

Contending FOR THE Faith™

Volume III, 1972

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

SHADES MOUNTAIN/BIRMINGHAM CHURCH  
(ASSISTED BY OTHERS) UNDERWRITES NEW  
TYPE OF WORK BY FRANKLIN CAMP--

Editor  
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Dear Brethren:

One of the greatest and most-effective contenders for the faith once for all delivered now living is brother J. F. Camp --for the past decade minister to the Shades Mountain congregation, of Birmingham, Alabama, one of the most exemplary missionary churches of our time.

I don't really think that my suggestion, back in July, that some good church (or churches) ought to do something similar for James D. Bales had anything to do with it. In fact, I am quite certain that the elders at Shades Mountain generated the idea quite independently on their own. Nevertheless and notwithstanding, it was announced in their current bulletin for January, 1972, that an arrangement now has been effected whereby brother Camp will be able to devote about half of his time in writing--the other half special appointments, preacher-training classes and gospel meetings--all of this to be underwritten by the Shades Mountain brethren in combination with financial assistance by four other congregations in the Central Alabama Area.

How wonderful!

As I glance around the brotherhood, admittedly, I do not discern any particularly large number of brethren for whom such generous consideration seems appropriate. However, indubitably, there are a few here and there. But in brother Camp's case, there can hardly be any doubt. After all, for the past 30 years Franklin Camp has devoted an average of at least six hours each and every day to a concentrated study of the Bible resulting in such a fund of Bible knowledge that but few scholars among us--PhDs or not--can even approach it! What a pity it would be to just keep Camp doing "local work" until he finally passes and let all that richness be lost to the brotherhood forever! That way, of course, Shades Mountain would continue to be benefited; this way, the WHOLE BROTHERHOOD will do so.

For brother Camp's appraisal of what all his "new work" will entail, please turn the page and read what he had to say in The Word of Life earlier this month. Obviously, it entails

quite a psychological adjustment on his part. However, to my way of thinking, the Shades Mountain elders could not have made a better decision. God bless them--as well as those other congregations taking part with them to make this magnificent arrangement possible!

"THE JESUS MOVEMENT"--A PRODUCT OF MAMMON AND SATAN, SAYS CLINE

Not the "littlest" preacher in this brotherhood (any way you want to take it) is brother William S. Cline, minister to the Bellevue congregation, at Pensacola, Florida.

I have "aught" against many of the bulletins which come to my desk, because they take up so much of my time to little or no profit. Such cannot be said concerning those produced by Bill Cline. He has an incisive mind. Always, when something comes from him, I try to find the time to read it.

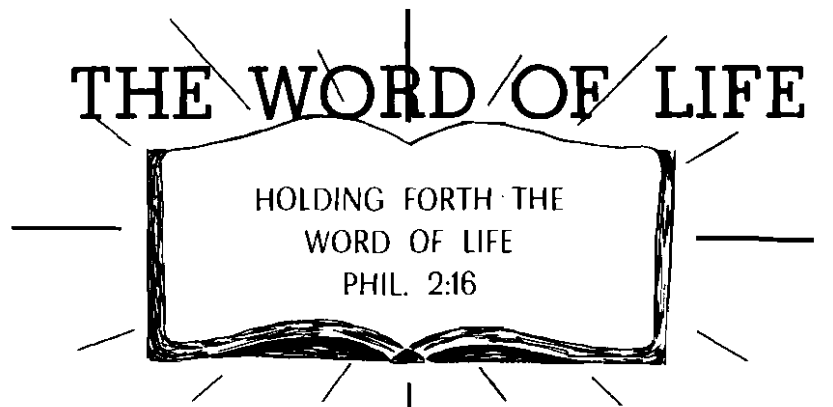
In a recent editorial, brother Cline carried the following fitting caption: "THE JESUS MOVEMENT--A PRODUCT OF MAMMON AND SATAN." Because I heartily concur--and deem what he had to say more than ordinarily needful throughout our brotherhood at this time, his editorial is here being reproduced in full, as follows:

"Recently the youth of this country have been swept up in a fad known as the 'Jesus Movement'. A great number of religious leaders have encouraged it continually, and an alarming number of gospel preachers have given the movement their endorsement.

"Songs such as 'Amazing Grace' and 'O Happy Day' have recently been rock hits. Joseph and the Amazing Technicolor Dreamcoat is a recent album that has enjoyed success because of its identification with the Jesus Movement. And more than three million copies of Jesus Christ, Superstar were sold within a year of its release! Godspell is another show that has enjoyed amazing success.

"As promoters have become rich off of the 'Jesus Movement' young people who have been caught up in it have been fed mockery and error. Tickets to Superstar and God-

BROTHER CAMP'S STATEMENT PHOTO-REPRODUCED BELOW:



SUNDAY:		Evening Service .....	6:00 P.M.
Bible Study .....	9:30 A.M.	WEDNESDAY:	
Worship .....	10:30 A.M.	Bible Study .....	7:30 P.M.

**A NEW WORK**

I have mixed emotions as I write this article for the Word of Life. I will still be associated with the Shades Mountain church but it will be in a different capacity. It was not an easy decision to give up local work. I have been engaged in this type work for thirty six years. In spite of the problems that are involved in working with congregations it is a most rewarding work. The opportunity of converting people and then seeing them grow spiritually is one of life's greatest joys. The joy of living with people through joy and sorrow builds ties that are not easy to sever even though I will still be working with these people in a limited way. The ten years that I have worked with this congregation have been pleasant and profitable. Some of the finest Christians in the world make up this church. I know of no congregation anywhere that is more unselfish with it's preacher. The elders have allowed me to go wherever I was called to aid other churches with problems or in meetings. They believe the preacher ought to do the work of an evangelist. Too many churches today are destroying preachers and the power of the pulpit by pushing too much work on the preachers that is not his work. In many instances today "The Minister" is nothing more than a carbon copy of a DENOMINATIONAL PASTOR.

**PREACHING**

Preaching is my life. My plans do not include giving up preaching. I hope to be busy preaching every Sunday. I can do this type of work without it interfering with my writing. I will be available for Sunday appointments to fill in for preachers that are away in meetings or for congregations that may need someone for a few weeks in the process of changing preachers. I am scheduled to do this type work for the church in Jacksonville, Ala. Philip Black will conclude his work there next Sunday and James Boyd will not move until June. I have promised to preach for them on Sundays through this period. Four congregations are helping in my work. As my schedule allows I will fill in for their preachers while they are in meetings.

**PREACHERS CLASS**

I have conducted a class for preachers for the past four years. This class will continue. Alabama Christian College School of Religion offers this class for credit. A number of preachers have taken it for credit. This is the third quarter of our studies in Genesis. This is one of the differences in this class and most college courses. Most of the college courses call for covering the Pentateuch in one or two quarters at the most. My class meets for the second time today in the third quarter and we have covered only five chapters. The class spent three years in the study of Romans. This class has been the most rewarding class I have ever taught.

CAMP STATEMENT CONTINUED FROM PAGE 2

## MEETINGS

I plan to hold gospel meetings as I have in the past. The day of gospel meetings is not over with congregations that still believe the Bible. Evangelism is dead only in congregations that have forsaken the Bible for the "Social gospel" of our day. I am now in a position where I can schedule more meetings.

I will continue to preach in special meetings. These meetings will include the discussion of evolution, The Holy Spirit, liberalism or other requested studies.

I hope to be able to arrange some special studies for Bible school teachers. These will be Bible studies. The purpose will be to provide information that will enable the teachers to use their Bibles first and foremost in their teaching. These lessons will also create a new interest in personal Bible study. It is my conviction that one of the reasons for the lack of interest in Bible study today is a failure to approach it in the right way. These studies help to correct this problem. These lessons have been better received than anything I have discussed in recent years. Ten nights will be involved in this type of special class. I already have some of these scheduled and others are pending.

## WRITING

I expect to spend half of my time in writing. I will continue to edit The Word of Life. This will be the last weekly issue of it. It will be monthly from now on. It will be changed from a bulletin to a paper. This will make it possible to still have as much or more material in it as four issues of the weekly bulletin. It will be mailed free just as the bulletin has been. The church here is underwriting the expense of this. I am also co-editor of First Century Christian and Gracious Words. I will write for these papers as in the past.

If nothing happens, selected articles from my bulletin will be published in book form in the early spring. These articles have been written from 1951 through 1971. The material in this book will be arranged so that it can be used for sermon outlines, bulletin articles or for general reading. There will be a variety of subjects in the book.

I am now preparing the manuscript for a book on the Holy Spirit. I have spoken on this subject throughout the south for the past few years. I have had numerous requests to publish this material. My plans are to discuss every passage in the New Testament that mentions the Holy Spirit. Present plans are for this to be off the press around June or July.

I also plan to publish my notes on Romans. These notes will be a discussion of the text along with homiletical and devotional studies. If I have spent more time in the study of one book of the Bible than any other it is the Book of Romans. I believe the book of Romans contains the very heart of redemption and the Bible. Martin Luther missed the key to this book and his misunderstanding set the stage for the false conception of salvation that is the bedrock of denominational error today. A proper understanding of Romans will do more to correct the false denominational concept of salvation than anything I know. If all goes well I expect to start work on the manuscript for this book sometime this fall.

As soon as time permits I plan to publish some material for class study.

Finally, the Lord willing, I want to publish some books that will cover every book in the Bible. I have no intention of trying to write a commentary of the Bible. In the first place I do not think I am qualified to write a commentary. In the second place the Bible is a practical book written for the average person. It is not a "preachers" book. It was designed by God to be "everybodys" book. A commentary does not answer this need. The purpose of this book will be to provide information that will aid one in his own personal study. It will not take the place of the Bible. This book will show how to study each book and its relation to

(Concluded on Page 4)

spell are selling for \$6 to \$10. This fact coupled with the millions of records which are being sold makes the religious movement an exciting attraction to anyone interested in a profitable economic enterprise.

"In Jesus Christ, Superstar, there is an evident lack of seriousness. One of the love songs definitely carries a sex orientation. The play closes with the death of Jesus and therefore omits Christianity's central validating event--the bodily resurrection of Christ.

"In Godspell, all the characters are dressed in clown costumes and 'Jesus' has a broken heart painted on his forehead. The spirit of the entire show is one of mockery.

"How should the Christian feel about such things? Should he be thankful for them and encourage young people to participate in them?

"In a recent article entitled Where Today's Action Is by Pat Harbolt which appeared in the Tallahassee Democrat, Don Finto, gospel preacher, is quoted as saying that he was thankful for the 'Jesus Movement'.

"'Finto is 'grateful' to current rage of rock songs with religious themes and to rock opera 'Jesus Christ, Superstar' for focusing attention on Christ.' But, ' he said, 'we can't stop there.'"

"Be alarmed when you realize that Mr. Finto is just one among many, who have a tremendous influence over our young people, and are giving endorsement to such mockery.

"The Christian must first realize that a false Christ is being held before the public by means of the 'Jesus shows'. The 'star' of the shows is not God in the flesh, but instead he is a weak, pathetic man who is confused about his mission.

"Second, he should be made aware that to participate in or to encourage the teaching of error about Christ is to sin. John warned that to stray from the doctrine of Christ or to encourage false

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CAMP STATEMENT CONCLUDED FROM PAGE 3

other books as well as its relation to the Bible as a whole. The Bible is one book. Each book of the Bible is one chapter in THE BOOK. This is fundamental in Bible study. General knowledge of the Bible as a whole is essential to an appreciation of its content and especially in interpreting difficult passages.

I am grateful to this congregation for encouraging me in this work. I am also indebted to the following congregations for helping. Adamsville, Hoover, Talladega and Munford. Munford, Ala is my home congregation and the place where I did my first local work. I worked with it for 12 years. I preached in the first tent meeting in Talladega that helped to begin the church there. I look forward to a pleasant association with these congregations and pray that the Lord will bless our efforts together.

I appreciate the encouragement given to me by a host of preaching brethren that have urged me to enter this work. I pray that I may always be worthy of their confidence and that my efforts may contribute to the strength of the Lord's church and his glory.

"THE JESUS MOVEMENT" CONCLUDED FROM PAGE 3

teaching was sin. We need to heed his teaching (2 John 7-11).

"The matter is more serious than many of us realize. I strongly contend that faithful Christians cannot defend it, participate in it or encourage or allow their children to have any part in it.

"But the movement will not stop with records and plays. The devil is never willing to begin a thing only to stop in mid-stream. The 'Jesus Movement' will seek to bring God, Christ and all that is sacred down to the level of the ridiculous.

"In an article entitled 'Be With Jesus Every Minute' which appeared in the Miami Herald, November 13, 1971, the author, Mike Royko, of the Chicago Daily News, began: 'And now for the fad-happy youth of America there is a Jesus wrist-watch.' The article pointed out that the new watch, with Jesus in either black (Negro) or white painted on the face was being produced by the Jesus Watch Company of Los Angeles, California. The watch is particularly being directed to 'the Jesus freaks, who are suddenly taken with Jesus Christ, Superstar', Ads for the watch will appear in 'college papers, underground papers and on rock radio stations.'

"The makers of the watch are proud of the crimson heart that points to the time of day. One ad, after noting the black or white Jesus, appeals, 'Order the race of your choice.' Another radio commercial, with a voice (supposedly Jesus' voice with an echo chamber) suggests the watch might help you get to heaven on time. It then closes with a gale of laughter.

"If this is not enough, the company is considering a rubber squeaking Jesus

doll. They got the idea when in a novelty shop they saw a rubber squeaking Buddha doll!

"I also recently read of a 'God-Squad' group in Los Angeles that is a teen-age organization. Their sign is holding up one finger depicting only one God. (He is a black God--not white, they argue.)

"With the mock plays, the rock songs, the 'God-Squads' and the 'Jesus Freaks', I'll admit, I don't know where it will end. But I am convinced of at least two things: (1) God is not the author of it; (2) I am completely in disagreement with the movement and therefore will not lend my support to it in any way."

AND NOW--EVEN FRANKLIN CAMP EXCLAIMS, "PRAISE THE LORD!--BUT IN A DIFFERENT WAY

Sometimes I think "brotherhood" humor is the funniest kind of all.

Of course, to appreciate it, it is often necessary to know the individuals who are involved. Those who know brother Franklin Camp--only--will be in a position fully to appreciate just how funny this was.

It seems that he had been making a campaign around Shades Mountain against just saying "praise the Lord" to no particular purpose.

Someone, afterward, happened to mention that he had heard that white shirts were coming back into style.

"Praise the Lord!" Camp almost shouted before he caught himself--and a good laugh was enjoyed by all.

BUT NOW--BACK TO DON FINTO AND THE HYBRID-TYPE OF RELIGION HE NOW FOSTERS -- IS IT OF GOD, MAN OR SATAN? WHO WILL ANSWER?

Knowing how hard it is to get something going in this brotherhood--whether good, bad or indifferent--I wouldn't intentionally try to hinder anything I thought might have even an outside chance of being "a good work." So many blockers have treated me this way, that I am naturally disposed in favor of those who do try to get something done rather than on the side of those who don't. If I eventually go to hell anyway, then let it be for something I did rather than for what I did not do.

I'll admit that when I kept seeing Don Finto's name linked with that effort to undermine the truth and the churches of the restoration, falsely so-called "Campus Evangelism," I simply was not able to harmonize this with his evangel-

izing all those years overseas as a missionary.

I still cannot! Somehow it all seems out of character for one to return home from overseas and then do all he can to tear down here what he is alleged to have been building up while he was there! Or was he doing the same thing there that he now appears to be doing here!

Several months ago--practically out of the blue--brother Finto, one day, just up and resigned his teaching post with David Lipscomb College, in Nashville, at about the same time that he likewise resigned as minister to the church at Una, Tennessee. For the preceding many weeks while still at Una he had been preaching so much on "love, love, love" one of the elders there is reported to have complained it made him want to "hate, hate, hate!" Evidently by design, Finto was attracting so many "hippy" types to hear his preaching that he appeared to want to minister especially to them--almost to the exclusion of all others. He felt that he was not free to pursue such a course at Una. Also that it would occasion certain criticism on the Lipscomb campus. That he might devote himself to his self-appointed project with minimum resistance, he severed previous connections, went underground, surfacing soon with the Belmont congregation, to the amazement of many who had always considered Belmont conservative almost to the point of being "ultra". (Which brings to mind that old scripture (1 Corinthians 10:12) that he that "thinketh he standeth" should "take heed lest he fall."

Almost like magic, within just a few weeks, staid old Belmont, suddenly, was a rock with psychedelic colors and "Praise the Lords!" Hippies, drug-addicts, weirdos of every description literally flocked there to get ministered unto. But not just odd-balls, though. No sooner was it noised abroad what was happening over at Belmont than seemingly hordes of brethren--especially young people--from surrounding congregations all over town began showing up in these fascinating, different-type services. The song-leader of one of the foremost congregations in the city gave up his post and started attending Belmont regularly. Several parents of Lipscomb students--both inside Nashville as well as outside the city and in surrounding states--asked me to look into it to determine if I could recommend it as a properly edifying situation for the participation of their children.

So it was that on the night of October 27--on a Wednesday night--I found myself somewhat miserably ensconced in a seat toward the back of the auditorium,

where I could get almost a panoramic view of all that went on. I stayed for the entire service, remaining afterward for a few minutes to greet several whom I knew.

\* \* \* \* \*

The following day, a little bit to my wonderment, brother Finto wrote to me, as follows:

10 - 28 - 7

Brother -  
Praise the Lord  
that you came to  
Belmont last night!  
I'm sure you know  
we're for you from  
perfect, but Brother,  
we want more than  
anything to follow  
Jesus. Pray for us  
We do for you!

Don Finto

To which, about a week later, I replied, saying, (under date November 6),  
"Dear Don:

"When I got back from Oklahoma night before last, your brief note of October 28, 1971, was in my mail. I have always felt friendly toward you personally (still do, in fact)--and really want to feel happy that you saw fit to write to me.

"However, Don, I have deep and ser-

ious reservations relative to the road you are following, religiously speaking, these days--and have had ever since I kept seeing your name in the roster of speakers for the so-called Campus Evangelism, doubt concerning which forced those of us to oppose it who were (and are) set for the defense of the gospel. Any kindly feeling which I have and do express toward you should not be mistaken in any way as approval or endorsement of the doubtful tack you have taken. Yet I do not judge you personally. I am more than willing to leave this to the Lord on the last Day.

"Why I came to Belmont Wednesday night, October 27, was that I had received a photo-copy of some advertising concerning the November 25-28 self-styled Nashville Evangelism Seminar, which I had been told your work at Belmont Avenue is somehow connected with, felt the brotherhood should be warned against it, since several speakers of either false or uncertain sound were listed; yet I felt that I should come to see for myself in person what was going on before sending anything out.

"When I saw that you were having to set out chairs in the aisles and up on the platform in order to seat the crowd, ordinarily I should have rejoiced. Several things about your service, however, made this impossible for me. I noted your permissiveness regarding long hair for men and bizarre clothing for all. 'Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?' (I Corinthians 11:14) Paul says, in I Timothy 2:8-9, 'I will.. that women adorn themselves in modest apparel, with shamefacedness and sobriety, etc...' Moderation in all things, if I understand it, is the Christian way. However, this permissiveness toward the immoderate clearly was headed in the wrong direction. Moreover, instead of this being corrected, it appeared to be tolerated and compromised with if not outright encouraged.

"I listened intently to everything that was said and done while I was present. I did not hear anything that you yourself said, which I could find fault with, per se (you did use several modern-speech translations, however, you read, too, from more-reliable translations in parallel, which was fine). On the other hand, one of the young men prayed to Jesus Christ and one prayed for Jesus Christ --neither of which is scriptural. Perhaps, in charity, I should not be overly critical of this, since both were young and such mistakes are common to the young. What disturbed me was that there was no

correction of any kind attempted either for these mistakes, for the immoderate, immodest dress nor yet for the long-hair relative to men. I came away feeling that any 'good' being attempted at Belmont, thus, is being canceled out through compromise with that which is not good.

"One thing I feel you need to assess with far greater concern than was evident--and this is whether one could experience such services as you had that night and ever become 'rooted and grounded' in the truth. This, it seems to me, is one of the truly dangerous side-effects resulting from all this going after modern-speech translations. I find that very few, if any, of those who do their major study in such translations demonstrate very much or very accurate knowledge of what the truth of the gospel really is. The idea, I'm told, is to 'communicate.' If so, what is being communicated? Much of what is not so and seemingly very little that is!

"As to your choice of speakers for this 'Nashville Evangelism Seminar,' why would you include such as Jim Reynolds, who has caused considerable strife over the Holy Spirit question, in California --or Jim Bevis, who holds to the direct-operation-of-the-Holy Spirit position, separate and apart from the word! Time was that Reuel Lemmons seemed to be a dependable advocate of the truth--but now neither you nor anyone else can be sure about where he stands on almost anything! Yet he is one of your speakers. When Linwood E. Bishop tried to get Prentice Meador to come clear on some doctrinal matters in California, he did not get a clear or satisfactory answer. Also why refer to Mamie Mason merely as 'Disciple of the Master,' but to Ann Lucas and Barbara Meador as 'minister of Christ.' In these days when some are doing their best to have women teaching or preaching over men, in violation of I Timothy 2:12, as well as when the whole church is come together, in violation of I Corinthians 14, such reference, it appears, is, to say the least, inexpedient. Even if, technically, all Christians are 'ministers' of Christ, yet, when presented in such a way, I am dead certain that much more will be read into your announcement, under existing circumstances, than is scripturally sustainable. If this was not a deliberate effort toward women ministers in more than the ordinary sense then what was it?

"Your use of 'Praise the Lord' would not be offensive if such were but a sincere expression of praise. However, when so many now are using it either as just an expression, almost like a by-word, or

in the hyper-sentimental manner of Pentecostalism, I confess to you that when I hear it, there is some question which now springs to mind almost automatically. Hence, your beginning your letter to me, 'Praise the Lord that you came to Belmont last night!', leaves me with uncertain feelings.

"Knowing that you yourself spent many years overseas as a missionary--as you know my family and I have--you must know how distressing it is to me that you would allow your influence to be used in a way which can but divide us and pull us apart. When, as you are reported to have said, you are doing what you are in order to 'do good,' I cannot say this is not your purpose. However, even if so, the overall effect is that you are making it simply impossible for enormous numbers of us any more to walk along together with you. We cannot do so in good conscience. No matter how many you 'gain' in the way you are now travelling, will it offset this loss? Shall we do evil that grace may abound? It is my earnest hope that you will reconsider.

"Meanwhile, I had to decide whether I should keep quiet or otherwise warn brethren as to what to expect relative to this 'Seminar' thing which you are advertising. I finally decided it just would not be right to keep quiet and let unsuspecting folks walk into it unwarned, especially in view of several on your roster of speakers. Hence, enclosed, please find a copy of my current Contending for the Faith, which I am sure will not be much appreciated as far as you personally are concerned but which I feel to be necessary. You are receiving the very first copy.

"Should you wish to sit down and talk things over with me I stand always ready. Meanwhile, as long as you continue on your present course, I cannot bid you God speed...In the cause of truth, (Signed) Ira Y. Rice, Jr."

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One who attended that "Seminar" to see what went on was J. Noel Merideth, minister at New Johnsonville, Tennessee, whose Gospel Advocate report follows:



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### *Strange Things Are Happening*

J. Noel Merideth

Recently this writer paid a tuition fee that was charged and attended an unusual series of meetings in a Nashville motor inn. The gathering was sponsored by a church of Christ in Nashville, Tennessee, that is dissimilar to other congregations and avoided by them. Upon arriving we were issued a pen, a pad, and a copy of *The Greatest is Love*, which is "An illustrated edition of The Living New Testament Paraphrase" done by Ken Taylor. The book is published with the word "Paraphrase" in the front. During the sessions those attending studied and read from this paraphrase. Now a paraphrase is like a running commentary on the text. It is not a literal trans-

lation. There are dangers in paraphrases in that the translator adds words freely to the text that are not in the original. As a result what one reads is not the literal Bible but a man's interpretation. Ken Taylor's paraphrase has so many added and changed words in the text we could not enumerate them all here. We note in passing his adding "premature" to death in Hebrews 5: 7, "as proof of Christ's death" is added to the text in Hebrews 9: 18, elimination of a whole thought in Matthew 24: 34, adding "real" to faith in Romans 5: 1, "be not many of you teachers" in James 3: 1 is changed to "don't be too eager to tell others their faults," the use of the pronoun "you" in



addressing God, and the shocking statement of John 9: 34 where Taylor paraphrases the Pharisees' statement to the blind man as "You illegitimate bastard, you!" Young people and older people need an accurate translation not a loose paraphrase.

When this writer walked into the room the people were standing and singing songs which we had never heard before. Their arms were stretched upward with the first finger pointing upward. Hippies, long hair, wooden crosses, marked and unusual clothes were everywhere. Notes were passed around during the speeches with some religious statement and a "Praise the Lord" at the bottom. The lights were usually dim and we could see speakers' faces only rarely. Speeches were applauded as though it were some kind of performance and the audience was pleased. Criticism of the "establishment" and "old line" church leaders was the order of the day. One speaker called for the young people to take over the churches and chided them with "What are you waiting for, young people?" A common order—three songs, a prayer, and song and sermon—in worship was an object of ridicule.

Of course the Bible teaches that it is a shame for a man to wear long hair. (1 Cor. 11: 14.) Why a grown man would want to have his hair so long that it is hard to distinguish between a "him" and a "her" is beyond this writer. We need to encourage brethren to do things "decently and in order" as the Bible directs. (1 Cor. 14: 40.) If people jump up with songs, before long different fellows will decide to jump up with differing sermons, and before long chaos will reign. Parents spank children for passing notes during services, what do you think should be done about the big ones who pass notes?

Some of the speeches were politically oriented and had a large serving of "social gospel." One speaker said a person could not be a Christian and vote for George Wallace. One prayed for the Lord to help us push for "open housing." This gathering was sponsored by a church. But the church is not supposed to be in the business of deciding political issues. The church is to preach the gospel of Christ in an effort to save the souls of men and women.

Those attending often talked with great emotionalism. "Praise the Lord" was used freely and in connection with all kinds of statements. Now "Praise the Lord" is all right if one really means to praise the Lord. But to use the expression in a flippant manner is irreverent and a violation of Scripture. We are not to take the name of God in vain. Emotion in religion has its place. But emotion without a clear knowledge of the teaching of the Bible is dangerous. Emotion without knowledge is what has gotten several people bitten by a poisonous snake! Paul lamented the Jews of his day who had a "zeal for God, but not according to knowledge." (Rom. 10: 3.)

A speaker covering the first part of the book of Romans did say that faith that saves includes baptism. But he condemned preachers who have cited James chapter two, through the years, to prove that works are essential in the salvation of the sinner. He said we should not "be so unscriptural so as to quote the second chapter of James on conversion, when James is no more talking about conversion than the man in the moon. He is talking about the dynamic Christian life." He continued, "Anyone that quotes James the second chapter on salvation, initial justification, is operating out of a context of total unscripturality and a very irresponsible exegesis." The speaker should have examined his own exegesis! For on this he is mistaken. Guy N. Woods in his *Commentary on the Epistle of James*, shows the fallacy of saying that Paul refers to the justification of a sinner and James the justification of a Christian. He says correctly that this idea is "both fanciful and false; there is no such distinction between the two New Testament writers . . . both refer to the same passage of Scripture to establish Abraham's justification. Paul, in Romans 4: 1-5, refers to Genesis 15: 6, to prove that Abraham was not justified by works. James (2: 20-22), refers to Genesis 15: 6, to prove that Abraham was justified

by works! . . . It should be quite obvious that Paul and James have under consideration two different kinds of works. . . . It follows, therefore, that the works which are excluded (by Paul) from the plan of salvation are works such as the law of Moses, and the works which are included (by James) are the commandments of Christ and of God." (Page 148.) Furthermore, James uses two illustrations from the Old Testament to prove his point of the necessity of works. One is Abraham the other is Rahab the harlot. Perhaps the speaker could tell us how the justification of Rahab the harlot was not "initial justification"? The truth of the matter is that James was using a principle of truth. Faith without works is dead. Anyone's faith that does not have works is dead.

Twice a day there were prayer groups. What is done in these prayer groups is that a group leader takes twelve or so people to one of the rooms in the inn and they sit around in a circle on the floor or on the bed and tell their problems, pray, read the paraphrase and talk. Here the various individuals pour out their problems. In visiting several of these we noticed they varied. In these we heard expressions of hate, admissions of lust, and wild stories about alleged miracles. One long haired fellow with a long beard told about two miracles he said he knew were true. One was about a friend who broke his arm and the Lord allegedly healed it miraculously. The other was about a man in the south who has white hair and hitchhikes. When people pick him up he fastens the seat belt and rides along. After a while he leans over and says something like "Jesus is coming" and disappears. The driver looks over and the seat belt is still fastened but empty. Later someone else picks him up and it happens again. If the speakers wanted to be relevant they could have spoken on "When Miracles Ceased." It would have been something that would have met the needs of the people who were there. The miracles of the first century were to confirm the truth. (Heb. 2: 1-4.) The truth has been confirmed and is in the Bible, the miracles like those in the Bible have ceased.

There are serious questions about the doctrinal soundness of some of those who acted as "group leaders." A statement by the elders of a congregation where one of the "group leaders" goes to church follows: "A STATEMENT BY THE ELDERS OF THE \_\_\_\_\_ CHURCH OF CHRIST. As many of you know, \_\_\_\_\_, a member of this congregation, has been distributing literature and teaching doctrines that many do not believe are in harmony with the New Testament. The elders of the \_\_\_\_\_ congregation have had meetings with \_\_\_\_\_ and discussed these views in detail. We want to state publicly that we are not in agreement with many of his teachings, including those views relating to present-day miracles, the baptism of the Holy Spirit, and the speaking in tongues."

There were some speakers who boldly asserted their right to "witness." E. Claude Gardner's article on "What is Wrong with Witnessing?" in the *GOSPEL ADVOCATE*, October 28, 1971, correctly points out that "witness" as used in the New Testament was used of an eyewitness of the resurrected Christ. Of course there are no such witnesses alive today! We are not saved by hearing about a "modern experience" of some fellow, we are saved by the gospel. We would do better to speak on the conversion of Saul or Cornelius or the jailor; the veracity of which accounts there can be no question.

Yes, some strange things are happening these days. Some are seeking some unusual experience, some emotional leap into the dark. But let us not substitute feeling for faith, vagueness for virtue, or sentiment for the Scriptures. Christian parents should face their responsibility and keep their children from places that are practicing strange things.

**CONTENDING FOR THE FAITH, 950 Greerland Dr., Nashville, Tennessee 37204 or IRA Y. RICE, JR. PUBLICATIONS (Same Address)**

Since all of this came out, much, much more has transpired which should be included in this issue—however, there simply is no more room!

We'll simply have to pick up the thread again, in February, and see how it continues to unravel.

Again in '71 --just as in '70 --purposely we saved back 1000 copies of each issue for bound volumes. Years later, when the present drama, finally, is all played out, many will be asked what the difficulty was all about. What a consolation it will be just to be able to lay your hands on these bound volumes -- year by year--thus being able to document just how it really was!

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

ARE OUR BIBLE CHAIRS AND OTHER  
CAMPUS MINISTRIES BEING INFILTRATED?  
AND WHAT OF JIM BEVIS AND THE PRESBYTERIANS?

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

Dear Brethren:

As myself a product of training at a "Bible Chair" (being the first preacher to come out of the University of Oklahoma Bible Chair back in the days of John P. Lewis, when he "chair-ed" it beginning in the mid-'30s), my natural sympathies normally flow toward such Bible-training efforts brotherhood-wide. I both was, am and shall continue to be grateful not only to brother Lewis (who since has taught more than 20 years at Abilene Christian College) but to any and all others who had a part in making that training available to me when I was younger and perhaps a bit more tender than now.

As long as such efforts are kept true to the book--Christian--they have nothing to fear by way of any attack or criticism from me. As long as such a condition prevails, I join all other right-thinking brethren in bidding them God speed and encouraging them in every way possible.

However, Satan (like the Lord) moves in mysterious ways his wonders to perform. Just when you think you have him cornered, he attacks from another direction. No wonder, therefore, Peter warns us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith..." (I Peter 5:8-9)

Just when a great many (perhaps most) of our brethren were feeling somewhat secure that at least our Bible Chairs are safe --even if some of our other college programs (like Campus Advance) are not, increasing evidence is coming to hand that Satan now has set his sights on both our Bible Chairs, Christian Student Centers as well as all other so-called "Campus Ministries." (Not that they all have gone astray; many are just as true to God's word as the word itself. I want these to know that what follows in no way is directed at them.)

When I read in our supposed-to-be "gospel" papers recently, for instance, that Pat Harrell, widely-but-not-well-known, false teacher from the Bering Drive congregation, in Houston, Texas, had been employed by the University Avenue brethren, in

Austin, Texas, to head up one of their campus ministries at the University of Texas, I confess that a cold chill ran up and down my back-bone. Here was a brother who had to be let go because of his falseness at Northeastern Christian Institute (NICE), at Villanova, Pennsylvania, years ago, who has continued his undermining of sound doctrine and practice across the years, who upholds and, in turn, is upheld by fellow-false-teachers all across the brotherhood, whose principal difference with Judas Iscariot is his PhD. So, how do "we" reward this heretic for working so diligently contrary to sound doctrine all this long while? We ensconce him in a place of honor and influence in the "campus ministry" of a major university--and start feeding our young people to him like lambs to a ravening wolf. If you were in Las Vegas, you could "make book" that he will corrupt all those thus submitted to his campus-ministrations--doctrinally, that is--and it wouldn't even be gambling. For gambling involves an element of risk, whereas, in this case, you would be betting on a sure thing!

NOW "CAMPUS JOURNAL" FALLS UNDER CONTROL OF ANOTHER FALSE PHD--JOHN F. WILSON

Since publication of our issue for January, 1972, not just one, but two, faithful brethren have supplied me with copies of the current (Winter/1971) edition of something called Campus Journal--a quarterly magazine purportedly "Serving Bible Chairs and Campus Ministries for the Churches of Christ." I thought I was reasonably well informed of brotherhood publications--and this one is said to be Vol. XV, Number 2--nevertheless, I confess, this is the first copy I recall having seen. If this one is a sample of what all is going on relative to our Bible Chairs and Campus Ministries, it may be time for a wholesale "looking into."

In sending me his copy, Shelton M. Blythe, an elder, of Lake Cormorant, Mississippi, under date January 26, 1972, addressed me, "Dear Brother Rice: Enclosed is Winter, 1971, issue of Campus Journal. Notice in particular the article I marked which is written by John F. Wilson, the editor. I was shocked to read that 'The 'non-violence' (of SNCC) was a direct reflection of their Christian background.' SNCC has about as much Christian background as Mao Tse-tung."

"He says that SNCC was 'persecuted for righteousness sake' and apologizes for the entire left-wing radical movement by saying, in effect, that they were not granted all their demands immediate-

ly. I would also like to know what portion of the Sermon on the Mount these radicals were taking so literally? His deep sympathy for the ungodly behavior of these student destructionists is expressed toward the end of the article by saying, "Far from being profligates, almost every decision pours out of a deep well of moral and ethical concern." Apparently he never read II Timothy 3:1-7 which so aptly describes his heroes.

"Brother Rice, I was driven out of the Methodist Church into the arms of Jesus by teachings such as this. I'll be forever thankful that I was driven to a search for the true church and found it, but where does brother Wilson propose to drive young Christians in our student centers? This publication is as bad as anything I've ever read in Methodism--and that's saying about as much as can be said!! Brother Wilson not only tries to make the student radicals look like angels in disguise, his facts are twisted beyond recognition.

"Notice on Page 3 where he says that 'Malcolm X was shot.' Now put this in the context of the paragraph. It is obvious to me that he is implying that either (a) Malcolm X was killed by whites, or (b) killed by the hated 'establishment.' The truth is Malcolm X was murdered by one of his own Black Muslims in a power struggle. Notice also how he says that 'a POPULAR revolution in the Dominican Republic had been put down by the U.S.' Sounds like the American Revolution all over again doesn't it? The truth is, President Johnson sent the troops into the Dominican Republic to put down a COMMUNIST revolution, thus preventing another Cuba right off our shores.

"He doesn't say there was an ATTEMPT to prevent Julian Bond from being seated in the Georgia legislature, he says Bond WAS DENIED his seat. The fact is, Julian Bond WAS seated and is STILL IN the Georgia legislature as far as I know.

"In the Fall, 1971, issue of 'Campus Journal', is a book list 'of interest to Campus Christians,' as he described them. This list includes:

'Campus Ambassador Magazine by the General Council of the Assemblies of God,'  
'Christian World Liberation Front' out of Berkley.

'Collage' (the publication which is splitting the Southern Baptists).

'Faculty Forum' by the National Council of Churches.

'Fish', an underground publication.  
'Hollywood Free Press', by "Jesus People".

'Marantha Free Press', by 'Jesus People.'

'Motive', (perhaps the most radical of the Methodist publications, and one that played a large role in driving me away from Methodism).

'Over The Wall', a publication of a radical Lutheran group.

'Right On', by 'Jesus People.'

'Truth', by 'Jesus People.'

"This is quite a list of garbage to put into the minds of young Christians. There is little doubt in my mind that brother (?) Wilson is using this publication in order to subvert and radicalize the Christian Student Centers across the nation.

"Brother Wilson is scheduled to lecture at the Memphis State Student Center next week. I hope to get an opportunity to talk with him at that time. Every student center and congregation in the country should be alerted to Brother Wilson's publication. The Campus Journal must either be stopped or put into the hands of someone who will teach the gospel of Christ instead of the gospel according to Marx. If this publication continues to print such ungodly messages, Brother Wilson's mouth must be stopped!! (Titus 1:11)

"As an elder at the Whitehaven congregation, and a director of the Student Center at Ole Miss, I intend to do what I can to 'mark' brother Wilson in this part of the country. I have already alerted the sponsoring congregation of the Memphis State Student Center. They may cancel his engagement, We shall see.

"I greatly appreciate your newsletter and your willingness to contend for the faith. Far too few are willing to speak out against this apostasy. Liberalism will destroy a good portion of the church because of this silence, or in most cases, a downright refusal to believe it IS happening in the church!

Yours in Christ,

(Signed) Shelton M. Blythe"



## VOICES ON THE CAMPUS:

A Survey of Religion's Spokesmen Among Students

By John F. Wilson

Campuses, like people, come in all shapes, sizes and attitudes. Some are operated by churches, some by independent boards, some by the government. Some are tiny community junior colleges (student body: 200); some are regional senior colleges (student body: 10,000); some are massive "multi-versities" (student body: 50,000 or more). They are located in great urban centers, plush suburbs or sleepy little "college towns." In some, the students mostly commute; in others, they mostly live away from home in dorms and apartments. Some have great academic strength and reputation; some have neither. Each section of the nation breeds its own particular kind of campus: Eastern-type, Southern-type, Mid-western-type, West-Coast-type, etc.

Some things they share. For instance, most are having financial difficulties, most are getting more and more impersonal in the way they deal with students, more and more bureaucratized and institutionalized. The larger ones are pretty well ungovernable (it's hard to get a man in his right mind to become a college president nowadays). And to a greater or lesser extent, the students on all of them are getting restless.

Generally, people get restless when

they have unfulfilled needs. The campus community has the usual human needs, brought on by the usual human struggles: alienation, guilt, meaninglessness, spiritual emptiness, etc. In addition, it seems to feel more strongly than any other segment of society a general frustration about the shape the world is in, and a mounting anger at human institutions, including the university itself, which doesn't work very well, but seems either unwilling or unable to change.

Since the basic problems today are problems of morality and spiritual meaning, problems of soul, one might guess that many religious ideas are being investigated on the campus. One would be right. There are many voices on the campus and in one way or another, most of them are offering what amounts to religious answers to the present malaise. Not that every voice will admit its underlying religiosity, of course, as our first example shows very well.

### THE STUDENT RADICAL: FAITH GONE UNDERGROUND

Student political radicalism or "The Movement," as it is called, was born on Monday, February 1, 1960, when four black college fresh-

2

NOTE: Why can't ALL of our elders come on out on the side of truth and express themselves like that! He really said it, didn't he brethren? If only we could persuade the rank and file of our elders--brotherhood-wide--that now, now, NOW is the only time that we are going to have to shut the mouths of these gain-sayers and clear them out once and for all, we might preserve the church as the "pillar and ground of the truth," even yet. Literally hundreds of our preachers see this as clear as crystal--and, here and there, an occasional elder. Just why most elders cannot seem to see what has happened already--and continues to happen (as evinced by Wilson's article, above) is bewildering. Instead of hiring

such spurious "Youth Ministers" every last one of them should be fired. That they are "Youth Ministers" I flatly deny. "Youth Deceivers," yes. "Youth Corrupters," yes. "Youth MINISTERS?" What are you talking about!

Often I am in conversation with elders as I travel among the churches brotherhood-wide, who seem to be aware that something has gone wrong, but who evidently haven't a "clue" as to what it is. Such elders seldom read either Contending for the Faith--or practically any other reliable brotherhood papers, for that matter. I've even had some of them to boast of "not taking any papers!" Those who do, often as not, read only those which either "see-no-evil" (hence, never warn folks so they'll know what is actually happening to destroy us) or else those, such as 20th Century Christian, Christian Chronicle, MISSION or Action--papers who, Balaam-like, bless the enemies of God by according them space whereby further to mislead and doctrinally corrupt God's people.

Brethren, if you really want to know where so much error and rebellion against Bible truth--especially among so many of our youth--is coming from, then study Wilson's article most carefully. Note especially both where brother Blythe made markings in the margins--and, then, re-read his letter, in detail. Note the secular, humanistic, political-activist concerns it features almost to the complete exclusion of anything that God might have to say about any of these things! (Also his almost passing reference to the Sermon on the Mount is, at best, please pardon the expression, irrelevant!) Even his historical "facts" are faulty. As for his "speech," it betrays him, as Peter's did, all right--but not that he has been "with Jesus"! (Matthew 26:69-75) If all I had to go on was this article, I couldn't be sure if he is even a Christian or not--much less a "minister" of "youth" or otherwise!

If we had just one like Wilson an a single one of our campuses, to poison the pure minds of our young people, that would be exactly one too many. However, brethren, there is not "just one" of him

## VOICES . . . continued

men sat down at a Woolworth lunch counter in Greensboro, South Carolina, and waited to be served. The cause symbolized by that event soon institutionalized itself as the Student Non-violent Co-ordinating Committee (SNCC). This organization started among religiously orientated middle-class blacks, mostly young, seeking equal rights by working within the system of American politics. The "non-violence" was a direct reflection of their Christian background.

By 1963 this group had been beaten, shot, gossed, whipped and jailed. But still convinced of the blessedness of being "persecuted for righteousness sake" they believed a "Christian" America would see its sin and repent. By summer, 1964, however, three SNCC workers had been lynched in Mississippi, the Democratic convention would not seat the "Freedom Delegates" supported by SNCC, Malcolm X was shot, the Viet Nam War escalated, a popular revolution in the Dominican Republic had been put down by the U.S., the Headstart program had been cut back, Julian Bond had been denied the seat for which he was elected in the Georgia legislature, Mrs. George Wallace was elected in Alabama, etc. Whatever these things meant to others, to black students it meant that the kind of Christianity discussed in so many pulpits, black and white, didn't seem to have much influence on the way people were acting.

