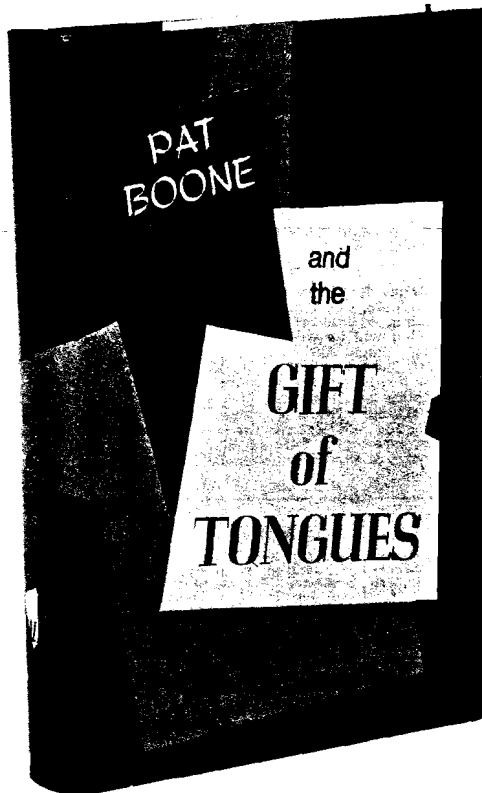
The blockers illustrate the fact that, regardless of whether they do it wittingly or unwittingly one does not have to be an adherent of, or an advocate of, certain teachings in order to help these make an inroad into the church.

We must try to get the misguided blockers to see what they are doing. Speaking truth in love we should show that we are upholding the Bible. We should try to keep from pushing them into further errors. However, we should not be discouraged or intimidated by them. If they will not get out of the way, if they continue to try to block us, we shall have to stop the carriers of error even if we have to stiff arm these blockers. The carriers of error must not be permitted to make goals just because some misguided persons try to defend them

the truth of the gospel is--and then do what they can to help restore Christianity to its original basis rather than to try to "restructure" it in the image of Modern Man, who knows, we might see the greatest Restoration Movement of all time break out! To say the least, it would be worth a try. And I, for my part, am more than ready to encourage such young leaders with all that I am and have. Any'who chance to read this who are so minded--please get in touch with me by mail and let's begin to explore what can be done!

CAUSE FOR EXTREME CAUTION SURROUNDS SO-CALLED "NASHVILLE EVANGELISM SEMINAR"

Don Finto, admittedly, is such an extremely nice person (and I mean this) that I would not intentionally do something to hurt him unnecessarily. Nevertheless, always, I put the good of the cause of Christ even before friendships --and I confess extreme nervousness regarding the upcoming "Nashville Evangelism Seminar" which he has announced for the Thanksgiving week-end of Nov. 25-28.



Now  
in  
Paperback

\$3<sup>95</sup>

This book is the result of many hours of conversation with and numerous letters to Pat Boone of California. Early in 1970, Bales learned that Pat Boone was claiming to have been baptized in the Holy Spirit and to have the gift of tongues. Pat Boone was contacted by Bales and they talked at length about the matter. The Boone book, "A New Song," was being prepared. In the correspondence, Pat Boone argued in detail that Christians can have all the gifts today. Bales analyzes Boone's arguments. These arguments were presented in greater detail in the correspondence than they are in Boone's book. Most of the arguments that were involved in the correspondence are dealt with in Bales' latest book.

In his book, Bales demonstrates that it is neither reasonable nor scriptural for a person to rely upon subjective experience as evidence of pardon or acceptability with God, but that the criterion for faith and conduct is the Bible. To follow blindly the meanderings of one's emotional fluctuations is to be always confused and unstable. To follow faithfully the teaching of God's Word is to have the supreme joy of knowing that one is right with God and all is well with his soul. Bales makes a powerful plea for the all-sufficiency of the New Covenant.

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NASHVILLE, TENNESSEE 37204

Partly, my reasons for cautioning the brotherhood to be wary of this event concern most of the speakers they have announced and partly some of the wording in the advertising matter connected with it. Basically, the main ones who will be speaking are some of those same ones of uncertain sound who finally made it necessary to blow the whistle on the late (though unlamented) "Campus Evangelism."

Although I see a few names listed in the roster of speakers unfamiliar to me, such as Tom Taylor, Bob Hendren, David Jones, Jr., Rogers Bartley, Terry Smith and others, laced all through these newer names are the same old Campus Evangelism types--including a couple of Jims (Reynolds and Bevis), Andy Hairston, Chuck Lucas, Prentice Meador; and, oh, yes, what do you know! they even at long last have Reuel Lemmons (just like Barnabas was of old) so "carried away with their dissimulation" that he has consented to appear on the program! (But it is going to take more than the imprimatur of the Editor of the Firm Foundation to persuade those of us who know, believe and love the truth of the gospel to exchange the truth of God for a lie, as several of the above-mentioned speakers have done already. I don't agree with Jimmie Lovell on some things, but he was dead right on Reuel in his Action for May, 1971, when he rejoiced over Reuel's unquestioned ability to write "equally strong on both sides of a question." He surely can... and does...almost constantly --and no matter what side you are on -- truth or error -- just be patient; if he's not with you this week, he will be soon! Friday, November 26, 1971, at 2 p.m., he will be giving aid and support to some of the leading false teachers of our day--if only by his presence on the program!)

Another for whom the planners of this event are hoping to participate is John Allen Chalk--but at latest word it still was uncertain if he would be coming or not.

Advertising items which strike me somewhat peculiarly about all this are the title of Jim Bevis' speech, "Jesus and the Jesus Movement" (no connection); David Jones' "His Word Unchanging" (but several of these try to change it!); Chuck Lucas' "The Perfect Jesus and the Imperfect Jesus People"--they appear to be entranced by this latest hippy-type fad; "Soul talks"--another compromise with hippyism; and their inching ever-closer to having women preachers, contrary to I Corinthians 14 and I Timothy 2:11-12. Although they identify sister Mamie Mason (a friend and former neighbor of ours) as a "Disciple of the Master," they refer to Ann Lucas and Barbara Meador, each, respectively, as "Minister of Christ"--the former, upper case "M" and the latter, lower). All of which may seem like extremely minor things, indeed, to those who are not aware of the direction these brethren not only are headed but have been headed for a long time. Unless we are ready to just give up on the Restoration Movement entirely, we simply cannot afford to turn a blind eye to the indications of apostasy which are crying out to us for attention on every hand.

Now that they know that we'll be watching, of course, they may not dare to come on

out with what they really have in mind; but, brethren, I certify you that this so-called "NASHVILLE EVANGELISM SEMINAR" which is hoping for enough visitors to fill up the entire 200-room Sheraton Motor Inn, in Nashville, bodes no good for the cause of genuine evangelism either in Nashville or around the world. It is just more of the same old Campus Evangelism apostasy under a little different guise.

\* \* \* \* \*

(NOTE: Just before putting this issue to bed--October 29, 1971--word comes that Prentice Meador has canceled out; also that Norvel Young will not be coming. Now if we can persuade the rest of the speakers to send in their cancellations between now and November 25, by that time we shall have cause for real Thanksgiving, sure 'nuff!)

\* \* \* \* \*

APPRECIATION FOR "CONTENDING FOR THE FAITH" AND "AXE ON THE ROOT" CONTINUES TO COME FROM ALL OVER THE BROTHERHOOD; MANY THANKS!

Although I would not and do not expect, certainly, for brethren to appreciate such a publication as "Contending for the Faith," who also can appreciate such faith-destroying efforts as we have been having to deal with in the almost two years since publication began in January, 1970, yet, I confess, it helps my spirit mightily, when brethren and sisters--brotherhood-wide--write in to let me know we have their good will, understanding and genuine support in the cause of truth.

Available space will not permit a very large sampling of the hundreds--yea, thousands of letters of encouragement, which continue to pour in with almost every mail. But at least here are a few--

Thomas J. Waddle, High Ridge, Mo.--"..I have read some of your past newsletters and I think that you are doing a wonderful job of 'jolting awak' some of the 'slumbering church members' who are content to just rock along"

Jerry R. Self, Fulton, Miss.--"..Please put me on the mailing list to receive your paper, 'Contending for the Faith.' You are doing a good work..."

N. J. Rogers, Idalou, Texas--"...Brother Rice: Have just read first, second & third volume of Axe on the Root and do appreciate them very much. In fact, so much I'm sending you a check for \$10.00 and I want a set of the three sent to my address here in Idalou, Texas, and a set sent to my son in Twin Falls, Idaho...I think this son of ours is as straight as string, as the saying goes, and he has a fine family. I think these fine books will be a good fore-warning..."

Larry McGarrity, minister, Rutherford, Tennessee--"I have received several copies of your paper, CONTENDING FOR THE FAITH. I think it fills a great need in our brotherhood. We can not all travel to places or talk to these false brethren first hand, so we need a means such as your paper gives us to be warned ahead about using these men in meetings, etc. As a young gospel preacher let me say that I

appreciate your great work...I trust that very shortly I can discuss with the elders the possibility of receiving a regular bundle of 'Contending for the Faith.' I am a graduate of F.H.C..."

(NOTE: Many congregations, as well as individuals, now are ordering bundles of Contending for the Faith to be sent each issue, for local distribution. Standing orders are billed monthly, after delivery, in quantities 50 copies or more per issue--or quarterly in quantities of less than 50 copies per issue. Postage extra.

Bundle rates are as follows:

15 copies per issue...\$1.00 per issue  
 30 copies per issue...\$2.00 per issue  
 50 copies per issue...\$3.00 per issue  
 75 copies per issue...\$4.00 per issue  
 100 copies per issue...\$5.00 per issue  
 Additional 100s...at the per-100 rate

Back issues can be supplied at the same rates, upon request, as long as supplies are in stock. Of course, once an issue is exhausted, that's it! Unless, of course, demand for any particular issue is so great that we'd be justified in re-printing it.

We hold back 1,000 copies of each issue for the production of bound volumes at the end of each year of publication. These are beautifully bound in cloth and stamped in gold. We are now taking orders for Volume II/1971, at \$3 per copy. Or, if you want both Volumes I & II, for the years 1970 and 1971, send \$5 in advance. We'll send you Volume I by return mail--and Volume II as soon as the year is completed and we can get the new bound - volumes back from the bindery. After binding, the price will be \$3 for each volume. All orders --whether for standing orders of bundles, or for bound volumes, should be addressed to--

CONTENDING FOR THE FAITH  
 950 Greerland Drive  
 Nashville, Tennessee 37204

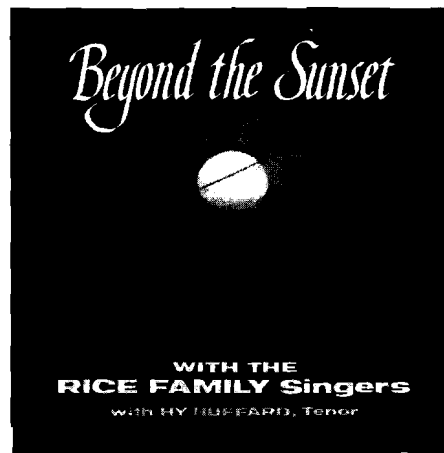
Please take up the matter of placing a standing order for regular bundles with your local elders. It could mean the difference!

Maynard Lee Booher, minister, Frederick, Maryland--"I appreciate so much the information in the paper, 'Contending for the Faith,' and believe your work to be needed in the brotherhood today. May God continue to bless your efforts to expose the error in the church..."

Phillip V. Lewis, Stillwater, Oklahoma, "...As always I enjoy reading your issues of Contending for the Faith, especially this... issue regarding Camp Shiloh...The amount of ignorance that prevails in our brotherhood regarding the subversive action of some of our 'best known preachers' is astounding..."

Paul Kidwell, minister, Bremen, Georgia was told that the next Lord's Day after that latest issue for August-September hit Decatur Archie Who preached on "Sin of the Pen." If so, since all those pen-drawings were theirs not ours, then the pen-sinning was theirs, too. Paul says ours was a "Swipe of the Type"!

# Looking for GIFTS?



Mabel & Houston Ezell, Nashville, Tenn.: "...We shall always remember how (Mother Ezell) enjoyed the record, 'Mansion Over the Hilltop'..."

Myrtle M. Towry: "...I enjoyed the record..."

Sallie Currey, Sulphur, Okla.: "...Beyond the Sunset is a beautiful song..."

Mrs. L. V. Mitchell, 228 Cullum Ave., Dickson, Tenn.: "The record 'Beyond the Sunset' has been received and wish to thank you for same. The singing is beautiful..."

John D. and Mae McClure, R.R. 5, Florence, Ala.: "...Thanks for the nice record. We enjoy it very, very much..."

Mrs. J. Ralph Piper, Newville, Pa.: "...I have just received the beautiful recording of the Rice Family Singers...Thanking you very much..."

M. Alpha Easterling, Fayetteville, Ark.: "...Thanks so much for the album of church music. It was wonderful. I treasure it..."

Judy & Jim Austin, Corpus Christi, Texas: "We are delighted with the beautiful record--and the nice and colorful picture on the back of the cover! What a handsome and talented family..."

Mrs. Edith Hankins, Vinita, Okla.: "We received your record and enjoyed it very much...I took it out where I work and they are enjoying it, too. So it is doing double duty. You see, I work at an old folks home and they do enjoy things like that..."

Edna McLaren, Nashville, Tenn.: "...It is beautiful..."

Mrs. C. E. Kirk, Center, Texas: "Over KDET Station I heard your record, 'Victory in Jesus,' so inquired about it. They told me the name of the album is 'Mansion over the Hilltop' So I should like one sent to . Enclosed you will find a check for \$5.50, which they told me is the price..." (NOTE: The price is \$5.00, plus 50 cents for packaging and postage. IYRjr.)

Larry Williams, Williams Printing Company, Nashville, Tenn.: "Thanks, Ira, for making me aware of that very fine album of music by the Rice Family Singers. It's great! If I sound like I'm surprised, maybe I am. But it was certainly a pleasant surprise and a delightful experience to listen to that lovely record last night...I am enclosing my personal check in the amount of \$5.50...It's worth the price to me--and more..."