Then the Watts riots turned public opinion away from the Civil Rights Movement, and SNCC, constantly failing in its programs, fell into the hands of a new breed which questioned Christian non-violence and the Christian concept of "neither Jew nor Greek (black or white) in Christ." Under Stokely Carmichael, SNCC took a new black revolutionary posture. Whites were driven out, leading white radicals to look elsewhere for outlets, particularly to the S.D.S.

(see below).

### THE "FREE-SPEECH" ATTACK ON THE MULTI-VERSITY

At Berkeley, numerous students had gotten involved in the Civil Rights Movement. When Bay Area alumni pressured the University to suppress civil rights activism by students, the angry students, under the leadership of Mario Salvo and others, began using demonstrations and sit-ins, techniques they had learned in trips to the South, against the university itself. They came to feel that the university was not a citadel for truth, but an instrument of the power-elite to perpetuate itself, a pawn of big business and big government.

Meanwhile, the early 1960's saw the rise of the Students for a Democratic Society, growing out of various left-wing efforts dating back to the turn of the century and including a Communist Front or two back there somewhere on the family tree.

By now, due to new black militancy, black separatism and the appearance of aggressive Black Student Unions on most campuses, the S.D.S. had been deprived of the Civil Rights issue. So it turned to full-scale attacks on the War and on the "lack of moral leadership" by the universities. But the War and the universities were controlled not by the Right Wing, but by the Liberal Establishment. That meant that the "New Left" considered neither conservative religion or conservative politics to be its real enemies. It is the liberal the student radical is after, because it is the liberal who presently controls our immoral (from the radical viewpoint) society. Most student radicals have little respect for the established Communist Party, either here or abroad, although they sometimes cooperate with communist causes, since they agree on the need for socialist revolution.

*Continued next page*

--rather, he is typical of a large and growing number of "youth ministers" of this type being spawned through secular as well as sectarian so-called "Divinity Schools" and "Theological Seminaries". Besides which both at the graduate as well as the under-graduate levels of more than one of our own senior colleges this sort of drivel is being palmed off on an unsuspecting brotherhood as "modern" Christianity! It isn't a sixty-second cousin to Christianity. It's a farce! They keep befuddling the issue by accusing us who are contending for the faith with trying to perpetuate what they erroneously style "19th Century" Christianity. Such could not be farther from the truth. It is not 19th Century Christianity, but FIRST CENTURY CHRISTIANITY,

## VOICES . . . continued

More recently, the radicals have exhibited a tendency toward anarchy which might legitimately bring into question their qualifications for restructuring society. The S.D.S. fell apart at its June, 1969, convention, splitting into five factions. The most publicized of these is the "Weathermen," most of whom, having turned to pure violence and anarchy, are under indictment or are presently fugitives. The killings at Kent State and Jackson State have tended to make the violent more violent and the less radical so sick-at-heart as to turn away from the rhetoric of hate for a while and seek to work within the system.

Presently the only organized radicals still making headlines are the Black Panthers, the "Yippies" and the various "Women's Lib" groups.

### THE RADICALS AND RELIGION

Who are these radicals and how did they get that way? It may come as a surprise that studies indicate that rather than being in rebellion against their parents, they are usually simply trying to carry parental ideas from theory into practice. Notes Keniston:

If there is any single psychological thread that runs through the student activism today, it is this identification with parental values . . . when students criticize their parents, it is not for what their parents believe, but for their failure to practice the beliefs that they drummed into their children's ears from an early age.

Like early members of SNCC, they took quite literally the demands of the Sermon on the Mount, for example, and become convinced that their parents would rather talk about that Sermon than live it. They looked first to the Church and to Christian people to respond to the call of the Master to build a new order for human life. But they become disillusioned. They decided that the Church

would not take a prophetic stand on moral issues (unlike some of its heros: Jeremiah, Amos, John the Baptist, etc.). Like their parents, it had preached abstract love and justice, but refused to take a stand on concrete cases. Since it cannot be moved, they have turned to the university, hoping it can be coaxed into taking prophetic moral leadership.

It is this kind of thinking which led us to describe the radical movement as "faith gone underground." While some radical leaders are totally devoid of religious motivations, and some are simply garden-variety power-hungry demagogues, many young radicals sincerely wish for the happiness of all their fellow human beings. Far from being profligates, almost every decision pours out of a deep well of moral and ethical concern. Radical activists are a very small minority on today's campus, but studies show that forty per cent of today's students are at least sympathetic with their causes. Their appeal to that forty per cent is basically a moral and religious appeal—an appeal to see justice done, to see the poor and hungry cared for, to join a cause not for selfish ambition but to serve others.

The struggle now is between those who would lead them into paths of hate and death, and those who would build upon their earnest foundation the splendid structure of the Prince of Peace.

(In the next Issue, II. "The Jesus People: Faith Flying High")

For further reading: Kenneth Keniston, YOUNG RADICALS: NOTES ON COMMITTED YOUTH; Jack Newfield, A PROPHETIC MINORITY; Theodore Roszak, THE MAKING OF A COUNTER CULTURE: "The Revolutionaries: A Guide to Why They Are, What They Want," NEWSWEEK, May 11, 1970. Mitchell Goodman, THE MOVEMENT TOWARD A NEW AMERICA. Additional bibliography on request.

PhD's "get away" with teaching error. Romans 1 describes such with withering clarity. Having pointed out that "the righteousness of God" is revealed in "the gospel," Paul goes on to show further that the "wrath of God" is revealed from heaven against those who "hold the truth in unrighteousness." (Verses 16-18) Saying that they are "without excuse" (Verse 20), he declares that "when they knew God, they glorified him not as God...but became vain in their imagination...Professing themselves to be wise, they became fools" even to the point of changing the "truth of God into a lie..." (See Verses 21, 22 and 25.)

As for that list of recommended reading, cited by brother Blythe as carried in Wilson's Fall/1971 issue, the only explanation that seems at all possible is a deliberate effort to sow false doctrine in young, inexperienced minds! As incredible as this sounds, think it over and see if you can come up with a more likely explanation! Only the cause of Satan possibly could be served by such an erroneous assignment. Yet, be it remembered, this "Christian Journal" represents itself as "Serving Bible Chairs and Campus Ministries for the Churches of Christ"! Yea, verily.

### DECATUR/GEORGIA'S "YOUTH MINISTER" JIM BEVIS FORSAKES "ASSEMBLING OF OURSELVES" TO WORSHIP WITH PRESBYTERIANS

But John F. Wilson is not the only "Youth Minister" nowadays seeming to have trouble figuring out just where his loyalties lie. Decatur/Georgia's "Youth Minister" Jim Bevis (who got caught trying to "restructure" the church, via "Campus Evangelism," in 1970, leading to the timely death of what could and should have been a glorious ministry, if he had not exchanged the truth of God for a lie) still can't seem to decide just where he belongs, religiously speaking.

As you will recall, when Jim first started out with Campus Evangelism, the first thing he did was to invite a sectarian preacher of some denomination--it may have been the Presbyterians--to appear on the program which was conducted

that we are supposed to be trying to restore--and, supposedly, this includes John F. Wilson (unless, of course, the elders at South National/Springfield, Missouri, who supposedly have his oversight, have abandoned it, too! So many elders nowadays have abandoned both the restoration movement as well as their own oversight, as elders, it is hard to be sure!)

One doesn't have to have a PhD, in order to make as many mistakes as Wilson in his "Voices on the Campus" article--but, in a brotherhood of many preachers and most elders who have given themselves to worship "the creature" (humanly-authorized Doctorates, in this case) more than "the Creator," it seems to help most

in Dallas, Texas, oddly enough, since it was being sponsored by the church at Broadway in Lubbock!

# IT'S THIS WAY

BY DOYLE JONES JR.



shopping for slacks for his wife, We regretted sincerely... We regretted sincerely... Spalding Representative Quimby Melton... retire from the Georgia House upon completion of '72 term. He gave among his reasons for not offering for the press of business, Mr. Melton is editor of The Griffin News, and a desire to spend more time with his family. We view my good friend Quimby's retirement with mixed emotions, distress because he is leaving the arena of public service, for he has long been conceded as one of our state's foremost legislators and leaders, but happy for him that he has decided to retire with hopefully many years of service as a distinguished editor-publisher remaining, as well as the opportunity for more time with his family. In his editor's role he can and does exert great influence for good on his community and state. We say a grateful "thank you," to this fine man and friend for his 14 years of faithful service to Georgia and its people... We meant to present this bit of information earlier, but trust that it's still not too late. At Christmas time many receive poinsettias. Once the beauty of the blooms are gone, most simply don't know what to do with them. To keep them alive so they will bloom next year an Atlanta nurseryman suggests the following procedure. When the bloom starts to fade, cut it off about four inches down the stem. The plant will become dormant so store it in a cool dark place like a basement or a garage. Then plant it about April, or when the danger of frost is over, and in early November (before frost) bring it in again. It should bloom about Christmas time. Remember, as this isn't the climate for poinsettias, when I bring them outside the year-round they will surely die. Try the

attempted to question Jim about this as to why the requirements of II John 9-11 were thus ignored, he attempted to practice a deception upon me, leaving the impression that no such of a thing had occurred. Checking further, I discovered conclusively that, in fact, it had occurred--that Jim knew it had--that there had been literally 100s of witnesses to its happening--and that he had come mighty close to lying, when he tried to lead me to believe to the contrary. (Later on, when I faced him about it in the Faculty Lounge at Freed-Hardeman College, I asked him why he had tried to deceive me. He said he was afraid that I might "write it up." He did not apologize for having done this--and if he ever has since repented of it, this remains unknown to me.)

Naturally, when the axe was laid to the root of that far-greater-deception, falsely-called Campus Evangelism, many of us who are set for the defense of the gospel watched as to where Jim Bevis would surface next. It did not take us long to find out. Almost before we realized it, Jim turned up in Decatur, Georgia, ready to take his place in the plethora of "Youth Ministers" with which that doctrinally-uncertain congregation seems to abound.

Although contending that such leading was not contrary to "the word," that same night at FHC Jim admitted to me that he now is convinced that he is led by the Holy Spirit, separate and apart from the word of God! I agree that some kind of "spirit" seems to be leading him, all right; however, I am not wholly persuaded that it is the Holy Spirit. For, in John 16:13, if you recall, Jesus declared the Holy Spirit, "...when he, the Spirit of truth, is come, he will guide you into all truth..."

Jim really must forgive me if I can not quite swallow the idea that it was the Spirit of truth that led him to invite that false-teacher to appear on the program in Dallas. I cannot really believe that the Spirit of truth led him to try to deceive me about this matter, when I questioned him about it. Neither can I accept that it was the Spirit of truth

whelmed by the fierce running of Thomas, Garrison, Hill and Staudach. The only worthwhile drive of the game by the Dolphins occurred with time running out in the first half and resulted only in a field goal when they desperately needed the seven pointer. Nevertheless the Dolphins still rate as football's Cinderella team and with their youth and resiliency will bounce back to achieve greater heights in '72... It was an ill wind that blew the Presbyterians good the frigid Sabbath last. One of Jackson's most charming families that rate the appellation of "newcomer" is that of Mr. and Mrs. Jim Bevis and daughters, Holly, Amy, Melanie and Robin. Jim is a Sunday School teacher at a church in Decatur and when he and his family went to crank up the trusty chrome steed Sunday morning, it had fallen victim to our polar weather. Because of this, and we must assume this solely, the Bevis family, all six of them, attended Sunday School and church at the nearby Presbyterian Church Sunday morning. They live in the Troy Willis house on North Mulberry. It was a pleasure having them with the Presbyterians facetiously threatening to remove the rotor of the car every Sunday so we may have them visit on a more regular basis. The only drawback is that the only Presbyterian male that knows where the rotor is located is Maurice Carmichael and he says "it's too risky, we might make them mad." Please come back, Ann, Jim and girls.

## NOTICE TO TAXPAYERS

Pitts County  
that led Jim to go contrary to His express instructions, the Lord's Day of January 16, 1972, as evinced by Doyle Jones, Jr.'s column, of January 20 (see above) as it appeared the following Thursday in The Jackson Progress-Arquus, local paper in Jackson, Georgia, his new place of residence. This issue was supplied to me by Grady H. Pitts, Jackson's preacher, who had just

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recently moved from Jackson to Eatonville, Georgia. It was primarily due to brother Pitts' refusal to call on Bevis to take any part at all in the church at Jackson that he (Pitts) had the financial "rug" pulled out from under him; so he had to move. God bless brother Pitts for his forthright stand as he battled against this spirit-led (?) heretic.

WAYNE JACKSON GIVES "INTEGRITY" ITS LONG OVERDUE COME-UPPANCE: MUST READING

Many brethren, particularly in the Michigan area, have inquired somewhat impatiently as to when Contending for the Faith would be "getting around" to yet another heretical paper, which has been having a "field day" practically unchallenged for the past two or three years. It was not that I was ignoring "Integrity," as the paper erroneously is named, but there were so many other pressing matters competing for attention that it seemed impossible to get around to it at all. Now, I notice in the Bible Beacon, for October/1971, brother Wayne Jackson has beaten me to the punch. He did what the situation called for. Following is what he had to say:

**"INTEGRITY"**

WAYNE JACKSON

Slightly more than two years ago, a small journal under the dubious title, *Integrity*, began to be published in the Flint, Michigan area. After two years of publication, it is not overly harsh to suggest that a more fitting appellation would be, "Apostasy." The editorial staff consists of Hoy Ledbetter, Editor-in-Chief, along with Frank Rester and Dean A. Thoroman. These are accompanied, for the most part, by a conglomeration of disgruntled critics of the church of Christ. The paper is published "subscription free" though readers' contributions are solicited. As the Editor-in-Chief put it, "If the Spirit moves you to send something, please do not quench the Spirit!" (4/71, p. 162)

Like a wolf in lamb's garb, *Integrity* claims to seek "to encourage all believers in Christ to strive to be one, to be pure, and to be honest and sincere in word and deed, among themselves and toward all men." In a more candid movement, however, it is admitted that "*Integrity* was initiated partly because of a belief in the fundamental right to hold and to express ideas different from those held by the power structure in the Church of Christ." (2/71, p. 130) Contrary to its expressed intention of promoting unity within the body of Christ, this periodical seems passionately out to further fragment the church of God. Its staff claims there are countless brethren who, though presently silent, are sick of the "legalism" and "orthodoxy" characteristic of "Church-of-Christism." This silent multitude is afraid to speak out lest they be "put out of the synagogue," thus *Integrity* admonishes that "This guilty silence is one of the most dreadful sins of our time." (5/70, p. 195) They would thus have them "speak out" and create havoc among the churches.

From the tone of the writing of the editorial staff, it appears highly probable that the instigators of this paper have had, at certain times, serious conflicts with various

(NOTE: Whether the Presbyterian actually do remove Jim's "rotor," re: report on Page 6, it appears to me that he is in real and imminent danger of having his "candlestick" removed by the Lord God Almighty! In his "restructured" condition, it has been obvious for quite some time now that this erstwhile Christian no longer "fits" among a people determined to have the Bible as their only rule of faith and practice. Seeing how comfortable he feels with Presbyterian preachers, how easily he forsook "the assembling" of the Lord's people, January 16, in order to meet and worship with the Presbyterians, and how happy they will be to have him back--even if it requires removing his rotor in order to accomplish it, why doesn't he just save us all a lot of bother and follow where his heart is anyway and join the Presbyterian Church? At least that would be honest! IYR Jr.)



elderships. The disdain for the eldership is frequently observed in such statements as: "a totally human and often abysmally ignorant group of uninspired men, commonly referred to as 'the eldership of the local congregation'." (9/70, p. 54) Or, "Since one of the bulwarks of Church-of-Christism is ELDER POWER, no one should be surprised that any criticism thereof would bring out all the big guns in a massive counteroffensive." (8/70, p. 38) It thus appears that such men have gone "out from us" (1 Jn. 2:19); in fact Thoroman declares: "I do not ever hope to again be 'in full fellowship with the true Church of Christ.' I have severed all the emotional ties that bound me to any organized religion..." (9/70, p. 63)

Under the guise of sophisticated journalism ("We do not agree with everything we print, although we do not usually comment on items with which we are in disagreement."—4/71, p. 162), *Integrity* is a sounding-board for anti-biblical ramblings. In one issue one of the editorial writers suggested that our past method of Bible interpretation has been conducive to division. He ridicules the distinction between generic and specific commands. We are chastened for teaching that certain "examples" are binding while others are not, and the "necessary inference" is relegated to the realm of the mythical. The author regrets ever having taught such "garbage" and concludes that nothing ought to be made a matter of fellowship which must be established through the mind's reasoning processes. (3/70, p. 151) (In giving the Bible and its requirements, did not God intend for us to use our minds?)

Some of *Integrity's* writers have little, if any, concept of what the New Testament church actually is. Amos Ponder ponders whether it's even necessary to associate oneself "with the proper organization, with the group with the Biblical name, with the people who worship the 'right'



way." He concludes that there is "no organization or group of people" that is "identified as the proper one" in the NT. (11/70, p. 87) And Carl Ketcherside doesn't even know the difference between the gospel and Baptist doctrine, for he wrote that Adoniram Judson, a Baptist preacher, was the first American missionary to carry the "glad tidings" to Burma. (8/70, p. 37)

In September, 1970, Editor Ledbetter joined the "Women's Lib" movement with an attempt to liberate Christian women from the restrictions of the Word of God. He asserts that the Bible gives women much more prominence than "we" have allowed them; he then proceeds to use every "Pentecostal" argument for women preachers that we have ever heard. He contends that Paul's restriction upon first-century women was solely a matter of "custom" and hence not applicable today. Says he, "It is my belief that the Christian woman today may become as prominent in the church as the standards of the community will allow, and the community in which most of us live does not appear to be very restrictive." (9/70, p. 52) When interrogated as to how far he would take this concept, he replied: "Your question as to whether a woman could be an elder is quite provocative. It raises another question in my mind: If Deborah could be a judge as well as a prophetess in a period in which women were clearly subordinate to men, was there any real reason why Priscilla could not have been an elder in the New Testament period?" (Letter, 11/16/70) Well, one reason just might be that she could not be the "husband of one wife!"

In an article designed to correct the "legalistic" attitude supposedly characteristic of the church of Christ, Ledbetter urges the brotherhood toward "Antinomianism." He flatly affirms that "we are not under law," and "regulations are suitable for those in the world, but they are not for saints," and again, "Although the believer is free from law, it still applies to the unbeliever." (9/70, p. 55, 56) Is it possible that our brother has never read Heb. 8:10, where the entire new covenant is represented as Jehovah's "laws" which are put into our minds?

*Integrity* is highly sympathetic toward the "Pentecostal" apostasy. In January, 1971, the Editor-in-Chief stated that "the case against having tongues today is not easily established." When considering the frequently used I Cor. 13, he says that "The perfect" in that chapter can only be applied to the completed Bible by exegetical hocus-pocus. If anything, the chapter supports, rather than opposes, the modern charismatic movement. Also the idea that gifts of the Spirit can only be conferred by the apostles stands on an extremely unstable foundation." (p. 114) In view of this, it is not at all surprising to find, on the very next page, an article entitled "Spirit and Intellect," by Pat Boone, wherein Pat again attempts to justify his departure from the faith. In the following issue, Ledbetter once again addresses himself to I Cor. 13, concluding that "if anything, the chapter argues the availability of spiritual gifts today, rather than the converse." (2/71, p. 134) If our brother does not actually believe in "gift-possession," he is not far from it. He marvels at "what God has done for the Boone family," noting "That something wonderful has happened to the Boones cannot be doubted." Apparently our Editor friend

PAT BOONE'S FATHER--A. A. BOONE--RESIGNS AS DEACON AT GRANNY WHITE/NASHVILLE

Much speculation has gone on as to how Pat Boone's family is "taking it" now that he himself has apostatized from the truth. On January 2, 1972, the following report was made to the Granny White Pike congregation, in Nashville, Tennessee, in their official bulletin, called AIM:

is unaware of the fact that a lie, when believed, will produce the same effect as the truth.

In the issue for June-July, 1971, Allen Holden, Jr. treats the reader to a favorable and even laudatory review of the blasphemous rock opera, *Jesus Christ Superstar*. Holden claims that "Superstar's greatest success is in successfully translating the message of the 'Gospels' into the language of today's youth, and in expressing this message in their medium of communication, rock." He further suggests that "One can compare *Superstar* to a 'paraphrase' translation of the Bible, which attempts to translate 'not word by word, but rather, thought by thought.'" (p. 6) That this rock opera might be justifiably compared to some of the modern day mutilations of the Bible, we do not deny, but to compare such with God's Holy Word reveals either a stupidity or a wickedness beyond description.

*Integrity* is but one of the several Judas-papers now making the rounds of the brotherhood. Such endeavors need to be "marked" (Rom. 16:17) before further damage is done to the cause of Christ.



At the close of the Sunday morning service, December 19, 1971, Brother Chumley made the following comment: 'I have been asked by the elders of the congregation to read the letter I hold, and, following the letter, a statement from the elders.' He then read the following letter and statement from the elders.

"Being so very grateful for your fellowship in the gospel for many years and for the love that we share in the Lord, I pray that this mutual love shall continue even into eternity itself.

"Because I am conscious of the burden you carry for the congregation and because I am unwilling to be in any way the cause of any division or strife among the members, I consider it expedient to request that you accept my resignation as a deacon. I ask this action because I am convinced that, if my name were presented to the congregation at this time for my appointment as deacon, there would be members objecting to that appointment.

"I cannot in good conscience deny what I believe that the scriptures teach, but I do not judge those who differ with my understanding of the promises of these scriptures.

"I thank God again for the blessing of your loving concern for me as well as for all those over whom you have been given the oversight. I feel a deep pride in having been privileged to serve under the leadership of elders whose deep concern has always been for the faith of the gospel.

"May God richly bless each of you in your labor of love."

--Signed A. A. Boone

In their regretful letter of acceptance, the elders acknowledged the difference in views of the scriptures saying kindly this left them no alternative but to accept. God be merciful to us all!

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WITH WORLDWIDE COMMUNISM NOW,  
MORE THAN EVER, ON THE MARCH,  
WE ARE HAVING TO TEACH FIRST  
PRINCIPLES ALL OVER AGAIN!!--

Dear Brethren:

As most of you who will be reading this are well aware, since the appearance of Contending for the Faith, for February, brother Archie W. Luper and I have traveled to the Far East around the world and back in a sincere attempt to penetrate the Bamboo Curtain, while President Nixon was in Peking. We didn't quite make it, although we tried HARD to get in (see March issue of Far East/World Evangelism Newsletter for full account); nevertheless, Lord willing, we believe this effort will pay off even yet with our being admitted into mainland China perhaps just a little farther along down the line. At least we tried!

But the point I wish to make just here is not just to recount our travels, but to express a certain frustration almost beyond words. If ever there was a time in the history of world evangelism, when those of us who are supposed to be the "pillar and ground of the truth" should be closing ranks and making it known--WORLDWIDE-- that time is NOW! If we learned nothing else from this trip (actually, we learned a great deal), one thing we did learn was that WORLDWIDE COMMUNISM--NOW MORE THAN EVER--IS ON THE MARCH, and that the ONLY THING that stands ANY CHANCE AT ALL of stopping it (or even slowing it down) is "the truth of the gospel, as it is in Christ Jesus." Yet, the very ones whom the Lord should now be able to count on to turn back this crimson tide of error with his truth cannot seem even to make up their minds, in general, as to what God's truth is! With "us" today, it is just as described in Hebrews 5:12. For "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Brethren, you and I may not know our lesson, but if you had been studying "Quotations from Chairman Mao Tse-tung," as I have been ever since picking up a copy of his "Little Red Book," last month, in Hong Kong, you would know that the Chinese Communists at least know theirs! This book, in my estim-

ate, is the one single road-block in the way of world evangelism--more than all others combined--that you and I are going to have to answer over the next quarter of a century. And what are we actually doing to prepare ourselves for this worldwide battle now shaping for the minds and hearts of men? Practically nothing! Like the scribes and Pharisees of Jesus' day who were more concerned for tithing of "mint and anise and cummin" than they were for the "weightier matters" of the law ("judgment, mercy, and faith"), you and I cannot even agree on such matters as the Lord's Supper, instrumental music and tongues! Not that I am downgrading these points of required doctrine but that we should have mastered all of these things long since that we might now be concentrating on how to answer Marxist socialism, dialectic materialism and the like. This is where the real battle over the next generation will have to be fought. But if we cannot make up our minds on these lesser things, all that we can muster is an "uncertain sound." And, as Paul put it, "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8)

CENTRAL / ST. LOUIS, MISSOURI, THROUGH ITS ELDER LOGUE & PREACHER KEY, GIVES FORTH AN "UNCERTAIN SOUND" LEADING TO MARKING

Ever since 1970, or possibly earlier, an "uncertain sound" has been coming out of the St. Louis, Missouri area--the Central congregation, in particular. As early as December 2, 1970, brother Harbert D. Hooker, minister to the nearby congregation called Twin City, in Crystal City, Missouri, wrote, saying, "...There has been some disturbance in St. Louis of late, among the youth teachers. Several meetings have been had with some of the youth leaders and we have a promise that no such thing will happen again. If it does, there is a goodly number of preachers and elders here ready to take action..."

The very next month, under date 15 January 1971, a brother Paul Logue whom I later identified as one of the elders in the Central/St. Louis congregation--where Harold Key preaches--reproached me as follows:

"Dear Bro. Rice: Please refer to your November, 1970 issue of 'Contending for the Faith' in which you recommended excommunication of three of our brethren in the Lord, Pat Boone, Ben Franklin, and Dean Dennis. All three of these men still believe in Jesus, as the Christ, the Son of God, and cling to Him as their only salvation. They have no desire to leave

the Church. When you charge them with 'heresies' against the 'Faith,' it causes me to wonder what your 'Faith' rests on or in. If your 'Faith' for which you are contending, is not in the person of Jesus as Lord, does it rest on some denominational creed or tradition? Is this what these brethren have violated?

"If your concept of brotherhood does not include brethren in the Lord, who have been baptized in the Holy Spirit, it falls short of the scope of the brotherhood of the first century church and New Testament Christianity, for such were certainly included then.

"Maybe you don't want Jesus to baptize you in His Holy Spirit. That's O.K.; He won't compel you. Jesus is said to have appeared to above 500 brethren at one time but only 120 responded to His invitation to come to prayer meeting in Jerusalem where He baptized them in His Holy Spirit, empowering them to boldly witness of Him. So you see 80% remained just as you are, not participating in this 'something more' that Jesus had for them. But the 80% majority never (so far as the record goes) were 'at odds' with the 20% minority because of their experience or sought to excommunicate them on account of it. As a matter of fact, what one reads in the New Testament was written by those who were 'filled with the Spirit' on that day or later.

"Don't be contentious with your brethren but rather give heed to the sage advice of Gamaliel:

'And now I say unto you, 'Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' Acts 5:38.

"Our prayer on your behalf is that of Elisha for his servant: 'Lord, open his eyes that he may see.' 2 Kg 6:17.

"Yours in the Fellowship  
of the Holy Spirit,

(Signed) Paul Logue"

(NOTE: Someone please enlighten me as to how one as drastically warped regarding the plain, simple teaching of the word as the foregoing letter clearly indicates ever manages to get himself appointed as an elder in the church of our Lord! With such an idea as he manifestly has on fellowshipping heretics, it is no wonder there had "been some disturb-

ances in St. Louis," as reported by brother Hooker, "of late." IYR Jr.)

"Yours of 15 January 1971 has been in hand for several weeks," I replied to brother Logue, under date March 13, 1971. "Since it is crystal clear that we belong to different brotherhoods, I question if I should write at all. I did not, as you charged, recommend 'excommunication,' simply withdrawal, as the Bible teaches. Boone, Franklin & Dennis, all three, have now been withdrawn from by their respective congregations, as heretics. By the way, where do you attend?--Ira Y. Rice, Jr."

TOTTY TACKLES LOGUE RELATIVE TO HIS TONGUES-SPEAKING DECLARATION AT HARTFORD, ILLINOIS

In the mail, which had accumulated here in Nashville, during my absence, I found the following article by brother W. L. Totty, evangelist at Garfield Heights/Indianapolis, in his regular weekly bulletin, The Informer, of March 12, 1972:

"TRY THE SPIRITS WHETHER THEY ARE OF GOD"

W. L. Totty

"'Is Speaking in Tongues for the Christian Today?' is the subject of a speech made by Paul Logue, an elder of the Central Church of Christ, in St. Louis, Missouri, in which he said: 'I was baptized by the Lord Jesus Christ in the Holy Spirit nearly four years ago, February 6, 1966, to be exact, and have been speaking in tongues since. I can testify that it is a valid experience; that it has enriched my life as a Christian; has enlarged my understanding of the scriptures and has drawn me into a more personal relationship with my Lord.'

"Brother Logue's position is no secret, for he made this speech at the Hartford church of Christ, in Hartford, Illinois.

"I have no ill will at all toward brother Logue; but I consider it my duty to God and my fellowman to warn against Brother Logue's departure from the truth, as well as to point out that the Central church, in St. Louis, is bidding him Godspeed.

"Anyone who knows the scriptures is aware that such doctrine is not derived from a study of the New Testament but, rather, is the teaching of denominations. Brother Logue listed Oral Roberts as one of his sources of learning.

"We all know that speaking in tongues; that is, languages which the speaker had not learned from studying, was practiced in the days of the apostles. But those people never spoke in some sort of gibberish, as the would-be tongue talkers of today. On the day of Pentecost, there were people of at least 15 different nationalities in Jerusalem; and when the apostles began preaching, we are told that the multitude came together and were 'confounded, because that every man heard them speak in his own language,' which means the language of the nation from which he came. If it had been some gibberish sound that was not a language spoken by any nation, how would those persons have known it was in their own language? Too, the Bible says, 'And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Gali-

leans? And how hear we every man in our own tongue, wherein we were born?' First, it was called 'tongue.' Therefore, tongue and language were used interchangeably. A language is an intelligent interchange of ideas. After having mentioned the nationalities represented at Jerusalem, the Bible says, 'We do hear them speak in our tongues the wonderful works of God.' Again, if those apostles had been making some noise which was unintelligible; that is, not understandable, how could the people have known the apostles were speaking the 'wonderful works of God'? One, listening to people today who claim they are speaking in unknown tongues, would not know whether the speaking was 'wonderful works of God' or not, because they speak no language known to anyone in the world.

"The apostle Paul, writing to the church at Corinth, said, 'Wherefore tongues are for a sign, not to them that believe, but to them that believe not.' (I Cor. 14:22.) Making some sort of an unintelligible noise would not be a sign to anyone; but for one to speak in languages which he had never studied would convey to the listener that God, the supreme power, was guiding him in his speaking.

"But even those people who had the power to speak in different languages were prohibited from speaking to an audience which did not understand the particular language unless the speaker had an interpreter. Upon some occasions, modern 'tongue speakers' claim they have interpreters. But since there is no way to check the utterances of the unknown tongue speaker, the audience is compelled to take the word of the interpreter, which would be against the law of the New Testament, for 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.) How can a man prove the teacher if he has no way of knowing what he is saying? We couldn't trust the interpreter because he might be one of the false prophets; therefore, the only way to prove the prophet is by the intelligent words of the New Testament. Therefore, the speaker must speak according to the New Testament or be condemned.

"The apostle Paul said, 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.' (I Cor. 13:1.) The tongues of men of which Paul spoke were languages which were understood. There is no instance in the Bible in which the angels ever spoke to human beings in a tongue which they did not understand. For instance, when Jesus ascended into heaven and the angels spoke to the apostles who were standing, gazing into heaven, they spoke in a language which the apostles understood. The same is true in other cases where angels spoke.

"The writer of Hebrews said, 'For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?' (Heb. 2:2-3.) Thus, we see that the words spoken by the angels were words to be obeyed. But how could they be obeyed if they were not understood? God would not expect a person to

obey something he could not understand and, therefore, would not punish him.

"Let us not give way to emotionalism but, rather, be rational in our study of God's word."

HAROLD KEY, CENTRAL/ST. LOUIS'S PREACHER,  
CARRIES "FELLOWSHIP" VIEWS ONE STEP FARTHER

But, if Central/St. Louis's Elder Logue, listed as one of the Trustees of Camp Shiloh, believes and teaches that fellowship ought to be extended to tongue-speaking heretics, (of whom he is one), Central's preacher, Harold Key, goes him one better. Brother Key thinks and practices that we should also extend our fellowship to, of all people, Billy Graham!

Evidently preparatory to the step that he was about to take in this regard, a while back Key got out a statement, a mimeographed copy of which I received, as follows:

"FELLOWSHIP AND ENDORSEMENT"

By Harold Key

"The subject for consideration at this time is 'Fellowship and Endorsement.' And I might as well start out by my stating that my speaking to you is not intended to imply that I am in agreement with all the ideas which may be held by any or all of the people present, or vice versa. I know most of you well enough to realize that there are areas of thought and practice in which we most certainly disagree.

"I make this preliminary statement for two reasons. The first reason I have for saying this is so that everyone present or who may later read this in print will at least know that I do not endorse the ideas and practices of my brethren in those areas wherein we differ. My second reason for trying to be quite emphatic in clarifying my position is in order to actually illustrate the point of my whole thesis in this lecture, which is: Fellowship does not necessarily constitute endorsement. This very occasion confirms the fact that joint-participation may and does occur even though there are differences and disagreements between the participants.

"Let us leave the subject of Christian fellowship for a moment and simply consider the nature of fellowship itself. Webster's Unabridged Dictionary defines fellowship as: '1. State or relation of being a fellow or associate; a body of fellows. 2. A state of being together; community of interest, activity, feeling, etc. 'Fellowship in pain.' Milton. 3. Companionship of persons on equal and friendly terms; familiar intercourse; hence, friendliness; comradeship. 4. Any union or association; corporation; company; esp., a company of equals or friends. 5. Partnership; alliance; membership (in a society); intercourse.' The origin of the word seems to go back to the practice of going to sea together for a mutual advantage. They were fellows in the ship, and thus the relation among them came to be termed 'Fellowship.' They may have had very serious disagreements while at sea, but their disagreements were within the fellowship, not their agreement in everything. It may have been impossible at times to have had unanimity of thinking, and it may have been difficult at times to even bear with one an-

other. But my point is, it was possible for fellowship to exist without the endorsement of everything about the fellows in the ship.

"This is still true. In the area of international political fellowship, for instance, this is easily seen. In the United Nations organization there are now one hundred twenty-two nations who are members. This is a fellowship or community of nations. But surely no one supposes that because the United States and Soviet Russia are both in the family of Nations this means we endorse their system of communism, or that we uphold their enslavement of satellite countries, or that we approve the scheming and deception of their officials. Yet our country has been in the fellowship of the United Nations along with the U.S.S.R. So, at least, fellowship there is in no wise equivalent to endorsement of the ideas and practices of one another. On the contrary, this fellowship was created in order to bring the differing nations into a harmony which would have been otherwise impossible.

"And I suggest that this is precisely the same principle which prevails in the community of Christ, the family of God. God calls us to share in the fellowship of His only begotten Son in order to bring us into harmony with Himself and with one another which would be otherwise impossible. We are called into this fellowship in order to achieve harmony and not because harmony has already been achieved. In other words, we are in the fellowship in order to perfection and not because we are perfect.

"However, many good people erroneously suppose that Christian fellowship is based upon unanimity of correct beliefs, opinions and practices by all who are in the fellowship. Such persons feel that this is the explicit teaching of God's word. They are positive that when any disagreement exists over any matter of faith and/or practice, the other person is in error and thereby severed from God and the fellowship in Christ. Therefore, to them, to claim fellowship with another is equivalent to giving full approval to and endorsement to all of the beliefs and practices of that person. This is why they feel so strongly that they must disavow fellowship when they disagree.

"But this is not the teaching of sacred scripture. Rather, it is exactly contrary to what is true. In I John 1:3 it is stated that we are in fellowship with the Father and the Son: 'That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ.' Since we are in fellowship with the Father, does this mean that He endorses our weaknesses, our lack of knowledge, our imperfections? Or does it mean that no one is in His fellowship who is not mature, who is not perfect? It means either something very, very disheartening, even hopeless, or something very, very wonderful and exceedingly encouraging.

"Fellowship (Greek: Koinonia) is the state or relation with God into which we are called by the gospel of His Son Jesus Christ. It is not dependent upon our perfection of knowledge or understanding of the scriptures, but rather our simple belief that Jesus Christ

His Son died for our sins, and on the basis of that faith being baptized in the name of Christ. Every penitent, baptized believer in Christ on earth is in the koinonia of Christ, and he is a brother to all other such believers. We are all brothers because we have the same Father, and we sustain each one exactly the same relation to Christ. Endorsement of one another's opinions, or ideas, or interpretations, or practices has nothing to do with whether or not one is in the family of God.

"I am the youngest son of C. J. Key. His oldest son, Roy, was five years old when I was born. My parents say he was a rather possessive little youngster. For instance, they said he would cry for items as the moon and feel very resentful because they would not get it for him. It certainly would not have been strange, then, if he had resented the coming of two little brothers. Whether he did or not I don't know. But we were in the family regardless. I do know that I was rather hostile toward my sister who was born when I was five years old. I quite vividly remember when I first saw her and the exact words which I said: 'Don't he look mean!' But she was in the family just as much as I was, regardless of my disapproval of her looks. And because we had the same parents, we were in the same fellowship even if I didn't like it. My parents received and kept all of us in spite of our lack of endorsement of one another and some heated expressions at times to that effect. Through their constant love and forbearance with us, we eventually caught the family spirit, and as we matured we responded with love and forbearance for one another.

"All of us know how the fleshly koinonia can and does exist without endorsing every act or attitude of the other. Why then should it be strange that the spiritual koinonia can and does exist without endorsement or agreement on all points? Which congregation anywhere on earth is composed of members who are one hundred per cent correct in knowledge, in faith, in zeal, in love, in purity? When they eat the Lord's Supper together, does this establish a blanket approval of everything about every one who eats? When they sing together, pray together, work together, is it to be said this constitutes an endorsement on the part of each toward all in every way?

"Just as it was in the days of the apostle John, so it is now that within the fellowship of Christ there are 'little children,' 'young men,' and 'fathers.' There are those who are just beginning, those who are growing, and those who are mature in the faith. This is reason for scriptural admonition to the immature to 'grow in the grace and knowledge of our Lord and Savior Jesus Christ.' To equate fellowship with endorsement is to attempt to force Christians in the various ranges of development immediately to the same level, which obviously is to the status of infallibility, becoming himself the standard of measurement for everyone else. Consequently, if he did happen to grow in grace or in knowledge, he would be in a predicament. He would then have to disavow fellowship with all those who previously were in fellowship with him and who did not grow some more? And if he does need to grow, that means he is not yet acceptable and therefore fellowship cannot be extended to him.

Thus, brotherhood would be simply a continual disavowing of fellowship on the part of each brother toward each other.

"In the early church fellowship did not necessarily mean endorsement at all. Paul writes in the second chapter of Galatians about a serious disagreement which he had at Antioch with Peter and Barnabas. But in the previous paragraph he describes the extending of the right hand of fellowship all around. Obviously, fellowship did not make Paul endorse their mistakes. In writing to the church at Corinth which had many erroneous beliefs and practices, and was perhaps the most imperfect church mentioned in all the scriptures, Paul constantly called them all brethren and never even so much as slightly suggested that they were not in the koinonia. His very correspondence with them was because they were in the fellowship. 'To the church of God which is at Corinth,' is the way he begins. Not, 'to the so-called church of God which is at Corinth,' because they really were the church. 'To those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.' They were the church of God, they were saints together with the saints in any other place in spite of their faults which Paul was about to mention. But before he brings up their faults, he writes in verse nine, 'God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.' You were called into the fellowship, the koinonia, of Jesus Christ! After reminding them of the fact they were in the fellowship, Paul begins in the very next verse to appeal to them 'by the name of our Lord Jesus' to stop their dissensions. The reason they should exercise a brotherly regard for one another and strive to be of one mind and to speak the same thing is because they were all in the same thing: -- because they were all in the same fellowship of Christ. Is Christ divided? No, of course not. Then honor the unity which you have with one another in Him!

"In spite of doctrinal errors and unwarranted practices among them which Paul could not approve, he never advised those who agreed with himself to divide themselves from the others in the church of God in Corinth. And, for that matter, not once in all the inspired record was any church advised to split, separate, or 'withdraw' from any other church. It is a travesty on the koinonia to have division in the first place. Therefore, it was unthinkable to consider dividing the church in order to make it sound and whole.

"But how does one deal with brethren when some of their beliefs and practices cannot be endorsed? We must do as did the apostle Paul. He did not disavow fellowship, but he did say, 'In this I praise you,' and, 'In this I praise you not.' We also must be given the liberty to say to such brethren today, 'In this I praise you,' and, 'In this I praise you not.' 'This among you I endorse. But this among you I endorse not.' To a degree this is what we constantly do with certain hymns, commentaries, dictionaries and encyclopedias. Because we use these which are acceptable, it does not mean we endorse everything which the authors wrote. In fact, even with such a book as we accept

there may be some statements made with which we disagree. Think of the most acceptable preacher whom you know, one with whom you are in 'full' fellowship. Do you agree with every statement which he makes and with every act which he does? Would you be willing to go on record as declaring that whatever he says or does you will back up as having your full approval and endorsement? We know that neither we nor anyone else is entitled to blanket endorsement in everything, and yet fellowship can exist without such infallibility.

"But in spite of this obvious truth someone says, 'Does not the scripture declare that two cannot walk together unless they are agreed? So does this not teach that unanimity in agreement is essential to fellowship?' This is a reference to Amos 3:3 which reads, 'How can two walk together unless they are agreed?' The obvious inference is they have agreed on something. But agreed upon what? Certainly for two people to walk along a roadway together, they do not have to agree upon everything in the mind of one another. What they are agreed upon is that they want to walk together! This agreement does not mean that they must be of the same opinion as to the chemical analysis of the material out of which the road is constructed; or of the same opinion concerning the type and depth of the foundation, of one accord as to all who were involved in its building and in its maintenance; nor must they be in agreement as to how many people may have traveled it before or may be traveling it now. They do not even have to agree as to how long the road may be and of the conditions of the country ahead. What this passage in Amos says is that when people walk along together it is because they want to walk together. They simply have made an appointment, an agreement, to walk together. To attempt to use this or any other scripture to justify division is to trample underfoot all of the multiplied scriptures which plainly and repeatedly describe division within the koinonia as sinful, and it is to wrest the scriptures to the very opposite purpose for which they were intended, 'which the ignorant and unstable twist to their own destruction, as they do the other scriptures' (2 Peter 3:16).

"If secular friendship can involve fellowship without endorsement on all points, if physical kinship can involve fellowship without endorsement on all points, if God's relation toward man can involve fellowship without His endorsement of us on all points, then why should fellow Christians be under the illusion that if they cannot endorse everything about one another they can have no fellowship? Such teaching is of the father of lies and not of the Father of our Lord Jesus Christ, His Father and our Father.