Ray Brown, Tehachapi, Calif.: "The stereo album which I ordered has been received, and we are so pleased with it. Just wish that we had a radio program up here that we might use it in this way also..."

Mrs. Ina Van Dorn, Kokomo, Ind.: "Find enclosed check for \$5.50. Please send record 'Mansion Over the Hilltop.' I bought one at Blue Ridge. I've enjoyed it so much I want to give one to a friend..."

Mrs. E. A. Hart, Seminole, Okla.: "...'Beyond the Sunset' is a beautiful song..."

Homer and Christine Drennan, Murfreesboro, Tenn.: "Thank you very much for the album of beautiful gospel songs...which is a great inspiration to us. My mother, who is 94, is with us. She enjoys them also..."

Long-Play Albums (Stereo)  
 "MANSION OVER THE HILLTOP" (12 Songs) \$5.00  
 "BEYOND THE SUNSET" (12 Songs) 5.00  
Single Record (2 Songs) 1.00

(Add 50¢ for Packing & Postage)

Order from  
**IRA Y. RICE, JR.**  
 950 GREERLAND DRIVE  
 NASHVILLE, TENNESSEE 37204



## *Downtown San Francisco*

# CHURCH OF CHRIST

Post Office Box 588  
San Francisco,  
California 94101



Dear Brethren:

About this time, a year ago, you will recall our inviting you to help on the **original purchase** of some property in Downtown San Francisco to provide facilities for a **College of World Evangelism** on our West Coast.

They wouldn't sell us **City Hall**, so we had to go **across the street**. (See photo at bottom of page; what we bought is white building on right, with City Hall in background behind Brethren **Dalton Ellis** and **Robert R. Price**, who assisted us in the transaction.)

Owing to the large amount involved (\$211,000), we had to sell our building **right out from under the congregation** in order to finish raising the **DOWN PAYMENT**, which came to \$50,000. Since that was made January 4, 1971, it really has stretched us to make the regular, monthly installments of \$1,346 per month.

City Hall took so long to grant our **renovations permit** that we could not even **begin** remodeling before August 10. With renovations **RIGHT NOW IN PROCESS**, our new target date for opening the College of World Evangelism has been advanced to January 4, 1972. With the help of all concerned, Lord willing, it looks like we ought to make it!

With renovations costing approximately **\$40,000** we need your **further help** on this in order to **finish and get ready to open by January 4th**. Please help all you can. All gifts are tax-deductible.

God bless you as you help,

A handwritten signature in cursive script that reads "Ira Y. Rice, Jr." The signature is written in dark ink on a light background.

Ira Y. Rice, Jr.

### *Note:*

Please make all checks payable to **DOWN-TOWN SAN FRANCISCO CHURCH OF CHRIST** and send them to our **Post Office Box 588, San Francisco, California 94101**, as above. Please remember that the **central purpose** of this school is to train **missionary** workers (preachers, teachers and personal evangelists) to help carry the gospel into China, Asia and around the world. Your help will be to that end. IYRJR.



# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

1971 CLOSES LIKE IT BEGAN--WITH THE  
BATTLE STILL RAGING FOR THE MINDS &  
HEARTS OF THIS BROTHERHOOD. AND '72?

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

Dear Brethren:

Well do I recall, as a boy growing up in the church that met at the corner of Tonhawa and Crawford Streets back in the '20s and '30s in Norman, Oklahoma, the wonderment that always came over me when I would read Ephesians 6:12. It said, "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..."

Little did it occur to me--then--that the "high places," here referred to, could apply to pulpits, elderships, college presidencies and editorships right from among our own churches of Christ. I was always applying that "spiritual wickedness," here spoken of, to others. And I still think that in many cases it may correctly be so applied. However, more and more I am seeing these days that it also applies to "us".

Ever so subtly--and sometimes not subtly at all--evidence is reaching our attention that if the truth of the gospel ever is to survive this generation, the time when those who care among the churches of Christ must rise up and take our stand is now. If the great "silent majority" among us continues to remain silent just a little longer, by then the apostasy taking hold of us shall have so fastened its grip that almost any further struggle on the part of truth among "us" will be worse than useless.

It is absolutely amazing to me that many of those in "high places"--including great numbers of elders as well as preachers--appear to be taken in so easily by all these strange goings on. It is almost as if they were just looking for opportunities to apostatize! To say nothing of leading away countless others into apostasy! According to their line of reasoning, they can teach anything and do anything they want to--right out in public--however, when any of us try to correct them, they insist that this must be done in private. It doesn't make sense. If someone offends me personally, according to Matthew 18:15, I will go to him in private and tell him his fault "between thee and him alone." But as long as these false teachers are leading the disciples away in public, only public exposure has any chance at all of alerting the brotherhood.

DECATUR (GEORGIA) ELDERS ATTEMPT TO DEFEND, RATHER THAN TO CORRECT, ERRONEOUS COURSE AS FAITHFUL MEMBERS BEGIN EXODUS TO NEARBY CHURCHES

When, in our issue for August-September 1971, we attempted to warn brethren at large regarding the doctrinal error not only being tolerated but fostered on a brotherhood-wide basis by the Decatur (Georgia) congregation, admittedly I was a bit curious as to how the elders at Decatur might react.

I was not long in finding out.

Under date November 10, 1971, Harry Collins, writing "For the Elders," via certified mail, addressed me, as follows: "Dear Brother Rice, In a recent issue of your Contending for the Faith, you went to great lengths to castigate and throw the blanket of suspicion and doubt upon the scriptural integrity of the Decatur church. It is a shame that you would stoop to scorn, ridicule and derision at the expense of brethren in the Lord--even if you were right in your ill-informed hypothesis. But being wrong, as you are in your interpretations and conclusions, your irresponsible accusations and implications are totally without justification in light of Matthew 18:15-17, Luke 6:31, and Mark 12:30,31. We deplore, Brother Rice, your unChristian tactics and methodology. We are made to wonder how seriously you take God's Word when you are unwilling to invest an 8¢ stamp or 15 minutes to ascertain the truth before launching your personal vendetta upon a congregation of people for whom the Lord died.

"Your information is incomplete, your interpretations are inaccurate, your innuendoes are unfair, and your approach in dealing with this matter is totally unChristian. Had you spoken with us or written to us, as you were invited to do by an elder whom we both love and respect, you would never have become a party to rumor-mongering. You could have had your questions answered and could have known first-hand what the situation was.

"You would have known, among other things, that this publication to which you have made reference was nothing more than an informal newsletter prepared by and for these young people, and circulated among themselves in order to keep up with each other, since they represent numerous campuses in the area. The notation, 'This is an official publication of the Decatur Church of Christ,' which appeared in your paper was a fabrication obviously typed in by you or someone who sent it to you. Furthermore, you would have known that we caused this publication to be ceased months before your diatribe appeared in print.

"With reference to the Callaway retreats, we have personally attended and overseen each one that has been held. Each one has been attended by godly and responsible elders and preachers from other areas in whom the brotherhood has confidence. To our knowledge, there have been no instances of unsoundness or error that have not been dealt with forthrightly and scripturally.