"The truth is that it is absolutely impossible to have fellowship of any sort with human beings on the basis of endorsing everything about one another. There is no person on earth who agrees in everything with anyone else. And yet in spite of this fact, we all have known some very close and very satisfying relationships with other human beings. The stronger the love for one another, the easier it is to transcend differences. The closer we approach the heart of Christ, the more we are

able to love and hold to the person without embracing his imperfections. It was here that the Pharisees never could make such a distinction between fellowship and endorsement. The most completely damning thing they thought they could say about Jesus was, 'This man receives sinners!' But is not this precisely the ground of our hope, the sweet encouragement of us who are sinful? And who is not sinful? When Jesus invites, 'Come unto me all ye that-- we do not for one moment think He actually means, 'Come to Me all ye who know the truth as fully as I know it, who are as upright in life as I am, and who are as completely and as perfectly faithful to the Father's will as I am.' How hopeless and entirely forbidding that would be. No, thank God, the Great Invitation says, 'Come unto Me all ye that labor and are heavy laden.'

"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love and power.

"Let no sense of sin prevent you,  
Nor of fitness fondly dream;  
All the fitness He requireth  
Is to feel your need of Him.

All that is required is the willingness to accept the yoke of Christ--the fellowship of His suffering, His service, His glory.

"Granted then that Christ receives the unworthy, our problem under consideration is: On what basis are we to receive one another? The scriptures declare, 'Receive ye one another as Christ also received you' (Romans 15:7). Will you say that again, Paul? 'Receive ye one another as Christ also received you!' The example for the disciples of Christ to follow safely and confidently in everything is the Master Himself. In His steps one simply cannot stray. The Holy Spirit knew this and reminds us in I Peter 2:21 that Christ has left you 'an example that you should follow in His steps.' Here is the blessed truth and wisdom and power of God incarnated in our own human flesh for us both to see and to lay hold on. Whenever we begin to argue about the doctrine of Christ, it is so simple and so refreshing to turn back and see how He exemplified such truth or such obedience in His own life. It is so easy to become confused about precepts if we forget the one infallible example. This is most assuredly one reason why the truth of God simply had to become incarnate in a human being, who while being fully God was also fully man. This is why the apostle Paul in trying to get the Corinthians to lay hold on the power which could overcome their divisions, purify their practices and straighten out their mistaken concepts, reminded them, 'I determined to know nothing among you except Jesus Christ and Him crucified' (I Corinthians 2:2).

"Let us also, even in this day, do as did the apostolic writers and restore emphasis upon the centrality of Jesus Christ in Christianity, that our faith may actually rest in Him as the full and perfect revelation of God's truth, God's complete and final word to man. 'And the Word was made flesh and dwelt among us, full of grace and truth, and we beheld His glory' (John 1:14).

"I'd rather see a sermon,  
 Than hear one any day;  
 I'd rather one would walk with me,  
 Than merely tell the way.  
 The eye's a better pupil,  
 And more willing than the ear;  
 Fine counsel is confusing,  
 But example's always clear."

"This is what the Father has done in sending His only begotten Son. 'He has left you an example that you should follow in His steps.' Since fellowship does not mean He endorses everything about us, then 'receive ye one another as Christ also received you.'"

(NOTE: Quite a house of cards Harold built up there. As much trouble as he had over this kind of reasoning in Memphis, you'd have supposed he'd have learned better before arriving in St. Louis! However, as Paul described to Timothy, there are those who are 'ever learning, and never able to come to the knowledge of the truth.' (II Timothy 3:7) Just imagine bothering to go through all that rigamarole of human reasoning--and then coming up with THE WRONG ANSWER! What difference does it make whether, in the secular world, the word 'fellowship' does not always imply endorsement!! The fact remains that in the religious realm it normally does. Here are a few passages on "fellowship". Get your Bible down and check for yourself; without making any exegesis on them at all, I leave it to our readers as to whether endorsement is implied or not. Read: Acts 2:42; I Corinthians 1:9; II Corinthians 8:4; Galatians 2:9; Ephesians 3:9; Philippians 1:5; 2:1; 3:10; I John 1:3, 6 and 7. Brother Key's diatribe reminds me of something David Lipscomb is alleged to have said many years ago: "If a thing takes more than three passages of scripture to prove it, it isn't so, anyway!"

Divisions which are contrary to the doctrine of Christ, of course, are in violation of God's will. (Romans 16:17-18) However, is Harold unmindful of such passages as Luke 12: 51-53. Paul told those same Corinthians that "I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, THAT THEY WHICH ARE APPROVED may be MADE MANIFEST among you." Read I Corinthians 11:18-19. What does Harold mean when he says Paul "never advised those who agreed with himself to divide themselves from the others in the church of God in Corinth?" Did he never read I Corinthians 5:1-5? Do the words "taken away from among you" (verse 2) mean to leave that man where he was? Or does it indicate dividing him from the others? In II Corinthians 6:17 (begin with verse 14 and read on down), does "Wherefore come out from among them, and be ye separate" mean the Corinthians were to stay with certain ones? Or, divide from them? It has to be one or the other; which is it?

Romans 16:17-18 teaches us to both mark and avoid certain ones. II Thessalonians 3:6 requires us to withdraw ourselves from every BROTHER that walketh disorderly. To what extent? That we have "no company with him, that he may be ashamed." (Verse 14) And II John 9-11 still teaches us not to receive "any" that

"bring not this doctrine" into our house, neither "bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

ST. LOUIS AREA CHURCHES WITHDRAW THEMSELVES FROM KEY AND OTHERS FOR BIDDING GOD SPEED AND PARTAKING WITH BILLY GRAHAM CRUSADE

So little did brother Key and various other brethren in the St. Louis area regard the teaching of the foregoing and kindred scriptures that, when Billy Graham (who brings not "this doctrine") was coming to St. Louis for one of his famous "crusades," he and they decided to support it.

Under date March 16, 1972, from the Mid-West/St. Louis congregation, where he ministers, brother Arthur C. Blackwell, Sr., sent the following for publication:

"Dear Brother Rice:

"It is the desire of the undersigned congregations that you will publish the inclosed article in refutation of the endorsement of the church of Christ in St. Louis, Missouri, for the Billy Graham Crusade.

"The Undersigned congregations feel that brethren elsewhere need to know the Church in St. Louis has not placed endorsement for the Billy Graham Crusade; only one man in the city has and the congregation he preaches for.

"Will you please help us in getting this matter before brethren elsewhere by publishing the article in Contending for the Faith.

"I talked with you about this while at Freed-Hardeman College a few weeks ago.

"Faithfully,

(Signed) Arthur C. Blackwell, Sr."

The statement enclosed, referred to per foregoing, reads as follows:

"To whom it may concern:

"The undersigned churches of Christ desire to make it known to brethren everywhere that these congregations do not support the Billy Graham Crusade that is to be conducted here in St. Louis, Missouri, some time this year.

"There was a letter mailed out from the Lower Mid-West Graham Invitation Committee, signed by Walter Chapman, with Doctor George Scotchmer as Chairman, 201 South Skinker, St. Louis, Missouri, stating the different 'faiths' involved in the Crusade: Lutheran Missouri Synod, most of the United Methodist, Church of the Nazarene, Church of God, Assembly of God, Salvation Army, Presbyterian, Christian, Independent Baptist, Southern Baptist, Missionary Baptist, Church of Christ, Church of God in Christ, Foursquare Gospel, A ME, and many others. Enclosed was also a list of 'pastors' who are already behind this effort.

"Under the Church of Christ appears the names of John Adams, Belleville, Illinois; E. Florin, Waterloo, Illinois; John Flotron, Valmeyer, Illinois; Harold Key, St. Louis, Missouri; and D. Thomas, Des Peres, Missouri.

"Brother Harold Key, of the Central Church



of Christ, was contacted about his endorsement of the Crusade, as well as the elders of Central. Key stated both he and the elders believed that many could be made Christians by it. A meeting was called of all the congregations of St. Louis and St. Louis area to consider the actions of these five men in placing the Church of Christ in a position of endorsing a denominational preacher. The meeting was conducted at the Mid-West congregation January 22, 1972, with a number of the congregations present. Brother Harold Key was invited to the meeting but refused to attend. Only one of the elders of the Central congregation was present. These men have been implored to repudiate their action of endorsing the Crusade, but all to no avail.

"The undersigned congregations have no other alternative but to mark and avoid those who are bidding God's speed to men who abide not in the teaching of Christ. Rom. 16:17; 2 John 9-11.

"Signed by the following congregations:

Mick Heat  
Church of Christ  
191 Anatolia Dr.  
St. Louis, Mo. 63135

Minister  
Arthur G. Blockmuller, Sr.

Elders:  
Leron Kutt  
James B. Deason  
Walter Whitman (member of church of Christ)  
Ollie E. Tompkins (member of church of Christ)  
Pamper

Belle Church of Christ  
Belle, MO. 65013

Elders

Lane Wallace

Keep Mahoney

Charles Baxter, Sr.

Minister

Will D. Manchester

Margaret Lucy Bayner  
419 W. Webster  
St. Louis, Mo. 63107

Clarksville Mo.

Paul Tompkins

Harbo & Karen Church  
St. Charles, Mo.

Kenneth Ware, Evangelist

O'Fallon Church of Christ

Billy J. Jones

Charles Johnson

Jim Howell

William Bayne

Charles L. Goodell

Melvin Elbert

John Arnold

Elmer Carver

Danny Kinney

Bur Shaupe

Charles R. Bayton, Jr.

Bill Jones

Armand Shanks

Granite City Old  
Church of Christ

Neil Cobb

Lester

Bill Willard

NOTE: Now, maybe we are getting somewhere! As long as these who are apostatizing are allowed to think they can just do as they please --and continue to enjoy the fellowship of their brethren--offenses, such as this, will multiply. When they are made to realize that the churches are not going to tolerate such any longer, perhaps some, at least, will repent. Similar actions are needed brotherhood-wide!

Northside Church of Christ

Joseph Roads

Lena Estens

Wentzold Church of Christ

#8 South  
Wentzville, Mo.

Daryl Cusby

NOTE: Many times, both in their writings as well as their speeches, these false teachers imply much more than they seemingly say. For instance, if you had only Harold Key's article to go on, would you have known such reasoning would lead to his endorsement of BILLY GRAHAM?

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

IS THERE REALLY GOING TO BE "A NEW FACE" AT PEPPERDINE? OR IS IT STILL THE SAME OLD FACE--WITH A NEW MASK?

Editor

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

Dear Brethren:

If you will turn back to the November-December issue of Contending for the Faith and read the first three paragraphs --then skip on down to the bottom paragraph on this page and read straight through to the end of Page 4--you will understand how that issue should have read, but for the personal intervention of my good friend Archie W. Luper. Some folks think I won't listen to anybody--and I admit that with this proliferation of false teachers all around the ones I will listen to are getting fewer and fewer. However, as long as I am convinced anyone is not trying to pull "a fast one" relative to the cause of truth, I still listen--and sometimes even change my course if that cause seems better served.

Thus it was that when brother Luper telephoned to me about Reuel Lemmons' latest offensive editorial, of December 14, 1971 (photo-reproduced herein on Page 3, I informed him that I had just written an answer to it which I planned to publish at once. He asked me to read it to him. I did so--the whole thing!

When I had finished reading it to him, brother Luper pleaded with me not to publish it--not then. He wanted time for us to see if Pepperdine might not even yet be straightened out for the good of the cause of truth and the glory of God. For four months we've tried. No results. So read on...

In this issue of Contending for the Faith, I propose to focus our attention on several things that are happening right now, which, if allowed to go unchecked, will leave the cause of truth in a weaker position by the end of 1972 than it even is right now at the close of 1971. When, for instance, Ira North (one of the truly great pulpiteers of our time) can find it in his heart to recruit students for Pepperdine, the cause of truth is not being served. When the editor of the supposed Firm Foundation editorializes on "The New Face of Pepperdine," we are in real trouble. For one of the greatest sources of error among churches of Christ--particularly in the West--not only has been but continues to be Pepperdine College (pardon) University. And all this turning of the blind eye to the act-

ual facts won't make them any different. Like old brother W.D. Black used to say, "That's the way it is and it can't be any is-er!"

Please now examine the ad, photo-reproduced right, which Pepperdine carried both in the Gospel Advocate as well as the Firm Foundation within the past 30 days. I, also, would share Ira's excitement about the opening of the new Pepperdine campus, at Malibu, but for several unforgettable as well as un-get-over-able facts:

1) It is a fact that one of the chief avenues by which erroneous doctrines have infiltrated this brotherhood ever since its inception both has been and is the magazine called "MISSION". Pepperdine's present president--William S. Banowsky-- was one of MISSION's chief architects and founders. Since returning to Pepperdine, Doctor Bill has disconnected from--but not disavowed--MISSION. If you will go back and re-read what he said when he resigned from MIS- SION, you will note that there was no note of disapproval. As far as the record goes, Pep-

HERE IS THE ADVERTISEMENT REFERRED TO IN THE LEFT-HAND COLUMN...



Ira North, Minister  
Madison Church of Christ  
Madison, Tennessee

# Why is Ira North Recruiting Students for Pepperdine?

## Why not ask him and find out?

"I'm very excited about the opening of the new Pepperdine campus at Malibu," says brother North. "I'm very pleased, too, with the dedicated Christian men and women on the faculty. What is needed to make it complete is a great Christian student body at Malibu next year."

"Think of it -- a fine student body of young

Christian men and women, a highly trained and dedicated faculty, and a new, \$25,000,000 campus, one of the most beautiful and functional of America's universities. What a wonderful opportunity for Christian education!

"I believe that these new developments at Pepperdine will be a rich blessing for the cause of Christ,

and an eternal contribution to the glory of God and the good of mankind.

"Now can you see why I'm so excited about recruiting students for Pepperdine?"



Science Building utilizes natural and social science areas.



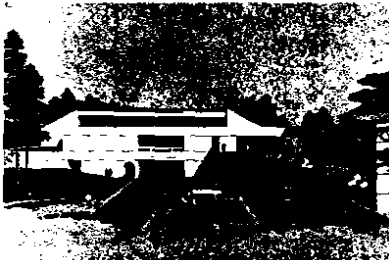
Tyler Campus Center, which will provide food, recreation, medical attention, and book services for all students.



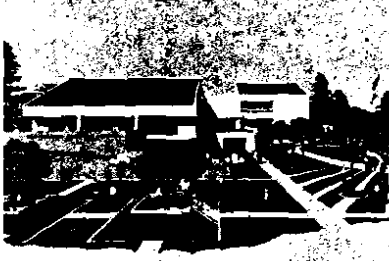
Student Housing accommodates 50 students per unit with an ocean view.



Pendleton Learning Resources Center will provide the workshop for an innovative interdisciplinary curriculum.



The Payson Library will be the hub of learning for Pepperdine University at Malibu.



The Huntsinger Academic Center will be the major all-purpose facility at the very heart of the Malibu campus.

For information concerning enrollment and the "Pepperdine Plan" for financial aid to students, please contact:

Dr. William S. Banowsky, President  
8035 South Vermont Avenue  
Los Angeles, California 90044



perdine's present president, as from the beginning, still approves "MISSION". Moreover, Frank Pack, present chairman of Pepperdine's Department of Bible, has been—and may still be—one of "MISSION's" Trustees and on its Board of Editors. If he does not like-wise approve of MISSION's depredations contrary to sound doctrine in the brotherhood of Christ, he has never yet let it be known. As long as the administration of Pepperdine continues to aid and abet error such as MISSION continues to advance, the dedicated Christian men and women on the faculty, mentioned by Ira—and there are some such at Pepperdine, will not be able to overcome the example and influence of its own administrators! Instead of asking brother North why he is recruiting students for Pepperdine, why not ask the parents in most of the churches in California why such is even necessary?

2) It is a fact that Pepperdine never yet has been able to attract enough Christian students to justify its being called even nominally a "Christian" college. Why? Not because Christian parents all over California particularly want to patronize colleges back in the heart-land of America, but because Pepperdine continues both to hire and to harbor known false teachers into its faculty. Never mind that, for the great-

(FOLLOWING EDITORIAL PHOTO-REPRODUCED FROM FIRM FOUNDATION FOR DEC. 14)

## Editorial

### THE NEW FACE OF PEPPERDINE

There has been, throughout its history, a lot of criticism—and justly so—of Pepperdine University (formerly Pepperdine College). We agree that much of it was justified. Much of it sprang from a California teacher-tenure situation over which the Administration had no control, and which virtually eliminated the possibility of getting rid of undesirable faculty. Some of it also sprang from a church membership reared outside California, and which had not gotten over its culture shock before it began passing judgment.

You can hardly ever get everything perfect. Sometimes you have to make-do with what you have. And that's what Norvel Young and Bill Banowsky have had to do.

The futility of trying to reverse the trend without the backing of brethren has long been evident to Young and Banowsky. If brethren in California were only sold on Christian education, and would help those who are bearing the burden to obtain it, a Christian college would be just as possible in California as in Tennessee. You can't have a Christian college without fighting for it. Fighting it will never in this world produce one. A great host of people have to want Christian education badly enough to make personal sacrifices of time and money, and to bear with it in its imperfections, just as they want others to bear with them in theirs, in order to have it. This is true of either California or Tennessee.

In a bold move to have the kind of college they believe should exist, and the kind of college they believe the brethren want to exist on the west coast, the Board of Trustees and the Administration of Pepperdine University provided an entirely new campus and raised \$25,000,000.00 to begin construction of new buildings on it. The "brotherhood" contributed very little of this amount; yet the "brotherhood" stands to gain everything that is to be gained by the move. Construction has begun. The first classes on the new campus will begin in September 1972.

We want to do everything in our power to help brethren in California to see that if this new campus is not a Christian campus, California has lost its last chance to have a Christian college. If this effort fails it will be a long, long time before another is attempted—if ever. And let it be said again that if this bold attempt to have a real Christian college fails, it will be a long way to the next best for west coast youngsters.

Brethren in California have maintained that they wanted a college that is more Christian. This is their opportunity to have one. They can't wait and see if others will build it for them before they will endorse it

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and support it; they must support it now by helping to encourage Christian students to comprise the first student body on the new campus. It is the aim of the Administration that the entire faculty be Christians, and it is their fervent hope that at least 60% of the student body will be Christians. The Administration can provide the Christian faculty, but it is up to the church in California to provide the Christian students.

I do not live in California, and I have plenty to do without serving on the Board of Trustees of Pepperdine University, but I am interested in Christian education and I am interested in brethren in the West having a place where parents can send their children with full confidence that they will get a Christian education. For that reason only I accepted an invitation extended by the Pepperdine Board to serve. I am deeply committed to the kind of Christian college all of us want on the west coast, and plan to do everything in my power to see that we have it. In turn, I appeal to brethren to lend your support to the effort. All of us working together can do it. If it is left up to a few the effort will fail.

We want to make a special appeal to all west coast brethren. Bill Banowsky has assumed a back-breaking job in an effort to give the west coast a Christian college. He is as dedicated to that task as any man we have ever met. He will not let you down. You cannot afford to let him down. Really, you cannot afford to let your own children down. This is definitely not a time to stand back in a neutral attitude and see if they can do it by themselves before you decide whether or not you will buy it. By that time it will be too late. This is the time for all good men to come to the aid of an ideal. Together we can put together a Christian college at Malibu of which we will all be proud. The thing they need is your help in recruiting a Christian student body. They have a dedicated faculty. They have the campus. Others have provided the buildings. Now it is up to Christian parents to provide the Christian student body. It is just that simple.

Find the young people in every community who would make real Christian college students and take a personal interest in seeing that they enroll in the 1972 class—the first class on the new campus.

FIRM FOUNDATION  
Reuel Lemmons, Editor

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FIRM FOUNDATION—DEC. 14, 1971

er part, most of its Bible faculty is sound, though not all; the fact remains that false-teachers from among the brotherhood and even non-Christians continue to be hired in other departments.

Take the hiring of James Attebury, as a

case in point. Let's just say that all of Pepperdine's Bible faculty is sound. All right, so a parent sends his son or daughter to Pepperdine serene in the false hope that the Bible part of what is taught at Pepperdine, to say the least, will be sound. So then what happens? In addition to Bible, this same son or daughter enrolls under Attebury--in English. Well, do you think for one moment that Attebury is going to teach just English and not give expression to his doctrinal views? What doctrinal views? Well, for a start, that although truth is absolute our understanding of truth is relative--hence that there is simply no way--no way at all--for us to be really "perfectly joined together in the same mind and in the same judgment" (I Corinthians 1:10), since, in his view at least, this is a psychological impossibility! (It was primarily for contentions, such as this, which led to Attebury's enforced resignation from Harding College just prior to his being hired at Pepperdine that same fall! If his views have altered one iota, it has not been made known!)

So the son or daughter, let us say, got through Pepperdine's Bible department, faith still intact--only to become crippled doctrinally in Pepperdine's English department! This is just one example of why most Christian parents who are concerned for the soundness doctrinally of their own children don't dare to send them to Pepperdine!! California Christians, taken on the whole, know Pepperdine as the greatest, single source of error being infiltrated among the churches. So never mind that it has a fine faculty--academically; never mind that it has a new \$25-million campus; never mind how beautiful; never mind how functional. So what! If Pepperdine, regardless of all this, is going to continue to foster liberalism as well as to hire and harbor liberalizing false teachers, this new face Reuel tells us of is not really new--it is just the same old face that we have known in California all these years--with a new mask!

That teacher-tenure excuse for having a number of non-Christians on the Pepperdine faculty would be more convincing were it not for knowing of additional such faculty being added, deliberately, of fairly recent date. Even if the administration had no control over firing those hired prior to Norvel's and J.P.'s incumbency, what shall we say of those which were hired since then! It won't wash. And to try to pass off the doctrinal corruption experienced by California churches via Pepperdine across the years as just "culture shock" --wow!--even for Reuel that is really reaching. Such could hardly be less germane.

When Norvel and J. P. went out together to see what they could do to salvage Pepperdine in the late '50s, they had the good will and sympathy of a disillusioned, yet hopeful brotherhood--particularly in California. Even over the first several years, when it was understood about that teacher-tenure thing--and it was largely assumed that they were determined to work things out and not get back into that same untenable position again--almost everyone was with them. However, as it slowly dawned upon brethren that this restoration gradually was being abandoned, furth-

er unsound as well as non-Christian teachers were being hired, and also that Pepperdine--as in the late '40s and early '50s--was once again winking at liberalizing false-teachers --it was just too much! It is not for having had to make-do with what they had that great numbers of brethren have lost confidence but for Norvel's--and now Bill's--bringing about new circumstances which can but result in the further undermining of the truth among churches of Christ.

Perfection? Who demands it! Gospel truth? --who can settle for less?

If, as Reuel states, it has "long been evident to Young and Banowsky" the futility of trying to "reverse the trend without the backing of brethren," this itself has escaped our awareness for a very long time. It is not Christian education that California brethren are not sold on--but doctrinally - corrupted education falsely calling itself that. "You can't have a Christian college," he declares, "without fighting for it." Well, Reuel, that is exactly what we have been fighting for across the years--a Christian college--one we can all be truly "proud" of, grateful for and that we can conscientiously back and support, not one that we have to make excuses for every time we turn around because of its false-teaching.

We are told that if we want Pepperdine to be Christian, we must endorse and support it now--all the while the administration continues policies that, in conscience, we neither can endorse nor support! We are told that we must support it now by encouraging Christian students to comprise the first student-body on the new campus. This with no assurance at all that Pepperdine will be any closer to the truth now on its new campus than it ever was before on its old campus! Seems to me we have things exactly in reverse. Does Pepperdine want our support? Fine! Then it is high time that Pepperdine earned that support. To start with, let's begin with the president--will he disavow his former connection with as well as his approval of MISSION Magazine? Is Frank ready to disconnect from and disavow MISSION Magazine? Is Pepperdine ready to fire Attebury and other known false teachers from its present faculty and guarantee California brethren that no more will be hired?

It just is not enough for us to be told that Bill Banowsky "will not let you down," when, all the while, he and Pepperdine, long since, have let the cause of truth down already! As much as we genuinely would like to influence Christian young people to go there it is still not clear to Christian parents who live in California that Pepperdine can be depended upon to teach the truth, the whole truth, and nothing but the truth. Once this is made clear to us, Pepperdine will have our backing as well as our support. If Pepperdine cannot do the things necessary, as partially pointed out above, then I would suggest they return to those who gave the \$25,000,000 to see if they might also supply students for this beautiful, expensive new campus. Until Pepperdine is ready to declare itself on the side of truth, Christians will beware of Pepperdine.

EFFORT MADE TO GET PEPPERDINE TO CHANGE--  
EVIDENTLY, SO FAR, TO NO AVAIL--BUT AT LEAST  
WE TRIED; NOW IT'S UP TO PEPPERDINE

The bottom of Page 4 (see left) was as far as I had gotten, when brother Luper asked me to delay publication of it last December. To get things going with an effort aimed at straightening out this corrupt institution so that it might indeed become what it claims to be, i.e., Christian, Archie asked me to send him photo-copies of what I had written already, per foregoing, together with an itemization of corrections that Pepperdine has to make if our endorsement and support are to be forthcoming.

In my covering letter of reply, sent December 24, 1971, I said, in part, "...it gladdened my heart relative to the prospect you think we now see for the salvaging (and that is the right word) of Pepperdine University for the cause of truth.

"Because of the direction things have been taking at Pepperdine over the past several years, no doubt the administration there may have thought some of us were just "against Pepperdine," per se. Such could not have been farther from the truth. It was not Pepperdine, as such, that we were against. Rather it was what appeared to be either incredible carelessness on the part of the Pepperdine administration or else an outright, deliberate effort on their part to corrupt the restoration.

"That many good things could be said about Pepperdine--and that numbers of sound, faithful, reliable teachers are to be found on its campus, right now, I am and have been well aware. It was not for these that the Contending for the Faith article, a photo-copy of which I enclose, was written. It was, rather, because, in addition to and contrary to these, false teachers and even non-Christians were being employed into the faculty once again as they had been prior to Pepperdine's earlier departure back in the '40s and '50s. We had been through that once already with Pepperdine; we were not and are not willing to go through it all over again--and Pepperdine continue to be looked upon as one of "our" colleges.

"Attached herewith are a number of points which need to be raised with the administration for which some of us, at least, require definite, concrete, unequivocal answers. If we can have them in such a manner as to remove all doubt, Ira Rice will join Ira North in recruiting students for Pepperdine. If we cannot, then, beginning with our January/1972 issue, the enclosed material shall go forth. The cause of truth needs Pepperdine, if Pepperdine comes out unquestionably on the side of truth. If not, then, the cause can get along without her--and shall.

"That truth may prevail,

(Signed) Ira Y. Rice, Jr.

POINTS WHICH NEED TO BE RAISED WITH PEPPERDINE  
UNIVERSITY ADMINISTRATION FOR CLEAR, DEFINITE,  
UNEQUIVOCAL ANSWERS, IF WE ARE TO CONTINUE  
ALONG TOGETHER AS WE ALL HOPE:

Attached to the above letter, which was

posted to brother Luper to be forwarded with his covering letter to Pepperdine, was a list of ten points, as follows:

"1) Doctrinal liberalism is the No. 1 undermining influence now having to be combated by those who know, believe and love the truth of the gospel as it is in Jesus Christ. What stance will Pepperdine take regarding liberalism?

"2) Pepperdine's present President and also its present Chairman of the Bible Department are connected in the brotherhood mind with both the founding as well as the present operation of the magazine called 'MISSION'. This magazine justifiably is looked upon as the No. 1 voice for doctrinal liberalism among churches of Christ. The President resigned from (but did not disavow) 'MISSION'. The Chairman of the Bible Department still is a Trustee for and also a member of the Board of Editors for 'MISSION'. Probably more than any other one, single thing, this has become a stench in the nostrils of those in the brotherhood who are set for the defense of the gospel against all error. Therefore,

"a. Is Pepperdine's President prepared to publicly disavow all further endorsement, support of and advocacy of 'MISSION'?

"b. Is Pepperdine's Chairman of the Bible Department prepared to resign from all connections with 'MISSION' and likewise publicly disavow same?

"3) Pepperdine's present Chancellor is also the Editor of a magazine called 20th Century Christian as well as of another magazine called Power for Today. It is an affront to those who believe in, uphold and support the truth for known false teachers to be included among the writers of these two magazines right along with writers known to teach only the truth. To be specific, writers such as Roy Osborne, Wesley Reagan, Walter E. Burch, Ray F. Chester, Dwain Evans, Donald H. McGaughey, David Stewart, Roy Bowen Ward, J. Harold Thomas and others of similar mind whose principal aim appears to be to 'restructure' the church of our Lord contrary to the truth. Is Pepperdine's Chancellor prepared to discontinue the publishing of such writers as these?

"4) Is Pepperdine prepared to quit using such known false-teachers as these in any capacity whatever?

"5) James Attebury and others were forced to resign under pressure for either false teaching or else sympathy for those teaching false doctrine at Harding College. Yet Pepperdine took five of these into its faculty--including the chief false teacher--Attebury. I have personally read Attebury's own statement regarding his view on truth. To him, such passages as John 8:32 about knowing the truth and as I Corinthians 1:10 about being of the same mind and the same judgment and speaking the same things are so relative as to have no meaning at all. Is Pepperdine prepared to fire Attebury and all other false teachers as well as non-Christian teachers--and quit hiring such?

"6) In correspondence with me, brother Tony Ash told me that he relies on Bernard Ramm for his views relative to creation, the

flood, etc. I had not read Ramm when I wrote Tony. However, afterward, I bought his book and read it word for word in its entirety. As far as I am able to assess, Ramm is a Theistic Evolutionist. Does Tony still hold Ramm's views? Is any form of evolution to be taught as truth or as possible truth at Pepperdine?

"7) It has been pointed out to me by at least two former teachers at Pepperdine that there is such a "respect of persons" on the campus as to make true, genuine Christian fellowship practically impossible. One side of this cleavage has the teachers with Doctoral degrees; the other side has all others. I am told if one does not have the Doctorate, it is impossible for him ever to be accepted into the 'inner circle'. Is this true? If true, what do you propose to do about it?

"8) Throughout the State of California the rank and file of the preachers share a common feeling that as long as Pepperdine can 'use' their influence for its own ends, Pepperdine is interested in them; otherwise, it could not care less. Evidence to them concerning this involves choice of speakers on lectureships, invitations to special events such as dinner-meetings and the like. What steps are proposed to eliminate this feeling?

"9) One of the most offensive things of recent date was Pepperdine's President speaking at the dedication of an Episcopalian school building in Ventura. What assurance have we that such falseness will not continue?

"10) The average preacher, whether in the state of California, or wherever, not only does not have a Doctor's Degree but he has no intention whatever of getting one. To him such degrees could not matter less. Yet, most such preachers feel, especially on the Pepperdine campus, that not having such a degree becomes a matter of being down-graded. If he has it, he is Doctor so-and-so; if he doesn't, he is brother. Jesus said ALL are brethren. Matthew 23:8. What does Pepperdine propose to do about discontinuing all such distinctions so we can just all be brethren together without vaunting one above another?

"If the changes suggested by the foregoing points (and I could have raised others--but these are basic) are made sincerely and clearly for the right motives, they could make of Pepperdine a rallying ground for the cause of truth which not only would serve the State

This article on "Mission's Mission" is being written after more than two years of correspondence and contacts with individuals connected with the magazine. It has been unavailing, so far as I can tell. I have been informed that the Board of Trustees of the journal has confidence in the editor, and they plan to keep him. Since behind-the-scenes efforts have proved unavailing, and since the magazine is growing both in subscriptions and in influence, it is my conviction that I should use whatever influence I have to appeal to the brethren to help change the nature of the journal or contribute to its cessation.

#### Growing

The January 1972 issue said: "In case you are interested, MISSION is in good health at the beginning of 1972. Circulation is growing, and the rate of growth is somewhat higher than it has been in the past few years." New members are to be added to the Board of Trustees. The Board is composed of a wide variety of brethren throughout the country, we are told, "But out of these and other diversities there emerges a unity which expresses itself in an extraordinary commitment to the publication, MISSION. Without their hard working support—financial and As editor, I appreciate their support."

#### A Look Behind the Scene

After a conversation with me in the early part of the summer, on July 19, 1971 Lewis G. Hale wrote me a letter with permission to use any of it that I desired. At the same time Hale sent a copy of the letter to Ray F. Chester, Frank Pack and J. W. Roberts. Hale attended Freed-Hardeman and Abilene Christian Colleges with Ray Chester and was one of his close friends. "Some of the finest sermons I have ever heard were preached by Ray. Some four or five years ago when he was in a meeting at Edmond, Oklahoma. I asked Ray if he would preach those same sermons again. He said he would not, at least not as he did then, they would have to be modified. At the ACC Lectures a few years ago, Ray told me that he considered the churches of Christ (as we know them) to be one out of many denominations. I replied that if I thought so I would get out today. He said, 'Where would you go?' I replied, 'I would worship at home with my family and any

friends of a like mind if nothing better were available.'

"At the ACC Lectures a year or so before *Mission* began to be published, Ray Chester told me that he and a few other men had in mind to publish a new journal. When asked why, he said, 'Those of us who have some dissident views have no voice.' He said they could not get articles printed in the GOSPEL ADVOCATE nor the *Firm Foundation*.

"I thought that perhaps there were those who wished to offer some friendly criticism of some of our methods, our lack of evangelistic zeal, our lack of real benevolent programs, our prejudices toward minority groups, etc. I never dreamed about attacks on the Creation story, undermining faith in the inspiration of the Scriptures, the absoluteness of truth, the undenominational character of the church and a host of equally important matters. In fact, I cannot believe that at that time Ray ever thought this would happen.

"I told Ray, 'New publications have problems with circulation.' He was aware of this and even more so if laden with writers suspected of being 'liberals.' I suggested that it would never be successful unless it had some highly respected staff writers. Ray asked who I thought would be acceptable to our brotherhood. Among others, I suggested Frank Pack and J. W. Roberts. Ray asked, 'Do you think J. W. would be conservative enough?' I certainly thought so.

"I have waited all this time to see if something good might come of this new venture, *Mission*, but it seems a vain hope.

"For this reason, I feel constrained to speak. I believe that men like Frank Pack and J. W. Roberts have been used to promote that which they do not believe nor endorse. If they knew they were staff writers for the purpose of giving a reading public to men like Neal Buffalo and Roy Ward, I would like to think they would resign at once." I understand Pack has resigned.

#### More Than Straws in the Wind

Whether certain men on the Board and Staff realize it or not they are being used as a front under whose cover forces are at work to introduce modernism into the church. What are

<sup>1</sup>Roy Bowen Ward, p. 30

of California, but could go far toward giving truth the victory in our time--worldwide. Certainly, just to make such changes for political or other reasons without the heart being in it could but presage eventual disillusionment, disappointment and failure. I shall await these answers with keen interest. I pray that they may be such that we can all abandon the continual internecine strifes of recent years, join hands and march forward together for the greatest accomplishment for the truth since the restoration began.

"In hope of Greater Things,

(Signed)

Ira Y. Rice, Jr.

some of the things which show that there are more than straws which show which way the wind is blowing?

First, the magazine made an award to Neal Buffalo for his article advocating evolution. Evolution has influenced him not only in his view of the first chapters of the book of Genesis but also other portions of the Bible, as is shown by a tape which I have of one of his public speeches. A few years ago, when I debated him on radio, he refused to answer my question as to whether or not the spirit of man, morality and religion had evolved. If he admits one miracle in the Genesis account, he might as well admit them all. The admission of one miracle wrecks evolution and would be out of harmony with the hypothesis of evolution as presented in his textbook on biology. Regardless of how well written an article may be, why give an award to something which is used to undermine the Bible?

Second, Dudley Lynch is feature editor of *Mission*. When he was editor of the school paper at ACC he caused them more difficulty than anyone before him. He resigned.<sup>2</sup> He made a vicious attack, in a secular journal on Dr. George S. Benson and his work.<sup>3</sup> It was later published in a somewhat toned-down form in *Mission*. Lynch again attacked Dr. Benson and Harding College in the *New South*, Spring, 1970.<sup>4</sup> Lynch was with *Christian Chronicle* for a time, and his influence was such that they had fewer subscribers when he left than when he came. He left because of personality conflicts and editorial policies. He became a part of Campus Evangelism, and helped sink it. Mardell Lynch wishes that *Mission* would cease publication unless it changes.<sup>5</sup>

Third, the editor of *Mission* magazine is, in my judgment, a modernist. On what do I base this serious charge? (1) In response to a paper by Thomas B. Warren, he maintained that chronological, scientific, and historical truth were not the concerns of the writers of the Bible. They were concerned with salvation truth, but not these matters although these "often concern modern man." Of course, this leaves each individual free to reject anything in the Bible he wants to, and to maintain that his rejection does not effect the salvation truth which makes us free. If the

authors of the Bible were not concerned about what they wrote on the above matters we would be free to reject such matters.

In his paper Thomas B. Warren said that one of the presuppositions which he proceeded upon was that "the inspiration of the Bible has been established." Warren's Premise 1 was that since "the Bible is God's word, because God cannot tell that which is not true, the Bible cannot tell that which is not true!" Warren maintained that Ward's "basic denial comes at the point of his response to my Premise 1." ("Prelude to Apostasy (2)," *GOSPEL ADVOCATE*, Oct. 7, 1971, pp. 626, 631. Warren did not use Ward's name in this article) Ward did not take the position that what the Bible teaches on chronological, scientific, and historical matters was therefore true.

In a conversation, after Ward had delivered his paper, at least two people told me that he said that Genesis 1-11 was myth.

On August 16, 1971, I asked him if he agreed with Warren that the Bible is the inspired word of God, whether he had said Genesis 1-11 was myth, whether he had said he did not know whether Paul was inspired when he wrote 2 Timothy 3: 16 (someone told me that he expressed this position in a conversation), whether he believed that the writers of the Bible were concerned with historical, chronological, and scientific matters, and what statements along these lines did he reject?

In a letter of August 21, 1971, Ward said the meeting to which I referred was off the record—simply for the benefit of those present, that he had "no intention of going beyond what I have said already," and "I don't quite see why I must defend myself to you. The only one I really have to answer to is God. It might be different if your approach and attitude was different."

On August 24 I wrote him that I could not see why anyone would want a public meeting to be off the record, that he had failed to answer my questions about Genesis 1-11; 2 Timothy 3: 16; and whether there were chronological, historical, and scientific matters in the Bible which he rejected. I defended my approach as being one that involved going directly to him be-

fore making any public statement. Of course, God is his judge, but we have the right and the duty to evaluate positions which Ward or anyone else advocates. Furthermore, as an editor of a magazine, brethren, including myself, had a right to know where he stands on vital issues. If he does not believe that Genesis 1-11 is myth, it would have taken him but a moment to say so. If he does not believe it is myth, but is so stubborn that he will not answer such a question, in the face of two witnesses who said they heard him say it, he is hardly mature enough to be editor.

Fourth, the first article in the January 1972 issue of *Mission* was by Warren Lewis. He advocates Pentecostalism in the church and had something to do with persuading a missionary in Germany to accept Pentecostalism,<sup>6</sup> and then this missionary and some others tried to take over a church building built by money from brethren in America who rejected Pentecostalism. (Based on conversations with people well acquainted with the situation.) Warren Lewis' article charged "that scripture does disagree with itself." In speaking of the Gospels he pointed out what he believed to be contradictions. The Gospels cannot both be right on such an occasion, and "they might both be wrong." "Each of the Gospel writers paints a picture of Jesus which cannot be forced to agree with the other three pictures. The clashes in their stories which we have already pointed to are just a few of the large number of other such clashes which a wide-awake reader could find for himself in the Gospels." ". . . they are at cross purposes with one another in some important ways."

"The man who has learned to savor the clashes and jars of the Gospels as much as God the Holy Spirit enjoyed writing them should never again be able to use the Bible as a weapon against his neighbor. No one point—great or small—is so important that it cannot be questioned or gainsaid or weighed another way. Even truth about Jesus Christ in one Gospel can be turned around in another Gospel."

continued on page 8

<sup>1</sup>The Optimist, Jan. 13, 1961.

<sup>2</sup>The Texas Observer.

<sup>3</sup>New South, Spring, 1970, pp. 70-74.

<sup>4</sup>Mission, May, 1971, p. 27, Mardell Lynch.

<sup>5</sup>GOSPEL ADVOCATE, July 15, 1971, p. 445.

Mar. 10, 1972

Dear Bro. Rice:

I enjoy "Contending for the Faith" very much. Thought I would let you know that Pepperdine is growing worse, and worse. Bro. \_\_\_\_\_ told me that they had some kind of Catholic week there about 3 weeks ago, and they had a regular mass in Chapel, and the next week, they had a program called "WE DON'T GIVE A DAMN" and the young man that came out on the stage said: "To explain what I mean by that, is the church of Christ don't give a damn what we do". He said it got so rough he got up and walked out. Sound like the new President isn't helping any. I would say Pepperdine is getting kindly rough.

God Bless you in your work.

Shelby C. Smith



**FOUR MONTHS PASS  
--BUT NO ANSWER  
TO POINTS RAISED**

When January came (and no answer was forthcoming from Pepperdine), I was all set to proceed with publication of the article. However, brother Luper felt that we should give them just a little more time.

Rather than using the time to initiate corrections, characteristically, Pepperdine used it just to get in a little deeper. (Some folks you cannot help because they refuse to help themselves.)

During a part of late February and the first half of March, of course, brother Luper and I were overseas in an unrequited effort to gain admittance to Peking, China. Upon our return on March 16, a note from Shelby C. Smith (see lower left) was in my mail, from Hawthorne, California, where he is one of the elders. I wrote immediately seeking permission, Lord willing, to publish his note in current issue --which he gladly granted, saying only that I should withhold the name of the one who told him --for the time being--which, as you see, I have deleted.

Also, I received a communication directly from the same brother who informed this good friend and elder.



## "Mission's" Mission?

(Concluded from page 7)

"Scripture is not 'absolute,' 'inerrant,' 'infallible,' or 'perfect.'"

It must have been by some modern revelation that he learned that the Holy Spirit, the Spirit of truth (John 14: 26; 16: 12-15), enjoyed writing untruth; in putting the "clashes and jars" into the Gospels. Jesus promised that certain men would have brought to their remembrance what he taught in his personal ministry, and be guided into all the truth, but Warren does not agree. I suppose this is one of the contradictory things in the Gospels!!

Warren's position means that there is no sword of the Spirit, there is no armor of God which we are to put on, there is no reliable basis on which to say anything is a commandment of Christ, and we cannot contend (and contend as combatants) for the faith. (Eph. 6: 10-17; Matt. 28: 20; Acts 2: 42; Gal. 1: 6-9; 1 Cor. 14: 37; Jude 3.)

This article was published in *Mission* magazine without a reply being contained in the same issue; although perhaps someone will make a response to it later. The editor, however, did comment on it by saying: "Honesty is the policy of Warren Lewis' article. . . . By 'honesty' I mean this: Lewis is honest with the text of the Gospels—he lets it speak for itself; and he invites you, the reader, to read the text along with him. In other words, he makes an honest effort to 'speak where the Bible speaks.'"

"Whether or not you agree with the explicit or implicit conclusions of the study, you are urged to take seriously the method he employs."