If your charge against the young man who wrote the newsletter mentioned, or against us,

is that something less than perfect judgment may have been used, then we join together in confessing that, and asking forgiveness of anyone who has been offended. Certainly there was no intention of doing so, nor of displeasing God in any way whatever. In many of the things we do, we find that our judgment is less than perfection. You, Brother Rice, can understand this admission. To whatever extent we have ever been guilty of something less than perfect judgment, we seek only the same compassionate forgiveness of a loving Savior as you have. We believe that God has forgiven your mistakes of judgment and that He will also forgive ours. In this we praise God.

"Finally, Brother Rice, we want you to know that we believe that the young people with whom we are working are among the finest to be found anywhere. We continually charge them to follow the teachings of our God, and we believe that they will. Although we are saddened by your unwarranted and unChristian attack upon them and us, we want you to know that we will continue to serve God as we believe He would have us do, for we answer not to you but to God. We genuinely hope you will repent. In Jesus' Name, (Signed) Harry Collins, For the Elders."

• • • • •

I was away, speaking in Texas, when the foregoing letter was received via "Certified Mail No. 755556" at my Nashville, Tennessee, address. When I got to see it, finally, as of November 15, 1971, I decided to let two more days go by before attempting a reply to make certain that my feelings did not inordinately color what I had to say in response. Thus under date November 17, 1971, I addressed as follows to the Decatur elders:

"Dear brother Collins and brethren:

"When I returned home from speaking engagements in Texas night before last, I found your airmail/special delivery letter of November 10, 1971, awaiting me in a rather large stack of mail. Yet it was not an over-burden of correspondence, which occasioned this two-day delay in reply. Several things you said were stated in language which could but move one to strong, negative feelings--and I wanted to be 100% sure that what I am writing in response is well-reasoned and considered and not something written in haste in the heat of anger.

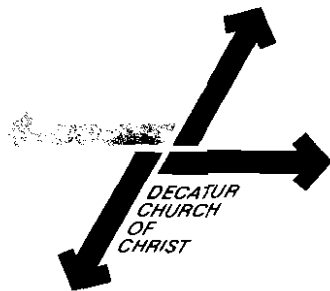
"Your letter, brethren, would have carried a great deal more weight with me, if there was even the slightest indication therein that you, too, are aware of the dreadful apostasy now raging throughout the brotherhood and that you, too, are willing to stand in the breach with those of us who are contending for the faith (Jude 3) and help us defend the gospel (Philippians 1:17) that the truth of the gospel might continue among the churches of Christ (Galatians 2:5). Although the issue of this paper that you are replying to clearly called for such a stance on your part, yet, from your letter, there is no evidence at all that the central theme and message got through to you.

(Continued on Next Page)

"Had I not, at an earlier date, both by newsletter and through personal conversation with one of your own selves (brother Bastin) attempted to warn you brethren of the Greater Atlanta Area that apostasy was infiltrating among you, your reference to an 8¢ stamp or 15 minutes to ascertain the truth might come with better grace. However, when brother Bastin and I were discussing together over this very apostatizing trend which has now been going on in your area for the past several years, in some heat he assured me that he was an elder in the Greater Atlanta area and if any such trend existed that he, for one, was unaware of it!

"When, not from just one, but from a multiplicity of sources, I began receiving copies of your church bulletins through the mail -- not just College Worship and Praise the Lord, but your other bulletins, too!--I was astonished that even after all that brother Bastin and I had discussed such offensive material should be emanating from the very congregation where he is supposed to be an elder! How one can be a party to something and still not be aware it even exists, confessedly, I am unable to comprehend.

"In your letter you pass off the publications that we photo-reproduced as "nothing more than an informal newsletter prepared by and for these young people, and circulated among themselves in order to keep up with each other, since they represent numerous campus-



November 12, 1971

## AN OPEN LETTER TO ELDERS AND MINISTERS OF CHURCHES OF CHRIST

Dear Brethren,

In a recent issue of Contending for the Faith by Ira Rice, numerous comments were made in derision to reflect upon the integrity and scriptural soundness of the Decatur church. We deplore Brother Rice's unscriptural tactics and methodology in dealing with this matter. We do, however, continue to love Brother Rice in spite of his error.

His information is incomplete, his interpretations are inaccurate, his innuendoes are unfair, and his approach is unChristian. We have communicated our feelings to him personally.

We respectfully and prayerfully request, in the name of Jesus Christ, that you make no judgments about the validity of his claims without a personal effort to know the truth. We also ask that you join us in the application of Christian ethics to the sin of bearing false witness.

We will be most happy to discuss this matter with you. We will remember you in our prayers and ask that you likewise remember us; that we all may, to the best of our abilities, oversee the flock, understanding the concept of congregational autonomy and realizing that we each will answer to God.

In the Name of Christ and His Church,

The Elders  
Decatur Congregation

E/ec

1677 SCOTT BOULEVARD  
DECATUR, GEORGIA 30033  
TELEPHONE 404/633-9242

es in the area." You deny that the words 'THIS IS AN OFFICIAL PUBLICATION OF THE DECATUR CHURCH OF CHRIST' appeared on the original copies which were sent out. Well, those words appear on all the copies which were mailed in to me here or that I have either seen or received, regardless of source. I'll be fair-minded with you enough to accept your word that such a notation did not originally ap-

pear, in which case I cannot at this point explain just how they got on the copies I received, since they were evidently inked (not typed) through whatever printing process was used to produce the bulletins. As an experienced printer I can easily detect the difference as practically any printer can.

"On the other hand, whether that notation appears on the originals or not, in fact, is beside the point. The self-same symbol as on your official letterhead appears on each of these bulletins, with the return-address listed as 'DECATUR CHURCH OF CHRIST, 1677 SCOTT BOULEVARD, DECATUR, GEORGIA 30033'. Well, is that you? If you say no, then why was your postal permit (#37, Decatur, Ga.) used to mail them out? It is printed on each issue that I have right along with your own official return address! If you say that this was done without your awareness, then we get back to the central point I raised in the August-September issue--where were you elders? Not overseeing the flock, surely!

"You say that if I had written to you that I would have known that 'we caused this publication to be ceased months before your diatribe appeared in print.' Well, you have written to me now--and I do not know this even yet! If you will closely examine the PTL bulletin, #27, as reproduced in our August-September issue, you will note that the date on your PTL bulletin was July 4. Since when is July 'months before' August-September? Besides, if you brethren are actually overseeing what goes on at Decatur, how was it that you allowed at least 27 issues of this enormously offensive publication to go out on your mailing permit, under your oversight, before you 'caused this publication to be ceased'? All the evidence is that either you had abdicated your responsibilities as elders or that you concurred with what was being published under your aegis during those at least 27 weeks. If you did not agree with it, then it seems appropriate to me that you should disavow the many offensive things which were sent out. If you will write such a disavowal, I shall gladly publish it and circulate it brotherhood-wide.

"The passages you cited, brethren, simply do not apply, Matthew 18:15-17, as far as I am aware, applies only to personal offenses. Note, '...if thy brother shall trespass against thee...' Well, you had not trespassed against me, hence the whole passage is inapplicable. What you had done was to allow falseness and error to go out. Your job, as elders, includes 'holding fast the faithful word' that you may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not...' (Titus 1:9-11) Tell me, brethren, did you exhort and convince whoever the 'gainsayer' was not to 'expect a miracle,' or did you just stop his means of publication? Since scriptural correction, as interpreted by you, seems to violate Luke 6:31 and Mark 12:30,31, this would help me to understand why you might allow such false teachers to go uncorrected. Also why you might allow them to go so long before causing their (and your) offensive publication to cease.

"The same lack of oversight exercised over publications evidently carries over to the 'Callaway retreats.' I have not the slightest doubt that elders and preachers in whom the brotherhood has confidence have, indeed, attended one or more of these 'retreats'. Yet, I have the

## Christ-Like Benevolence

Many of the benevolent activities of the Christians at Decatur are organized according to Bible classes. These classes have undertaken to help various families in any way possible. Sometimes the best way to help someone is to teach him to help himself, while supplementing his immediate needs for food and other essentials.

One area of benevolent activity is the sewing room. The sewing room is now staffed on a five-day-a-week basis and is equipped with new sewing machines. The ladies mend used clothing and make bedding and other items needed by families and hospitals. As needs have been discovered, clothing and bedding have been distributed to all parts of Atlanta.

Don't throw away your old clothing. Bring it in to the sewing room. The ladies will fix it up for a second life of service. You should also make it a point to be on the lookout for clothing needs. Remember that you are not only one who goes where you are and sees the needs that you see. Step up. Get involved.

For the past few years, essential items have been furnished to several families who were caught in financial need or illness. In almost every case, there were several children involved. Other cases have involved elderly people who had little or no means of support.

Besides helping individuals or families in need, the church has responded to national disaster and need. When a hurricane struck the Gulf Coast, Decatur, in cooperation with

other congregations, collected a large shipment of clothing which was sent along with a sizeable amount of cash to purchase food for those who had lost everything.

There are visits by classes or groups to hospitals and nursing homes. The visitors not only bring good cheer but sometimes make gifts for the patients. As might be expected, these visitors find that they gain as much happiness from the visit as they bring.

You have some time or talent that no other person has. If you want any time or talent to really pay dividends, just try giving it away in the service of those less fortunate. Porter McKay and Hal Irby are the deacons in charge of these activities. Frank Franklin is in charge of the sewing room. Mention your desire to Get involved. Serve.

## That nameless-uninhibited-printed-on-the-run

A publication which serves as the weekly bulletin for the Campus Ministry is a must on your reading list. The purpose of the bulletin is to spread the word about the many activities of our collegiates. But in the process, the little sheet spreads some beautifully-articulated ideas of love, brotherhood, and service to the family of Jesus' people. The bulletin is free for the asking and especially valuable reading for anyone over thirty.

DECATUR CHURCH OF CHRIST  
1677 SCOTT BOULEVARD  
DECATUR, GEORGIA 30033

## Fifth Annual Thanksgiving

On the Sunday before Thanksgiving, over one thousand grateful hearts gathered to sing their appreciation to God. The Decatur congregation joined with loved ones from Atlanta, from Georgia, and from surrounding states for the fifth annual Thanksgiving.

Ray Walker, bass lead for the professional quartet, The Jordanaires, was director of congregational singing. Ray's talent for music and his willingness to share personal spiritual insights combined to create a mountain-top experience for those present.

The hymns selected contributed to the theme: "Jesus... Your Life". Participants were given cause to reflect upon the abundance of blessings available only in Jesus. Even more impressive than one thousand voices singing the same song was the unspoken fellowship of one thousand hearts loving the same Lord.

Most plans for the future are tentative with Christians since we cannot know the time of the Lord's return. But one thing you can be sure of: God's people will be praising him at this time next year... either around His throne or at the sixth annual Thanksgiving. Either way, plan to be present.

Coming Next in AMEN:

Singing Callaway  
The Campus Ministry  
at the Campus Atlanta  
Decatur's Drinnens and Davises

Application to mail  
of Second-Class Postage Rates  
is pending at Decatur, Georgia

(NOTE: Although the Decatur elders are at great pains to try to make it appear that the "Campus Ministry" bulletin was not theirs--"officially," that is--evidently they forgot what was carried in their official bulletin--"AMEN"--Winter, 1970-71. Then it was "must" reading, the purpose of which was to spread the word about the activities of "our" collegiates. Then it contained "beautifully-articulated ideas"--was "free for the asking"--was especially "valuable reading". (See above; emphasis mine.) Now it was just a "nothing-more-than". All right, brethren, which was it? Both came from the same source! IYR)

word of various young people who have attended these retreats also that things go on and are taught (especially in the small-group sessions) which you brethren appear to be blissfully unaware. This 'expect a miracle' clue in the PTL bulletins should have clued you in. Well, brethren, did you look into that part of last month's 'retreat'? 'The kids' (as so many patronizingly and paternally keep referring to them) clearly had 'EXPECT A MIRACLE' in mind, when they came. The whole thing had been built up to them through your publication on such a basis. It could have been, of course, in view of all the publicity Contending for the Faith had given it, that they did not pursue such at this retreat. However, unless you brethren, by sound doctrine, teach them out of it, they will return to this same theme as sure as you are born.

"One young man, in particular, who has attended several times, told me of ideas expressed which would elevate subjective feelings above the scriptures. Also that in numerous instances known to him young ladies were invited to lead in prayer even though young Christian men were present. Also, that last year (I have no report of this year as yet) instead of 'the disciples' coming together 'to break bread' (as in Acts 20:7), they broke up into small groups for the communion. All of which seems

to have for its objective the ultimate break-down of restoring things according to New Testament teaching and practice.

"Brethren, none is more aware of his own shortcomings personally than I am. And there is no attack on you personally, neither the young people with whom you are working, character-wise. I am sure that, as you said, they are 'among the finest to be found anywhere.' It is the doctrine and practice of churches of Christ according to the word which is being jeopardized.

"You say that my attack was 'unwarranted.' From the foregoing, as well as from what appeared in the issue of Contending for the Faith under consideration, I felt and still feel that it was warranted. You style it 'unChristian.' Well, I deny that it was; however, I leave that for God to judge. You are right that you do not answer to me but (the same as I) unto God.

"I shall be in the Atlanta area this week-end, speaking at Forest Park. Should you wish to sit down with me face to face, I shall be happy to make myself available. It may be that many such face-to-face confrontations over the brotherhood could do some good. There is always the possibility, of course, that some are offending without being aware of what is causing the offense. If so, possibly such exchanges of ideas could effect reconciliations if the offenses could be brought to an end.

"At any rate, thank you for the general temperateness with which you wrote regardless of disagreement.

"In hope of better things,

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

\* \* \* \* \*

It had been announced throughout the state of Georgia that I should be speaking that Lord's Day, November 21, on the subject of "LIBERALISM--THE GREATEST THREAT TO WORLD EVANGELISM," in the World Evangelism Lectureship, at Forest Park, Georgia. Forest Park, like Decatur, is one of the many suburbs of Atlanta. Inasmuch as the Decatur elders already had circulated their November 12 "OPEN LETTER" against me--state-wide--some imagined that this might hurt our attendance. Hurt? If anything, it actually helped! For Georgia congregations, I learned, had been aware of strange goings-on relative to Decatur for quite a long time.