In other words, to let the Bible speak where it speaks is to conclude that the text contradicts itself. What was honest about an article which made no reference to harmonies which have been made of these so-called contradictions? What is honest about an article which says the Spirit of truth guided into untruth? As a matter of fact, if the Bible is a contradictory book, how can we rely on what it teaches about morality, including honesty? If it is a contradictory book, what difference does it make that one speaks where the Bible speaks? Why not ignore it? If there is no one point in the Gospels, great or small, "that it

*Mission*, Jan. 1972, p. 30.

### FINAL EFFORT MADE TO HEAR FROM PEPPERDINE PRIOR TO PUBLICATION; NO REPLY SO HERE GOES

When it finally became apparent even to brother Luper (who still wants to "help Pepperdine" even though they refuse to help themselves) that they were not going to answer, I decided to make one last effort toward them; then, if still no answer, to proceed with the article.

Hence, under date of April 15, 1972, by special-delivery/airmail, I wrote as follows:

(NOTE: Thanks to brother B. C. Goodpasture for special permission to photo-reproduce this article from Gospel Advocate for March 30, 1972.)

April 15, 1972

M. Norvel Young, Chancellor  
PEPPERDINE UNIVERSITY  
8035 South Vermont Avenue  
Los Angeles, California 90044

Dear Norvel:

I am in receipt of correspondence both pro and con regarding what Pepperdine is doing at this time. However, as yet, no word has been received from you relative to what brother Archie W. Luper and I wrote last December regarding what you and the Administration propose to do about it.

We feel that if you plan to do anything at all to correct conditions itemized, enough time has elapsed. Please let me know at once if you intend to make the necessary corrections, and, if so, what steps you plan to take.

In the cause of truth,

(Signed) Ira Y. Rice, Jr.

IS IT TRUE THAT FRANK PACK NOW HAS QUIT "MISSION" MAGAZINE? IF NOT, WHY NOT? AND IF SO, WE STILL NEED TO KNOW WHY...

If ever there was a publication that never should have seen the light of day, then surely it just has to be "MISSION" Magazine! Like David of old, it was shapen in iniquity and conceived in sin. (Psalms 51:5) Its chief delight from its beginning until now has been (and is) to undermine and confuse the truth, rather than to edify. Although not quite five years old, in this short span "MISSION" has succeeded beyond its founders' wildest dream. Not only has it taught more false doctrine than all of our other periodicals combined, since its inception, but it now stands as the No. 1 mouthpiece for Liberalism.

Just how brother Frank Pack and others who want to be regarded as 'sound' would try to justify founding and propagating such an instrument would be hard to imagine. How the cause of truth gets served by a magazine aimed at gutting the truth neither you, nor I nor anyone else will ever know. Yet, be it remembered, it was Bill Banowsky, Frank Pack, Donald R. Sime and several other fellow-travelers, who perpetrated this doctrinal fraud upon a blissfully unsuspecting brotherhood; also that so far as is publicly known neither one of these Pepperdine-connected, founding fathers of "MISSION"--even yet--has disavowed it. One is President and the other is Chairman of the Bible-Department! Yet here is Reuel wanting us to both ENDORSE and SUPPORT them and Pepperdine on his assurance that they will not let us down!

As far as the truth of the gospel is concerned, brethren, they ALREADY HAVE! If they really want our endorsement and support, we need to know some answers!

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

AT LEAST SOME OF US ARE BEGINNING  
TO SEE THE LIGHT; WHAT WILL IT TAKE  
TO WAKE THE REST OF US UP?--

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

Dear Brethren:

If, when a few of us first began telling what actually was taking place among "us," several years ago, some of our learned brethren, like certain editors, publishers, college presidents and others like them only had listened, the doctrinal woes now facing us all need not have been.

But they all were so busy pretending nothing was happening, that, by now, it is almost too late to do very much other than a salvaging operation.

Who among us, of the more than 4,000 elders and preachers who crowded into the elders-and-preachers dinner at the A.C.C. lectures three or four years ago, will ever forget watching in amazement as J. D. Thomas had Cleon Lyles up there trying to spread "oil on the water" by assuring us all that what some of us knew was happening wasn't!

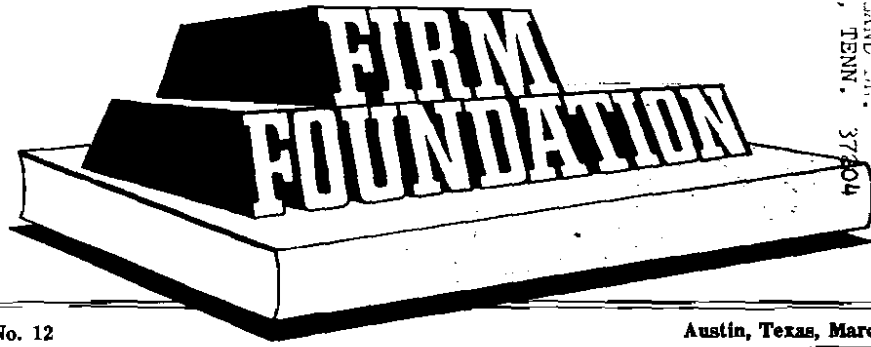
If, upon that occasion, instead of trying to lull us all into a false calm, brethren Thomas, Lyles and others had stood before that mighty concourse of elders and preachers and emphasized what really was happening to us doctrinally among churches of Christ, what a difference it could have made today! It was not as they tried to make us believe--at all! Already, even then, the apostasy which increasingly large numbers belatedly are waking up to was apparent for all to see and oppose. It was just that so many of us were determined not to see it that we looked upon those who were trying to point it out as if they were our enemies.

It is not our enemies who try to alert us to mutual danger--but true friends. When the apostle Paul withstood Peter to the face that time at Antioch (read Galatians 1 and 2), was it because he was Peter's enemy? Later on did not Paul ask if he was the Galatians' enemy "because I tell you the truth"? If we cannot distinguish true friends from enemies, then friendship goes for naught. Now that I see this once-great brotherhood on the verge of breaking apart over doctrinal error, I cannot express the frustration, having tried so hard to prevent it, that it was the false counsel of "leading brethren" that robbed our warnings of much of their needed effect.

"Of all the words of tongue or pen, the saddest are these: what might have been..."

Now a phenomenon is happening in Nashville posing a real crisis relative to the future of Lipscomb College. It is this: SO MANY OF THE PARENTS OF WOULD-BE LIPSCOMB 1972-73 ENROLLEES ARE SO DISTURBED AT DON FINTO AND THE APOSTATE BELMONT CHURCH HE MINISTERS TO, THAT THEY ARE SENDING THEIR CHILDREN ELSEWHERE TO COLLEGE, RATHER THAN RISK THEIR BEING CORRUPTED BY BEING DRAWN UNDER THE FINTO/BELMONT APOSTATIZING, AS WELL AS DEMORALIZING INFLUENCE! Some of the Administration are projecting an approximate 200-student loss of enrollment this fall at Lipscomb directly attributable to this factor -- and it easily could be from 500 to 600! The very trend, so highly praised by Reuel Lemmons in the Firm (?) Foundation, under date of Mar. 21, 1972, is the root of not only Lipscomb's but of the churches of Nashville's No. 1 doctrinal and disciplinary problem--right now. (If Reuel thought he was "stealing a march" on somebody who was "asleep on the job," by coming in here and winning a reporting "scoop" right out from under his own nose, well, before he has heard the last of this, we predict he will rue the day.)

Such a serious problem have Finto and Belmont become to Lipscomb that word comes that brother Pullias has told at least \*ten members of the Lipscomb faculty that they must either disconnect from Belmont or their contracts at Lipscomb will not be renewed this fall. I do not disagree with this action; in fact, if anything, I praise him for taking it! Similar



DEPARTMENT OF COMMUNICATIONS  
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FULL HOUSE. "A lot of churches have found the going rough in Nashville's inner city. Many of them have moved to the suburbs. But the Belmont Avenue Church of Christ has held its ground and now has the kind of problems churchmen like--more people than they know what to do with." A quote from the feature section of the Nashville Tennessean. See story inside.

such actions need to be taken, in fact, several other places! What is it going to take to wake up some of the other brethren, both in and out of the Greater Nashville area, many of whom seemingly just can't quite see that to the extent Belmont succeeds, the cause of genuine New Testament restoration fails. If just getting a crowd is the only measure to be applied, then let us all apologize both to Billy Graham and the whole denominational world--and join them!

JUST WHAT ARE FINTO/BELMONT DOING THAT IS SO WRONG? WHAT SHOULD NASHVILLE CHURCHES DO?

When you have read that March 21/Firm Foundation article (photo-reproduced here on Page 3), many of you will ask yourselves, as many naive Christians do right here in Nashville, "Well, what is it that Don Finto and Belmont do

that is so wrong?" as if there was nothing really wrong, as some say, except in the "eye of the beholder!"

Admittedly, there are quite a number of good things mentioned in that article regarding which no right-thinking person could have the slightest objection. It is not for these commendable things, insofar as I know, that a great many elders, preachers and well-rooted Christians hold Finto and Belmont in question --rather it is both for violating the scriptures as well as for their contributing to the break-down of Christian discipline and order. Far be it from me to contend for "traditions" not found in the scriptures simply because we

\*NOTE: Paul Phillips, one of the elders at Belmont, who happens to be "on tenure" at Lipscomb, reportedly is one of those who were called in. Looks like he will have to give up one or the other!

## NASHVILLE CHURCH REVERSES THE TREND

"A REVOLUTION AT 16TH & GRAND—so read the headline in the Nashville Tennessean, Nashville's mighty daily. It was the headline on a four-full-page feature story on the Belmont Avenue Church of Christ and its successful mastery of the downtown blight.

The feature begins with the statement, "Six months ago you could have had your choice of more than half the 250 seats in the auditorium at the worship service . . . Today, you have to get there early or you'll be sitting in the aisle or standing up or unable to get in at all. . ."

What happened?

Belmont Avenue had the same problem so many churches have of seeing the city waste away in its old, downtown section, and the church waste away with it. What they did about it is of interest. Attendance and contributions and baptisms—three yardsticks by which church growth is usually measured—have increased five times over what they were six months ago. The congregation, faced with all the problems of an inner-city church, decided not to die, nor to move to the suburbs. They turned down fabulous offers for their priceless property and decided to stay there.

They hired Don Finto, who left a position with David Lipscomb College and the Una church, and according to Matt Young, 90-year-old elder, to work the revolution at Belmont.

Tying on to the renewed interest among young people of the nation in religion, Finto, and those who helped him, made a special appeal to them. And they responded—by the scores and dozens. The secret of the turn-about seems to be in the elders' determination to give everyone a chance to participate. Programs of work were provided which gave them this chance. According to Robert Kindreck, another elder, these programs gave the young people a chance and a place to show their renewed interest, and they responded. So there is a house full of young people in the midst of an old section of the city.

Walter Wycoff, another elder, said, "We have a spark within the hearts of the members of the congregation; we don't know exactly what this spark is, but it has really spurred us on." He pointed out that the effort has received its share of criticism, but added: when you do something different, you are going to get criticized. The crowds that jam-pack the auditorium are a pretty good answer to criticism. Churches who find themselves dying because the town is dying could well learn from the Belmont experiment.

Belmont has made it clear that its faith has not changed. They still believe what they have always believed. But they are using some new and unconventional methods. These methods seem to be paying off.

One experiment that is purely non-denominational and which is paying dividends is the effort to serve across all kinds of lines. There are the extremely elderly sitting among the predominantly young; there are the black people sitting among the white people. There are the ignorant and the learned in the same congregation. No attempt is made to legislate dress styles or hair lengths. The congregation feels that undenominational Christianity can transcend all these and other lines.

A number of innovative programs ranging all the way from singing for the shut-ins to helping tutor students who need special help

through all 12 grades keep the members busy. One thing about these many works of involvement is that they cost nothing. All workers are volunteers, and when they have a part of the action, they become a live part of the congregation. One group of college students spend Saturdays playing with the neighborhood kids. They call the program PAL—play and learn. They get in the teaching along with the play, and the neighborhood kids decide to attend church.

Bible correspondence courses in more than one language, and hot meals served on wheels to older persons and the sick, a day care center for children and a program to rehabilitate people coming off drugs are some of the mile-long list of programs in which the church expresses itself in the inner city. They even furnish a house for boys who come to Nashville and don't have any other place to go.

The congregation recently hosted a three-day evangelism seminar, attended by several hundred, who came from several states. They spend their money on mission programs around the world, and send their own members out to preach—both in established congregations and through personal confrontation on the streets and places of business.

Elders are pleased that the trend has been reversed and that a church building once almost empty is now filled to overflowing, but they are not satisfied. "Things are moving so fast the elders have trouble keeping up, much less leading the way like we're supposed to do," one of them said. Most of the things Belmont is doing started when one or two got interested in them and started doing them. Then others became involved. The church came alive. The community took notice and people began to be baptized. It was just that simple. Now, everybody's enthusiastic and everybody's working.

When you go into Belmont you don't have to be a certain color, or wear your best clothes, and you'll find things operate differently there, but you'll feel that you have been to worship, and you'll feel that you, personally, had some responsibility for the on-going of the Lord's kingdom.

There are many other congregations throughout the world like Belmont; that is, like Belmont was. There are few of them like Belmont is. Churches caught in the blight of the inner city have moved to the suburbs or quit meeting entirely. They feel there is no solution to their problems but to die with the area. There have been a few attempts to revitalize and revive a congregation in the inner city, and some of them have met with very fair success. An effort such as Belmont's will encourage others to try.

The secret of whether a church lives or dies does not lie with its environment; it lies with the faith and courage in the hearts of the members. Where Christians work at the job a church will grow anywhere, and under any environment. A working preacher, and a working eldership with vision, supported by a working membership, is the secret of success.

It isn't so much where people go to church; it is a matter of what they bring with them when they go, and what they get while they are there, and what they take away with them when they leave. This experience can happen in an old building downtown as well as in an elegant new one in the suburbs.

9 [185]

"have always done things that way." Were the "criticisms" mentioned in the article simply the carpings and snipings of hide-bound traditionalists, I personally could not care less.

Well, then, what are the objections? To name a few, consider these:

1) Disrespect for parents, elders and anyone who contends earnestly for the "faith once delivered." Numerous parents, elders and others who have tried to cope with young people who have been subjected to the Finto/Bel-

mont experience report a general loss of respect. Some, upon careful questioning of their own teen-agers, were shocked to learn they had been instructed to find ways around supervision amounting in some cases almost to the point of deception. So determined evidently are Finto and those he yokes with to re-structure everything in their own image, that principles they supposedly once held dear seemingly no longer hold any meaning for them. A rebellion toward authority -- including Bible authority--clearly is the fruit born to this tree.

2) Growing out of this rebellion against authority, permissiveness toward things the word of God condemns is evident on every hand. "Modest apparel" clearly was intended to mean something, when Paul wrote it in I Timothy 2:9. At Belmont, it has no discernable meaning at all! Nature may have taught the Corinthians that long hair is a "shame" unto a man (read I Corinthians 11:14) but if this lesson has yet pen-

etrated Don Finto and the Belmont church they were concealing this fact very nicely when I visited there in person last October. Rather than teaching those young people to have concern for such matters, he was edging over toward the questionable line himself, both regarding the length of his own hair and also his manner of dress. Moreover, several things which he said verbally that night were calculated to make those in the audience feel comfortable who were in clear, open and flagrant violation of what these two passages plainly were intended to convey.



Mr. and Mrs. Robert Tepper pose with friends after their wedding in a field where they will build



Dressed in wedding clothes they designed, the bride and groom pose with the minister who officiated at the ceremony, Dr. Don Finto.

# Wedding on

By EMMIE CALDWELL

There was one golden thread that ran through the whole afternoon — love.

We could announce that Miss Sylvia Caldwell, daughter of Mr. and Mrs. James M. Caldwell Jr. of Rhineland, Wisc., and Robert Tepper, son of Mr. and Mrs. Leo Tepper of Skokie, Ill., were married Saturday on a hillside in Williamson County.

But that's just facts. There was that extra dimension to these nuptials that requires much more said about them.

Sylvia and Robert are members of Belmont Avenue Church of Christ whose minister is Dr. Don Finto. The Teppers run The Grand Leather Shop just a step or two away from the church on Sixteenth Avenue, S.

When they decided to marry they followed the trend of many young couples. They made up their own vows and worked out the details of the service with Dr. Finto.

It was unique and moving, and its timing was as casual as the dress of the majority of the wedding guests, estimated at better than 250 counting children and dogs.

I had been invited to a 1 p.m. ceremony and arrived 15 minutes before the hour via Manley Lane and down a dusty road already filled with cars. Our destination was the field beside a little white house in the woods, the future home of the Teppers.

Some had been invited at 1, some at 1:30, but nobody seemed to mind the delay. Nobody knew everybody, but everybody knew somebody, and friend greeted friend with embraces of friend a bit. Already the mood was loving.

On a long trestle table decorated with an arrangement of iris and flowering branches, loaves of homemade bread . . . all organic I was assured . . . were being placed beside the 100 pounds of Wisconsin Swiss and cheddar cheese. There were crates of red and golden apples.

The bread was furnished by friends of the bridal couple



Cheese and apples grace the table where the wedding took place.

Dr. Finto gave a prayer in which, among other things he thanked the Lord for not sending rain at that hour. He also asked the parents of the couple for their approval of the marriage.

Then Robert said which were in 1 a prayer and we by Sylvia's prayer. It was not the honor and obey essentially a pie

Attire for a hillside wedding fell roughly into two classes. Those in business suits and ties were mainly older members of the congregation. Younger members and other friends from Music Row were far more informal.

There were bibbed overalls, blue jeans, sleeveless sweatshirts, vests, beads, Cosack blouses, many long dresses for the ladies, sandals,

wedgie heels and feet.

At 2 o'clock, or Dr. Finto asked to the adjoining we formed a huge joined hands.

Sylvia and already made pearance. She gown trimmed broiery at the wrists. Her c.

3) Last month, while in a gospel meeting with the church at Fairview, south of Atlanta, Georgia, one of the mothers approached me, having just returned from Nashville, where she had gone specifically to visit Belmont to see what her daughter had gotten herself into while attending Lipscomb. This mother still was somewhat in a state of shock. She described how some young man had gotten up before the congregation, stated that he and his girl friend had been living together for the past three years,

NOTE: IF "one picture is worth a thousand words," photo above says quite a lot about Belmont, doesn't it!!

and they had decided to get married. This "Lipscomb mother" was shocked not as much by the fact of this bizarre announcement as by the matter-of-fact way in which it was received by practically everyone present. No one, as far as she was able to observe, seemed to be in the least upset that they already had been living "as one" not just a little but for THREE WHOLE YEARS PRIOR TO THE WEDDING! As Reuel said, things "operate differently" at Belmont. Indeed they do!

4) After devoting almost 11 of the past 17 years overseas trying to convert Buddhists, Moslems and Hindus AWAY from such heathen superstitions to Jesus Christ, just imagine my frustration to come back home and find Don Finto attempting a little Hinduism at Belmont. Take a close look at that word "Ohm" in the closing paragraph of the newspaper-account (left) of a wedding on a hillside. Doesn't he know the practice of saying "Ohm" is straight out of the Hindu religion? Where does he think the Hippies (whose company he evidently prefers to that of Christians) got this practice? Straight out of Indian Hinduism! If this is news to him it dead sure is not news to me. After wrestling with Indians to give up Hinduism all these years, must we now start all over again with Finto, Belmont and the Hippies? It's like Reuel says, "An effort such as Belmont's will encourage others to try." As for that "Ohm" business, nothing quite like it has been seen among God's people since Aaron's calf!

5) On a recent "talk" show on a local radio station--right here in Nashville--to the direct question as to whether he could "speak in tongues," Finto answered that, although he himself could not speak in tongues, he could not prove by the scriptures that someone else cannot. If not, then, what is he doing trying to pretend that he is a gospel preacher! If I Corinthians 13:10 and related passages don't prove that, they don't prove anything!

6) II John 9-11 teaches Christians not to receive any that "come unto you" and "bring not this doctrine." Brother Finto and the Belmont church make a regular practice of both "receiving" and bidding "Godspeed" to such. Note that verse 11 says that "...he that biddeth him Godspeed is partaker of his evil deeds."

What should the Nashville churches do about Don Finto and the apostate church at Belmont? The same thing that was done recently by the churches in the Greater St. Louis area when Harold Key and the Central church there bade Godspeed to Billy Graham and his Greater St. Louis "crusade" -- mark and avoid. (Romans 16:17-18) And the SOONER the BETTER, too! Not only does brother Finto need to be made ashamed for his "causing divisions and offenses contrary to the doctrine," if he has any shame left (II Thessalonians 3:6,14-15), but until some such action is taken, not just Lipscomb students but young, unsuspecting teenagers, in general, will continue to be ensnared within this doctrinal trap.

As for Reuel Lemmons, did he not know that the reason Don Finto had to give up the ministry at Una as well as his teaching post at Lipscomb was his determination to go off after such departures from the faith and to lead as many others as possible with him? It was not to resurrect an inner city church, per se. If Una and Lipscomb had but tolerated his shenanigans without putting up a fight, Don would still be right where he was! This working "the revolution at Belmont" came strictly as an after-thought. No one condemns Belmont for the good works they do. But when such are tied to rebellion against proper authority, immodest dress, long hair for men, loose morals, toying with heathen superstitions, an uncertain sound relative to tongues, and general disregard for Bible teaching concerning Christian fellowship and other matters--I can't believe Reuel expects us to swallow THE WHOLE THING without all this being corrected first.

Or maybe he does. If you will go back through the Firm Foundation for the past several years, this seems to be the pattern of his thinking. First his defense of Pat with Pat continuing his speaking/singing in tongues; then his insistence we endorse and support Pepperdine without their prior correction. And now this...



home.

--Staff Photos by Robert Johnson

## a Hillside...



ion table set up in the Williamson County meadow

help in sustaining their love through good times or misfortune. Rings engraved with the cross and the Star of David were exchanged, Dr. Finto added his blessing and the Toppers were man and wife,

finishing the ceremony with a wedding kiss.

But Robert had one last word to say before inviting us to share the refreshments.

He said, "We love you all and we're glad you're here."

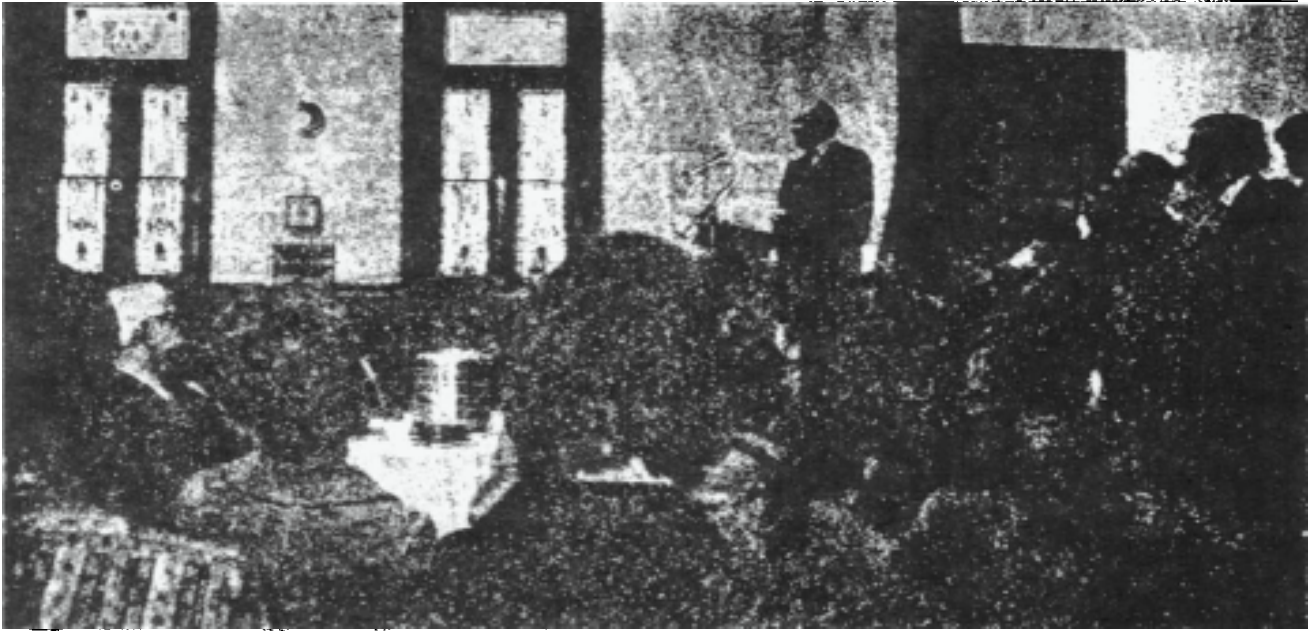
tradition was a French bouquet of daisies and stephanotis and a veil that fell from a crown of daisies.

Looking somewhat like a prince from the East with matching daisy crown, Robert's handmade outfit had heavy embroidery around the collar and hem of the blouse and around the cuffs of both blouse and flared trousers.

He and his parents stood

on Dr. Finto's right, Sylvia and her parents on the left. The ceremony began.

At the minister's request we were asked to say or hum the word "Ohm." The haunting sound swelled and receded from various parts of the circle for several minutes and had the effect of actually making us feel closer to one another and a part of the beautiful surroundings.



Norvell Young, chancellor of Pepperdine College in Los Angeles, talks to a "packed house" at Belmont Avenue Church of Christ Sunday morning worship. Young, son of Belmont Elder M. N. Young, was at one time a minister at Belmont and later at Granny White Church of Christ in Nashville.

# The Graphic

Best California College Weekly, 1966-67, 1968-69  
ALL-AMERICAN WINTER 1965-66 through WINTER 1968-69

Pepperdine College, Los Angeles, California

## Policy change sought

By TOM LEW  
Managing Editor

Student Board last Tuesday voted to accept a proposed change in chapel policy which would permit Christians other than members of the Church of Christ to participate in chapel services.

The proposal, involving a re-phrasing of chapel policy, received nine affirmative votes and one negative, with four abstentions.

Rich Dawson, chairman of the religious life committee, originally submitted a re-phrasing to the chapel committee which would permit those believing in "the divinity of Christ" to participate.

The chapel committee, headed by Dr. Carl

Mitchell, rejected the phrase as too vague.

What resulted was an informal agreement to use instead, words permitting any Christian to take part in services—using the Biblical definition of Christian.

This, it was felt, would clear up much ambiguity.

The proposal will now return to the chapel committee for formal approval, after which it will be referred to the Pepperdine Board of Trustees.

If the proposal is accepted, Dawson feels that chapel services will be opened for greater participation.

In the past, many students have felt that the restricting chapel policy has prevented the presentation of better programs.

The view now held which permits only Church of Christ members to participate was termed by Dawson "legalistic, sectarian, and denominational."

nption fit" when they suspect that we might be attributing "guilt by association" to one of their favorite sa-traps. We would not wittingly take unfair advantage of anyone; and, well I know that appearances often are deceiving. However, I keep remembering a remark brother B. C. Goodpasture is fond of making. "If something looks like a duck," he says, "waddles like a duck, quacks like a duck, and always seems to associate with ducks, you must pardon me if somehow I mistake him for a duck!"

In the Magazine Section, Page 8, of The Nashville Tennessean for November 21, 1971, quite to the consternation of those devoted to the preservation of sound doctrine in the Nashville area, home town product M. Norvell Young was shown (see above) as he placed the imprimatur of his presence upon the apostate Belmont congregation.

But if you think that was something, you "ain't seen nuthin'" until you have looked into things at Pepperdine College, where he is Chancellor.

I knew that things really were getting in a bad way again at Pepperdine a couple of years ago, when this clipping from their student paper was forwarded to me by someone in California. Those words, "Policy Change Sought," captured my attention. But as I read those further words, "Christians other than members of the Church of Christ," I was almost beside myself!

Doesn't Pepperdine teach its students anything at all about whom Christians are and what the "ONE TRUE CHURCH"

really is? From the way this item reads one gathers that the student who wrote it didn't have a clue! Which is one of the deep, underlying objections most Christian parents in California have to Pepperdine. It not only is the permissive spirit which characterizes practically everything Pepperdine does, in general, but the almost utter lack, definitively speaking, of distinct teaching as to what genuine Christians are and what the ONE TRUE CHURCH is all about!

So blurred, in fact, has teaching become on the Pepperdine campus that in the February 10 issue, (see Page 7), The Graphic was announcing "A 'Jesus Music Festival' -- Pepperdine's first" featuring everything from "hard rock" to "folk tunes"! A testimony meeting to be sandwiched in demonstrates a tie-in with "The Cross and the Switchblade," a movie which itself teaches falsely regarding miracles and the plan of salvation and the making of which almost definitely played a part in helping lead Pat Boone into making shipwreck of his faith!

The David Wilkerson which said article refers to is not a Christian at all but an unrepentant Pentecostal preacher!

As for the whole idea behind the "festival," it clearly was connected with the spurious, so-called "Jesus Movement," most of whose devotees could care less what the REAL Jesus wants about anything. Surely, there is no more connection between the "Jesus Movement" and Jesus than between denominationalism and Jesus.

All these so-called "movements" (not inspired by the unadorned word

tence that we endorse and support Pepperdine without their prior correction. And now this...

DIRECT TIE-IN BETWEEN WHAT IS HAPPENING AT BELMONT/NASHVILLE AND THE SAME SORT OF THING (ONLY WORSE) AT PEPPERDINE

Some of our brethren, who like to sound "scholarly," almost have a "con-

of God) are based strictly upon the "doctrines and commandments of men." As such, they are empty, void and meaningless--or in one word, "vain".

15: Matt. 9

According to the story, original inspiration relative to this "Jesus Music Festival" emanated from what is styled as "a group of Christian students at Pepperdine who meet weekly for prayer and fellowship."

All of which sounds rather innocuous until you let yourself ponder whether that group of students actually is Christian and if those same students really know what Christianity is all about!

Some of the students on the Pepperdine campus--like some of their teachers--are genuine Christians after the New Testament order, I have no doubt.

But, in view of the uncaring way in which their Chancellor bids Godspeed to HERESY in Nashville, that their President "dedicates" Episcopalian school buildings FOR THE TEACHING OF ERROR in Ventura, and that at least one of their teachers (Attebury) openly contends that TRUTH CANNOT BE KNOWN (which led to his being forced to resign at Harding immediately prior to his hiring at Pepperdine)--all this (and much, much more), plus the "explode" article announcing the Festival, plus the "worship" sequel that appeared in The Graphic the following week, under date, February 17, 1972, (see Page Eight), lead to the inescapable conclusion that anything approximating the New Testament concept of Christianity is practically a "lost cause" at Pepperdine.

The Impact of this "Jesus Festival," as predicted, no doubt really was "tremendous"--FOR ERROR! Worship? Since when is INSTRUMENTAL MUSIC accompanying singing true worship?

Yet there you have it, not just in words but photos and all! When The Graphic reports "The informal, non-traditional atmosphere" of a "festival" as giving "freedom" to the performers, "allowing them to "communicate the gospel" of Christ in "contemporary modes," they may have revealed more than was intended!

Is worship, then, just a performance? And is worship "between the artist and the audience," or between the worshipper and God!

tian roots." What does matter is that when they "stopped playing for money and success and started singing for the Lord," was it genuinely for the Lord according to the Lord's own word? Or was it "for the Lord" in some esoteric, "Hippie" sense, whose meaning is almost past finding out?

From the length of his hair to the guitar in his hand, if you will examine photo closely on Page 8, the example of "a professional musician turned to Christ" published by The Graphic demonstrates only that neither the performer nor the writer has any New Testament concept of what "for the Lord" really means!

As for what was meant about "erasing some of the distorted images students have concerning Jesus, his role in people's lives, and organized religion in general," that, no doubt, might be worth looking into.

If we can interrupt President Bardon's political ing

As for that "change of pace," by "the Philharmonic," described in the photo-reproduced article, on Page 8, far more than just the "pace" suffered "change" in this event.

The 12-member group, please observe, featured "drums, electric guitars and a strong brass section." Whereas, according to the article, they "shared some of their experiences in changing from a professional group to one that "performs for the Lord," yet, as the merest tyro in the scriptures knows, it is not thusly that the Lord teaches his to worship Him!

Consider if such a group asking for a "fervent attitude" as they sang the "Lord's Prayer" justifies not only their worship of Him contrary to what His word teaches, but referring to this prayer in a special sense different from any other prayer, of several that he prayed as set forth in the New Testament.

Not content with having the group on campus to perform contrary to God's word just once (which was one too many times), the February 17 article closes by saying that "plans are being made to have the Philharmonic back for another concert. I leave it to you

for another concert. I leave it to you

tianity means so little to us that we will just swallow these things on down without a question? Do they really think the church ("organized religion") has so little meaning for us that we will sit idly by while they "restructure" it beyond Biblical recognition? As for our children and their faith, do Pepperdine recruiters really think they can pull the wool over Christian parents' eyes to the extent that we will not care what they do or teach at Pepperdine which would lead them astray?

In all the annals of Christianity, from the beginning of the Restoration Movement onward, nothing as corrupting and destructive of sound doctrine and practice has arisen among us as is being tolerated on the Pepperdine campus RIGHT NOW! You would have no way of knowing it from their report but the church at Thousand Oaks, California (whence that group of about 30 "Hallelujah Singers" comes from, as described on Page 8) now has the distinction of being the first formerly sound congregation, as far as I am informed, to go 100% after tongue-speaking, even including ALL THE ELDERS, TOOL Notice, also, the instrumental music in the photo showing them, and that they were the ones who encouraged the audience to "participate by clapping" as they sang along.

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# Festival to 'explode campus'

By LARA PATRICK  
Pepperdine's first of  
the University and  
will be presented a first  
of the Chicago  
The festival will feature  
a variety of contemporary  
music ranging from hard  
rock to folk tunes. Three  
groups--the Philharmonic,  
the Dennis Ryder trio and  
the Hallelujah Singers from  
Cabrity Chapel--will per-  
form. Ted Switzer, former pub-  
lic relations head for the  
University, will be master of cer-  
emonies. He will be given by Tom Har-  
riss and Bill Lawrence.  
Hariss was co-producer of  
"The Cross and the Switch-  
blade," the film story of  
Gaelen among the Yarrona  
tribe, which won the Academy  
award. The church at Thousand  
Oaks is a school of Christ and  
is a school of Christ in Torrance.  
By the "red more than 200"  
high school students to a  
festival in October this year.  
Inspiration for the fes-  
tival originated among a  
group of Christian students  
at Pepperdine who meet  
weekly for prayer and fel-  
lowship. According to Pr-  
esident Bardon, the festival  
was conceived on several col-  
lege campuses and at vari-  
ous churches.  
The impact of a "Jesus  
Festival" should be irre-  
versible, Bardon said.  
The informal, non-tradi-  
tional atmosphere of a fes-  
tival gives freedom to the  
performers, allowing them  
to communicate the gos-  
pel of Christ. In conten-  
porary modes, he added,  
personal needs to be added  
between the communication  
and the audience.  
The festival planners hope  
the concert will "erase  
some of the distorted im-  
ages students have con-  
cerning Jesus. His role  
in people's lives and or-  
ganized religion."  
Although styles of the  
general public vary,  
each one of them repre-  
sents in part, the rising  
"Jesus people" movement  
in the nation. The groups had  
professional, non-Chris-  
tian roots. According to  
Pat Warden, festival co-

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Christian parents everywhere as to whether your children should be back to hear "the Philharmonic" for "another concert"--or if they should return to Pepperdine at all--this fall, or ever!

Whether "churches of Christ" care what Pepperdiners do or teach I cannot say. But this one thing I know--those who are in charge at Pepperdine College no longer care what the churches of Christ believe or teach--only so long as we will continue to send them our children and our dollars! I do not know what you are going to do about all this; but I know what I am going to do--I hereby withdraw all further endorsement and support for Pepperdine College and those connected with its Administration until such a time as they can demonstrate repentance enough to correct what they believe and stand for enough to harmonize with the word of God.

Instead of encouraging the parents of this brotherhood, as we have been asked to do, to assist Pepperdine by sending them our children so they can continue to undermine their faith just as fast as we send them, a better course, it seems to me, is for those parents already sending their children to Pepperdine to start sending them elsewhere this fall--and to encourage all other Christian parents to follow suit. Then, if we can somehow persuade all of the faculty at Pepperdine who still believe and teach the truth to resign, well, this should leave Pepperdine to those where its heart is--i.e., to the Hippie "Jesus People, to instrumental music worship, to "don't-give-a-damners" (see April Contending for the Faith) and to false teachers of practically every variety and description, to say nothing of to "the moles and the bats."

In this way, they should be happy; we all can be relieved--and this should give Doctor Bill more time for Episcopalian dedications and electioneering for the Republicans! Think it over!

## Banowsky to direct Nixon drive in L.A.

Dr. William S. Banowsky, University president, has been recently named Los Angeles County coordinator for President Richard Nixon's campaign for re-election, Governor Ronald Reagan, chairman of the President's campaign in California, announced.

Gov. Reagan spoke at the Malibu campus kickoff banquet in February 1970 when Dr. Banowsky was then chancellor of the Malibu campus.

The appointment, to take effect immediately, involves Banowsky's selecting eight to ten regional chairmen to help organize re-election committees.

The volunteer position doesn't involve fund-raising, but is mainly organizational. Banowsky will head one of four re-election "districts in California."

Commenting on his appointment, Banowsky attested: "There is always the temptation for educators to remain remote from the real problems of our society. But college students have recently reaffirmed the nation's need for committed people to take a stand and to become involved. I hope that they may be further encouraged by my decision, to take practical steps to implement the concerns of their own consciences."

In reference to his support of Nixon, he said, "At a critical period of our nation's history, President Nixon has shown the initiative and courage which when Governor Reagan asked me to join him in supporting the President, I whole-heartedly accepted."

Asked whether Banowsky, who is in Africa for the United States Information Agency, has any personal political plans, Jim Wilburn, executive assistant to the president, said Banowsky still planned to serve out his five-year contract with the University.

"I feel the president's



**MUSICIAN FOR CHRIST**--Dennis Ryder, a professional musician turned to Christ, sings "for the Lord" in Friday's "Jesus Music Festival." Approximately 700 people were attracted to the Pep auditorium for the event.



**SINGING PRAISE**--A member of the Hallelujah Singers meditates as she sings. The Singers were one of three groups to perform in the "Jesus Music Festival" program on Friday night.

--Photo by John Crawford.

# Jesus Music Festival here attracts 700 for 'worship'

By CELIA CHAPMAN  
Staff Writer

"I worshipped show business for a long time--now I worship Jesus."

This statement was made by Ted Switzer in his opening remarks as emcee of the "Jesus Music Festival" in the auditorium Friday night.

Switzer, who has worked as public relations director for "The Beverly Hillbillies" and has been involved with show business since 1948, stressed that "there's a real difference

between knowing that Jesus is the son of God and knowing that He's the Lord of your life."

"Testimony" such as Switzer's was a major part of the festival. Singing groups took time between songs to share with the audience what Jesus had done in their lives, and used the songs themselves to tell about Jesus.

"We're not here to entertain you," explained one of the members of the Halle-

lujah Singers. "We're here to worship the Lord."

Love was also stressed--the love the performers felt for the Lord and the love Jesus has for everyone.

Several types of music were presented during the evening. The Hallelujah Singers, a group of about 30 from Thousand Oaks, performed as a chorus. During their part of the program the audience was encouraged to participate by clapping and singing along.

Dennis Ryder and Steve Snell performed several songs in a folk-country vein, accompanying themselves on piano and guitar.

A change of pace was provided by the Philharmonic, who did not come on until almost 11 p.m. but managed to draw in people who had not yet come. The 12-member group, featuring drums, electric guitars and a strong brass section, shared some of their experiences in changing from a professional group to one that "performs for the Lord."

They closed the festival with a call for a "reverent attitude" while they sang the "Lord's Prayer."

About 700 people came to the festival and planners of the festival felt it was a success.

"You have to remember that a lot of people came out of sheer curiosity," explained one of the event's organizers. "But it was good because a lot of things were said that needed to be said."

No dates have been set but plans are being made to have the Philharmonic back for another concert.

### HUNDREDS OF BOUND VOLUMES ORDERED; DO YOU HAVE YOURS YET?

In coming years, when this battle for the minds and hearts of brethren is over, thousands will ask themselves how it all happened and, also, what it was all about. The most reliable of all sources of information as to details will continue to be, no doubt, Axe on the Root, Volumes I, II & III, for the background years, 1966-69 --and BOUND VOLUMES of Contending for the Faith for each year beginning with

1970 onward. Order yours--as great numbers of brethren have done already--either from Contending for the Faith, 950 Greerland Drive, Nashville, Tennessee 37204--or from your favorite supplier. Axe on the Root, Volume I, \$1; Volume II, \$2; Volume III, \$2; Contending for the Faith bound volumes, for 1970/Volume I, \$3; for 1971/Volume II, \$3. ORDER YOURS NOW!

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

MUCH APPRECIATION TO THOSE WHO STAND  
TALL AND STRAIGHT FOR THE TRUTH; GOD  
CANNOT USE THE REST OF US ANYWAY!

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

Dear Brethren:

Quite a lot of our 20th-century Christians seemingly think we believe in earnestly contending for the faith, just like Jude 3 says, until the effects of such contending begin to become apparent--then, all of a sudden, some of us decide that is NOT what we really believe in after all!

As long as "all men speak well" of such, it is easy to contend for the faith. Just like over there in John 6, when a great multitude followed Jesus "because they saw his miracles," think how easy it must have been to follow him then. After "a great company" came unto him and Jesus fed "about five thousand" using only "five barley loaves, and two small fishes," it took little courage to "contend for the faith" then.

But when, a little later on in that same chapter, Jesus began teaching concerning the faith, many of his disciples, "when they heard this, said, This is an hard saying; who can hear it?" (Verse 60) Jesus asked, "Doth this offend you?" (Verse 61) Jesus charged that "some of you believe not." (Verse 64) Then, from verses 66 and following, we read this astonishing statement:

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life..."

Even under these adverse circumstances, we see that Simon Peter still was standing straight and tall for the truth. Later on when Jesus said unto them "All ye shall be offended because of me this night," (Matthew 26:31), Peter answered, "Though all men shall be offended because of thee, yet will I never be offended." (Verse 33) Jesus said unto him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." (Verse 34) Peter declared, "Though I should die with thee, yet will I not deny thee." (Verse 36) Likewise also said all the disciples. But before the end of the chapter, we see Peter, when a genuine test of his faith finally came, not only following Jesus "afar off" (Verse 58) but going on to deny him thrice, just like Jesus

had said he would. (Read Verses 69 to 75 most carefully and ponder.)

Whereas the general trend regarding circulation of Contending for the Faith is, generally speaking, upward, I should be less than honest if I did not confess, too, that we have had quite a number of cancellations lately. I get little consolation from knowing that for each bundle order that is cancelled, here come two more to take its place. Some might think that I should rejoice with the upward trend. But I keep thinking of "the one lost sheep."