Forest Park's lectureship was one of the best-attended events in Georgia's history. Elders and preachers as well as 100s of others were on hand from many areas. (Even brother and sister B. C. Goodpasture, from Nashville, Tennessee, travelled all that long way to put in their appearance; brother Goodpasture preaches a gospel meeting at Forest Park each year.)

It had been previously announced that I should appear against Liberalism at the closing service, on that Lord's Day night. Interest was so keen, however, and so many went to brother Richard Harp and the elders asking that it be re-scheduled so they could attend that Lord's Day afternoon that the elders finally acquiesced. Phone calls went out to all the churches--including Decatur--throughout the Greater Atlanta Area. Literally 100s attended--area-wide--so much so that extra chairs had to be set out to accommodate them all. Representation--area-wide--was exemplary. But if the Decatur elders or anyone else from Decatur showed up either at that service or any other service during the entire week-end, it was not obvious. To say the least, they did not, at any time, make themselves known. And I was on hand that entire week-end, from Friday morning through Sunday night, making myself available, as I had informed them via Certified Mail that I would be. As for how my address concerning Liberalism was received, never, as far back as I can recall, have I ever received more congratulations on a single speech. It was clear as crystal that Decatur and its Liberalism in no wise represent the over-all stance of the church whether in the Greater Atlanta Area or throughout the state of Georgia. Once this is widely understood, it appears to me that parents of young people being sent to that area for higher studies--as well as the elders of congregations whence they come--should put these innocent, unsuspecting, young Christians sufficiently on their guard against Decatur that they will seek out sound, faithful congregations to attend, while

schooling in the area, leaving the Decatur church and all their works absolutely alone, except they repent.

Normally, I would not even think of making a suggestion of this sort. But things are just not normal, doctrinally, at Decatur, as more and more of their own local members now rapidly are finding out. That same Lord's Day morning, by invitation, I spoke to the church at Chestnut Drive, in nearby Doraville, Georgia upon behalf of helping our missionary work at Four Seas College of Bible and Missions. At the close of services, at least three families were made known to me as transferring their membership from Decatur to Chestnut Drive that very day! Their reason? False teaching and practice at Decatur!! Whether they move to Chestnut Drive (and that would be an excellent choice) or to some other faithful congregation, the exodus of members from Decatur, locally, needs to be fostered and encouraged. Also parents and elders throughout the state would do well to influence those young people, from out over the state, who already have become ensnared in Decatur's web while studying in the Atlanta area to disengage themselves and start attending elsewhere. Some--possibly most--of them will not do so; however, the very least we can do is try. Some have become so deceived, already, that they no longer seem able to discern between truth and error. Possibly--just possibly--when the Decatur church and its elders come to realize that they cannot follow after error and still have the fellowship of faithful brethren, they will repent. Until they decide to do this, they need what they deserve--a good letting alone. (Matthew 15:14) Paul taught the Thessalonians "in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us." (II Thessalonians 3:6) Though we are to "note" and have "no company" with such, that they may "be ashamed," yet let us remember not to count them as enemies, but to admonish them as brethren. (verses 14 and 15) If they will repent, then fellowship should be restored. Except they repent, of course, they shall perish. (Luke 13:3)

\* \* \* \* \*

And what of Decatur's CALLAWAY GARDENS RETREAT--for 1971? When I wrote my November 17 reply to them, as mentioned earlier, I still had not received a current itemization of distressing things which happened there again this year. I had asked young brother Earnest Saffold, of Montgomery, Alabama, however, to observe carefully, from the standpoint of one of the actual young people involved. Under date December 16, 1971, he wrote to me, in part, as follows:

"Dear Brother Rice:...I thought I would write and tell you about the things that transpired at Calloway (or Call-away)...I have never seen anyone go so far from the word of God like our brethren at Calloway Gardens are going. The things that I tell you next are not representative of each one at Calloway but...are representative of the kind of teaching that is going on at Calloway. The people that go there (that I met) don't know the word of God as they should and they think that since this deal is run by the Church of Christ, it is alright, but the things that are being taught there are far from the truth. I have heard things from my brethren's mouth that I never thought I could hear from one who was in the body of Christ.

"The church fell into apostasy, and if we don't rise up and fight, it will fall into apostasy again. Here are the things that I heard and saw:

"We arrived at Calloway Gardens on Saturday night (because I had had a debate that morning and afternoon). Immediately when we arrived, we found the group from the church. There were brethren there from Tennessee, Alabama and several parts of Georgia. The crew from Michigan I was not privileged to behold. I believe the Lord spared me from that, but I was able to see the things that were being taught.

"They were separated into prayer groups, and my wife and I just walked up to a cabin and latched on to one of those groups and this group just happened to be one with a false teacher right smack in the middle of them. They were sitting around philosophizing about Christianity and then they began a chain prayer. During the prayer some very interesting things happened, but one of them was not very surprising; the other was. The one that didn't surprise me was that a girl prayed aloud during the prayer (because I knew they did that); but what did surprise me

was that a man named Ken Quinn prayed for the Holy Spirit to come down and dwell within each one of us (separate and apart from the word of God), and you might say we had a little debate during prayer because I prayed that we would realize that the Holy Spirit dwells in us through the word.

"Afterwards I saw something very weird. This man, Ken Quinn, walked over and grabbed another man who was in the group (after the session was over with) and hugged him and kissed him on the neck about twice (yuck) but that was not all. He told him that he had to feel the Holy Spirit physically, FEEL THE HOLY SPIRIT PHYSICALLY, that the Holy Spirit comes down and dwells in us and you can feel it. I walked up to him and said I wanted to talk to him about the Holy Spirit, and he invited me to his cabin to talk.

"I talked to a man from Tennessee who said he was surprised that a girl prayed aloud but said he had been warned to look out for things. (Thank God for that!) I handed him one of your papers, we talked a long while, then Diann and I went to Ken Quinn's cabin where we had a discussion on the Holy Spirit.

"At his cabin, we found that he didn't know too much about the Bible and what he did know, he was confused on (even though he didn't seem to think so). He said things like, one could commit fornication after baptism and be saved without repenting. He said there was no (note that) law in the Bible that we had to go by--and then turned right around and said there was only one that we had to obey and that was to love one another (or love your neighbor--I forget just which one he said). I called his hand on the things he said and challenged him to a debate but he would not. (You know, Brother Rice, if I contradicted myself as many times as he did that night, I wouldn't debate either.)

"He even had the gall to tell me that the Holy Spirit had just told him (spoke to him, like we would speak to each other in person, face to face) that I was an immoral person. Well, of course, he was lying or the Holy Spirit was lying, and we all know that the Holy Spirit does not lie!!!!

"Later on, a Jack Pinkerton came over to Ken's cabin and asked him to come to praise the Lord at his cabin with some other folks. I asked Ken Quinn if we could come along and he said we could if we could take it. So we figured we could take it; but we were surprised!!

"When we got there, they first of all had a prayer and Jack Pinkerton said they would pray for the Holy Spirit to come into the room. (There were about 10 people there.) I saw someone outside the cabin about to come in that I had seen at Callaway before, so I went out to warn him about what was going on inside. He hum-hawed around and seemed almost afraid to speak, but he did agree with them.