Why do brethren cancel? They almost never say. However, after a little checking, some of their reasons are becoming apparent. They do not all cancel for the same reasons. For instance, in several cases, I found that there had been changes in preachers. The departing preacher had been one who knew, believed and loved the truth. The incoming preacher was either an out-and-out liberal or else a liberal sympathizer. As such, one of the first things he did was to undermine the confidence of the elders in Contending for the Faith and get it thrown out. It is astonishing to me how easily a certain time of elder is thus swayed.

Although there are rare exceptions to the rule, of course, I personally am seeing more and more clearly that by far the greater number of \*elders believe in keeping the peace than in keeping the faith. And when the choice is over what will "rock the boat" or "contending for the faith," the "boat" usually wins! It never seems to dawn on such elders that "the wisdom that is from above is first pure, then peaceable." (James 3:17) Or, for that matter, that they are supposed to be watching for souls, "as they that must give account." (Hebrews 13:17) So, when one of the members begins to raise a fuss over something he read in Contending for the Faith, instead of taking the member aside and teaching him the way of the Lord more perfectly, it is just a lot simpler to cancel the bundle order. The member, thus, is confirmed in his weakness and one more congregation is laid wide open to liberalism because warning has been stilled.

Another type of elder (or preacher) who thinks he is loyal to the faith once delivered (but who cannot be depended on "when the chips are down") is one whose primary loyalty is to persons instead of to principles. Until kinfolks or certain individuals he is loyal to get involved with liberalism, he really believes (or thinks he does) in contending for the

faith. But you just let this paper say a word about one of his friends or kin going into liberalism and leading the disciples astray, and what does he want to do? Correct his friends or kin? Just the opposite. He first wants to CANCEL HIS SUBSCRIPTION (as if that would solve it) --and the next thing you know he usually starts making the same uncertain sound as the one we were warning against!

Of course, liberalism is no respecter of persons. It is not always one of the members--or the preacher--who "goes liberal." Many times it is one or more of the elders themselves! Remember that it was to elders that Paul said, at Miletus, "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch..." (Acts 20:30-31) It is for this reason that the contention of some that "the rest of us" ought to keep quiet and "just let the elders take care of" this growing apostasy among us won't hold water. So many of our elders themselves now are in the process of apostatizing that to leave it up to them would be like leaving it up to Mao Tse-tung and Chou En-lai to guard against Communism! Naturally, those elders who are remaining faithful would be dependable watchmen for our souls. For these, I have nothing but genuine appreciation and honor. But if all the defense the gospel has nowadays is that which the average elder is either able or willing to give it, then the cause of truth is already lost for this present generation. Liberalism, modernism and even pentecostalism are now corrupting elders in many, many places. In which places, of course, cancellations, where Contending for the Faith is concerned, are to be expected.

So little indoctrination as to the restoration principle has been effected in many of our congregations, that when you mention preserving the restoration-movement, they simply don't know what you mean. And many of our congregations who seemingly are determined to have fellowship with those who are committed to the restoration, in fact do not really have any convictions at all in this regard--many considering themselves to be nothing more than denominations among denominations! Once this type finds out what Contending for the Faith is all about, in comes their cancellation!

\* \* \* \* \*

However, lest folks get the idea we stand alone, I'd like to devote much of this issue to letting readers be heard from who DO stand straight and tall for the truth as it is in Christ Jesus. Read on!

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\*NOTE: In this day of general disrespect for authority, I would not intentionally undermine the authority of genuine elders. I respect such with all my heart. IYRJR.

A. G. Hobbs, Fort Worth, Texas, July 11, 1970: "I appreciate so very, very much the vigorous and forthright fight you are making to expose and if possible stem the tide of modernism and infidelity that is getting into the church. Keep up the fight. The hotbeds for most of this are our colleges and Bible chairs. Teachers that write for MISSION Magazine should resign from their teaching posts or the magazine one. I think the president of our colleges should be forced to take a stand. If they believe in evolution, infidelity and liberalism, they should let the brotherhood know about it. And all unsound teachers should be fired. ACC has several teachers on the Board of MISSION."

"There is a trend to pull God down to man's level and make a 'pal' of Him. One Sunday, at Highland in Abilene, an ACC student was called on to lead in prayer. He began his prayer, 'Hi, Dad.' Doesn't that make you want to blush!"

"What about these young people writing their sins on a board and then burning the board? Some of them turn the lights off in their prayer meetings. Some contend that the Holy Spirit is working in their meetings all the evidence they have is the physical sensations they feel surging through the fleshly body."

"If you are ever in these parts, come and spend some time with us. I think you are right about the faithful having to separate themselves from the congregations that are filled with teaching and practices contrary to the Bible and controlled by apostate elders . . ."

(NOTE: In my reply of July 14, 1970, I wrote brother Hobbs, in part, as follows: "Dear A. G.: Your thoughtful and heart-warming letter of July 11 was most welcome. Also thank you for enclosing the \$1 for the Newsletter. It really helps . . . I've been planning to order some of your tract especially on the GOOD NEWS FOR MODERN MAN. Please mail me 200 copies and bill me. I want to introduce this tract wherever I go in my many speaking appointments. It is the best I've seen along this line . . . I could not agree with you more concerning the point you made that those teachers should either resign their teaching posts or give up writing for MISSION Magazine one. The only way the presidents of our colleges can be forced to take a stand for the truth, as far as I can observe, they'll have to have enormous pressure brought. Only a few of them love the TRUTH enough for the truth's SAKE to defend it openly. The principal pressure most seem to understand is loss of funds. It seems shameful to have to say this; but it is a fact . . ." IYRJR.)

Perry B. Cotham, Big Spring, Texas, May 5, 1970: ". . . I feel that if you plan another volume of AXE ON THE ROOT you should devote more attention to the Holy Spirit movement . . ."

Dale Keppy, Davenport, Iowa, July 17, 1970: ". . . Your latest paper is a gem and should be read by every Christian . . . Enclosed please find \$5.00 for the first bundle of 100, which I would like mailed to my home address . . . We'll address them to the Christians worshipping in the liberal Davenport congregation! If it was left at their building the

congregation would never see even one copy! Please put us on the list and we'll be most happy to send you a check each month . . . Also enclosed is our Rock Island church paper. The lead article, 'Dear Daddy God,' had to be written by our preacher because the Davenport and Burlington ministers used this term during the teen-age week at camp. The Burlington preacher, who calls himself 'Peace' Stokes, instructed youngsters to pray in such a manner. Thank God for Wayne Burger, The Rock Island preacher, who is one of your greatest fans! . . . May God continue to richly bless your work. He blesses ours by giving us such a brother as you . . ."

Lindsay Patterson, California, Missouri, June 29, 1970: ". . . Liberalism continues to show its ugly head around here. Anthony Ash from A. C. C. was at Rolla, Mo., recently for a youth meeting. Sarah took a carload of young people down there and she said it was liberal from the beginning. At about 2:30 she brought the group home. Even they could see right through him and his reasoning. Bill Snow is the preacher there and I had one of his bulletins recently that is chuck full of liberal terminology. The elders defer to Ash in a letter that one of them sent to me. Brother, I pray that you will continue your warfare against what is happening in the brotherhood. I think you will begin to gain additional support in the fight for there are still several who have not 'bowed the knee to Baal.' . . . May God bless and use you mightily in your stand for truth. . ."

(NOTE: In my reply to brother Patterson, I said, in part, ". . . Thanks for letting me know of that liberalistic youth meeting with ANTHONY ASH, from A. C. C. Ash is a THEISTIC EVOLUTIONIST, if what he wrote me in a letter means anything. Of course, he denies this. However, he says he depends on RAMM for his view of creation. And I took the trouble to read what RAMM had to say about it; and he is a THEISTIC EVOLUTIONIST out and out . . . Zion's walls have not been fully breached; but we don't need such as Tony Ash trying to RAMM them down! . . ." IYRJR.)

L. L. Gieger, Evangelist, Northside Church of Christ, Dallas, Texas, July 25, 1970: ". . . I am most grateful for your frankness and that you are careful to authenticate your material . . ."

Foy L. Smith, Riverside, California, November 23, 1970: ". . . Appreciate your work . . . this is an all-out fight! . . . But truth will win! . . ."

Mrs. Laura Pounds, Clanton, Alabama, October 9, 1970: ". . . Bro. Rice, in reading your papers about different brothers and what they are doing, it makes me want to weep. I have been admiring brother Lovell so long and trying to help there all I could, but admit have been a little doubtful of some of the things he has said; but he has worked so hard to get the gospel to other countries and always emphasizes the fact that SOULS is the object in it all. Do you suppose that maybe you are a little too hard on him, brother Rice? Maybe he can be made to see his mistake in being too much with 'the world.' Anyway, it grieves me to know the church is in such a confused state now. All that 'tongue speaking' and lots of

other things has me worried. What if they could be right? I have a book I ordered written by brother Foy Wallace, Jr., and it seems really good and is endorsed by a lot of brethren; but others have different ideas that seem just as right. O, I am so confused sometimes I don't know what to do but pray . . ."

(NOTE: In my reply to sister Pounds, of October 30, 1970, I said, in part, ". . . You asked if I might perhaps be a little too hard on brother Lovell in my CONTENDING FOR THE FAITH Newsletters. I certainly have no intention of just being hard on him. However, he is and always has been a false teacher for as long as I have known him. Moreover, he continually upholds false teachers AND THEIR ERROR against anyone who would try to get them to correct them. He evidently uses all this emphasis on good works to cause brethren to just ignore the fact that he neither believes nor teaches the truth. What value is soul-winning if, when won, they are won to error rather than to the truth! . . . Today, I am to be with brother ARCHIE W. LUPER again to discuss where we go from here relative to brethren Lovell, PAT BOONE and others who are determined to lead the disciples away after false ideas. Brother Luper was one of their best supporters for 23 years. It took him a long, long time to see through how they were simply 'using' him; but he finally got his eyes open. Many others are, now, too . . . Yours for truth against all error . . ." IYRJR.)

Jerry W. Baker, Nashville, Tennessee, March 10, 1971: ". . . I am so eager to get Volume II (of AXE on the Root) after arousing my interest by reading Volume I . . ."

James D. Bales, Harding College, Searcy, Arkansas, July 3, 1971: ". . . Yesterday, MISSION returned my article replying to (Dudley) Lynch. It might be helpful if you would publish it. More people need to know some of the attitudes and ideas of Lynch who is their feature editor. Of course, some already know of his connection with Campus Evangelism. . ."

Dalton Voss, Duncan, Oklahoma, July 16, 1970: ". . . We appreciate the Newsletter very much. Have enjoyed greatly the No. 1 and No. 2 volumes of AXE on the Root . . ."

Dale I. Royal, Ypsilanti, Michigan, July 17, 1970: Enclosing a check for five one-year subscriptions for Contending for the Faith, brother Royal said, ". . . If possible, we would like each subscription to start with last January's issue so that they may be brought up to date on current issues, inasmuch as brother Roy Osborne is scheduled for a meeting here . . . We were delighted to learn that you will be speaking at Eureka Heights at Taylor, Michigan, in September - hopefully we will be able to attend at least one night of the meeting and meet you in person . . ."

(NOTE: They did. IYRJR.)

Rubel Shelly, minister, Getwell Church of Christ, Memphis, Tennessee, July 1, 1970: "Dear brother Rice: I recently read a copy of your March 'Contending for the Faith' Newsletter. Please accept my sincere thanks for recommending the Spiritual Sword to your

readers. If possible, I wish you would run the following notice in an upcoming issue of the Newsletter:

"The elders of the Getwell Church of Christ (1511 Getwell Road, Memphis, Tenn. 38111) are providing FREE SUBSCRIPTIONS to the Spiritual Sword to all elders and preachers in the churches of Christ. This is a quarterly journal of 52 pages whose purpose for existence is to combat the threat of liberalism. The material contained in each issue needs to be in the hands of every Christian!

"The Spiritual Sword is also designed for class study and bundles of the paper may be ordered for such use. The entire membership of a congregation may be placed on our mailing list and we will bill the church at bundle rates at the time of each mailing. (No extra charge for mailing to individuals.)

"The elders of the Getwell congregation, Thomas Warren and I appreciate your concern for these matters and are grateful for your support of the Spiritual Sword . . ."

Rose & Flo Compton, Memphis, Tennessee, February 6, 1971: "Enclosed is the M.A.M. dollar. Your envelopes are getting too close together for us. We can't afford to let one go unanswered, since it is free. Ha. Free, my eye! . . ."

James C. W. Dixon, minister, Charleston, West Virginia, February 13, 1971: "Thank you for being fair in reporting the confession made by brother John Allen Chalk. . . Also pray with me for the elders at Highland, who seem to cover up instead of making it known. . . The church needs more men like you and brother James D. Bales who try to keep the church contending for the faith once delivered unto the saints. . . Keep up the good works and may God bless you in your effort. . ."

C. A. Feenstra, Sioux Center, Iowa, February 11, 1971: ". . . Keep up your good work of exposing error. . ."

Mrs. E. F. Fikes, San Antonio, Texas, February 18, 1971: "I just want to say that I truly appreciate "C. F." Every issue has such interesting matter, things that the ordinary person has no way of learning unless someone like YOU places said information where he can reach it—if he so desires. . . I wrote brother Baxter about some matter that I needed more sage advice about than I could obtain here. He seems to be at odds with you upon certain points. Well, I can say that I am at odds with him because of the way the John Allen Chalk matter has been handled—also the preacher who preached unscriptural sermons at David Lipscomb College (I believe) and was permitted to go into Georgia and spread the same brand of poison. So—I cannot see WHY JAC was allowed to 'confess' his error and go right on preaching as though nothing had ever happened. Oh, yes, definitely he should have been forgiven, just as WE hope to be forgiven, but I think that he should have been given a 'cooling off' period in which to REALLY and TRULY examine himself to really KNOW for sure that he was SORRY. You know and I know that any young man appeals to the young people more readily than 'over 30', so a young

preacher MUST preach what GOD SAYS and NOT what some youngsters want. Now, I am NOT lumping all young people together when I say that.

"Had you learned. . . that Dr. Morris Smith, after having brainwashed an entire congregation to where it was ready for Roy Osborne to take-over—THEN said DR. JOINS the Alama Heights CHRISTIAN denomination? He with his family, naturally. I have not learned as to how many 'Christians' he took with him, if any. But dear old Roy is there to carry on. . ."

"So many of our congregation did not believe that Pat Boone had defected, even when Pat said so himself. But we are letting CF be read by any who will read them, and also No. 30 of Testimony. People will forever be a puzzle to me. . . Thank you, brother Rice, and may God bless you and yours for the work you are doing. You are trying to enlighten and not tear down. You always give proof of any statement you make regarding any wayward one who is perverting the gospel of Jesus. . ."

(NOTE: "It is wonderful to me," I wrote in response to sister Fikes, under date March 12, 1971, "that there are still such as you who can appreciate what we are trying to do to preserve the truth of the gospel for this and future generations. . . Yes, I am sure brother Baxter does not agree that the way I am going after this apostasy hook and tongs is the way to do it. However, when I consider that the college where he is Chairman of the Bible Department has kept false teachers on the faculty as long as four years after their heresy was pointed out (at least in the case of John McRay, this was so), I am equally sure that such foot-dragging is not the way to do it either! . . . At least Contending for the Faith is trying to do something to stop all this false teaching; and, it seems to me, that something is better than nothing! Or almost nothing! . . . Even though brother Baxter knows the issue regarding the brother who went to University of Georgia from Lipscomb was false doctrine, yet he sent a letter of recommendation! I went to his office and asked him why. His reply was not satisfactory as far as I was concerned. And I am concerned! . . ." IYR Jr.)

Myrtle M. Fry, San Luis Obispo, California, February 3, 1971: ". . . Keep up the good work. . ."

Delbert Goins, minister, Woodbridge, Virginia, February 18, 1971: "At the Freed-Hardeman lectureship, I told you that I was getting a list of brethren to subscribe to CONTENDING FOR THE FAITH. Here it is! There are 12 new ones on the list—and I want you to renew my subscription! . . . A copy of the beautifully-bound cloth and stamped in gold edition of Volume I CONTENDING FOR THE FAITH was passed through the congregation and the responsive desire to subscribe is seen in the . . . list. . . Maybe we can send some more names for this wonderfully informative publication. . ."

Effie C. Goolsby, Livingston, Tennessee, February 8, 1971: ". . . I enjoy reading (Contending for the Faith) and look forward to it every month. . . I like your forthright way of presenting the truth and exposing error. We

need more men like you. Keep up the good work and may God bless you in your work and love for the truth. . ."

Richard G. Hale, minister, Lake Charles, Louisiana, January 19, 1971: "Keep up the good work. We need more men like you who are not afraid to stand up and be counted. May your tribe increase. . ."

Bert Harvill, minister, Mosby, Missouri, February 7, 1971: "God bless you in your efforts. I appreciate your newsletters. . ."

Mrs. Carol Ann Hudgens, Marion, Illinois, February 20, 1971: "Please send me a one-year subscription to Contending for the Faith. Use the rest of the money as you see fit in the publication of this pamphlet. . ." (NOTE: She enclosed \$25! IYR Jr.)

Mr. & Mrs. C. R. Jagers, DeKalb, Texas, February, 1971: "Please continue to send Contending for the Faith. We enjoy it very much. . ."

Russell W. Mauck, minister, Meeker, Oklahoma, February, 1971: "Please send Contending for the Faith to me. . . May our Lord bless you greatly as you servc Him. . ."

Cora Moss, Stephenville, Texas, February 1, 1970: ". . . Thank God for men who still have the courage to use their ability to fight back when these errors are being taught. We have had a little experience with those who want to stress the Holy Spirit more than is scriptural. We had one who said in the pulpit that we were supposed to pray to God through or in the name of the Holy Spirit. . ."

(NOTE: God bless you, sister Moss. I Timothy 2:5 still says, "For there is one God, and one mediator between God and men, the man, Christ Jesus." IYR Jr.)

David Munsch, Bismarck, North Dakota, February 12, 1971: ". . . I just think this is a terrific paper by some great people. . ."

M. Gerald Ottinger, APO San Francisco 96553, February 25, 1971: ". . . Appreciated your article on Pat Boone. . ."

Jim L. Rhoades, Yale, Oklahoma, February 3, 1971: ". . . Enclosed is a card with 12 names and addresses for Contending for the Faith. . . Have received 'Axe No. 3' and have read it. Splendid work as usual and can hardly wait for Volume No. 4. Wouldn't it be a wonderful, wonderful thing if there were no need for another volume. But it seems Satan is busier than God's people. . . I was so saddened to read of brother (Bob) Hoover. Such a dynamic worker for the Lord. It makes my heart bleed when such outstanding workers in the Lord's vineyard turn from the 'Old Paths'. . . My heart and prayers are with you every step of the way. I thank my Lord continually for your boldness and labor in the most wonderful work on earth. . . We know that our labor is not in vain in the Lord. . ."

Rod Rutherford, Kitwe, Zambia, Africa, February 12, 1971: "Enclosed please find a check in the amount of \$17.00. This is for one bound volume of Contending for the Faith for

1970 and the 14 subscriptions for **Contending for the Faith** which are listed. . ."

(NOTE: How wonderful that even though working almost half-a-world-away in Zambia, brother Rutherford still is mindful for the cause of truth—**WORLDWIDE!** So it should be with every Christian! IYR Jr.)

Jesse Condra, Rogersville, Tennessee, January 20, 1971: "...Keep up the good work. . ."

Marvin A. Johnson, minister, Toronto, Ontario, Canada, January, 1971: "Enclosed is a cheque for \$10. Please send me **Axe on the Root**, Volumes I, II, and III. Also enter my subscription for **Contending for the Faith** for 1971. . .Also send me a paper-back book of the Freed-Hardeman lectures of 1970, **The Church Faces Liberalism**. . .If there is anything left of the ten dollars, you may use it any way you see fit. . .You are probably not aware of this, but I have been preaching for the Strathmore Blvd. congregation in Toronto for just over a year now. When we first came here, the 'Holy Spirit' movement had really just got moving (this you may know), although (I believe his name is) Warren Lewis had just left for overseas. He is not back yet. Good thing. In the last few months we have not really seen or heard much of these erring brethren. . .The work here right now is moving along fairly smooth, but slow. I only hope we can continue to keep these trouble-makers out of our midst and concentrate on winning souls for Christ. . ."

L. P. Sinclair, Nashville, Tennessee, January 20, 1971: "Jaekie Gleason's expression 'How Sweet it is' might well apply to literature from 20th Century Christian such as Sweet's 'Living Word' lessons—also the enclosed flyer from 20th Century Christian advertising books by Pat Harrell, Jimmie Lovell and Gary Freeman, none of which should be in any Christian's library. . .Enclosed is check for \$6, \$5 of which is for the work in Singapore and \$1 for renewal of my subscription to **Contending for the Faith** which is truly a 'voice crying in the wilderness' . . ."

Bill Hassell, Nashville, Tennessee, January 18, 1971: "I appreciate receiving your publication, **Contending for the Faith**. I appreciate reading the confession of brother John Allen Chalk in your recent issue as well as your stand for the truth and the urgency for acting in time before it is too late. Some times it can be too late to correct some important matters in life. . ."

Albert Holland, Memphis, Tennessee, January 21, 1971: "Keep sending it. . .Keep publishing it. . .It is wonderful. . ."

Mrs. N. E. Britton, Captain, New Mexico, January 26, 1971: In sending in her and her mother's subscription, sister Britton said, ". . .The last few times we have visited my mother near Stephenville, Texas, each Sunday a young man from A.C.C. preaches for the church there. To my surprise they are advocating using the Holy Spirit as our mediator rather than Christ. . .When we were there the first week in January, he referred to the ministers of the gospel as theologians. . .Is

this teaching leading up the Pentecostalism? Like, kinda sneaking up on the blind side. . .?"

M. A. Aguiluz, minister, Ore City, Texas, January 25, 1971: "A small contribution toward expenses in **Contending for the Faith**. Wish it could be a million. . ." (NOTE: The cost of getting out the paper each month far exceed the income from it. As regularly as the months roll around, brother Aguiluz sends a check for \$2. This really helps. It would help even more if still others would "go thou and do likewise". IYR Jr.)

Raymond H. Bush, minister, Muncie, Indiana, January 20, 1971: ". . .I want to commend. . .you brethren for this work and pray that you will continue to carry on this work which is so vitally needed. It is good to have some around who are not afraid to expose error and those who are teaching it as you are doing with this newsletter. . .May God continue to bless you in your efforts to hold forth his word as a light to shine forth in the darkness that prevails. . ."

Mrs. George M. Rawlins, Guthrie, Kentucky, January 30, 1971: "Please continue reports. . .I want to be informed. . ." (NOTE: Thank God for such an attitude. Many don't want to be informed. Some even boast that they take no brotherhood papers "because of all the wrangling, etc." Result: The cause of Christ is going down the drain all over the brotherhood—but they haven't a clue as to what is going on! By the time they are aware of it, the cause (where they are) will already be lost! What they call "all that wrangling" is what Jude 3 calls **contending for the faith!** It was the same even in Jesus' day. No wonder He lamented, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." (Matthew 23:37-38) This same thing is happening unto "us" right now—but those against contending for the faith don't know it. They just don't want to be informed. IYR Jr.)

Ralph W. Baldwin, minister, Okmulgee, Oklahoma, January 28, 1971: "I have read several of your volumes of **Contending for the Faith** and would like to let you know just how much I appreciate them. . .The issue of liberalism is not as deeply entrenched here in the Okmulgee area as is the case in other places (this does not mean to say we don't have some), but we feel the best offense is a good defense and your articles will certainly help us to 'gird our loins' with the truth. . .I have read your books on **Axe on the Root** and commend them highly to anyone who will read them. They are great works. . .We shall look forward to coming issues of **Contending for the Faith**. . ."

O. B. Proctor, Abilene, Texas, January 28, 1971: "Would it be possible to begin my subscription with the December 1970 issue? I want a copy of the John Allen Chalk article. . .A lady called me and said she thought it was just 'awful' the way some of us were talking about brother Chalk. I told her that, in my thinking, the confession should be just as

public as the sin committed. . .Were you at the Preachers Workshop conducted at ACC in January of this year? If not, you should have been. It was an 'eye-opener'. I have been hearing about these things for some time but at the Preachers Workshop I heard direct. More than 500 preachers attended from across the nation. A man from the Cincinnati Bible Seminary made a strong plea for freedom of choice in using or not using instrumental music in worship. After his speech, I think I am safe in saying more than half of the preachers present cheered and clapped their hands. . ."

(NOTE: These were not the first such characters in the history of the cause of Christ. After all, Jesus had Judas! The only difference as far as I can see is that Judas at least got 30 pieces of silver, whereas these preachers betrayed Him for nothing! IYR Jr.)

Mrs. Griffin Cook, Lewisburg, Tennessee, January 16, 1971: "In my opinion, you did John Allen Chalk no injustice in your exposure of him. On re-reading his confession, he did not appear to be expressing true regret and change of heart—he only regretted his poor judgment in allowing his views to be published:

" 'I ask for forgiveness for the difficulties I have caused you.'

" 'I am genuinely sorry that my Christian witness has been damaged.'

" 'I am troubled by those. . .whose minds and hearts have been closed to what I have to say about the gospel of Christ.'

" 'I confess my faulty judgment.'

" 'I saw in the movie, however, the same human needs with which I work every day in Abilene.'

" 'I did not see the implication of what was my honest response to the human need that I know exists.'

"Bro. Rice, I am convinced that John Allen Chalk is the same liberal that he was before. His statements were too guarded and too well phrased.

"In regard to bringing shame on the Lord's church, he did say in answer to charges that 'I intended none of these things,' but made no more reference to that important phase of it.

"I sincerely hope that Bro. Chalk's future conduct proves me to be wrong. . .In Christian love and concern for the church. . .Please renew CF. . ."

(NOTE: In my reply to sister Cook, I said, in part, "You may be right about John Allen's not having really changed. Events will tell. . ." Since then, of course, he has resigned from Highland/Abilene and is now lined up with Sweet Publishing Company. Like I said, events appeared to be telling. . .In this connection, he has been named Editor of the **Christian Chronicle**. Time was when the Chronicle stood for the truth. However, starting about 1965 with its former editor James Walter Nichols, its loyalty to the truth began to waver. It was

Nichols, in fact, who initially started leading the Chronicle into error. But when he sold out the paper to Sweet Publishing Company, he really did—"sold out," that is! Now, some five or six years (and five or six editors—including Dudley Lynch) later, both the Sweet Publishing Company and the Christian Chronicle have become a stench in the nostrils of all those—brotherhood-wide—who are set for the defense of the gospel. These two names have become synonymous with liberalism and a doctrinally-uncertain sound among those who know, believe and love the truth as it is in Christ Jesus.

When brother Chalk accepted this post with Sweet Publications, it was widely interpreted that he had finally "gone off" completely—and probably wouldn't be back. In recent weeks, however, in conversation with one of *Contending for the Faith's* closest advisors and supporters, both John Allen and his publisher, Ralph Sweet, admitted that the Chronicle had gotten "off the track" and declared it their wish to return to the former basis the paper was on prior to its apostasy back in 1965.

Let me be quite candid with you, brethren, that I personally deem it entirely too early for any of us to start turning hand-springs over this and shouting "hallelujah". On the other hand, if genuine, this could be the best news so far in 1972. Chalk and Sweet, truly, have both ventured far away from the Old Paths; and, as far as I am concerned, they still are away. However, Christians should never forget the spirit of the Father in the case of the Prodigal Son. If John Allen Chalk and Ralph Sweet are ready to mend their ways and return to the fold of truth, I for one, am ready and willing for the fatted calf to be killed.

Nevertheless, it will take deeds—not just words only—for correction to be made that the breach may be healed. IYRJR.

Marion West, minister, Clarksville, Tennessee, January 25, 1971: "I just had a copy of 'Contending for the Faith' placed in my hands. It is the first one I have seen, but I am sorry that I have not been introduced to it before. As for the articles therein, a very vigorous and sincere 'AMEN!'"

Paul W. Hamilton, Colina, Tennessee, January 29, 1971: "I have been receiving *Contending for the Faith* for some time. I think it is sound and I want to commend you for your love, convictions and willingness to stand for truth. . . I am a working preacher. I do not believe in Liberalism and we either stand and fight the good fight of faith against Liberalism or we shall be taken over. Liberalism is like termites. They never quit working. I am sending you \$3 for subscription to the paper. . . May God bless you in the good work you are doing. . ."

Jim L. Rhoades, Yale, Oklahoma, January 20, 1971: ". . . I have just re-read several of your 'Far East' letters and 'Contending for the Faith' letters and felt about as small as a snail. I have put several of them aside meaning to write you and send my contribution to you. (NOTE: He enclosed \$50—part for books; a 3-year subscription; \$25 for Four Seas College of Bible and Missions, in Singapore; and the rest for use

where most needed." IYRJR.) I'm sorry it couldn't be more. Also note that I will do my best to send \$25 a year to Four Seas College. . . Sometime ago I wrote you and told you I stood with you in our battle for the truth. I am still standing there and pray that you will stand out valiantly in the future as you have in the past. Our prayers are with you. I realize the tremendous pressure that must surely be upon you and yours. Our prayer is that the Lord will continue to help you speak boldly for HIS CAUSE. . . I am so thankful that the Lord has you in his vineyard. We need so many that are in a position to be heard to stand up with the banner of Jesus and walk tall. In my judgment you are one of the tallest. May you never cease to be. . . I offer no criticism, and can only say Amen to all I have read from your pen. I only offer this one thing: I am most surely of the opinion that names must be named and charges must be made when error and false doctrine begin to invade the Lord's church. How else will those in error repent and brethren be able to mark the offenders. I believe that evidence has been presented fairly and that your words have been in love for the saving of souls and purity for the church. And I, for one thank you. . ."

James Palmer, Pontotoc, Mississippi, January 4, 1971: "Please put me on the mailing list for *Contending for the Faith*. . . Think you are doing a fine job. Keep up the good work. We have a fight on our hands. May God bless you and His work. . ." (NOTE: Brother Palmer's subscription was for FIVE YEARS! IYRJR.)

Harry Dahlstrom, West Hartford, Connecticut, January 12, 1971: "We appreciate your boldness in standing against error. . . Won't you please, please consider discontinuing some of the harshness and sarcasm that you occasionally use against individual brethren. The truth will cut deep enough. . . James Bales has boldly rebuked Pat Boone in his new book without one cutting word. Remember—the truth in love. . . We love you. . . Please don't be angry with us for saying this. We all are upset at these brethren who mislead others. . ."

(NOTE: Dear brother and sister Dahlstrom, I love you, too! Thanks for the \$5.00 subscription enclosed in yours of January 12, 1971—even if you think me overly harsh and cutting in some of the things I say. I do not intend to be. However, I do not know how to follow Christ and eliminate rebuke (even sharp rebuke) entirely—especially when dealing with false teachers. Please study Matthew 23; Acts 13:10; II Tim. 4:2-4; Titus 1:13, and related passages. The Christ of the New Testament had some fairly stringent things to say to such characters, as did Paul, John, Jude, etc. Let's not mistake such for lack of love. They loved—but they also rebuked! IYRJR.)

G. L. Ellwood, Conway, Kansas, January 11, 1971: "Please send your bulletin *Contending for the Faith*. . . We have read all three of your books *Axe on the Root*. . . Why, oh why, can't we stay with the simple truth of the gospel! . . ."

Stanley D. Crews, minister, Norfolk, Virginia, January 13, 1971: ". . . Keep up this needed work of exposing those who are going

away or have gone away from the truth. My prayers are with you as well as our efforts here in the Tidewater area as we actively warn the brethren about the false teachers among us. . ."

Odare Murphree, Little Rock, Arkansas, January 7, 1971: "I wish to subscribe to your *Contending for the Faith*. I read your November issue at my father's house over the holidays and I was impressed with your courage to speak out against Pat Boone. I wish more of our editors had your courage. I would like you to start my subscription with the November issue if possible. I teach a class on Wednesday night at the Pleasant Valley Church of Christ (our preacher is Gobel Music) and I would like to use some of your thoughts in my class. We have a few in our church who believe in miracles. . ."

David Sain, minister, Huntsville, Alabama, January 12, 1971: ". . . We have passed them out each time and they have been read. I know they have been read for I have heard criticism of the 'mean old man' who does that writing. Ha. I know they are doing good. . . I continue to plug your paper and spread it everywhere I can. May God bless you as you continue your fight for 'holding fast to the sound word'. Indications are that we are making progress in our fight in this area against Liberalism. I hope they are not false indications. Of course the progress is not widespread nor is it complete. . . I was glad to see your report concerning John Allen Chalk. I had lunch with Art Haddox (elder at Highland) right after the Midnight Cowboy incident and I laid it on the line to him. He is a gracious and kind man but I did not make much headway with him. . . May the Lord prosper and bless you richly. . ."

Tommy J. Hicks, minister, Jal, New Mexico, January 16, 1971: ". . . I feel that is (*Contending for the Faith*) had done much good and will do much more. . . Personally, I feel that the paper is not for everyone. Rather, it should be distributed among the mature (elders, deacons, preachers, etc.) and to those in error. We should not air our dirty wash for the whole world to see. Yes, we must take care of our dirty wash, and the mature members of the church are the ones to take care of it. . . I would like to see the elders and deacons of this congregation using *Contending for the Faith* and thereby inform themselves of the problem we face in the church of our Lord. . . Keep up the good work, in a spirit of love with your speech seasoned with salt. . ."

Jim West, minister, Trumann, Arkansas, January 14, 1971: ". . . May God richly bless your work. . ."

M. A. Aguiluz, minister, Ore City, Texas, February 17, 1971: ". . . I'll see what I can do to get the brethren near here to take *Contending for the Faith*. It seems just as you say, they are determined not to know, or, like the ostrich, they don't want to hear or see danger. It appears some don't realize that the gospel is not only to be proclaimed but also to be defended. . ."

Ruth Alexander, Fort Worth, Texas, February 16, 1971: ". . . Keep up the good work of exposing heresy. The First Century Christian and the Christian Journal, of Fort

Worth, are doing a good job along the same line. . . Did you hear that recently A.C.C., Ft. W. Christian, C. College of S.W., in Dallas, will all be the same college, but at different locations? I hate to hear that as I believe A.C.C. has teachers who don't believe in the verbal inspiration of the Bible. . ." (NOTE: Yes, sister Alexander, I heard; and I'm sorry. IYR Jr.)

J. H. Blackman, Jr., minister, Winter Haven, Florida, January 5, 1971: "I enjoy the paper 'CONTENDING FOR THE FAITH' very much and know that it does a great deal of good. Please keep up the good work you are doing. . ."

Kenneth R. Bowers, Oak Ridge, Tennessee, February 21, 1971: "Hope 1971 is a great year for all of you. . ."

Mrs. W. C. Bryan, Hurst, Texas, February 26, 1971: ". . . I would. . . like a bundle of 15 of both your Jan. 1971 and Feb. 1971 issues. . ."

Sim O. Carr, Orland, California, February 12, 1971: "Let us pray more earnestly, try harder to admonish one another, and do more to save sinners. We should wake up and have a nation-wide gospel meeting. If we don't I believe God will let the Communists take us over, because we have forsaken God." (NOTE: Brother Carr, you are correct in what we need to do to wake ourselves up as a brotherhood and become more in harmony with God's eternal purpose. I also agree that if we do not, God easily could let the Communists take us as he did Russia, China, and so many other countries. In fact, more and more we seem made to order for a Communist take-over. . . Many people say 'it can't happen here.' That is what they said each place it has happened—and now more than one-third of all mankind is under Communist tyranny! Keep telling folks that. It is true. IYR Jr.)

Joseph E. Clark, Rochester, New York, February 18, 1971: "I have just read Jan. 71 issue of 'Contending for the Faith'. Your issue was very timely and informative. . . Attached is my check for \$4. Please send me the 1970 bound volume and enter my subscription for 1971. . ."

Delt Williams, Guntersville, Alabama, January 25, 1971: ". . . May the Lord bless you in this effort. . ."

Steve Campbell, minister, Hartsville, Ohio, January 22, 1971: "I wish to commend you for your courage and foresight in alerting the brethren concerning the liberalistic trend in the church today. May God continue to bless you richly in His work. . ." (NOTE: Thanks, brother Campbell, both for what you said and for enclosing the five new subscriptions! IYR Jr.)

Samuel L. Shelby, elder, Fairbanks, Alaska, February 8, 1971: "Please use the attached check for \$6.45 to pay for the following, including 40 cents for handling and postage: 30 copies, November/1970 Contending for the Faith; one, The Church Faces Liberalism (paperback issue); one-year subscription, Contending for the Faith. . . The subscription is for my own use. . . The copies will be handed out to members of the congregation here in Fairbanks. . ."

(NOTE: All the way from Zambia to Alaska—Z to A, so to speak! It is always wonderful to me when an elder, such as brother Shelby, demonstrates concern for truth. Astonishingly few elders do these days. In fact, as far as I can observe, most of those we call elders (whether they actually are or not, the Lord only knows!) could seemingly care less about the truth of the gospel. Most elders, nowadays, are enormously more concerned for peace in the congregation than for purity in the doctrine. This may be "wise"—however, if so, it has to be "worldly" wisdom. James 3:17 still says, "But the wisdom that is from above is first pure, then peaceable. . ." The peace-at-any-price "policy" of most elders is one of the principal reasons we are having such difficulty in even slowing down—much less stopping—the present apostasy. They may think they are doing something "real smart" right now. However, their "day" is coming—Judgement Day. They, too, must "give account" (Hebrews 13:17) just like you and I (Romans 14:12). I honor those rare elders who are the exceptions among us who truly "watch for your souls." I have no respect at all for those in the majority who don't! God give us more such elders as this who will help—not hinder—in this battle for truth. IYR Jr.)

Doyle B. Smith, minister, Panama City, Florida, December 11, 1970: ". . . I do want to continue to receive my personal copy (of Contending for the Faith) and so do the elders. It may be that we will request bundles of certain issues in the future. . . May God bless you in your work. May His wisdom guide you in your judgments. Your work is such a sensitive work that there can be no room for carelessness or misinformation. . ."

(NOTE: Much appreciation, brother Smith. Both as a Christian as well as a trained, long-time professional newspaperman, I make it a point to get my facts straight—always! Naturally, being human, I still could make a mistake; however, if it ever occurs, it will not be intentional, and it has but to be pointed out for correction to be forthcoming—immediately. Of course, it first must be proved. I am so cautious with getting the facts beforehand that folks who try to prove me wrong usually prove that I was right in the first place—once they go into the facts themselves, that is!

Part of our problem, these days, is that truth still is stranger than fiction! The facts of what is happening among us these days are so bizarre and extraordinary that many—perhaps most—brethren find them incredible. So they cast them aside as figments of an hyper-active imagination. If they would be warned early enough, there still would be time in many places to save the cause of truth. However, with great numbers of elders and preachers thinking it "smart" to disregard the warning, one by one the congregations are being infiltrated with error to the point of no return. By the time these clever ones open their eyes to the fact that they have out-smarted themselves, it already is too late where they are.

As to my own need for counsel, this is brought home to me almost daily. So many problems for which I myself sense my own inadequacy! This partly accounts for the size of my telephone bill—counselling with men whose

wisdom I value—men such as B. C. Goodpasture, Guy N. Woods, James D. Bales, Thomas B. Warren, Archie W. Luper, Dalton P. Ellis, Franklin Camp and a host of others of like precious faith. I don't always accept their advice—but I do listen to what they have to say and weigh its merits most carefully in reaching knotty decisions. I even listen to sister Rice sometimes; she probably is my finest counselor of all! But even in her case I am still my own man. What I do or say, in final analysis, it is still up to me. So please continue to pray for God to guide me in my judgements. God bless you for your admonition. IYR Jr.)

Shelby C. Smith, Torrance, California, February 9, 1971: "Enclosed. . . \$1.00 is for a subscription for who is the sound elder at He is trying, but his hands are tied with only three elders. . . Keep up the good work. . ."

(NOTE: Brother Smith publishes a monthly paper (entitled Sword & Shield) to help in this fight for truth. He is one of the elders at Hawthorne California. Why not write him for a copy? Better yet, send him \$1 and he'll send you a bound volume for 1971. Address him 18112 Regina Avenue, Torrance, California 90504. God give us more elders like Shelby Smith! IYR Jr.)

Silas & Helen Smith, Anza, California, February 8, 1970: ". . . We would like to continue receiving Contending for the Faith. . . One wonders how all the confusion will end, but we pray for Christ's kingdom that it may not be shaken and possibly be strengthened and made to stand more firmly for truth. . ."

Wayne D. Tague, Demarest, New Jersey, February 25, 1971: "Please put me on mailing list for five years (Contending for the Faith). . ."

Albert H. Smith, minister, Olustee, Oklahoma, January 22, 1971: ". . . Continue sending me Contending for the Faith for another year. . . These are trying times. May the Lord give us strength to stand for truth. . ."

Ervin & Ruth McDaniel, Newport, Arkansas, January 20, 1971: ". . . We are greatly alarmed at the rapid spread of false doctrine. Pat Boone has disgraced the church with professing to be one of its members. I pray for a change in this person because of his great influence and his soul. . . May you use this money. . . in a way giving honor to God. (\$5 enclosed). . ."

Tommy Vernon, minister, Bear Creek, Alabama, January 30, 1971: ". . . You may expect a check, as a contribution, to the good work you are doing in the next few weeks. . . I think you are doing one of the greatest works on this earth. I am praying for you that God will continue to use you in this same way as he is now using you. I have your first book and plan to order others as soon as I am able. . ."

Charles Balcom, minister, Hohenwald, Tennessee, February 25, 1971: "Please send the following men your Contending for the Faith newsletter. . ." (NOTE: He enclosed \$21.00 and had the paper sent to all seven elders and all 14 deacons—21 in all! IYR Jr.)



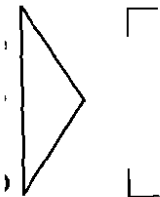
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_____	WHAT ABOUT "TODAY'S ENGLISH VERSION"--by A. G. Hobbs (being a review of "GOOD NEWS FOR MODERN MAN") .....	\$ .20 each	\$ _____

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

GOD'S PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE; HOW LONG BEFORE WE WITHDRAW FROM GOD'S ENEMIES, RATHER THAN HAVING "UNITY MEETINGS" ON PLAIN OF ONO!!

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

Dear Brethren:

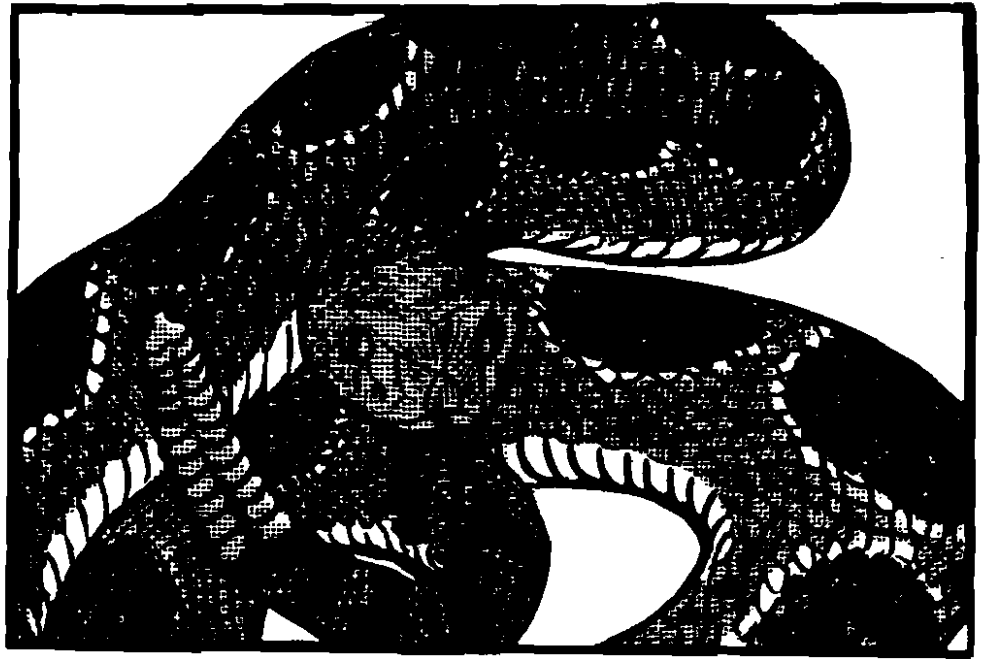
Perhaps the most astonishing thing in the 20th century is not that man has walked on the moon but that churches of Christ (including perhaps a majority of its elders and preachers) no longer seem to know what to do about God's enemies!

Take, for example, right in the city of Nashville, the city so long looked upon almost as a "Jerusalem" because of its great and long association with the forefront of the restoration movement. More elders' meetings have been going on all over town in recent weeks than I can recall--about what to do about two notable heretics and an apostate church that have arisen among us corrupting the doctrine and practice of the church. These two men and that church are doing more to tear down what it took generations to build up than practically all others combined at this particular moment. Not only are their respective doctrines and practices "drawing away disciples after them" here in Nashville, but we hear of congregations and preachers all across the brotherhood making plans to pattern their works in the self-same mold.

Were these unfortunate and regrettable brethren in harmony with New Testament teaching and practice, then without doubt we all should join them. Such, however, is not the case! These are heretics and apostates. The "tares" they are sowing "among the wheat" are not being sown by friends of "the truth" but by enemies. In the name of truth they are trying to destroy the truth of the gospel among us. Matthew 13:24-30 teaches that we must not kill such people. God's reapers will gather these together first at the judgment, bind them in bundles and burn them "in the time of harvest." (Read especially verse 30.)

Some mistakenly think this teaches that no action whatever is to be taken against such enemies of the truth until "the time of harvest." If this position is correct, then the clear teaching of several pertinent passages simply has no meaning at all. For instance, what does Romans 16:17-18 intend for us to do if not exactly what it says! "Now I beseech

you, brethren, 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." Or what does Titus 3:10-11 convey, if we continue receiving heretics when this passage expressly enjoins us to reject such! Read it and see what else you can come up with: "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."



NASHVILLE, TENN., SUNDAY MORNING, MAY 28, 1972

NASHVILLE PAPER  
FRONT-PAGES RITTER  
VENDETTA AGAINST  
LIPSCOMB COLLEGE

# THE NASHVILLE TENNESSEAN

As nice as The Nashville Tennessean has been

to me personally (and it has carried several much-appreciated pieces of publicity especially regarding me, mine and our various missionary undertakings), yet I cannot, in good conscience, let pass what appears to be a personal vendetta by Frank Ritter, a staff writer, front-paged by the Tennessean the Sunday morning of May 28, 1972--especially inasmuch as the facts in the matter do not quite square with the Ritter account.

Just why the Tennessean (a strictly secular journal) should presume to inject itself into a conflict that is patently doctrinal and religious in nature is not apparent. Somehow (or so it seems to me) it is most unfortunate as well as inappropriate. Nevertheless, this is in no wise an attack either on brother Ritter (a member of the church in Nashville) or the Tennessean. Rather it is here photo-re-

## Church Choice Costs 3 Jobs At Lipscomb

By FRANK RITTER

At least three David Lipscomb teachers have been denied teaching positions after this school year because of the Lipscomb administration's opposition to their attendance at the Belmont Avenue Church of Christ.

But while teachers are being dismissed because of their church preference, some members of the Lipscomb board of directors continue to visit Belmont and one Lipscomb board member is a Belmont elder.

(Turn to Page 6, Column 1)

produced together with my own reactions to it that the brotherhood of Christ in general may know what was published by brother Ritter and also what the truth of the situation really is, as far as the Bible and churches of Christ are concerned.

But, before I say anything more, please read the Tennessean/Ritter article in full:

6-A THE NASHVILLE TENNESSEAN, Sun., May 28, 1972

# 3 Fired by Lipscomb for Church Preference

(Continued from Page One)

**TWO TEACHERS** who have been denied contracts for next year are finishing out the year in Lipscomb's elementary school. They are Mrs. Jimmie Snider, who has been teaching at Lipscomb two years, and Mrs. Betty Cole, who has been there six years. Both women are widows.

The third teacher who has been informed he will not be rehired for next year is Robert E. Kendrick, a Belmont elder who taught full time at Lipscomb College from 1950 until 1957. For the past several years, Kendrick has served as a parttime professor of business at the college. A former member of the Metro Legal Department, he is now a deputy state attorney general.

A fourth Lipscomb faculty member who attends Belmont has resigned voluntarily. She is Mrs. Jo Anne Wyatt, an elementary school teacher.

**DR. PAUL** Phillips, a history professor who has been at Lipscomb since 1955, is apparently the only faculty member now attending Belmont who will be permitted to continue teaching. However, unlike the other four, Phillips has tenure, which means he may not be dismissed without just cause.

A former minister at Belmont before it fell into disfavor with more conservative members of Church of Christ congregations here, Phillips says he has not been told by the Lipscomb administration to stop attending Belmont. Phillips is an elder at Belmont.

"I know something about it," he replied when asked if he is aware of the administration's disapproval of Belmont. "But I've received no ultimatum."

**DR. PATRICK** Deese, a political science teacher who has been at Lipscomb since 1962, used to attend Belmont but recently left the church.

"I did not leave as a result of any pressure brought upon me," he said, adding that his reasons for changing churches are personal.

Belmont Avenue Church of Christ has attracted considerable attention in recent months as attendance, contributions and baptisms — three yardsticks used to measure a church's progress — have moved upward at a rapid pace.

**THE SERVICES** at Belmont are conducted informally without the rigid scheduling and attention to tradition that characterize more conservative Church of Christ congregations. The order of worship may vary from week to week and sometimes the congregation sings songs which are not included in the classic "Great Songs of the Church" hymn book.

Belmont also tolerates informal dress by those who attend the church. Not everyone is dressed in a coat and tie. Some wear jeans, for example.

The church ministers to all classes, kinds and colors of people. And that includes blacks as well as whites, middle class and poorer class, businessman and low-class.

**THE MESSAGE**, however, has remained the same, with church officials insisting that "we believe we go by what the Bible teaches and nothing else."

Belmont's ministry has attracted considerable opposition, much of it in the form of rumors, from the more conservative faction in the Churches of Christ. Much of it has centered at Lipscomb, where some professors, it is reported, have made derogatory statements about

Belmont in class.

Sources say Lipscomb Dean Mack Wayne Craig, who declined comment to newsmen, has spoken out against Belmont from the pulpit. In addition, some Lipscomb professors and administrative personnel have been outspoken against Belmont in their private conversations — that is, in forums outside the pulpit and classroom.

**ONE LIPSOMB** teacher who acknowledges his "private" opposition says part of his attitude results from personality conflicts with some Belmont members. But he adds that "theological grounds" also motivate him to speak out — in private — when he is asked about Belmont.

There have been few reports of overt action by the Lipscomb faculty and administration to prevent students from attending Belmont. One exception is the allegation by a student preacher at Lipscomb who complained that when he asked a professor to recommend him as a part-time minister to a congregation, the teacher replied: "You won't get the recommendation as long as you attend Belmont."

Dismissal of the three teachers is the latest development in what has been a steadily building campaign by Lipscomb's administration to discredit Belmont as being too "liberal" for traditional Church of Christ standards.

**AND THE** action is new evidence of the depth of the division between factions in the church. It illustrates the emotion which has come to characterize the split in recent months.

Impetus for Lipscomb's new "get tough" policy, sources on both sides of the controversy agree, comes from Dr. Athens Clay Pullias, Lipscomb president.

Pullias, a friendly, out-go-



Dr. Athens Clay Pullias  
Source of "get-tough" policy



Dean Mack Wayne Craig  
Speaks out from pulpit

ing man widely known for his well-reasoned oratory on theological matters, has always been accessible to the press, which his administration has frequently called upon to publicize Lipscomb's cause in the field of private Christian education. But he remained unreachable last week when newsmen sought his views about dismissal of faculty members because of their attendance at Belmont. Through his secretary, Pullias declined comment.

**JAMES BYERS**, chairman of Lipscomb's board of directors, also declined further comment after answering "no" to the question of whether Pullias' action in dismissing the teachers for attending Belmont was the result of policy laid down by the board.

Byer's reaction strengthened the conviction of those who believe Pullias acted on his own initiative. This assumption also is supported by the fact that several Lipscomb board members have close ties to Belmont. For example: ● Matt N. Young is secretary emeritus of the Lipscomb board and is also a Belmont elder. However, he has been seriously ill and is in his 90s. Sources say his illness has prevented him from pursuing his intense interest in Lipscomb affairs and Belmont's ministry.

● Lipscomb's only woman board member, Mrs. Emmett H. Roberson, has attended Belmont in recent weeks.

● Rep. Joe L. Evins of Tennessee's 4th District, another board member, attended Belmont as recently as last Sunday. He was accompanied by Rep. Lamar Baker of Tennessee's 3rd District, who is president of Lipscomb's Alumni Association.

EVINS reportedly told one member of the congregation that "you folks ought to invite Dr. Pullias down here" to let the college president "see for

himself" that Belmont's services are not unscriptural.

Evins declined to discuss the matter with newsmen and it could not be learned if he had knowledge of Pullias' action against faculty members who have been dismissed for attending Belmont.

Baker, however, while stating that he had not previously heard about the teachers' problems with the administration, said:

"I WOULD certainly be surprised to find that anyone had been dismissed for attending Belmont. Where a person chooses to attend church is a matter of personal discretion and no one should have anything to say about it unless the church is not respectable."

Baker added that it appears to him that the Belmont congregation "seems to be rendering a useful service to the community" through its ministry.

Mrs. Roberson declined comment.

No one in the Lipscomb administration or on the faculty would comment for publication about the controversy; some, however, spoke "off the record" about the matter.

**IN THOSE** off-the-record conversations, Lipscomb's policy of opposition to Belmont was acknowledged. No one offered justification of the policy on grounds that Belmont's ministry is unscriptural. And no one sought to infer that the action against the teachers was taken for any reason other than their attendance at Belmont. All of the faculty members against whom action has been taken declined comment.

In the absence of any statement for the record by Pullias or others in his administration, it is difficult to say with certainty why he chose to initiate his "get tough" policy in regard to teachers attending Belmont.

But those who are close to

the situation — including some of Pullias' staunchest supporters — offer these possible explanations.

FIRST, LIPSCOMB must appeal to the "broad middle ground" in the churches of Christ for financial support if the private college is to survive. This means the school cannot cater to the reactionary right—as some Church of Christ colleges have done — nor to the far left.

In seeking to avoid the extremes, Pullias' supporters say, the president has to insure that the college does not become identified with any movement which deviates too far from what is conceded to be the conservative middle ground.

Pullias feels Belmont has become identified with liberal forces in the church — forces which have been coming under increasingly strong, indeed bitter, attacks in the Gospel Advocate, a publication regarded by some conservatives as being second only to the Bible in authority.

WHETHER THE rumors being circulated against Belmont are true becomes academic, then, if the conservative faction in the church believes them to be true. True or not, if Lipscomb should fail to oppose Belmont, it might cost Lipscomb some of the school's more conservative financial backers, the reasoning goes.

(Ironically, Lipscomb continues to accept financial support from the Belmont congregation — support Belmont intends to continue — to the tune of \$100 a month. At the same time, Belmont's elders are attempting to get other jobs for Mrs. Snider and Mrs. Cole. "If we fail in this," one elder explained, "we intend to see that they don't miss a single payday, even if we have to pay them. We believe in the Biblical admonition which says we should care for the orphan and the widow.")

A second explanation advanced for Pullias' attitude is that he may sincerely believe the rumors he hears. Not having gone to Belmont to see for himself what goes on there, he has to depend on what other people tell him.

"WE KNOW some people come to Belmont to spy on us," said one church official. "And the tales they carry back may not be completely accurate. Certainly, they are not unbiased. However, nobody has come to Belmont and been able to say we are teaching anything that is unscriptural."

What Belmont is saying to its critics is this: Come and observe and then tell us if we are doing anything that conflicts with Scripture.

Kendrick, it was learned, went to Pullias recently to discuss the president's opposition to Belmont and to invite him either to come and preach to the congregation or to discuss his objections to the church in private with church officials. Pullias declined.

THE MEETING between Pullias and Kendrick was learned about through sources other than the two men. Neither man will discuss the conversation they had.

However, it is known that Pullias expressed discontent with what he regards as the casual dress of some who attend Belmont. And he stated his concern about what he sees as Belmont's break with some of the more traditional aspects of the church.

About the question of casual dress, one Belmont elder said: "We permit people to attend church in whatever dress they prefer because we find nothing in the Bible that would require us to do otherwise."

AS FOR other traditions of the church — for example, the order of worship — the elder pointed out his view that Belmont does not teach anything not in the Scriptures.

"The problem," he added, "is in getting people to examine the Bible, to study it, rather than make up their minds on the basis of what someone has said or what has traditionally been done."

A third explanation suggested as the possible cause of Pullias' discontent is that he has had to contend in recent months with some parents of Lipscomb students who object to their youngsters attending Belmont. Officially, Lipscomb says it cannot tell students where to attend church. But some parents reportedly have complained that they feel teachers who attend Belmont are influencing their children to visit the church.

PULLIAS reportedly is concerned that conservative parents may stop sending their children to Lipscomb for fear they may be exposed to the "liberal" Belmont ministry.

Pullias' action against the teachers who attend Belmont is in accord with the position taken by the Gospel Advocate, the church's most vocal opponent of what the conservative faction terms "liberalism" and "modernism" in the denomination.

In recent months, writers for the Gospel Advocate — and that includes a large number of Lipscomb faculty members — have become increasingly vitriolic in their condemnation of what they see as the biggest threat facing the church today.

FOR EXAMPLE, last week's issue of the Gospel

Advocate carried an article by G. K. Wallace, a Church of Christ minister from Florida, which condemned youth leaders in the church who "fly" what the author called "the Hippie flag."

"The Hippie flag is hair, beard, beads and bare feet," Wallace wrote . . . Our young people are being taught that they can save the Hippie by being half-Hippie . . . Can I convert a Communist by flying the red flag? . . . Is it being relevant to get into the hog pen and wallow in the mire to get the prodigal to come home?"

An article last November in the Gospel Advocate spelled out clearly the conservative position and reading it leaves little doubt as to the extent contend with on the right. The

"PARENTS SHOULD be on the alert to discover any modernistic teaching or influence that may be brought to bear upon their children . . . Parents should see to it that the money they spend for the education and training of their children be not used to destroy their faith in the Bible and to disqualify them for service in the church. Moreover, parents should not send their children to schools that are filled with modernism. They are inviting heartaches and disaster when they do."

The article concluded in part: "Any institution that will tolerate modernistic teachers and teaching is unworthy of the name 'Christian,' and has no just claim to the patronage of a people who believe the Bible."

Lipscomb faculty members who write for the Gospel Advocate have taken pains to proclaim clearly which side of the fence they are on. Almost invariably, they take the hard-line, conservative viewpoint (However, the appearance of intense hatred which seems to characterize the views of some writers for the Gospel Advocate is absent from most articles authored by Lipscomb faculty members).

A RECENT article in the Gospel Advocate by Dr. Balsell Barrett Baxter, chairman of the Bible department at Lipscomb and one of the Church of Christ's most widely known and popular evangelists, said this about what Baxter called the danger of "the far-left:"

"Here the reference is to liberals and modernists, who in one way or another question the inspiration of the Bible, minimize its authority, and open up a climate for fellowshiping almost everybody and almost everything . . . The danger of liberalism is even greater than the danger of the far-right, for once this

tendency in the church becomes dominant, there appears to be no return."

Few churchmen would question Baxter's sincerity because he has a reputation for examining theological matters with an open, questioning mind. But the liberal faction feels there is little likelihood conservatives will remember what Baxter had to say in the article about what he sees as the danger of "the far-right."

"THIS EXTREME within our brotherhood seems to be obsessed with their own abilities to interpret the Scriptures more perfectly than anyone else. Theirs is a pre-occupation with fault-finding, sometimes approaching the ugly spirit of the Pharisees. They bind where the Scriptures do not bind. They seek to force their interpretation upon all others."

Baxter predicted that this extreme "will fracture the church into smaller and

smaller segments."

Whether the conservative faction or the liberal faction is fracturing the church is a matter of dispute. What is not contested is the fact that a deep split in the church exists — and many churchmen think it is likely to intensify as a result of Pullias' most recent actions.

Most of those contacted during preparation of this article expressed the view that publicity about Lipscomb's involvement in the liberal-conservative battle should be discouraged.

ONE EXCEPTION was a churchman who said his view is that publication of an accurate account of the Lipscomb administration's policy toward Belmont is desirable. He added:

"I subscribe to Lipscomb's motto: 'Ye shall know the truth and the truth shall make you free.'"

NOTE: It is no secret that brother Pullias and the Lipscomb Administration and I have not always seen things eye to eye. In fact I find myself in a rather unaccustomed role of coming to either of their defense. But these are strange times -- and I wish to go on record as believing that, in this instance, at least, not only Pullias but the Administration in general, have taken the right action. Also, that if the cause of truth is to survive on the Lipscomb campus, the time has now come that those of us who know, believe and love the truth must close ranks behind Pullias and the Lipscomb Administration -- and show them that we really appreciate their stand, and that we are "with them" in the fight for the right!

One of the strongest backers and supporters of "Contending for the Faith" (after reading the foregoing article), under date of June 27, 1972, wrote brother Pullias, in part, as follows: "...Brother Pullias, I will pray for you every day and thank God we have a Christian educator with the strong convictions you have displayed in your determination to continue to keep David Lipscomb College ded-

icated to the same principles this great institution was founded upon. More important, your strong stand for the purity of the church will help all of us to also 'put on the whole armour of God, that having done all we, too, may be able to stand.' Eph.6:13."

To which I can but add "AMEN!"

\* \* \* \* \*

Glancing down through Ritter's article, I can but note with sadness that two of the three teachers that Lipscomb College has had to let go (because of Belmont) already, both have been and are some of the most valued friends, personally, that we Rices have ever had since first coming to Nashville in 1964. Such a good and trusted personal friend, for instance, is Mrs. Betty Cole, that when our third daughter Renee had to return from Singapore for therapy, in 1968, we were most happy to entrust her into the tender, loving care of sister Cole and her sweet children. She and they earned our hearty admiration and appreciation, personally, for what they did to help at that time--and we have had no reason to alter our feelings of friendship toward them since.

Similarly, also, Renee stayed some with Mrs. Jimmie Snider at one time or another, being class-mates (highschool) both with sister Snider's daughter same as with sister Cole's. I sincerely doubt if Renee feels closer to anyone in the Nashville area than she feels for sisters Cole and Snider. Certainly neither of these fine ladies ever has done anything toward the Rice family but good. We have every personal reason to want to remain on close terms with them both. It just breaks our heart that anything has arisen that makes it impossible for us to maintain those close ties between us which have grown and developed over the years. But we simply cannot bid God speed either to sister Cole, sister Snider or to anyone else partakers with the evil doings of the Belmont Church in Nashville.

The point that both of these women are widows could not be more beside the point. Everyone, surely, must sympathize with them both in the loss of their husbands. I know that I do; and I am sure that brother Pullias and the Administration at Lipscomb does, too. And, if brother Ritter knew enough about the doctrine of the New Testament to justify his intrusion upon such an article to begin with, he must surely know that teachers are not being dismissed from Lipscomb simply "because of their church prefer-

ence": Provided that Belmont had remained faithful to the teaching of God, not a peep of opposition should have arisen regarding anyone's attendance there. It was because of Belmont's departures, not from the "traditional" teaching and practice of the churches of Christ, but from the New Testament itself! The New Testament teaches, in this connection, that "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 (i.e., the just-mentioned "doctrine of Christ"--IYR Jr.), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 9-11)

Many naive members have been "taken in" by Don Finto and the Belmont church with all good intentions. Like this Joe Evins, who advised "you folks" to invite "Dr. Pullias down here" to "see for himself" that Belmont's services "are not unscriptural," they evidently are so unlearned in the scriptures, themselves, that they simply do not know what to look for! Even some who are looked upon as elders and preachers fall into this category! It is one of the craziest phenomena of modern times that some who by reason of time ought to be teachers are so unskilled in the word that they are unable to recognize teaching and practice contrary to the doctrine--even when they they are staring straight at it!

Well, what is Belmont saying, doing and upholding that is so contrary to the word of God? (I have listed many of these things in Contending for the Faith for May/1972. Please check Pages 2, 3, 4 and 5.) Publicly, I personally have seen with my OWN EYES their permissiveness toward the long hair--for men--contrary to I Cor. 11: 14; toward immodest apparel--contrary to I Timothy 2:9; and I have heard with my OWN EARS Don Finto saying that he cannot prove by the scriptures that others cannot speak in "tongues!" How more contrary to the doctrine of Christ can you get?

But much of what goes on at Belmont that is "contrary to the doctrine" isn't public--but private. As such it is nonetheless dangerous. Perhaps it is rather more dangerous to the cause of truth than what is said and done in public. To say the least, it is far easier for them to hide as well as harder for those who are contending for the faith to prove. Nevertheless, I have established to my own conviction that several Belmont members who attempted to speak in tongues did so

in private meetings with no word of re-proof either by the elders, preacher or anyone else. Also, in private meetings, it is common practice at Belmont for women to lead in prayer even when men are present. Questionable practice, to say the least, in view of what Paul wrote in I Timothy 2:12 about the woman "usurping authority" over the man!

Various young people who have been involved with what goes on at Belmont--though it sometimes was hard to worm it out of them--have admitted instructions given to them there which could be productive of rebellion both to parents and also to other constituted authority, as well. With the result that both parents as well as elders who have attempted to correct those normally amenable to them find it increasingly difficult to do so. (Read Ephesians 6:1-3 & Hebrews 13:17.) A "tree" not only is known by how it appears in public, but by its fruit!

All this, to say nothing of Belmont receiving, using and even featuring any number of well-known false teachers, as witness their falsely so-called "World Evangelism Seminar" last fall. Whether a man teaches and/or practices "the truth" or not just doesn't seem deemed to make much difference at Belmont. Just so you do "good works" (not necessarily according to the Bible but according to what the world calls "good") and have a "good feeling"--this appears to be about all that really matters to them. One thing which should be apparent to anyone if a second's thought is given to it--whatever the teaching and practice at Belmont, it so unsettles the members doctrinally that those imbibing deeply of it no longer fit among the churches of Christ in general. It is my personal estimate that rather than building up the kingdom of God, according to the word of God, Don Finto and the Belmont elders--together with those who follow, fellowship and support them--are in the process of creating a separate brotherhood which will completely pull loose from the church in general in just a matter of a few more years. In my judgment, it would be far better for the congregations everywhere just to withdraw from them now rather than to wait giving them just that much more opportunity to corrupt especially our precious young folks.

NOT JUST DON FINTO AND BELMONT--BUT PAT BOONE, TOO--CONTINUE TO BE FRONT-PAGED BY "THE TENNESSEAN;" FAITHFUL TAKE NOTE

Never, as far back as I can recall, have I ever known of a secular newspaper dabbling in the affairs of a church

the way the Tennessean seems bent on doing in Nashville these days. No sooner did Ritter relieve himself of his May 28 diatribe against Lipscomb, than here we had the following by Tennessean Religion News Editor W. A. Reed front-paged again under date Monday, June 12, 1972:

## Boone Labeled 'Sin Carrier'

By W. A. REED

Tennessean Religion News Editor

A Church of Christ evangelist has criticized former Nashville singer Pat Boone in a church journal as "a carrier of the dread disease" resulting from his "liberal, emotional turn" in religion.

Evangelist L. O. Sanderson, writing in the June 8 edition of Gospel Advocate, a Nashville-based, conservative Church of Christ journal, said the church is "deeply concerned" for Boone, once an active fund-raiser for denominational charities.

IN ADDITION to his own criticism of Boone, Sanderson quoted from a Baptist publication which has been critical of the entertainer's statements on religion.

After Boone endorsed the religious practice of speaking in tongues in 1971, he was put out of the Inglewood, Calif., Church of Christ, and he drew additional fire from other conservative churchmen.

"But so it goes," Sanderson writes, "he who compromises one truth will soon be condoning, then embracing, any and all sin.

"IT IS NO secret that those, once of the faith, who rise to worldly fame, especially in show business, will, sooner or later, let popularity, wealth, lusts, pride, and bigotry turn their heads and sear

(Turn to Page 8, Column 1)

## Pat Boone Assailed As 'Carrier' of Sin

(Continued from Page One)

religious service . . . Mr. Boone advocates talking in tongues, which he claims to have experienced--although he has never made it quite clear how this spiritual gift of the Holy Spirit comes upon one who earns his living hustling booze, gambling, and nudity."

The same editorial, according to Sanderson, takes offense at a statement by Boone relating to Jesus Christ and the possibility that He "traveled with wealthy women who paid the bills, as Matthew's Gospel relates.

"Mr. Boone," the editorial declared, "has a different Gospel of Matthew than we have. And we think it is gutter language for this religious heretic to intimate that our Lord traveled with wealthy

their hearts, wrecking the last vestige of faith and hope for them--and the saddest part is that they take so many with them on the trail of ruin." Boone, whose parents reside in Nashville, could not be reached for comment yesterday. In his article Sanderson, of Memphis, quotes from an editorial in the Sword of the Lord, a Baptist weekly published at Murfreesboro. That quotation reads, in part:

"PAT BOONE is one of the current crop of Hollywoodites who like to work both sides of the street. One day he may be performing in a vulgar Nevada nightclub, and the next day he may be preaching in a



Pat Boone  
A different Gospel?

women who paid the bills. Mr. Boone owes Christ an apology."

AFTER QUOTING from the Baptist publication, Sanderson provided his own analysis:

"True, it may be prudent to attack the sin rather than the sinful person, but when the person is a carrier of the dread disease, it will do little good just to condemn the sickness. We must expose and warn against both..."

When he was in the good graces of the Church of Christ, Boone was an active and respected churchman. In 1959 proceeds from his motion picture, "Journey to the Center of the Earth," went to the Boxwell Boy Scout Reservation Development on Old Hickory Lake.

In 1960 Boone put on two Atlanta performances to benefit the David Lipscomb College Foundation.

AND IN 1961 he received the Christian Family Book Club's Century Award here for "the most significant contribution to Christian literature" following publication of his two books—"Twist Twelve and Twenty" and "Between You, Me and the Gatepost."

The entertainer said last year he and his wife Shirley have "experienced miracles, and they are just as real today as they were in the last century." He told a gathering here recently that "a baptism of the Holy Spirit" altered his life and the lives of his family.

LASS and almost countless others--plugging his Pentecostal book--"A NEW SONG" on practically every program to the tune of more than SEVEN HUNDRED THOUSAND COPIES SOLD to date. (This is the selfsame book that Jim Bill McInteer and the 20th Century Christian sold by the stack all over Nashville--yet they can't figure out where this Pentecostalism is coming from!)

LUPER PREDICTS BOONE'S PREACHING, TEACHING AND WRITING TO DIVIDE CHURCH

As brother Archie W. Luper, of Ventura, California, wrote the elders of the Inglewood (California) church of Christ, under date of December 5, 1970, "...I have made the following statement; I will make it to all of you: 'Pat Boone and his preaching, teaching and writing the Pentecostal doctrines of the baptism of the Holy Spirit and speaking in tongues, will be the root cause of one of the greatest cleavages in the church of our Lord since Pentecost. Only time will prove the authenticity of this statement...'"

Well, time has gone on--and brother Luper's statement looks more authentic all the time! Church after church--all across the brotherhood--reports great and growing difficulty, especially with its young folks, over this doctrine, since it became widely known that Pat Boone had espoused it. Even his own father Archie Boone gave up his deaconate with the Granny White Pike congregation, right here in Nashville, on this behalf. All the while we have unbelieving brethren throughout the land still contending that Pat believes and teaches NO SUCH THING--even though Pat himself declares he DOES on TV programs such as ORAL ROBERTS, REX HUMBARD, MERV GRIFFIN, MIKE DOUG-

THE TENNESSEAN

Boone Says His Critics Earnest--But

I cannot help but feel a bit frustrated at not being left free to photo-reproduce the sequel article that Tennesseean Religion News Editor Reed front-paged in the Tennesseean for June 15. Unfortunately the article is copyrighted. To lend authenticity, however, I am photo-reproducing the heading, photo and also the border where in the article appeared. As for the article itself, I shall limit myself to carefully-chosen excerpts as a reviewer, which, as I understand the copyright law, any reviewer is legitimately entitled to do.



Pat Boone  
Internal, Christ's concern

Reed's article cites Pat as saying in an interview by

telephone the previous day from his Beverly Hills, Calif., home that "Jesus Christ traveled with a wealthy public official's wife, a known prostitute, 12 'ragtag' disciples and many others who paid his expenses."

The purpose of his telephone call, Pat indicated to Reed, was to defend himself against a statement written recently in the "Sword of the Lord," the Baptist weekly published in Murfreesboro, Tennessee. The wonder is that he even bothered. As near as I can tell by what Pat had to say, he but reconfirmed what the "Sword of the Lord" said he said--and



the way that he said it! All anyone needs to do to confirm this is to write to THE TENNESSEAN, order a copy of their issue for Thursday, June 15, 1972, and READ IT FOR YOURSELF! His re-affirmation of Jesus Christ "TRAVELING WITH WEALTHY WOMEN WHO PAID THE BILLS," his counter-charge that the Gospel Advocate had falsely accused him--then proceeding to prove the accusation was

## Pat Boone to Address Unity Forum

CUPERTINO, Calif. — Catholic Tradition;" and Everett Ferguson, "Theological Foundations for Unity." Among the list of speakers at the Seventh Annual Unity Forum is listed Pat and Shirley Boone, Charles Shelton, Everett Ferguson, Jim Reynolds, Leroy Garrett and others. Almost all attitudes within the Restoration Movement will be represented at the July 5-8 meeting here, according to Stan Harbour, chairman. Scheduled to speak are the following people.

Wednesday, July 5: Charles Shelton, Houston, Tex., "Spiritual Foundations for Unity."

Thursday, July 6: Everett Ferguson, Abilene, Tex., "Exposition of Ephesians;" Warren Bell, San Jose, Calif., "Legalism and the Restoration Movement;" Jack Finegan, Berkeley, Calif., "The New Testament, The Disciples, and Unity;" J. Ervin Waters, Fresno, Calif., "The Restoration Plea: Is it Valid?"; Pat Boone, Hollywood, Calif., "A New Song;" and Mrs. Pat Boone, "An Interview with Shirley Boone."

Friday, July 7: Jim Reynolds, Cupertino, Calif., Alvin Hammond, San Jose, Calif., Leroy Garrett, Denton, Tex., James Ferguson, Oakland, Calif., in a panel discussion: "The Instrumental Music Question: Can a Solution Be Found?"; J. Lloyd Moyer, Fremont, Calif., "Faith, Unity, and Fellowship;" Charles Holt, Chattanooga, Tenn., "Christians and the Church;" Kenon Osborne, Berkeley, Calif., "Unity and the Roman

Catholic Tradition;" and Everett Ferguson, "Theological Foundations for Unity."

Saturday, July 8: Summary and conclusion with Everett Ferguson concluding his three part exposition of Ephesians.

The program will end at noon. Free housing is available to those who write Jim Reynolds, 10601 N. Blaney Ave., Cupertino, Calif. 94014.

### J. D. Bales'

### Health Improves

SEARCY, Ark. — J. D. Bales is recovering from a critical illness, but must have at least a one year's rest, according to the doctors attending him.

Bales has been serving Harding College, preaching, and writing for more than 30 years. As his health improves he wants to finalize a number of publications on which the research has already been completed.

Harding College has established a "Bales Fund" at Box 615, Harding College, Searcy, Ark. 72143, to receive contributions to aid the family during the period of unemployment and to pay the hospital bills. They hope to raise \$15,000 to assist the family.

it should have been called what it is--one more attempt on Satan's part to DIVIDE the people of God! The restoration movement has no greater enemies on earth than Pat and Shirley Boone, Charles Shelton, Everett Ferguson, Jim Reynolds, Leroy Garrett and several others listed as speakers in this article. No good will come of this meeting but FURTHER HARM TO THE RESTORATION MOVEMENT it professes to espouse. As for doing "lip service" to J. D. Bales on the same page with that article, not since Judas paid similar lip service to Jesus (Matthew 26:49) has such been seen!



Page 4 CHRISTIAN CHRONICLE June 5, 1972

exactly as the Advocate had said, his declaration that he and his family "have experienced the BAPTISM OF THE HOLY SPIRIT in EXACTLY THE SAME WAY I read about it in the EIGHTH AND NINTH CHAPTERS OF THE ACTS OF THE APOSTLES," his attempt to line up the churches of Christ with Protestantism (no connection), his contention that the doctrine that God ceased performing miracles in the first century is merely "traditional" rather than Biblical, his admission that his belief and that of the church of Christ regarding the miraculous ceasing "differ," his pretense that he has been disfellowshipped "by that one church" (Inglewood, California--his home congregation), rather than by churches of Christ in general, his attempt to tie himself in with what is happening between Lipscomb College and the Belmont church in Nashville (most appropriate!), his reference to 9,500 people in some denominational event in Chicago as having given "their lives to Christ", his defense of his serving as the drawing card for BIG-TIME GAMBLING IN LAS VEGAS under the pretense of advocating Christianity (!)--it's all there for any to read if you will order that issue.

\* \* \* \* \*

Regardless of his above-mentioned, well-known positions--and his having to be disfellowshipped "as an heretick" ever since February, 1971 (which action is STILL IN FORCE)--I note that Ralph Sweet and John Allen Chalk saw fit to dishonor the Inglewood elders' withdrawal from Pat by featuring him and Shirley on Page 4 of Christian (?) Chronicle for June 5, 1972. Ralph's and John Allen's clear advocacy of this spurious, so-called "Unity Forum" at Cupertino, California makes them party to it. Rather than styling it as a "Unity" Forum, more appropriately

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

EDITOR RETURNS TO SAN FRANCISCO; WILL  
DIRECT COLLEGE OF WORLD EVANGELISM AND  
CONTINUE CONTENDING FOR THE FAITH--

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

Dear Brethren:

Lord willing, this will be the last issue of Contending for the Faith showing the editor's address as Nashville, Tennessee. As from August 10, 1972, give or take a day, the family and I plan to arrive in San Francisco, returning there to live (for the time being, at least) for the first time since moving from San Francisco to Seattle some 21 years ago.

To say that we are looking forward to working in the San Francisco Bay Area once again would be the understatement of the year. We are simply thrilled at the prospect. For, as much as we have loved and enjoyed working in (and out of) Nashville, in some ways I have felt just a little bit useless while here. Oh, I've been busy, all right. Don Finto, the Belmont Church, George Howard, John McRay and a few others will all agree on that. And I am going to miss many friends--friends like Winston Moore, George Qualls, Bill and Peggy Peach, Willie T. and Maxine Cato, Thelma T. Long, Houston T. and Mabel Ezell, Lillie Burton, B. C. and Freddie Goodpasture, Paul Tucker, Roger and Sara Church, Paul and Marion Moore, E. D. Phillips, Jimmy Dorris, Stanley M. Pharr, Haskell Chesshir, Jim Olive, N. W. Winkler, Irma Lee Batey, Elam Heffington, Edna McLaren, John Herron, the Noah J. Stinnetts, Rosa Corder, Fred Walker, V.M. Whitesell, Kirby Foster, the Charles Whorleys, Russell Artist and a host of others. Some not listed in the above, in certain instances more widely known than a few I have listed, I shall not miss at all. Because some of the best-known names--brotherhoodwide--who also live in Nashville not only do not contend for the faith but, rather, contend against those who do. Then there are those who don't contend either way. As far as truth is concerned, they are just a big bunch of nothing. So I won't miss them either! But I do want the above-mentioned folks and others whom I perhaps should have mentioned but didn't to know that our lives have been made more meaningful just having had the privilege of knowing you. And although Vada, the children and I henceforth may be far away, at least in your cases "out of sight" will not be "out of mind" and heart.

One of our reasons for returning to San Francisco at this time--particularly relative to accepting the directorship of

our soon-opening College of World Evangelism (September 5, Lord willing)--has to do with our deep disillusionment with Pepperdine University. Not that I think for a moment that our little school can fill the void for truth this doctrinal-non-entity has become on our West Coast. Not any time soon, at least. But every attempt to persuade Pepperdine to correct its ways and present a faculty undeniably set for the defense of the gospel (Philippians 1:17) has resulted in failure. Even within the past few weeks brother Archie W. Luper sat down once again with Norvell Young in one final effort to secure a commitment from him for Pepperdine to so "clean house" that California Christian parents could be convinced it would not destroy their children's faith to send them there. He got nowhere. Rather than come on out with a clear sound, Archie told me that Norvell gave him the same old run-round that has characterized Pepperdine most of the time over the past 25 years. Archie has been hard to convince, but he now is totally convinced--those in the brotherhood who want the restoration movement to continue on the West Coast have no choice but to disconnect from Pepperdine entirely. And those who desire training as gospel preachers, whether as missionaries aiming toward overseas service or as workers for the Lord right here in the U.S., you no longer need to look to Pepperdine--if that is where you were headed. You are invited and urged to disregard Pepperdine completely from this point forward and to attend either our College of World Evangelism or any other college or school of preaching that still believes in limiting its teaching to "thus saith the Lord," which Pepperdine does not!

CLASS SCHEDULE ANNOUNCED FOR BEGINNING TRI-MESTER AT COLLEGE OF WORLD EVANGELISM

Quite a number of our readers have written in asking who our teachers will be, what subjects will be taught and also if night courses will be offered additional to the day courses. We are happy to be able to announce that instruction will be available during the day-time hours five days each week, as well as from 7 p.m. to 9 p.m. three nights a week, keeping Friday nights open for any special events which may arise. Regular daily schedules each week from September through November (subsequent tri-mester schedules to be announced later) are as follows:

(DAY CLASSES)		
<u>MONDAYS</u>	<u>Subject</u>	<u>Teacher</u>
1-2:20 PM	Books of Law--Linwood Bishop	
2:30-3 PM	Chapel	
3:10-4:30 PM	Books of Law--Linwood Bishop	

(NIGHT CLASSES)

<u>MONDAYS</u>	<u>Subject</u>	<u>Teacher</u>
7-9 PM	Evidences I --	Wayne Jackson
7-9 PM	Books of Law--	Linwood Bishop

TUESDAYS (DAY CLASSES)

9-10:20 AM	Evidences I --	Wayne Jackson
10:30-11 AM	Chapel	
11:10-12:30	Evidences I --	Wayne Jackson

(NIGHT CLASSES)

7-9 PM	Speech I--	Rice, Hinds, Others
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WEDNESDAYS (DAY CLASSES)

9-10:20 AM	Life of Christ--	Donald W. Hinds
10:30-11 AM	Chapel	
11:10-12:30	How to Study the Bible	--F. F. Carson

THURSDAYS (DAY CLASSES)

9-10:20 AM	Teaching God's Word	--J. C. Stinnett
10:30-11 AM	Chapel	
11:10-12:30	Teaching God's Word	--J. C. Stinnett
2-5 PM	Personal Evangelism	--J. C. Stinnett

(NIGHT CLASSES)

7-9 PM	Life of Christ--	Donald W. Hinds
7-9 PM	Hermeneutics --	Noah Hackworth

FRIDAY (DAY CLASSES)

9-10:20 AM	Life of Christ--	Donald W. Hinds
10:30-11 AM	Chapel	
11:10-12:30	How to Study the Bible	--F. F. Carson

Inasmuch as Monday, September 4, is a national holiday (Labor Day), we have decided to begin the college on the 5th rather than the 4th, as previously advertised. For this reason, brother Bishop's regular Monday classes will switch to Tuesday afternoon for that first week only. Also he and brother Jackson probably will have their respective Monday-night classes on Tuesday night just for that one week.

The reason we are offering night courses, in addition to the day courses, is that numbers of brothers and sisters around the San Francisco Bay Area, having to work in the day-time, have indicated an interest in attending the college, if instruction might be offered at night. BOTH MEN AND WOMEN ARE WELCOME TO ENROLL FOR STUDIES EITHER DAY OR NIGHT. However, manifestly, full-time, day students will receive several times more instruction than those who are able to attend only at night. Owing to the course-load of study, those who carry our full offering of day-time courses will not be able to do the required study and preparation and work for their support additionally. Hence, such full-time trainees should arrange for their food, clothing, shelter, books and incidentals so such work will not be necessary.

WHERE IS ALL THIS TO TAKE PLACE? HOW MUCH IS IT GOING TO COST?

ONE BROTHER who sees the need for such a school if the cause of truth is to survive--especially in California--and who has demonstrated repeatedly that he genuinely believes in what we are trying to do, is Leon Ramsey, manager of the Quality Printing Company, of Abilene, Texas.

In a letter received from brother Ramsey during June, to help us raise the money to pay off our renovation loan, due in July, he invited us to submit an advertisement which he would carry--FREE OF CHARGE--in the July issue of the Christian Bible Teacher, whose mailing address happens to be Box 1060, Abilene, Texas 79604. If you will write for a copy, no doubt Leon would be happy to send you one. Better yet, why not just enclose \$5.00 to him for a year's subscription!

Anyway, I drew up the ad as soon as possible and sent it in. I was astonished how well it turned out when my July number of the Christian Bible Teacher came to hand a few weeks later. (See it photo-reproduced, right.)

We did not raise the full \$27,000.00; but we did raise another \$3,000.00 plus interest to make another payment on it! And we got the time extended on the \$24,000.00 yet unpaid until, or about, the end of October. So we hope you will study this ad once again--and if you did not respond to it in July, please do what you can on it before the end of October. And, in the meantime, thanks to the generosity of the Christian Bible Teacher--and especially Leon Ramsey--for making it possible. We could use the help of just lots of friends of the truth such as he!

.....

From this ad, you will note that the new COLLEGE OF WORLD EVANGELISM is to be situated at 250 Van Ness Avenue just across on the corner south of City Hall, where the Downtown

**WHAT A  
GLORIOUS  
SITE!**



NOTE CITY HALL across the street on left-hand side of corner building facing Van Ness--site of COLLEGE OF WORLD EVANGELISM.

TWO VIEWS of what one former STATE SENATOR (who also is an ELDER) has called "the finest location I ever saw" for its purpose!

When brother GEORGE TERRY, former State Senator (and presently an elder) from Oneida, Tennessee, visited the site of the soon-to-open COLLEGE OF WORLD EVANGELISM recently in Downtown San Francisco, he could hardly believe his own eyes. Describing it as "the finest location I ever saw" for its purpose, he declared that in his judgement we couldn't go wrong with its purchase and renovation.