"All of a sudden Diann came out of the cabin shaking (she's a nervous person anyway). She had just told them what she thought about what they were saying. She told them she could not believe they were from the Church of Christ and she asked Mr. Pinkerton if he had ever spoken in tongues before and he told her he had! Before that, they had said if two people were baptized for the remission of sins but believed and practiced different things, like instrumental music, they both would be saved! They said, in effect, they had not disfellowshipped Pat Boone. We talked about women praying aloud in chain prayers and they showed scripture for a woman to pray...I told them she could pray but not aloud. They continued to disagree. I asked them how many believed the Holy Spirit had talked to them by word of mouth, and every one of them sat there in silence as if afraid to speak even though, when I asked for a show of hands, two or three of them did raise their hands. Pinkerton and Quinn were two of them. Ken Quinn related to us an experience--just plain, common, Pentecostal garbage. He said there was a young man who came to him to be baptized, and while he was baptizing him the Spirit came on Ken Quinn and told him about some problem this man had in his life. The Spirit, supposedly, told Quinn to conceal these things until he came and told him when to use them. He said that he didn't understand at the time but later he did when this boy came to him drunk wanting to talk to him. They talked for a while but nothing happened and when the man started to leave, Quinn called him back in the house and related to him what the Spirit had said. Quinn told the man that he was having

homo-sexual relations with his best friend and that this was the reason the boy was drinking because he couldn't get rid of the guilt of such a deed.

"We talked until about 1:00 A.M., and we finally had to go because we really weren't getting anywhere with them. They were going to have a chain prayer for male and female so we told them we couldn't pray with them and left. A short way from the cabin, I noticed I had left my New Testament in the cabin, so we went back to get it and we never once heard a woman pray in that chain prayer. (Maybe our discussion did some good.)

"We went to LaGrange for worship the next morning and came back to talk to Archie Crenshaw and the elders. Archie wasn't there but we eventually found the elders.

"Before we went to worship that morning, we hunted for the elders and asked some boys where they might be. While talking with them I asked them if they believed all this Holy Spirit stuff and they said no. One boy stayed with us to help us find the elders and while talking with him, he said we needn't worry about the tongues movement and that we couldn't say these people hadn't spoken in tongues. I told him that either Callaway straighten up or the church and Callaway would have to separate.

"That afternoon when we did get to talk to them (elders) I found that they were somewhat mad at me for coming down to find flaws in Callaway. I told them I wasn't looking for flaws, but after thinking it over, I guess I was. Anyway, I found a plenty! They called a meeting with Ken Quinn and a man from where he is from, the Now House in Atlanta, a campus minister, the two elders, and Diann and I.

"The elders told us they didn't agree with Quinn's belief and that they had asked him not to come but he came anyway. They had instructed him not to teach this stuff in the prayer groups and they had trained the leaders of such groups to be on guard for any tongue speaking; but they didn't train them too good, because when Quinn prayed for the Holy Spirit to come into us the leader didn't say anything.

"Ken Quinn had already broken his promise, if he made one, by praying a prayer that would teach or open doors for teaching his doctrine. The elders should have been watching this false teacher, since they knew he was there instead of ignoring him and letting him go scot free! The elders said that since his teaching was being done outside their prayer groups, they were not responsible, but, members of the Decatur Church of Christ were in that cabin and taking all this garbage in and the elders were allowing them to be poisoned and still said it was not their responsibility, and later on said it may be their responsibility!!!

"One member from there said she didn't believe what Ken Quinn believed on a lot of things, like the fornication stuff and the Holy Spirit stuff--but she didn't think we should be so conservative and agreed with them on calling denominational people brethren or that they could be saved even though they practiced different ways of worship, just so they were baptised for the remission of sins.

"After Ken Quinn and the campus minister and the man with Ken Quinn left, it was just Diann and I and the two elders. We talked about women praying aloud and leading singing and he hum-hawed around and said he would be a foolish man if he didn't let his wife pray in his home.

"He said the purpose of Callaway was to let everyone come and express their opinions or help them solve their problems (in so many words) and that the miracle in the bulletin you wrote up was the terrific change in your life by going to Callaway, or rather how much better of a person you become because of being at Callaway.

"They were angry with me but they finally cooled off and told me that since I had talked to them they would respect my opinion about Callaway and that they would respect anything I wrote about Callaway because I had been there and I had talked to them; therefore, all these things I write are written with the consent of the Decatur Church of Christ elders.

"Brother Rice, this is a mouth full. Not all of it is direct quotes, but every ounce of it is true. If this will be of any help to you, use it to your heart's con-

tent. If anyone wants to know where you got this information tell them you got it from someone who went, Earnest Lee Saffold, 2103A, Alabama Christian College, and tell them if they don't believe it, come and see me, and hear it straight from the horse's mouth.

"Yours in Christ,

(Signed) Earnest Lee Saffold"

.....

KENNETH THOMAS, YOUNG MINISTER AT WAYCROSS, GEORGIA,  
PUTS IT STRAIGHT TO THE DECATUR ELDERS; WHAT WILL THEY DO?

Anyone who thinks it is just a bunch of us "old fogies" who are up in arms about the infiltration of error via the church at Decatur, Georgia, simply is not all that well informed! Kenneth Thomas, minister to the church at Waycross, Georgia, may not be quite as young as the young man whose letter appears foregoing (who is 19 years old), however, he most definitely has to be considered as one of our more youthful preachers.

In a letter to me of December 10, 1971, he wrote me, in part, saying, "...I felt that you need to know this. I attended a preachers' luncheon in Valdosta Monday and learned that the Decatur church had put out some kind of disclaimer about the 'youth bulletin.' (Turn back to Page 3 and read it again. IYR Jr.) I did not receive one, but it was indicated by some of the preachers that several had received a notice that you had misrepresented the truth. I did not see the Decatur letter, but from what was said, I got the idea that they were disclaiming the idea of this being an official publication of the church.

"I later had a discussion with a member of the church who has relatives who are members at Decatur. He said that because of this connection he went to Decatur to see if your charges were true. He said that the elders there had no inquiry from you before you printed your paper, and they had caused the college group's paper to be stopped because of the questionable content. I think you should perhaps contact the church at Decatur to see if they are willing to let you publicize their repudiation of the paper. I indicated to this man that I had never seen you refuse an opportunity to clear someone if they deserved to be cleared. He felt that Decatur's work was damaged so that a statement in your paper would not undo it, but I feel that he, not being familiar with your work, was misled as to your motives in printing the bulletins in 'Contending.' He did not believe that you had correctly interpreted the statements by the student group. I did point out Paul's admonition that young men were commanded to use sound speech that could not be condemned, and he agreed that perhaps the young people had violated this command.

"Maybe you can contact the folks at Decatur and get to the bottom of the controversy. I have just jotted this down as I thought of it, and maybe it will be of help.