**In order to complete the renovation we had to effect a LOAN--\$27,000 of which falls due and payable in July!**

Our GRAND OPENING for the building is set for July 9. RICHARD ROGERS and 16 preacher-students from SUNSET SCHOOL OF PREACHING, Lubbock, Texas, will conduct an eight-day gospel campaign with us July 9 through 16. And the new COLLEGE OF WORLD EVANGELISM opens for classes September 4.

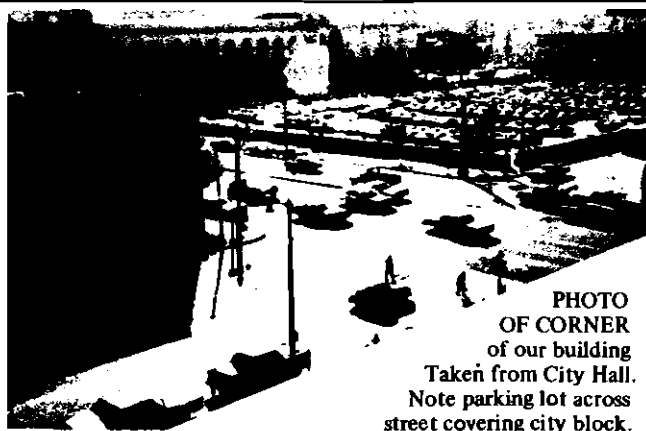


PHOTO OF CORNER of our building Taken from City Hall. Note parking lot across street covering city block.

At this glorious site, starting September 4, the Downtown San Francisco congregation purposes to open a college especially to train gospel preachers and teachers for WORLD EVANGELISM. Situated in an inter-racial, international, multi-lingual population, what more ideal site could we have chosen to develop missionaries for the churches of Christ!

**WE NEED YOUR HELP TO PAY OFF THIS LOAN\***

Please make all contributions payable and send them to the DOWNTOWN SAN FRANCISCO CHURCH OF CHRIST Post Office Box 588, San Francisco, Calif. 94101

\*All contributions are tax-deductible! All are contributions toward helping train missionaries!

congregation also meets in San Francisco. All who have seen our new quarters there enthusiastically agree it to be one of the most wonderful teaching situations they ever saw.

Inasmuch as the surrounding congregations supplying the services of their preachers--as teachers in the college--are doing so free of charge to us, we, in turn, are offering training to all who come without charge for instruction. All it will cost you is whatever it requires for you to live while in training, varying from \$125 to \$175 per month, for single persons, on up to whatever it costs for your family and you, if you have one to support.

DID THE LORD SAY 'STEAL'?  
--OR WAS IT 'FEED'--  
MY SHEEP? ARE THEY SAME?

Before heading west for San Francisco, I've just got to make a parting statement re: a naivety now prevalent among elders, preachers, parents and others regarding what is happening to destroy sound doctrine and practice right under their very noses!

It is true that not all such are this way--but many (perhaps a majority) of those who go over to Belmont to-- as they say--"see for themselves" return to their home churches professing to have seen "nothing wrong." All I can say to that is that it was there for them to see all the time, if they would just OPEN THEIR EYES and LOOK! (Of course, those who--like the farmer who closed his eyes to KEEP FROM SEEING ANY RATS WHEN RATS WERE ABOUT TO TAKE the place--folks who go over to Belmont and either refuse to look--or else don't know what to look for--cannot be expected to "see anything.")

Jesus himself pictured such "investigators" in Matthew 13:13ff when he said, "...seeing (they) see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing he shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Well, what "wrong" could they see if they would only LOOK? All those harried long-haired MEN --for starters--in open disregard for I Corinthians 11:14. Immodest attire--in open disregard for I Timothy 2:9. What

# LIVING WATER



THE ABOVE PHOTO-REPRODUCTION and those on the next three pages are from a publication called "LIVING WATER" (totally unconnected with the "living water" of John 4:10), which is published by something in Nashville which calls itself "THE 23RD PSALM" (no connection)!!

# Changed Lives

Once while tripping on mescaline, I wrote, "This morning I awoke to find that everyone pitched his tent on my playground during the night." I looked about with childlike expectation, only to find polluted rivers, a rising military state, hatred and bitterness, materialism and pornography. I felt so out of place. "This can't be my true home," I said. "Something's wrong here." So I tried to break through it all and find some meaning behind life. I asked "Who am I?" What's going on here? Why am I alive?" As I looked for answers in politics and philosophy, my father condemned my immature idealism, and my friends called me a fanatic. They said I was trying to escape from reality, while the whole time I was trying to find it! Here I was, 14 years old, my mother just died after three years of being eaten up by cancer, and the whole world seemed like an insane circus.

So I joined it. First I became a sex pervert, then a kleptomaniac, and then a Communist revolutionary. After several encounters with the police and school officials I was referred to a well-known psycho-analyst. For a whole year we discussed my problems, but solved none. I felt deep inside there must be more to existence than movies, bank accounts, cars, school and sex. Having been raised an atheist, I rejected Western religion without even thinking. I got heavy into Buddhism, Yoga, chanting mantras, astral projection, palmistry, tarot cards, I Ching, ouija boards, Krishna, Bahai, Marijuana and acid. Despite my conviction that I had it all together, something in my innermost being was unfulfilled. My answer was in my head, not my heart. For four years I was blown about by every wind of doctrine going, here and there, reading a new book, smoking another joint, meditating in a different pose desperately trying to fill the gap with food, music, sex and drugs. But I still lay awake at night, with the cold black image of endless eternity passing before me. "What will happen when I die?" "All I saw was empty void for age upon age, and I wasn't in the picture. Wow! That scared me. I had to escape. So I dropped out of college, and got a passport to India, where I planned to seek ultimate reality among the Himalayan "gurus"

However, on my way to say goodbye to an old friend, I crashed at a Christian house-ministry, and they started to tell me about Jesus (whom I considered no more Divine than the rest of us, except that he realized his Divinity). They said that God was a personal, Supreme Being, alive and well in the Spirit, and I could contact him directly by going through His Son, Jesus Christ. Well, I had tried everything else and was totally frus-

trated, so I gave up all my head trips and, in all openness with myself, admitted that I was lost. I didn't know anything, and here was a group of kids with a light in their eyes, and smiles on their faces, and they claimed to have found true peace and joy. For an hour I prayed, cried, screamed and laughed. Eighteen years of rejection, misery, loneliness and sorrow poured out of me as I said, "Okay God, if you're real, take me." I just layed myself out before Him, surrendering all, admitting I couldn't make it alone. And a miracle happened. Jesus came into my heart (not my head) and filled me with His Holy Spirit. He cleansed me of myself and my fallen nature and forgave all my sins. I was a clean slate, with the Spirit of the living God dwelling inside my body. These past six months have been indescribably beautiful as now Jesus has revealed Himself to me day by day. Through miracles, healings, prophecies and revelations He's shown me beyond all doubt that He is indeed alive and moving over the face of the earth.



version of the scriptures does Don Finto (Belmont's preacher) principally use in his preaching? It is NO version at all-- just a PARAPHRASE!! And it is a FALSE-TEACHING paraphrase at that! For example, in I Corinthians 2:14 it teaches one must first get the Holy Spirit before he can even understand the word of God! And in II Timothy 4:1 it teaches Premillennialism, having Jesus returning to SET UP his kingdom, instead of recognizing that the church is his kingdom NOW! Yet this corrupting paraphrase, the New Testament of which is styled "REACH OUT", is being passed out among all those unsuspecting deceivers now attending Belmont like candy! No wonder they can no longer tell the difference between the truth of the gospel and the errors of men! They are all one and the same as far as most at Belmont are concerned.

But, it is objected, look at all those YOUNG PEOPLE! Are Nashville Christians really so stupid as to think "all those young people" are being converted out of the world? For the most part they are being STOLEN (and that is the exact word for it) right out of existing churches of Christ all over town! Nothing quite like it has been seen in the whole brotherhood, since Mort Utley went to East Oakland, California, in 1944. Robert R. Price, George E. Darling, Linwood E. Bishop and I well remember how deceived Christians in the San Francisco Bay Area, in those days--just like now in Nashville!--were accrediting Mort as "building up the East Oakland church" when

all of us who knew what really was going on was the worst case of "sheep stealing" on record--till Don Finto, that is!

But if those brethren and I accredited Mort Utley with being the No. 1 "sheep stealer" of all time, it is just because Finto had not come along as yet. At least we knew what Mort was doing; but Don can go among congregations ALL OVER THE GREATER-NASHVILLE-AREA and STEAL THE CHURCHES BLIND of their young people--and silly brethren sit back, like Pontius Pilate, inquiring, "What evil hath he done!" Not only is he tearing down churches all around Nashville--robbing the congregations of their young people "even unto strange cities" (Murfreesboro, for instance)--but once he has proselyted them, so complete is his brain-washing process, it becomes almost impossible for these young folks to feel at home in the presence of sound and faithful brethren any more. Doctrinally, they become so estranged from their brethren that any feeling of genuine Christian fellowship is a thing

of the past. Someone please explain to me how this is supposed to build up the kingdom of GOD--at all! Finto is building up something, all right, but it appears to be "of Finto," not of our God or his Christ. And unless the churches of Nashville do not finally rise up as one and MARK Don Finto and the Belmont apostasy for that they are--and require their members, young and old alike, to start AVOIDING them like Romans 16:17-18 teaches, within the next very few months it will be too late--if it is not too late already!

.....

If you are wondering what all these photo-reproductions from Nashville's spurious, hippyite, falsely-so-called "Jesus Movement" organization, which styles itself as "THE 23RD PSALM," are doing in this issue or Contending for the Faith, it is to demonstrate that even if some of us gullible oldsters cannot see

# MODERN-DAY MIRACLES

On April 10, 1972, the Lord move on a town in Kentucky called Paduca. I was asked with about 16 other brothers and sisters to go there and minister at a high school.

I know that when we are led by God's Spirit a lot of miracles happen. I've only known the Lord for about a year now, and by going to Paduca I had a chance to see Jesus really move.

A lot of high schools as well as colleges and other schools have been exposed to drugs. Because so many kids are hungry for love and searching for something, they are being drawn into taking these drugs. Drugs aren't the only problem kids have today, but this seems to be the biggest problem in the schools today. That was the reason we were asked to go there. All of us that went to minister had been on drugs and found the only way we could get off was through the power of God's Spirit, and this is what we shared with them.

We told them about how God's Spirit was being poured out in these days and how miracles and healings were taking place today as when Jesus walked in the flesh on the earth 2,000 years ago. These kids were hungry to hear God's Word and were interested in knowing more about Jesus. We got to minister Salvation and the Holy Spirit to a lot of kids, which was a blessing to me.

About 300 people got saved and filled with the Holy Ghost during the week we were there.

The school was turned over to us so we could pray for people to get healed and take them through deliverance. For most of them, seeing God work miracles, like growing out legs, or being able to speak in tongues, was a totally new experience. This was really exciting to them. We were experiencing what the prophet Joel saw, and the apostle Peter talk about in Acts 2:17, as God's great outpouring of His Spirit

# in KENTUCKY



in the last days. Praise God!

One girl got healed from deafness in one ear. She removed her hearing aid and could hear perfectly. Another girl who was paralyzed from her neck down watched one of her legs straighten out. Many were taken through deliverance, and you could see a glow afterwards. You could see a real change in almost everyone. The kids were going down the halls shouting 'Praise the Lord', walking arm in arm, and just greeting each other with a hug.

Jesus did it all; I just feel like we were only yielding to what He wanted us to do. For the students and teachers who did not accept us and the Holy Spirit, I know there are a lot of seeds planted. This is happening all over the world and Christians are letting God use them in a marvelous way. Pray that God will use you also, and ask His Son Jesus to become real to you today.

anything wrong at Belmont, at least these hippy-type "kids" know where to send those under their influence to get the kind of teaching and fellowship in harmony with the ideas of "THE 23RD PSALM", whose headquarters are 1415 17th Avenue South, Nashville, Tennessee 37212. "By their fruits ye shall know them."

To establish what sort of ideas THE 23RD PSALM finds compatible, go back now to Page 5 and read through the photo-reproduction there and also the one immediately above, right, at the top of this page. Keeping clearly in mind then what you have just read, next let your eyes rove down through that schedule of recommended places where THE 23RD PSALM sends its hippyite followers for the sort of "Jesus Teaching and Fellowship" harmonizing with their own ideas. Please note the arrows (added by me) pointing out Belmont and other apostates who have gone out from us because no longer of us!

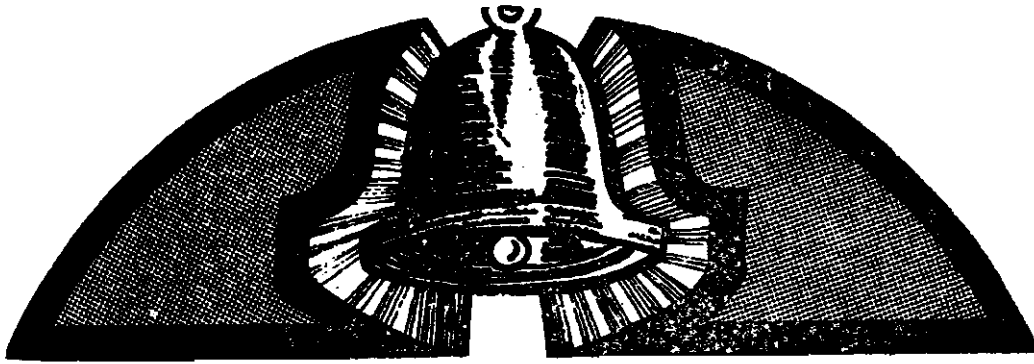
WILL FINTO, BELMONT  
AND COMPANY DISAVOW  
ERROR AND COME BACK?

Is there no way --no way at all--by which Don Finto and the now apostate Belmont church can come back into fellowship with those of us who know, believe and love the truth as it is in Christ Jesus?

But of course! All they need do is repent of all these errors, confess them and ask their brethren for forgiveness and prayers. If they saw fit to do this, not only would Heaven rejoice, but oh, what a relief to all of us who now see the cause of Christ going down the drain, at least as far as Finto and Belmont are concerned!

But, as long as Finto, Belmont and company are determined both to follow after Liberalism as also to keep so flexible doctrinally as to enjoy the endorsement and the fellowship of such false teachers as THE 23RD PSALM, then those of us who are "set for the defense of the gospel" will have to "come out from among them and be...separate..." (II Corinthians 6:17)

In my judgment the best thing that the churches of the Greater Nashville Area could do just at this point would be to study how all those churches in the St. Louis area proceeded against Harold Key and the Central/St. Louis apostasy--and "go thou and do likewise." The cause of truth can tolerate these who have made shipwreck of their own faith--and want to do the same thing to our faith--no longer. The time for decisive action is now here. "Soldiers of Christ, Arise!"



# Jesus Teaching and Fellowship

## SUNDAY

- 11:00 AM Lord's Chapel, Harding Road
- 11:00 AM Belmont Church of Christ, 166 Grand
- 4:00 PM Seckman's prayer meeting for youth,  
944 Forest Acres Court, 833-0571
- 7:00 PM Lord's Chapel evening service

## MONDAY

- 10:00 AM Madeline Bourne prayer meeting,  
Belle Meade Manor Apts., 2nd floor
- 1:00 PM Robert Brock, Brentwood, 832-0876
- 7:30 PM Jack Butler, 2408 Hemingway Drive  
for men only
- 7:30 PM Fred Hall class on Revelation,  
Park Road Apts. 292-6917 open

## TUESDAY

- 10:00 AM Harrist Wallers, 3806 Tulane Ct.
- 7:30 PM Lord's Chapel, Harding Road
- 7:30 PM Louis Hart, 249 Clovernook Drive
- 8:00 PM Vanderbilt prayer meeting, Epis-  
copal Building, behind Carmichael

## WEDNESDAY

- 10:00 AM Linda Brothers 402 Brookfield Dr.
- 1:00 PM Archie Boone, 1209 Lons Oak Rd.
- 7:30 PM Charlie Sadler, 6501 Thunderbird
- 6:00 PM Don Finto teaching, Belmont C of C
- 7:30 PM Ogle Hall teaching, 23rd Psalm

## THURSDAY

- 10:00 AM Nancy Swanson, 902 Coral Drive
- 2:00 PM John Ball, 3615 Hampton Ave.
- 7:30 PM Catholic Pentecostal meeting,  
St. Bernards Academy, 21st ave.
- 8:00 PM Dr. R.C. Patterson, 1805 Otter  
Creek Rd. 292-2466 For Men
- 8:00 PM Peabody College prayer meeting

## FRIDAY

- 10:00 AM Mrs. Ed Walker, Brewers Drive
- 7:30 PM Dorothy Baumgartner, 3510 Belmont
- 7:30 PM 23rd Psalm Hallelulia Meeting

THE OPEN DOOR COFFEEHOUSE IS OPEN FRIDAY AND  
SATURDAY NIGHTS, 9-12 PM, at 420A Broadway.

## THE 23rd PSALM

This paper is being brought to you by the grace of God, and is a free gift through His Son Jesus Christ. God has made it possible for us Christians at the 23rd Psalm to put this together, and has blessed us abundantly with all spiritual blessings, in heavenly places with Christ Jesus. The Psalm has been open for a year and a half, during which time God has used it in a mighty way for His work in this hour - young people finding a personal relationship with God thru His Son Jesus. The joy that Jesus has brought to many hundred of young people's lives is indescribable and a source of great hope for so many of us who have been searching for answers for our own existence.

Besides being a place where people can meet the Lord, the Psalm is a home for young Christians who need to grow to know and love God through fellowship, teaching, and spiritual reading and a life of prayer and praise. Through this ministry God has raised up many disciples who are living and spreading the Good News.

We here at the Psalm live by faith, and rely on the Lord to meet our needs through your contributions and working. The brothers at the Psalm are eager to work and would appreciate your calls if you need any sort of odd jobs done - yardwork, house painting (interior and exterior) moving and hauling any size articles. Thank you for your help - God will certainly bless. Our number is 292-0023, or also 383-9227. Amen.

GOD BLESS YOU!



**GRANNY WHITE PIKE CONGREGATION WITHDRAWS FELLOWSHIP FROM BROTHER AND SISTER ARCHIE BOONE; SETS EXAMPLE OF HOW OTHER NASHVILLE CONGREGATIONS SHOULD PROCEED**

In our February/1972 issue, we took notice of brother Archie Boone's (Pat's father's) resignation as a deacon in the Granny White Pike Congregation, in Nashville, Tennessee over doctrinal differences. Although those differences were not spelled out in their official bulletin--AIM--then, all came to light in said bulletin for July 23, 1972, as follows:



"We make it our aim . . . to be well-pleasing unto him" (2 Corinthians 5:9)

Vol. XXXII July 23, 1972 No. 29

**A STATEMENT FROM THE ELDERS**

(Last Sunday morning, brother R. G. Cullum, at the request of his fellow elders, read to the congregation "A Statement from the Elders." His introductory remarks and the statement follow.)

I speak today on behalf of all of the elders of the congregation and in the interest of every faithful child of God who worships and serves here. The responsibilities of elders of the Lord's people are sobering ones: "feed the church of the Lord" (Acts 20:28); "Tend the flock of God which is among you, exercising the oversight..." (I Peter 5:2); "admonish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all" (I Thessalonians 5:14); "mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Romans 16:17). These and other instructions crowd the pages of the New Testament and remind the elders that they "watch in behalf" of souls and that one day they must give account. (Hebrews 13:17).

The statement that follows comes from the hearts of the elders of this congregation and reflects their sincere love for the truth of God and for the souls of men.

Most of you have been acquainted for quite some time with the fact that there has been a difference of conviction between brother and sister A. A. Boone and the congregation generally regarding the teaching of the New Testament. The first public indication of this difference came when brother Boone addressed a letter to the elders announcing his resignation as a deacon, a position he had held in a very fine way for a number of years. The letter and a statement from the elders accepting the resignation were read to the congregation December 19, 1971.

In his letter to the elders, brother Boone said, in part: "Because I am conscious of the burden you carry for the congregation and because I am unwilling to be in any way the cause of any division or strife among the members, I consider it expedient to request that you accept my resignation as a deacon. I ask this action because I am convinced that if my name were presented to the congregation at this time for my appointment as deacon, there would be members objecting to that appointment.

"I cannot in good conscience deny what I believe that the scriptures teach, but I do not judge those who differ with my understanding of the promises of these scriptures."

Quite some time before this letter was written, we first became aware that brother and sister Boone were in danger of falling under the influence of views foreign to the plain teaching of the Scriptures, and we undertook a series of measures we hoped would help them to maintain a sound position regarding the truth. We were moved by a sincere love for brother and sister Boone and a deep appreciation for their many years of faithful service to the Lord and His church, and we were concerned at the prospect of their drifting away from the faith as it is revealed in the New Testament.

At the request of the elders, brother Chumley sought, during a four-hour-long discussion with them, to lead them to see the contrast between the genuine practice of speaking in tongues - other languages - in New Testament days and the completely different - spurious - practice of many today. This meeting was followed by a several-hours-long discussion between three of the elders and brother and sister Boone. In yet other discussions on separate occasions, two of the other elders met with brother Boone, continuing the study. In the weeks following these discussions, brother Chumley was requested to present a series of lessons on Sunday mornings, beginning February 28, 1971, and concluding, following our Spring meeting, April 11, 1971. The general subject was "Speaking in Tongues - Then and Now." In this series he emphasized the great contrast between the gift of tongues of New Testament days and the empty practice of those claiming the gift of tongues today. At the beginning of this year (January 9th, 16th, and 23rd), brother Chumley presented a series of three lessons dealing with the theme of "Pentecostalism" in the light of New Testament teaching. In his meeting here in April of this year, brother Frank Pack presented three lessons setting forth New Testament truths on these subjects: "Speaking in Tongues"; "The Work of the Holy Spirit in the Life of the Christian"; and "What Is Spirituality?"

The elders have had repeated meetings with brother and sister Boone since these lessons were presented publicly, meetings in which attention was given

to New Testament teaching on these themes. Within the past month, the elders have met with brother and sister Boone for two different periods, each period lasting for several hours. In those meetings we again made an earnest effort to reach them with the truth, but seemingly to no avail.

We speak of this teaching and of these meetings in detail to emphasize that we have been concerned, first, to see that the truth is made known to all, and, second, that it might prove helpful in reaching brother and sister Boone. So far as we have been able to determine however, they have shown no indication of a willingness to return to the basic ground of New Testament teaching that we all shared for years, even though their present position brings them into conflicts with the New Testament.

Brother and sister Boone each claim to have had a "spiritual experience" which they liken to the baptism of the Holy Spirit, of which we read in Acts 2 and Acts 10. Brother Boone claims to have experienced an "overwhelming" of the Spirit that left him with a feeling of peace, contentment, good will, and love for God and man such as he had never known before, and sister Boone claims to have seen, in a vision or in

**AIM**

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**HOME CONGREGATION OF LIPSCOMB STUDENTS**

Editor.....	Charles Chumley	News reports and
Associate Editor ..	Richard Sharpe	items of interest
News.....	Mrs. Lucy Powell	welcomed.
Office Secretary.....	Mrs. Mary Supply	Call 292-8679

ELDERS: Robert C. Adams, W. F. Clipp, Rosscoe C. Cullum, William L. Fowler, Max Hamrick, Paul P. Hemmree, Howard Youree.

DEACONS: L. G. Bradford, Henry Buckner, Jr., Lee F. Gayle, James W. Daniel, Charles G. Dorris, John Hutchinson, Jr., Clarence Rippey, B. H. Murphy.

Second-class postage paid at Nashville, Tenn.

a dream, the Lord standing beside an altar. Brother Boone claims that he has been given the ability to speak in tongues, and they both claim to have seen or heard of (with a view to accepting them) such miracles as are recorded in the New Testament being performed today.

When asked to explain the fact that these so-called miracles and tongues are performed and exercised by those who have never even obeyed the gospel of Christ, while faithful Christians do not experience them, they reply only that they do not want to "judge" other religious people.

If it is pointed out that their understanding calls for a "progressive revelation" of God's will and that, if this understanding is correct, the Bible cannot be the final, complete, and all-sufficient revelation of God's will that the inspired writers claim (II Timothy 3:14-17; II Peter 1:3; Jude 3), they have no answer. They can only reply that they cannot deny the experience that they have had.

These are but two of the many conflicts into which their present views have led them. We may say that the conflicts between their present position and the plain teaching of the New Testament are as many and varied as the conflicts between the simplicity of New Testament Christianity and the errors of denominationalism are generally.

We do not for a moment question their sincerity or the fact that they have had some sort of experience. While they contend that their experience has blessed them spiritually, drawn them closer to the Lord than they had been before, and made their own lives richer and happier, however, the errors into which they have been led force us to the

conclusion that their experiences arise not from faithful obedience to the Lord and the promises of His word, but from within themselves or from some other source.

They no longer regard denominationalism as wrong, even though the New Testament condemns such division as sinful.

They believe they can worship God as acceptably in various denominational services as they can with what they call a "church of Christ group."

They no longer believe it wrong to use instrumental music in worship to God, even though its use is nowhere authorized in the New Testament and cannot therefore be by faith.

These positions and practices, among others, strike at the very root of Scriptural authority, substituting man-made practices for the expressed will of God.

Our love for brother and sister Boone has led us to employ every avenue - prayer, teaching, and persuasion - to lead them back to the truth of God's revealed will. In attitude and conviction they are no longer content to walk in the "old paths" of God's word. We cannot, therefore, in all good conscience endorse them in the positions they now hold nor fellowship them because of their erroneous practices. We will continue to pray for them as earnestly as we are able - as we do for ourselves and for all men - to the end that we may all hear and obey the will of God. We do not count them as enemies, but, according to the word of the apostle Paul (II Thessalonians 3:15), we will continue to admonish them as brethren. All these steps have been taken with the love that "hoped all things."

We exhort every Christian to study the word of God diligently, that your walk may be by faith, not by sight, and we urge each one of you to conduct yourself toward brother and sister Boone, and any others who may have been led away from the truth, as commanded by the Lord in the New Testament -- refusing to endorse or fellowship them in their error but praying for and admonishing them as brethren -- that they may recognize and turn from their error and return to stand with us on the solid foundation of God's word revealed in the New Testament, as we have stood together through the years.

*Robert C. Adams*  
*Frank W. Bluff*  
*Rosscoe C. Cullum*  
*William L. Fowler*  
*Max Hamrick*  
*Paul P. Hemmree*  
*Howard Youree*

**NOTE:** The above statement by the elders at the Granny White Pike congregation in Nashville is one of the finest declarations of this sort that I have ever seen. A similar statement -- Nashville-wide -- is now needed re: Don Pinto & Belmont. IYR

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

CONTENDING FOR THE FAITH HAS NEW,  
POWERFUL ALLY AS COLLEGE OF WORLD  
EVANGELISM OPENS IN SAN FRANCISCO--

Ira Y. Rice, Jr., Editor  
Post Office Box 588  
San Francisco, CA 94101

Dear Brethren:

What must surely have been obvious to others for quite a long time now, at long last is getting through to me personally in a powerful way. The basic reason that we are having such a difficult time holding so many of "our" schools, papers, publishing houses and churches true to the book is simply that spiritual wickedness has infiltrated many in "high places" among the churches of Christ and many in positions of responsibility simply do not care about THE TRUTH any more!

Unmindful of this, parents who should know better keep turning a blind eye to the false teachers now holding forth on several of "our" campuses--keep sending their children there for training --and keep being shocked when they return therefrom with "an uncertain sound." Elders (who should know better) neglect to check out the doctrinal views of young preachers being turned out relative to those same campuses--and are shocked when, after hiring them to preach for a few months, half the congregation no longer looks to the book as their only rule of faith and practice. Evidently oblivious to the fact that several of "our editors" clearly have abandoned the restoration movement entirely (or else only pay lip service to it), papers and Bible-class literature, which are either doctrinally erroneous or inadequate, continue to flood our congregations--and well-intentioned, however-misguided preachers and elders haven't a clue as to where all those false notions are coming from!

Let me haste to say that I am not saying that all of our papers, schools, publishing houses and churches are this way -- but all too many of them are -- with the effect that instead of uniting the people of God on "thus saith the Lord," we are pulling--and being pulled--in as many different ways as a thousand octopuses in a wrestling match.

In an attempt to call our people BACK TO THE BIBLE, starting in 1966, I brought forth a three-volume series of books, entitled, Axe on the Root. When the trend away from the truth continued, starting in 1970, the monthly publication of Contending for the Faith was initiated. And now, with the opening, September 5, of our new College of World Evangelism, yet another powerful ally in the cause of preserving the truth among us has been added.

SCHOOLS OF PREACHING ARE A POWERFUL ANSWER TO PREVALENT FAILURE & ERROR

When you get right down to it, the churches themselves should be training the teachers and preachers needed in the evangelization and edification process. After all, what are the churches for, if not to spread the word! Paul told Timothy that the church is "the pillar and ground" of the truth. (I Timothy 3:15.) He instructed the Ephesians, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God," (Ephesians 3:10).

It was largely through the failure of the churches to train their own gospel exponents that so-called "Christian Colleges" came into existence. For years it looked like these colleges might be "the answer." And they did serve a useful purpose, as long as they remembered what they were supposed to be for. Some few still do! However, as the appeal for worldly accreditation grew stronger and stronger, slowly the emphasis on several of these better-known campuses changed from the sacred to the secular--and accreditation became the "Achilles heel" by which error and materialism were able to penetrate the colleges--and, through the colleges, the church. For a good long while now, thus, we no longer have been able to depend primarily on such colleges for a sufficient supply of preachers--and many that they have produced have been so corrupted with doctrinal error, by the time they reached our pulpits, we can no longer be sure whether they will preach the truth or ask us to give heed unto fables!

With the advent of the Sunset School of Preaching, some eight years ago, yet another phenomenon began taking hold among the churches of Christ--and, since then, a multiplicity of such schools has burgeoned all across the brotherhood. By now the congregations are looking enormously more to Schools of Preaching for their supply of truth-preaching preachers than they are to most of our otherwise-supposed-to-be Christian colleges. Truly, such schools as Sunset/Lubbock--Preston Road/Dallas--West Monroe/Louisiana--Karns/Knoxville--Waverly/Belmont/Nashville--Knight Arnold/Memphis--Brown Trail/Hurst--Elk City--Bear Valley/Denver--and a growing host of others lately have been producing a high-quality type of preacher who can be depended upon to preach the word--just like Paul told Timothy to do, in II Timothy 4:1-2. It should be evident any other kind we don't need!

DOWNTOWN SAN FRANCISCO'S NEW COLLEGE OF WORLD EVANGELISM TAKES ITS PLACE WITH THESE

In looking through the New Testament I fail to find any mention of even one degree held by Jesus, the apostles Peter or Paul--or any other of the apostles for that matter! With regard to our faculty at the new College of World Evangelism, in Downtown San Francisco, I suppose we have as many degrees, on the average, as any of these other schools of preaching--but, in choosing our faculty, we did not say anything about this--and could care less. The first question regarding each one we asked to teach--instead of how many degrees--was what kind of life is he living, and, second, does he preach THE TRUTH? Primarily, we got these from such passages of scripture as I Timothy 4:16; II Timothy 2:2; and II Timothy 4:2. These say, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Preach the word..." So, as far as we or any other faithful school is concerned, basically there are but two points to be settled regarding those who teach: Teaching the truth and living it. What else should make any difference to a Christian! So, if this is the kind of school you yourself believe we should have, please continue to back us up by helping financially (with a monthly contribution, if at all possible) as well as by steering students our way.

25 STUDENTS (5 FULL-TIME, 20 PART-TIME) ENROLL FIRST WEEK; MORE ARE EXPECTED

Although but five students arrived in time for the opening class on Tuesday (September 5), by the end of the day the number had increased to ten--and by the end of the first week to 25. Of the total, five of our beginning class will be full-time students; 20, part-time. Four of our full-time students are seen below:





NOAH HACKWORTH, who ministers to the congregation in San Mateo, 20 miles south of San Francisco, is shown (left) within minutes of introducing his Hermeneutics course at College of World Evangelism, in Downtown San Francisco, during opening week. Elders at San Mateo demonstrated confidence in this effort to train preachers, Bible teachers, personal workers and missionaries by contributing \$2,000 directly from the treasury toward our building renovation fund.

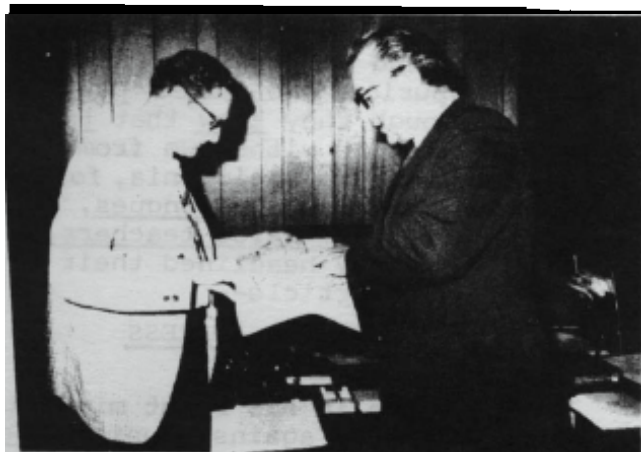
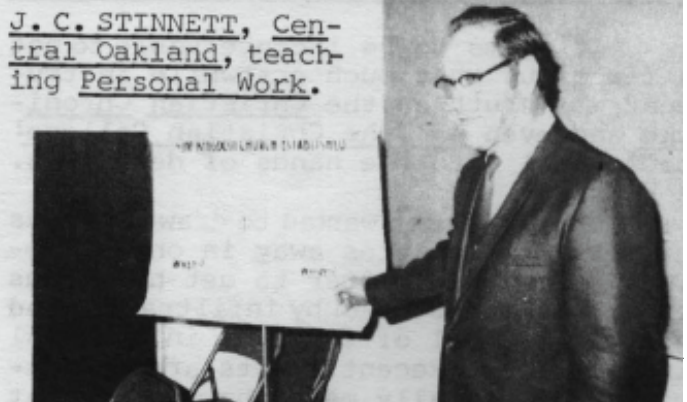
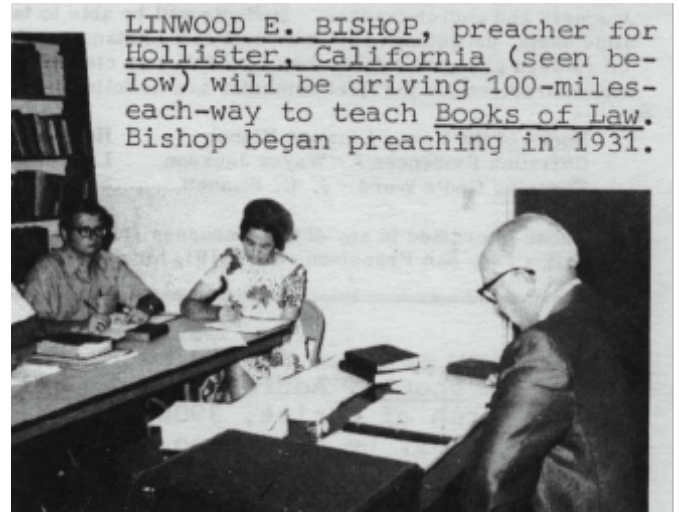
onstrated confidence in this effort to train preachers, Bible teachers, personal workers and missionaries by contributing \$2,000 directly from the treasury toward our building renovation fund.



AS IT TURNED OUT, Wayne Jackson, minister to the church at East Main Street, over in Stockton, California, taught the very first class in the new college, September 5, 1972. Above, you see him shortly after his class in Evidences I had begun. Dan Lerma, long-time member of the Downtown San Francisco congregation looks on.



A. L. HARBIN, long-time gospel preacher in the U.S., before going overseas as a missionary to Singapore and other countries in 1960, and subsequently, was on hand as our first chapel speaker that first Tuesday morning. All enjoyed him so much, we invited him to do it again that same afternoon. Harbin goes to Ethiopia in January.



WINDELL FIKES & DONALD W. HINDS, left & right, above, examine new advertisement in 1972 telephone book. Treasurer & minister, respectively, of Downtown church, both will teach in new college.

BECAUSE OF conflicts in his schedule of gospel meetings, brother F. F. Carson-- who was supposed to teach How to Study the Bible--asked to be re-scheduled later...If interest demands, Mrs. Vada Rice will teach lady Bible teachers in Religious Education 7-9 P.M. each Tuesday.

WAYNE JACKSON 'SCOOPS' US IN REPORTING OPENING OF COLLEGE

Although in this issue of Contending for the Faith, per foregoing, we clearly are taking care of the matter, we were not the first one to report the actual opening of the College of World Evangelism. Before we could prepare and bring such a report into being, brother Wayne Jackson, one of our teachers (who also preaches to the East Main congregation, Stockton, California), already had published the following in the Christian Courier. We are most happy to reproduce it here:

**COLLEGE OF WORLD EVANGELISM OPENS**

On September 5, 1972, the SAN FRANCISCO COLLEGE OF WORLD EVANGELISM opened its doors for the first session! It was a truly thrilling and perhaps even historic occasion. An aura of excitement and elation characterized the entire day. As those present assembled in the beautiful and newly remodeled building at 250 Van Ness (across the street from City Hall) to hear brother A. L. Harbin, visiting preacher and long-time missionary, speak on, "Who hath despised the day of small things?", one could not but believe that this was the threshold of great and wonderful things to the everlasting glory of God.

Under the oversight of the Downtown Church of Christ and the directorship of Ira Y. Rice, Jr., the College of World Evangelism will conduct classes five days and three nights each week toward training local preachers, missionaries, personal workers, Bible school teachers and church leaders. Students will be able to take classes on a full time or part time basis, depending upon individual circumstances. Also, work may be taken for credit (toward graduation from the C.O.W.E.) or classes may merely be audited. Courses and instructors for the first semester are as follows:

Books of the Law - Linwood Bishop	Hermeneutics - Noah Hackworth
Christian Evidences I - Wayne Jackson	Life of Christ - Don Hinds
Teaching God's Word - J. C. Stinnett	Speech - Ira Rice, Don Hinds

Those interested in any of these courses should immediately contact Ira Y. Rice, Jr., P.O. Box 588, San Francisco, CA 94101, for detailed information.

NOTE: If you are not receiving brother Jackson's paper regularly, you should. Address him % Christian Courier, East Main Street Church of Christ, 3906 East Main Street, Stockton, California 95205. He is saying just lots of things needing to be said these days. It is one of the best papers coming to my desk.

CHRISTIAN CHRONICLE JOINS ACC IN FEATURING FALSE TEACHERS AT ANNUAL MISSION WORKSHOP

It seems to be inconceivable to not a few of us that such erstwhile instruments of truth as the Christian Chronicle and even Abilene Christian College! could fall into the hands of deceivers.

Yet, if Satan wanted to draw enormous numbers of disciples away in one sweeping motion, how better to get hold of us as a brotherhood than by infiltrating and getting control of two such influential institutions! Recent events are convincing me personally more than ever that this is not just a mere possibility but an accomplished fact.

If this should astonish some, call to mind Jesus' repeated warnings that we let no man deceive us. And remember that Paul, in II Corinthians 11:13-15, spoke

of "...false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

If any want to know upon what basis I make such a declaration, it is because these brethren --even after having been warned over and over again--continue to fellowship, advertise and even to feature such known false teachers as Jim Reynolds, Don Finto, Landon Saunders, Tony Ash, John Wilson and others who evidently have set themselves to so "re-structure" the gospel as well as the church of our Lord as to make both unrecognizable according to the plain, simple teaching of the word of God.

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To get a little background information against which to evaluate the above, please see if you can find your June 5th Chronicle, leaf over to Page 4, and note Ralph Sweet's and John Allen Chalk's advocacy of a spurious, so-called "Unity Forum." Even though they knew that Pat and Shirley Boone stand withdrawn from by the church at Inglewood, California, for heresy regarding speaking in tongues, miracles, fellowshipping false teachers, and such like, yet they headlined their evidently approving article--

"PAT BOONE TO ADDRESS UNITY FORUM"

No Christian in his right mind, insofar as I know, is against "unity." Gen- uine unity, that is. However, it is not "unity" we need with Pat and Shirley and their likes--but plain, simple repentance on their part and a coming back to truth contrary to the error they now espouse.

The SAME Jim Reynolds, who, as you will note from the Chronicle's article in their issue for August 28 (Page 6), as photo-reproduced (see right), is the Jim Reynolds who was the preacher for the church in Cupertino, California, who was primarily responsible for the events of said "forum," reported by brother Edward Rodgers, minister to the church at Vacaville, California, in the August/1972 issue of Christian Courier, as follows:

"UNITY  
OR  
APOSTASY?"

by Edward Rodgers

"Friday, July 7th, several other preachers and I attended a meeting sponsored by the Blaney Ave. church of Christ in Cupertino. It was advertised as 'The Seventh Annual Unity Forum.' The speakers involved included a hodge-podge collection of everything from the anti-class, one-cup group to the Christian Church, Disciples of Christ denomination, and even a Roman Catholic Priest!

"The distinctiveness of New Testament Christianity was openly ridiculed. An attitude of uncertainty about any doctrinal position was fostered. Let me be specific. In a panel on the topic: 'The Instrumental Music Question: Can A Solution be Found?' three of the panelists, including Jim Reynolds, preacher at the Blaney Ave. congregation, felt that there was nothing wrong with instrumental music, and it was obvious to all that none of the three felt it should be a test of fellowship. In fact, Reynolds said it was a 'congregational matter.' If instrumental music is a congregational matter, I suppose it would also be a congregational matter to have an interpretive dance, burn incense or candles, and serve steak and potatoes with the Lord Supper! Brethren who advocated honoring the silence of the Scriptures were held in ridicule.

## Mission Workshop Set for Abilene Christian

ABILENE, Tex. — A weekend of confrontation, fellowship, inspiration, and learning is set for Oct. 6-8 as 3,000 college students from across the United States converge on the Abilene Christian College campus for the 13th Annual World Missions Workshop.

Using the theme "Beautiful Feet" this gathering will center around three aspects: Creating, Surrendering, and Ministering Beautiful Feet. "This intensive three-day workshop will offer a unique meshing of student groups from campus ministries, Bible Chairs, Schools of Preaching, and Christian colleges to discuss opportunities in missions and how to be more effective in outreach," says Roger Hornbaker, who is serving as co-ordinator of the program. "Thirty-three different speakers from all over the world will help in the execution of this vital, life-changing weekend."

Friday's program will center around "Creating Beautiful Feet" and will include speakers Jim Reynolds, Andrew Hairston, K. C. Moser, Silas Shotwell, Don Finto, Landon Saunders, and Stanley Shipp speaking on, "God," "Sin," "Savior," "Faith," "Freedom," "Wilderness," "Paraclete," and "Victory." A special feature throughout the weekend will be small group meetings. A highlight Friday evening will be a drama presentation by the His Players from Los Angeles, Calif.