(Signed) "Ken"

Well, of course, I had talked to at least one of the elders at Decatur (brother Bastin) about liberalism's invasion into their area (though not specifically concerning the bulletins)--and I truly felt (and still do) that what was allowed to be published therein for at least 27 weeks or more was a deliberate ignoring of the warnings I had given to him then--and have been giving publicly for the past several years. Volumes I, II and III of "Axe on the Root" have been circulating brotherhood-wide now for years--and Contending for the Faith now since January '70! If, after all this much warning, the Decatur elders were continuing to allow such offensive bulletins to go out--and even, since they now say they have stopped them, try to excuse the offences still happening at their Callaway Gardens Retreats--well, it would appear that any further warnings, where Decatur is concerned, are worse than useless. If they are simply determined to follow in the ways of liberalism, so be it. However, Christian parents--and elders--not only in the state of Georgia but also in surrounding states need to be alerted both against this so-called "Campus Ministry" at Decatur as well as its Callaway Gardens Retreats. If the Decatur elders want us to continue sending our young people to their "doings," let them clear out all this bunch of liberalizing false teachers they now are harboring and get back on the book together with those of us who are still set for the defence of the gospel. (Philippians 1:17)

In his letter to the Decatur elders, brother Thomas wrote, December 10, 1971, saying, "Dear Brethren: Monday I learned that you brethren had issued a statement to some in the state concerning the bulletin for college students. I saw the review in brother Rice's paper, but I have not seen your statement. I would like to have a copy of it.

"From what some have said, I get the impression that you feel brother Rice has done you a disservice. However you might doubt the wisdom of his methods or the purity of his motives, I have never seen him refuse to publicize anyone's explanation of their connection (or lack of it) with any questionable activity. If the church there had nothing to do with the paper in question, it should have repudiated it before brother Rice ever saw it. If it was connected with the church, you should repent for the publication of any such. The things contained in the paper are pretty well self-explained, and are in violation of Titus 2:6-8. 'Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing UNCORRUPTNESS, GRAVITY, SINCERITY, SOUND SPEECH THAT CANNOT BE CONDEMNED, that he that is of the contrary part may be ashamed, having no evil thing to say of you.' If you feel that brother Rice is just looking for something to criticize, that emphasizes the need to use language that cannot be questioned. If you believe he is preaching Christ of envy and strife (Phil. 1:15) show him his error but rejoice that Christ is preached. And please, brethren, make sure that you are standing for the TRUTH, and not some man-pleasing scheme that is popular, but compromises the truth. It is a fact that some in our day 'having swerved have turned aside unto vain jangling (talking).' (I Tim. 1:6) Surely, as elders, you are aware of the responsibility you have to hold fast to the faithful word and by sound doctrine be able to exhort and convince the gainsayers. Although our 'unruly and vain talkers and deceivers' are not of the circumcision, their mouths still need to be stopped. (Titus 1:9-10) If you brethren had stopped the mouths (expressed in the college bulletin) of the vain talkers among you, you would have been commended, not condemned, by faithful brethren. If I have misjudged your actions toward the paper, I am ready to be corrected, as my only motive in writing is to try to advance the truth. In sincere Christian love,

(Signed) "Kenneth L. Thomas"

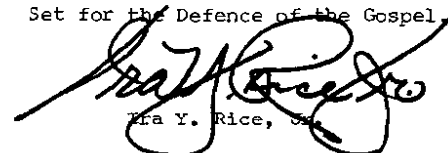
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NOTE: before closing out this issue of Contending for the Faith, the thought occurs to me how wonderful it would be if all these liberalizing false teachers should just decide to give up their liberalism--or those churches now harboring them should just get busy and purge their ranks--that we might head into 1972 with a genuinely united front! It must seem--to some--that some of us really enjoy keeping things in a turmoil, month by month, year after year. I cannot speak for others, but speaking personally, such could not be farther from the truth.

Often, when we are alone, I mention to sister Rice how deeply I resent the fact that our time is being used up in these constant, internal, brotherhood wranglings--when, if false teachers were not so determinedly seeking to lead away the disciples after perverse things, she and I could be concentrating our efforts almost wholly on the thing we love most--WORLD EVANGELISM.

If these false teachers think within themselves, at all, that if they just keep at it long enough we'll finally get so weary of contending for the faith that we'll just give it all up, they are in for a long season of disillusionment. We are not even about to give up. This is my 40th year as a gospel preacher. As far as I personally am concerned, God giving me strength, I am ready, if needs be, to wrestle against this spiritual wickedness in high places for 40 years more! So, unless they are willing to wrestle until one or the other of us is dead, why not just give up now and save us both all this frustration!

Set for the Defence of the Gospel

  
Tra Y. Rice, Jr.



PLANS DESCRIBED FOR KEEPING FOY E. WALLACE, JR. BOOKS AND PUBLICATIONS IN PRINT; PLEASE HELP

As much as to any man now living, in my judgment, the cause of Christ is indebted to brother Foy E. Wallace, Jr., for standing in the gap and defending the faith against all comers. My parents honored him so greatly as a younger preacher that when they had twins, back in 1921, they named not just one but both of them, as closely as possible, after him--Foy and Floy. To this day, they treasure two little testaments he gave to them when they were born whereon he had stamped their names in gold.

As a young preacher back in Oklahoma, I was influenced in my religious thinking by the writings, preaching and debates by two giants in the scriptures more than by any others. N. B. Hardeman was one; Foy E. Wallace, Jr., the other. It has become fashionable, nowadays--particularly in certain circles--to ridicule such men as these--and these two in particular. When I hear it, immediately I remember Jesus' words on the cross, and I murmur, "Father, forgive them; for they know not what they do." Deep within my heart of hearts I cannot help but pity them--for greater preaching has not fallen from the lips of mortal men since the days of the apostles themselves than from these two who fought the battle in the heat of the day.

Brother Hardeman, of course, now is long since dead; and brother Wallace is growing old. How glad I was, in October, to learn of a move to perpetuate his works upon the earth.

"You and I have greatly benefited from the preaching and writings of Foy E. Wallace, Jr.," G. K. Wallace wrote. "Now we have the privilege to help pass this opportunity on to our children and grand-children--to many generations yet unborn.

"The WALLACE BOOK FUND, INC., will perpetuate his works. The money from the sale of books will go into a revolving fund to be used again and again.

"At least \$50,000 is needed in the fund to do the job right. Several brethren have already pledged to secure over \$10,000. His book on the Revelation letter is now being reprinted. His works will be sold through regular book dealers.

"Will you consider securing \$ including your personal gift? You alone can determine the amount you are able to support. If the amount is small it is no less welcome.

"This is an appeal, simple and straight forward. If those of us who have known brother Foy E. Wallace, Jr. do not make plans to pass his works on to others it may never be done. Some one has well said, 'Liberality consists less in giving much than in giving at the right time.' Now is the time. In giving to the WALLACE BOOK FUND, INC., you know that your gift is well placed.

"Please return the enclosed declaration of intent to the WALLACE BOOK FUND, INC., P.

O. Box 146, Resaca, Ga. 30735 as soon as possible. If you need further information you may contact the WALLACE BOOK FUND or brother Foy E. Wallace, Jr. personally.

"May we sincerely thank you for your assistance and we ask an interest in your prayers. Yours in Christ,

(Signed) "G. K. Wallace  
Member of the Board of Directors"

(NOTE: Brethren, please write, per foregoing, while it is fresh on your mind. Let us all help to perpetuate brother Wallace's efforts for the truth of the gospel. They are needed now more than ever! IYR Jr.)

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