Saturday morning the theme will change to "Surrendering Beautiful Feet" and will include speakers, John Wilson, Dan Anders, and Tony Ash discussing "Discipline," "Lordship," and "Messenger." In the afternoon, under the theme "Ministering Beautiful Feet", Lynn Anderson will speak on "Biblical Basis for Missions"; Dan

In fact, during the panel on instrumental music, very little respect was shown even for the written Word of God.

"I was not present at a session advertised as 'Sharing,' but was told by more than one witness that it was simply a Pentecostal testimony. On several occasions during the day, I heard things attributed to the Holy Spirit that would make Him the most confused being ever, were such things really the result of His work! Both Pat and Shirley Boone were on the program. Pat has been disfellowshipped by the Inglewood church because of his apostasy in the realm of tongue-speaking and so-called baptism of the Holy Spirit. Our attitude toward such brethren is clearly set down in I Corinthians 5 and II Thessalonians 3. It does not include giving that brother an audience by which to subvert the faith of others!

"Friday evening a Catholic Priest (constantly addressed as 'Father' and 'broth-

Coker on "Decision Ingredients"; and "Jesus and American Customs," by Wendell Broom. Another highlight will be a missionary team direct from Guatemala discussing their own "Preparation," "Transition," "Routine," and "Reflection."

Saturday evening will include 14 classes on ministries in the inner-city in foreign cultures, and in vocational areas. Highlighted on the program will be three classes on campus work taught by campus ministers. These topics include: "The Campus Ministry: Ignition," "The Campus Ministry: Enrichment," "The campus Ministry: Enlightenment."

The activities Sunday will begin with a sunrise worship followed by an hour of Bible study. Featured later in the morning will be six men describing the ministries God has given them in Africa, in the Near East, in the Inner-city, in South America, on the college campus, and in ones daily routine in life. After the President's Dinner, Landon Saunders will deliver the final address entitled "Beautiful Feet that Preach Good News."

er') spoke on 'Unity and the Roman Catholic Tradition.' He represented the liberal, non-traditional wing of the Catholic Church and if the things he said were true, that church will eventually be just like the liberal Protestant churches. His views were as far from NT Christianity as traditional Catholic teaching. At the conclusion of his speech, however, the audience (mostly 'members' of the church) gave him a STANDING OVATION!

"I am not opposed to unity. I do believe, however, that the unity for which our Lord prayed (Jn. 17:20, 21), may ONLY be achieved by being of the 'same mind,' 'judgment,' and by speaking 'the same thing' (I Cor. 2:10). The Holy Spirit is not the author of confusion and contradiction; He revealed the will of God through the mouths and pens of inspired men (I Cor. 2:12,13), who put it in written form that we 'might learn not to go beyond the things which are written;' (I Cor. 4:6). I am in favor with 'dialogue' (it used to be called debating) with denominationalism. But this was NOT dialogue. All the Blaney Ave. brethren did was give these false teachers an opportunity to air their teaching! There were no provisions for rebuttal. I personally deplored this 'forum' and call upon them for repudiation!"

RODGERS IS "TELLING IT LIKE IT IS"--YET ACC HAS THE UNMITIGATED GALL TO FEATURE REYNOLDS & FELLOW FALSE TEACHERS UNDER THE GUISE OF A "WORLD MISSIONS WORKSHOP"!

How Christian parents and elders--if they give a flip for the doctrinal-soundness of their young people--can allow them (even encourage them) to attend such a deceptively-titled youth meeting as this I am unable to say. Not only is Jim Reynolds marked and avoided by faithful brethren throughout the area of Cupertino, California, where he has until recently been preaching, but the Blaney Avenue congregation itself is looked upon for what it is--an apostate church! There is not a single faithful congregation throughout the Northern California area that is informed of what Reynolds and the Cupertino church teach and practice that will have anything to do with either one! Yet, Abilene Christian College proposes to provide opportunity for him to corrupt 3,000 more!

And not Reynolds only, but further they are bringing in Don Finto, minister to the apostate Belmont church, in Nashville, Tennessee, that he, too, may have a chance to further undermine their faith! I will not take the time or space in this issue to document the many points Finto and Company are "off" on doctrinally, but it was enough that Lipscomb College had

to put some ten of its teachers on notice last Spring that either they must disconnect from Finto and the doctrinally-corrupt Belmont church--or not to have their contracts renewed this fall! Documentation regarding all this has appeared in issue after issue of Contending for the Faith for almost a year now. Yet ACC pays no attention and takes no heed! If they are going to continue to bring in such heretics to speak on their campus, the least concerned parents and elders could do, or so it seems, would be to steer their young folks where the truth of the gospel still matters! It no longer seems to make any difference to the ACC administration whether its speakers are faithful to the truth of the gospel or not.

The Landon Saunders, who will "deliver the final address," gave such an "uncertain sound" at the Freed-Hardeman Lectures last year that from 50 to 60 faithful gospel preachers collared him as soon as he finished. (If you want proof of exactly why they were so alarmed and antagonistic toward his doctrine, I suggest you address a letter to FHC, call it to the attention of John Bob Hall, asking for a copy of the Landon Saunders tape for 1971 FHC Lectures. Doing it this way you will have what he said in his very own words and won't have to take my word (or any one else's) for what he said.)\*

In an attempt to justify himself--just a little later at the Open Forum--Saunders went into a rigamarole for some ten minutes or so, trying to "clarify". I was there, in person, and I listened. Oh, how I listened! But when he had finished, I did not understand it any better than before. Neither, evidently, did anyone else! I think we all concluded--and there must have been some 1,200, or more, present--that here was just one more heretic among the burgeoning number of heretics who have arisen to corrupt the plain, simple teaching of Christ in this our day.

Later on, when in Nashville, rather than limiting his fellowship to faithful brethren and churches (which, under the circumstances, surely would seem the thing to do), he got in among that bunch of false teachers over at Belmont--with Don Finto--and from eye/ear-witness reports clearly was in "his element." The brethren around Nashville who have been having such a fight to try to keep Belmont and Don Finto from misleading their young people doctrinally did not appreciate it then--and still don't!

As for John Wilson--my! As we discussed in Contending for the Faith this

\* Enclose \$2.75 for tape and postage and

past February, he evidently has such an ill-defined conception of New Testament Christianity that he thinks "The non-violence' (of SNCC) was a direct reflection of their Christian background." As Shelton M. Blythe, one of the elders in Memphis, Tennessee, put it, "SNCC has about as much Christian background as Mao Tse-tung."

Not only is Wilson an apologist for the entire left-wing radical movement, but he evinces the deepest sympathy for student destructionists. He mixes political and ideological ideas in with his teaching so that he confuses COMMUNISM with "POPULAR revolution." Anyone unable to distinguish between these surely has no business trying to lead 3,000 (or any one), wherein Christianity is concerned. Besides which, if you will examine Campus Journal, Fall/1971, of which he is the editor, you will note a book-list of suggested reading, which would be calculated to undermine the faith of any Christian--young or old--and 100% ought never have been suggested to unsuspecting, easily-misguided young folk! Reading such as "Campus Ambassador Magazine by the General Council of the Assemblies of God;" "Christian World Liberation Front"--out of Berkeley; "Collage", the publication which is splitting the Southern Baptists; "Faculty Forum" by the National Council of Churches; "Fish," an underground publication; "Hollywood Free Press," by so-called "Jesus People;" "Marantha Free Press"--by "Jesus People;" "Motive," (perhaps the most radical of the Methodist publications); "Over the Wall," a publication of a radical Lutheran group; "Right On," by "Jesus People;" "Truth," also by "Jesus People." So, if you want your child to have such sympathies and to leave the Christian faith for anti-Christian ideas such as these--fine, send them to hear (and be with) John Wilson. But if keeping your child true to Christianity is important to you, ACC's "Mission" Workshop should be marked and avoided.

And until Tony Ash can learn to depend simply on God's word rather than on Bernard Ramm for his ideas about Creation, notions about "Theistic Evolution" will continue to plague our young people rather than their simple acceptance of the first few chapters of Genesis. Tony not only is out of place as a "Mission" Workshop--as are most of the OTHER speakers listed (having never earned the right to speak as a missionary, never having ever been one!)--but a steady, discordant stream of unbelief follows in his wake. What needs to be asked is not whether he and these other brethren are good speakers but do they preach the truth? They don't!

As for such generally regarded brethren as Stanley Shipp, Silas Shotwell, Wendell Broom and others like them lending their influence to such false teachers by appearing on the same program, I confessedly am at a loss to explain it. If the restoration movement is to have a ghost of a chance to survive this generation among the churches of Christ, all of us who still believe in it are going to have to disconnect ourselves from all who don't. And one thing is certain: Jim Reynolds, Don Finto, Landon Saunders, John Wilson, Tony Ash and the crowd they usually run with...don't! They are bent on destroying the restoration, rather than spreading it either at home or abroad. And if the restoration means anything to Shipp, Shotwell, Broom and others like-minded, the sooner they cease bidding God speed to these faith-undermining, false teachers the greater chance it will have to survive and prosper.

AND WHAT SHALL WE SAY OF BOB MILLER, HIS "OUTREACH TOURS," DISHONEST USE OF TAC, MISREPRESENTATION, TONGUE-SPEAKING???

Back in the days before TV, one famous radio advertisement used to say, "IT IS FUN TO BE FOOLED; IT IS MORE FUN TO KNOW!" Somehow I get the feeling that we as a brotherhood really enjoy being fooled practically all the time!

Take this deception that Bob Miller has been practicing on us for the past several years--you would suppose--from the way he advertises his so-called "Outreach Tours" that there was at least some connection between these "tours" and overseas missionary efforts--or at least Christianity! It may come as something of a shock to those who have been "taken in" by Miller; but the plain, undisguised truth is that these tours are nothing more than a money-making scheme whereby "brother" Miller is attempting to feather his own financial nest.

By cleverly convincing a stream of steadily-being-disillusioned Christians to work for him--and effecting a deceptive tie-in with known missionaries overseas, Miller has made these tours to seem like "missionary" tours of a sort. In fact, they are just out-right tourist tours, such as you can arrange with any travel agent--Christian or otherwise! All that makes these any different is a few strictly incidental side-visits with one or two missionaries along the way to give at least the appearance of being a "missionary" tour. In fact, any contact with missionaries is so slight as to make it almost useless. The only one who profits being Bob Miller and "Outreach Tours!"



Were it not for the fact that Bob Miller is an outright false teacher who claims to be able to speak in tongues, this association of our young people on these tours would be bad enough. How can we ever hold them to the truth if we keep on throwing them with these 'wolves in sheep's clothing'!

But there are quite a lot of other reasons why we ought not to be patronizing Miller's false enterprises. For instance, he definitely is tied in with Pat Boone--refusing to honor Inglewood's withdrawal from Pat as a false teacher relative to tongues, miracles and the baptism of the Holy Spirit. Even as recently as last year, he was trying to get up a "tour" of our young folk to take part in an Assemblies of God "crusade" along with Pat--in Brazil!

Ostensibly he is supposed to have sold all rights to the magazine Teenage Christian to brother Larry Swaim, of Atlanta, Georgia. Brother Swaim had assured me, by letter, almost a year ago that this was so--and that we could depend on TAC giving a clear sound for the truth from then on. I believed Larry then and I still do. Yet, ever since, Miller has continued to call his tours "TAC Tours" --and what would TAC stand for but Teen-Age Christian! Especially with reference to Bob Miller! And in his advertising--for 1973!--Miller lists, by name, Teen-Age Christian Magazine under the heading "WHAT IT IS ALL ABOUT" in connection with "YOUTH OUTREACH FOUNDATION MISSIONS AND SPIRITUAL DEVELOPMENT PROGRAM." So, evidently, Bob Miller simply lied to Larry Swaim that he would not use the name of the magazine any longer in connection with his advertising!

MILLER SWINDLES CHRISTIAN YOUNG PEOPLE  
OUT OF THEIR SAVINGS WHILE HE LIVES  
LIKE A KING IN MEMPHIS, TENNESSEE

While living in a \$60,000 home and driving a Lincoln Continental and possibly his own airplane, from what I have been able to find out, Miller's Outreach Tours continue receiving money from unsuspecting Christians--particularly the young--then when they try to get it back when they find him out, he pleads poverty! I know this for a fact because of having read personally the correspondence sister Iris M. Furlong had with Miller and Outreach Tours in this connection.

"We heard of Outreach Tours in December, 1970," she wrote to me July 17, 1972, "when a young man spoke to the Alabama Christian College Chorus about the tours emphasizing the mission work in

France. I and other parents of the College Church of Christ stayed after church that evening and the students and we all thought it was a good opportunity. Nearly all the chorus decided to go. Emily thought it would be more important than a car or anything. For some time she had saved babysitting money, birthday and Christmas gifts of money and for high school graduation. We had realized the need for her a car and I gave her \$100.00 and others of the family gave her large gifts of money toward this. She had saved \$375.00 and decided this tour was what she really wanted. So I added to her money, and in January, 1971, we mailed Outreach Tours a check for \$440.00. My sister, Mrs. Palmer Dauphin, of Woodbridge, Virginia, mailed me your Contending for the Faith, February, 1971, issue that had an article concerning Outreach Tours. Parents investigated and several students canceled and some received their refund. Emily called Mr. Miller's office in May, 1971, to cancel her tour. She wrote and I wrote and we were to have the refund by December, 1971. We had a lawyer write them a few months ago but now we get no word from them.

"Emily had such faith and was too patient. She is hurt to be treated this way and is extremely sad about the loss of all of her savings. She is dating a fine young Christian preacher and they are talking of marriage. Also she would like to help me with a car I got last month, a 1972 Ford Pinto. On June 19, 1972, while I was at Blue Ridge she wrecked it and luckily she was not hurt seriously. The damages were \$1,705.00 and with help of the family we are getting another this week...Brother Rice, to say the least we are depressed when we think of Outreach Tours. We may never get our money back but we would like to help others in any way to avoid such a mistake. If you have any suggestions, we would be most grateful...God bless you in your good work."

ONE ANSWER WOULD BE TO SEND "CONTENDING FOR THE FAITH" TO EVERY CHURCH OF CHRIST BROTHERHOOD-WIDE AS EACH ISSUE APPEARS

Brethren, I may not know what THE answer is; but I know ONE answer. Error and false-dealing among brethren cannot stand to be brought to the light. If we had between \$700 and \$800 more per month coming in, we could afford to mail every church of Christ in the entire brotherhood a copy of Contending for the Faith once a month. What better way could you use your money than to put it into such a work as this! If you want to share in such an undertaking, please send what you can to help each month. Envelope enclosed.

# Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## SAN FRANCISCO COLLEGE'S FIRST ANNUAL LECTURESHIP TO GIVE FAITHFUL A CHOICE

Ira Y. Rice, Jr., Editor  
Post Office Box 588  
San Francisco, CA 94101

Dear Brethren:

For nigh onto 30 years--in fact, almost from the time that Pepperdine College was first founded--those of us who know, believe and love the truth of the gospel as it is in Christ Jesus have felt frustrated--especially those of us who have lived in the State of California.

All this long while, simply because there appeared to be no other choice, faithful brethren have continued to turn up at the Pepperdine lectureship, year after year. Hoping almost against hope that conditions at Pepperdine surely would improve, we continued to fret--all the while--doctrinally speaking--instead we watched them get worse and worse.

For a few brief years (after brethren Young and Sanders arrived in 1957), it looked like they might actually recover. They did seem to improve--for a time--though never to the point that you could call Pepperdine a truly Christian college.

However, as time has gone on, it has become abundantly evident that the Pepperdine administration no longer is even really trying to make that college truly Christian. Numbers of brethren have tried repeatedly to persuade Pepperdine to get back on the Book--only to be rebuffed by those in charge at every turn.

It simply makes no sense--no sense at all--for faithful brethren to allow themselves to be led like lambs to the slaughter to the Pepperdine Lectures (or to have anything further to do with Pepperdine at all, for that matter). The simple fact is Pepperdine no longer believes in--neither is it faithful to--the restoration principle. There are some few on the campus there--especially in the Bible faculty--who still believe in it; but they are not the ones who have control.

For this cause, in early October, it occurred to some of us in the San Francisco area why not give faithful brethren a choice? Instead of just continuing to go along with this frustration, why not pull away from Pepperdine entirely, set up OUR OWN lecture-

ship and invite faithful brethren far and wide to participate with us in it? In this way we could have a lectureship which would genuinely represent what tens of thousands of us still believe and teach--instead of having to "put up with all that "lip service" at Pepperdine by those who deep down do not really believe in it any more!

A special meeting of several well-known brethren from Northern California churches was held here in the Downtown San Francisco building in October and we discussed what could be done to correct this anomalous situation. It was pointed out that we could use the new facilities for the College of World Evangelism for such an annual lectureship--and were these insufficient accommodation then we could rent auditorium space for the larger meetings from the Civic Auditorium complex just a block away. They have auditoriums for rent seating from 900 people on up to as many as 12,000!

As to the central theme of this First Annual Lectureship, some felt that it ought to center around great issues now facing the church brotherhood-wide; others that inasmuch as a doctrinal crisis practically necessitates a separate lectureship we should call attention to that in our overall theme. Therefore, after much discussion, we all agreed to call it "GREAT ISSUES AND THE CURRENT CRISIS."

Inasmuch as we shall be inviting speakers not only from all over the State of California but up and down the West Coast, from other Western States and from all across the whole United States, we decided the lectureship should begin on a Tuesday--leaving Monday open so brethren could either drive or fly depending on however far they might be coming from their Lord's Day appointments. Thus the dates we are announcing are March 13-16, 1973 --four days--giving us from Tuesday through Friday to discuss this crucial theme, leaving Saturday for travel so participants may have time to get back to their Sunday appointments.

Already we have begun to line up a great roster of speakers for this lectureship from all across the brotherhood. By next issue of Contending for the Faith--or the next--hopefully we should have many of them ready to announce. Meanwhile, it would help a lot if we might hear from brethren everywhere who plan to be on hand for this significant occasion. It will be the occasion when those of us who still stand for the truth in California will be letting those who no longer do know that two still cannot walk together except they be agreed. For those who are determined to lead the disciples away after their own perverse ideas, we are just as determined to come out from among them and be separate. To those who say that we thus will be driving Pepperdine, and colleges like it, farther away from the truth, we don't see how this is possible. We have given them every chance to come back to the truth over a long period of time and they have rewarded our forbearance by continuing to hire false teachers and to participate with and to encourage practically every false way. We are not saying they cannot do this if they so choose--only that they will have to do it without our fellowship or endorsement henceforth.

## Bound-Volumes for 1972 to Be Ready in January

(Get  
Your  
Order  
in  
NOW!)

For those in the brotherhood as yet un-informed as to what all this is about, documentation of apostasy both at Pepperdine University as well as in many other vortexes of influence throughout the body of Christ is available in bound-volumes of Contending for the Faith. Volumes I and II (for everything we published in 1970 and 1971) are ready for delivery right now. Volume III (for 1972) will be ready in January. It is in this latter volume that documentation is given with regard to why faithful brethren no longer can go along with Pepperdine or those who continue to uphold them.

Knowledgeable brethren who are aware of what has been going on both at Pepperdine as well as brotherhood-wide tell us these three initial volumes are an absolute "must" for an understanding of what is happening to churches of Christ--indeed the whole restoration movement--in the '70s. Elders, preachers and concerned brethren and sisters in every congregation throughout the brotherhood should order ALL THREE VOLUMES and study them prayerfully to decide if you are going to stay with the restoration and those of us who are still believing in and are committed to it--or if you are going to follow Pepperdine and those who stand with them on into apostasy. There is NO MIDDLE GROUND.

Literally hundreds of sets of Bound-Volumes I and II already have gone out (at \$3.00 per volume). Volume III, likewise, will cost \$3.00 when received back from the bindery.

For those ordering ALL THREE VOLUMES at one time, however, between now and the time Volume III gets back from the bindery, to all who send cash with order you may have the entire set of THREE VOLUMES for a pre-delivery offer of only \$8.00--and we'll pay the postage. Or, if you would rather send us an order and let us bill you for them, upon delivery, we then will charge the full \$3.00 per volume (or \$9 the set)--and you pay the postage.

Those who already have Volumes I and II --who now send us your order for Volume III, pre-bindery price to you for Volume III will be \$2.50--cash with order. Or, if you prefer for us to send it to you and bill you for it upon delivery, we then will charge you \$3.00 each copy plus postage. Either way is fine with us. The main thing is to make sure that elders, preachers and all who are deeply concerned have this information in hand so that each one can decide for himself which way he should go--and then go that way. Any further delay simply is to no purpose.

Please make all checks for these volumes payable to CONTENDING FOR THE FAITH and send them, together with order, to Post Office Box 588, San Francisco, California 94101. Only about 1,000 copies are available--and these will move right on out on a first-come-first-served basis. So, get your order in the mail today!

# What is Abilene Christian College TRYING to DO??

Despite their widely-heralded disclaimers to the contrary, evidence continues piling up that those at the controls of Abilene Christian College, including its president as well as the head of its Bible department, no longer really care whether genuine, non-denominational Christianity as revealed in the New Testament survives this generation or not!

What good is it for John Stevens, J. D. Thomas and others in the present Administration to send out statements like that "Stewardship Report" Stevens published in the September/1971 Christian Journal, of Fort Worth, Texas, if they are going to turn right around and keep on inviting such speakers as Carl Ketcherside, Jim Reynolds, Roy Osborne, Wesley Reagan, Roy Bowen Ward--and others just like them\*--to speak on their campus! Do such speakers as these believe in the restoration principle? If by their fruits we are to know them, they do not. In fact, they are practically moving heaven and earth to "restructure" the churches of Christ after their own image contrary to the New Testament. Those of us who know these men and what they are trying to do to the cause of truth out over the field repeatedly have warned Stevens, Thomas and the ACC administration--and they just keep right on having them to speak on campus anyway! In fact, via private correspondence, Stevens, in particular, tends to pooh-pooh the idea that anything is wrong anyway. In one letter I saw from him just the other day, he was contending that it was all right to go ahead and have all these false teachers--as they were being balanced off by including others who believe and teach the truth!

A great and growing list of brethren is before me who both know, believe and love the truth of the gospel as it is in Christ Jesus --and who have brought repeated warnings to the attention of the ACC administration--only to find, in the end, that it did absolutely no good--no good at all.

For instance, here is a letter to brother Stevens by Harold D. Duncan, as fine an elder as lives, of Knoxville, Tennessee. Under date March 19, 1970, he wrote brother Stevens as follows: "Dear Bro. Stevens, My visit to your campus recently to attend the lecture-ship program will always be considered as a highlight in my life. This was my first trip to Texas and I enjoyed it very much. The program was exceedingly good. It was somewhat frustrating at times when a choice had to be made as to which activity to attend when programs of interest were concurrently scheduled. I just could not attend everything that I wanted to attend. The planning, organization and management of the program was commendable.

"I was very favorably impressed by your excellent facilities and their convenient arrangement. Obviously, much time and effort has been spent in effective planning.

"I have a son enrolled there working toward a B.A. in Bible. He is a senior and should

graduate after the Summer term. We enjoyed the week in his home and a day's visit with him and the congregation at Gordon (90 miles East) where he preaches each Sunday. We also enjoyed visits with several other students whom we have known from other areas. We met and enjoyed talking with several of the instructors and other students also. The whole week was thoroughly enjoyable and we look forward to attending other Abilene lectureships in the future.

"As an elder in the Lord's church and the father of three children, I am frequently reminded of my obligation to watch for dangers or unusual trends in their earliest stages which could lead to corrupting the minds of our young people and/or the church in general.

"I am keenly aware of some things now appearing on the horizon which should bear watching. Some of these things may be brushed aside and labeled as silly or ridiculous notions that will go away if left alone. Some will pass them off as too frivolous to ever cause a problem.

"While at Abilene I could not help being concerned by some of the things observed and by some of the ideas expressed. I hope that you also are ever watchful for similar dangers and that this account of my observations is not taken lightly. First, let me assure you that I am not an alarmist. Neither should this letter be taken as an indictment of Abilene Christian College. I am totally for Christian education all the way. All my children have gone or will go to a Christian school. I do, however, want to call your attention to some things and attitudes which you probably have already witnessed and have under advisement.

"1. The Gary Freeman book, Something Funny Happened on the Way to Heaven, is 'sensational,' 'Great,' 'Simply Hilarious' in the words of many of your students. This attitude is not limited to ACC but I'm certain that this same attitude exists among all young people who are familiar with the book. Gary is a very capable writer, an exceptional satirist. The students 'just can't wait for the next edition of Mission' to read Gary's next installment. Much of his writing is extremely humorous. Some hidden truths, which sting, are beneath the surface. His blasphemy against the church, as much of the book attests, is the most damaging work to the cause of Christ that I have ever seen. The young people are 'eating it up.' They literally are beginning to poke fun at the church and many of the time-honored principles on which it stands. You can easily see the reason for my concern. I have no specific solution to offer but unless some counter measures are taken, the church will suffer irreparable damage from this type of vicious and deceptive writing.

"2. I am quite surprised to see evidence of the willingness and apparent eagerness of Abilene and the Highland congregation to uphold Pat Boone and his worldly practices. It appears that he has cast a magic spell upon the brethren there. Is he really considered

\* Don Finto, for instance!

by our brethren as Mr. Clean? How hypocritical can we be? Two days after returning home from Abilene, where his 'testimony' at Highland on Sunday, the first day of the lectureship, was acclaimed as 'marvelous,' 'great' etc etc --he appeared on the Mike Douglas Show in our city. It was quite sickening to hear him call a Catholic priest father time and again, and to liken him unto Christ in his teaching. His appearance with Oral Roberts recently where he aligned himself with Mr. Roberts in many false doctrines has done much toward confusing and misleading many people, especially our young people, who tend to idolize him. Must we continue, by our very actions, to lend encouragement to such imposters as they warp the minds of our young generation and 'pipe' them away to their own spiritual destruction?

"3. You, of course, must be familiar with Dr. Olbright's remarks on Thursday afternoon relative to the death of Christ and the death of human beings and his teaching on the discontinuity of the existence of the spirit after death. This extremely questionable teaching and the obvious motive behind such is quite disturbing. I am doubly disturbed. I have a son in one of his classes. I'll assure you that I am not alone in my concern for those who sit at his feet.

"4. Tuesday morning, between lectures, a young man whom I had known before he transferred to Abilene, approached me full of excitement. Dr. Olbright had fired him up about the greatness of Dwain Evans whom he had invited to speak to his class. He had sent this young man across the campus to solicit visitors to attend and hear Dwain perform. He was telling students how 'fabulous a speaker this Dwain Evans was. I had no choice but to point out some false doctrine, well documented in public print which Dwain admits he believes and teaches, such as (a) 'speaking in tongues,' (b) direct operation of the Holy Spirit, (c) the acceptability of social drinking supported by his contention that Jesus was a social drinker. I have no evidence that he has changed his position on any of these matters.

"It is a shame that some of our most capable young men have developed such a hatred for the church and such disrespect for God's word. It is even more shameful that we, who know better and are in the position to do something about it, continue to ignore all the warning signs of apostasy.

"I sincerely hope and pray that you and others in your positions will provide the dedicated leadership to keep our Christian colleges true to their purpose for being and worthy to be called 'Christian.

"May God bless you in all your efforts for good. Sincerely, (Signed) Harold D. Duncan."

\* \* \* \* \*

Brother Stevens' reply of March 31, 1970, was nice enough. It was the type of letter I or anyone concerned for the truth should suppose would lead to correction of the matters thus presented. "Dear Brother Duncan," Stevens wrote, "I thank you for your thoughtful

letter concerning many of the problems facing us today. I appreciate the fact that you are a loyal patron of the College and that your motive is to help in every way possible. Your letter shows that you realize the complexity and difficulty of problems of today.

"I am taking the liberty of sharing your letter with the dean of the College, Brother Bill Humble; the man who will become head of the Bible Department June 1, Brother J. D. Thomas; and the director of the Lectureship, Brother Carl Brecheen. I can assure you we will seriously consider the various matters pointed out in your letter. Of course, I know that we will never be able to have everything just like it ought to be, but we want to do our best.

"Come to visit us often.

"Sincerely yours,

(Signed) John C. Stevens

JCS:bw

cc: Dean B. J. Humble  
Dr. J. D. Thomas  
Dr. Carl Brecheen"

Talk about your well-known "run-around"! That's all that letter was. As far as you or I or anyone else could tell, NOT ONE CORRECTION ever came of it. If you would go to ACC bookstore right today and check, if they are not temporarily out of stock until they can get some more, you will find Gary Freeman's A Funny Thing Happened on the Way to Heaven, just as prominently displayed to attract the students as it ever was, still full of blasphemy against the church, still undermining the faith of all who read. Olbright still is on the campus teaching--and if he has altered his doctrine one iota nobody seems to have heard of it yet. He still is officially connected with the publication of MISSION Magazine, which still features such practicing heretics as Roy Bowen Ward, James W. Culp, Dudly Lynch and Don Reece--not even to mention Balaam's Friend! (See MISSION, October/1972, Page 28)

KNOWN FALSE TEACHERS CONTINUE TO BE FEATURED ON ACC PROGRAMS--ALL WARNINGS BEING IGNORED

When I saw the line-up of speakers being advertised by ACC for its misleadingly-called "Mission Workshop" for October 6-8, 1972, I called attention to the fact (in Contending for the Faith for September, 1972) that said program was literally honey-combed with known heretics, such as Jim Reynolds, Don Finto, Landon Saunders, Tony Ash, John Wilson and others who are bent on leading the disciples into apostasy.

(This "Workshop" as you know was supposed to be primarily for college-student Christians from all across the nation. Some 3,000 were expected. I do not know if our warnings had anything to do with it or not; however--or so I was told--only about 2,000 turned up. In at least two instances--Freed-Hardeman and Harding colleges--the college administration refused to announce this deceptive event--or even let their students attend--lest they be corrupted doctrinally!)

Evidently the warning did not get out to the brotherhood quite soon enough, for quite a number of elders let their young people go who we are quite sure would not have done so if only they had realized the danger to their Christian faith.

No sooner was it over than we began receiving feed-backs through the mail assuring us that our warnings were well-founded. As an example, here is a letter from Gary L. Waldron, minister to the East Side congregation, of Muskogee, Oklahoma, under date October 16, 1972, which reads--

"Dear brother Rice: I suppose you have been getting reports by now on the World Mission workshop that was held a couple of weeks ago at ACC. But I thought I would write just in case you hadn't heard yet. I found out yesterday by two of our young people that went to it. Of course, I was not an eyewitness to it, but I thought you may research the matter and find some more information.

"My sources told me that Jim Reynolds told a group (he being one of the lecturers) that they should not worry if they could not speak in tongues, not everyone can do it, and they would not be held accountable. Also, during the singing and after the speakers finished, there was a great amount of clapping from the audience. I was told further that they had the concession stand open and some ate popcorn and drank pop during the devotionals. In one small devotional group, the leader called on a woman to lead the prayer. My sources are reliable, but I would rather you do some first-hand investigation on these matters. Was this one of our Christian Colleges or the Seminary in Anderson, Indiana or ORU?

"Of course I realize the administration could not completely control all of the outsiders that attended, nor could it control completely the small devotionals, but it could control who spoke, and at least close the concession stand. I was told there were no attempts that were to be seen by any administration officials to try and stop any of these happenings. ACC must be trying to catch up with Pepperdine very quickly!

"I hope you will be able to present some information on this in Contending for the Faith soon. I hope you are doing well in your new school...In Him, (Signed) Gary L. Waldron."

I was away from San Francisco for about two weeks on speaking appointments when this letter arrived; so I was delayed in receiving it. However, under date November 8, 1972, my reply, in part, said--

"...You are absolutely right. Even if the administration could not control every little detail of what went on, they could have controlled who spoke. It is my settled conviction that the ones spoke there whom the administration wanted to speak. In other words, it matters not in the least whether a brother is sound or faithful at Abilene Christian College any more. The only criterion, as far as I can determine, is whether ACC wants him to speak. If he teaches the truth--and ACC wants

him--fine. If he teaches the rankest falsehoods, is now even to the point that the brethren who stand for truth in his area have no fellowship with him--and ACC wants him--never mind. They are going to have him speak anyway! This is precisely what happened.

"I happen to know in the case of Jim Reynolds that there is not a faithful congregation throughout the entire San Francisco Bay Area (in which area he was preaching just prior to leaving Cupertino a month or so ago) that would invite him to speak. He is looked upon as a rank heretic--and has done much to corrupt the doctrine of Christ all along this West Coast. Even to the point of teaching the direct operation of the Holy Spirit. And the Cupertino church (still under his influence) now advocates financial support of San Jose Bible College--which is the college of the instrumental music brethren in this area! This was in their bulletin--just last month! Or it may have been September. Anyway, I have it in my files somewhere and will be digging it out and publishing what they said, Lord willing soon."

NOTE: Since sending off the above to brother Waldron, I have searched my files--and, sure enough, under date September 20, 1972, I found Cupertino's church bulletin with the following on Page 4. Please note that it not only carries the instrumental-music college's appeal for help but also the Jim Reynolds' new address since current move from Cupertino to Austin, Texas:

SPECIAL REQUEST FROM SAN JOSE BIBLE COLLEGE  
 WANTED--Concerned and willing Christians who would like to serve the Lord through the Bible College. Your willingness to give your time and energy will be seeds planted in young lives that will bear eternal dividends. We can use your talents. We can use you whenever or whatever time you have free. Here are areas where we can use help: OFFICE (secretarial and mailing) and MAINTENANCE (inside and outside). If you desire more information or can assist in any of those areas please call Bill Jessup at 225-6004.

ADDRESS CORRECTIONS:

Bill Waldron's phone number has been changed to 275-0318.

Carl Hoff  
 Misses Charlene and Lorraine  
 1883 Coyle Way Apt. 6 95124  
 San Jose

Reynolds (512) 926-9972  
 Mr. and Mrs. Jim (Donna)  
 Jimmie, Donaloca  
 6302 Arnold St. Apt. A  
 Austin, Texas 78723

Three days after brother Waldron was writing to me from Muskogee, brother Harrell D. Davidson, minister to the Eastside congregation, was doing the same from Midwest City, Oklahoma, under date October 19, 1972:

"Dear Ira," he began, "Here's hoping that all is quiet in San Fran and that your new college is having its impact on brethren in that area...I was wondering if you have received any kind of information that might be helpful to me in finding the recent errors espoused at a Mission Workshop at ACC. We had approximately twenty people from this congregation who attended the workshop. While these were young people, most of them had their feet firmly planted in the truth. They came back from ACC much perplexed at what was taught and evidently openly permitted by ACC president, faculty, etc. I have before me notes that one young lady wanted to share with me. I shall list below the order of errors as she saw them:

- "1. Jim Reynolds, in his topic about God, said that worship in the church was a 'Spiritual Trip.'
- "2. Jim Reynolds, in his topic of 'Paraclete', stated that sometimes we think we have the need of prayer when all we needed was a hug.

There's no way to put bounds on the Holy Spirit during a certain century. Holy Spirit gives gifts to the body, life, freedom, God and speaking in tongues (he used Ephesians 2:1-10 as proof text). If he gives the gifts of speaking in tongues ok, if he doesn't don't sweat it.

- "3. Tony Ash, in his topic 'Messenger' stated we have a desire to proclaim that which we have learned, do God's thing, tell of your personal experiences with Jesus. The witnessing we do must come out of personal experience with Christ.
- "4) Lew Hancock, in his topic 'On the Campus at Montana State University,' stated the Lord spoke to me and said that I was going to Montana State University, also, stated that a college group studying separate from the Bozeman Church had a faith trip.

"Ira, I don't know whether the above things mentioned are true or not. If they are, our elders want to take a firm stand against such happenings and they want to register our protest and withdraw any support from (though we do not support them financially) ACC. These statements from her also reported to me that girls started songs (leaders) on impulse during devotional periods although men were present...If you know and have any of the above happening documented, please let me know. We are gonna sing it from the high heavens. We still enjoy Contending for the Faith. Keep up the good work and God bless...Sincere personal regards. In His name, (Signed) Harrell."

\* \* \* \* \*

It should be evident to any thoughtful Christian that the two letters immediately foregoing tend to confirm one another. Certainly the things reported in each case by those

who attended were of the same general tenor, to say the least. And, especially with regard to Jim Reynolds, it all harmonizes with what he long has been contending for here in the San Francisco Bay Area.

Articulating a growing, general loss of confidence both in ACC, as such, as well as in its current administration, Foster L. Ramsey, Sr., preacher to the church at Greenville, Texas, one of the truly stalwart, dependable defenders of the faith once delivered to the saints, wrote to me, November 9, 1972,

"Ira, You are doing a good job. Have written John Stevens that I no longer have confidence in ACC that I once had; and that I could not recommend ACC to prospective students..."

But the capper to all the correspondence backing and forthgoing throughout the brotherhood relative to the doctrinal dependability of ACC at this point almost has to be a letter by Glenn L. Wallace to John Stevens, regarding which I have just received a copy.

Under date November 14, 1972, addressed "Mr. John Stevens, President, Abilene Christian College, Abilene, Texas," brother Wallace began, "Dear John: I was very disappointed in the selection that was made for one of the speakers for the Preacher's Workshop, Jan. 1973. (Firm Foundation, Oct. 31, 1972)

"Carl Ketcherside is announced as a speaker on the subject of Fellowship, with a 15 minute paper as a reply. You will remember Carl as the man who has made a 180 degree turn from the most radical position in opposition to your school and others like it. He now is an advocate of the most extreme position on the subject of fellowship. I have known him since 1931 when he was beginning his work in Kansas and Missouri. It pains me to see him given this platform at my Alma Mater with his radical and divisive plea, knowing of the work many of us have done to oppose him and support A.C.C. for the past 47 years.

"Surely some of the people who plan such programs are not aware of what Carl is doing to our brotherhood. As a friend of A.C.C., I should like to call attention to some facts I think you should know.

"Carl is an advocate of the modern ecumenical approach to unity. I have heard him in Christian Churches as he ridiculed and blasted our stand for New Testament Christianity. He has made us look like fools where he has had no one to answer him. He does not and will not accept opposition very gracefully. I hope such will be given him at your workshop.

"Carl has had a most devastating impact upon many young men in our brotherhood. I mention only a few.

"Jim Reynolds is one. His father is a dear friend of mine and I have known Jim since he was a baby. When Jim was in his last year, if I mistake not, in your S.T.B. program at A.C.C. in 1966, at your lectureship, he and others met privately with Carl in one of your dorm-

itories. Carl planted his seeds well in several men in your class that year. Jim divided the Cupertino, California congregation and drove out all the elders and more than one half of the members. He recently sponsored a unity meeting in Cupertino where he openly, as does Carl, advocated that the instrument should be a matter of decision for each congregation and not be a matter of fellowship. On the faculty at San Jose Bible College, a Christian Church school, Jim was often in meetings with Carl. At the recent Cupertino meeting he received with open arms a Catholic priest, calling him 'father' and 'brother.' The Church gave the priest a standing ovation. Carl's theory ruined the Cupertino Church. Will you knowingly foster such a man at A.C.C.?

"Stan Harbor, now at San Angelo, Texas, is a defender of Carl and the fruits of his work can be seen in the San Jose, California area. Stan wrecked the congregation at Blossom Hill. (San Jose) Through his leadership, the church was down to about 25 members. They sold the building, (one paid for by people who opposed Carl) and gave \$22,000.00 to the Mission Messenger, the mouthpiece of Ketcherside. Carl did his work well at Blossom Hill. Jerry Riley at the San Angelo congregation has defended Carl and stands for much of his error on the subject of fellowship."

"You will be giving Carl a platform under the most favorable circumstances, and he will under the guise of a plea for unity only add fuel to the fast burning flames of a liberal move in our brotherhood. Carl is a good operator and he will make a deep impression on many young preachers. I would say that you are going to do untold harm for years to come by giving this place to such a man as Ketcherside. His wrecking crews will be heard from in the future."

"The selection of Carl, under the circumstances in which he will appear, will add nothing to our knowledge and will only widen the gap of confidence between hundreds of Christians and such a policy at A.C.C. You men should be, and I add that many of you are, the most dedicated advocates of the Truth as opposed to Carl."

"Again I want you to know and all at A.C.C. to know that I love the school. I do have a deep concern about the direction being taken in such moves as the Ketcherside engagement. You must know that there is a growing concern among many, many people at some of the dangerous trends and programs such as I have mentioned."

"We are facing a determined effort to undermine the faith with liberal ideas and plans. Those who are dedicated to the Old Paths are going to some day come face to face in an open confrontation on these matters. I would hope that such men as you and others on that hill who have the power to stem such a tide of liberal thought will rise up to help see that there is never a break in our ranks. Certainly you know that thousands are set against the stand of Carl, Jim Reynolds and others who follow this line of thought."

"I do not desire to misrepresent any man,

nor do I want to harm especially a young man but we know Carl by the fruit he is producing among us."

"Please consider these suggestions seriously and prayerfully."

"Yours in Christ,

(Signed) Glen L. Wallace

"Copies to: Dean Bill Humble; Dr. J. D. Thomas; Reuel Leammons; Elders, College Church, Abilene; B. C. Goodpasture; Dr. J. D. Bales; Elders, Preston Rd. Dallas; Hulen Jackson, Dallas."

IS SO-CALLED "PREACHERS WORKSHOP" GENUINE?  
OR IS SOME JUDAS ISCARIOT TRYING TO "TROJAN  
HORSE" THE ENTIRE RESTORATION MOVEMENT?

A cold chill coursed down my spine from the first moment I ever heard there was even to be a so-called "Preachers Workshop" on the A.C.C. campus. For I have long been convicted that there is a Judas Iscariot close to the pinnacle of power in the A.C.C. administration. The fact that he is by smooth words and fair speeches able to deceive so many into thinking that he really believes in the restoration principle should astonish no one. After all, how better to betray the cause of Christ into the hands of its enemies than with a kiss!

If there is not a Judas in the administration--as well as several others on A.C.C.'s faculty--then there are enormous numbers of happenstances relative to A.C.C. these past few years which make no sense at all. For instance, why would at least two of them, taking part in a so-called "Preachers Retreat," at Red Rock Canyon State Park, near Hinton, Oklahoma, let it be known to all those present that they did, in fact, believe in the direct operation of the Holy Spirit--then, under the pretext that "the brotherhood is not yet ready for it," practice the public deception of pretending to believe only in the providence of God!

This would account for almost a constant stream of direct-operation-of-the-Holy-Spirit heretics being invited to the A.C.C. campus for appearances these past few years. Go back to Dwain Evans and call the roll of such who have been thus invited--Pat Boone, Finto, Reynolds, others.

This would account for known false teachers--not just on the Holy Spirit, but teachers of practically every doctrinal error now plaguing the churches--continually being not only invited to speak, but given places almost of pre-eminence on ACC programs. Teachers like Roy Osborne, Wesley Reagan, Prentice A. Meador, Jr., Carl Ketcherside, Roy Bowen Ward--if there is the slightest question regarding their doctrinal soundness, these last few years, they either have been on campus to speak already, are now being announced or we can look for them sometime soon just as soon as false teachers now invited--and being advertised--have been heard from! (No wonder most of the young preachers now being produced at ACC come out with an uncertain sound!)



This would account for known false teachers--or upholders of known false teachers--such as Abe Malherbe, Tony Ash, Everett Ferguson, Floyd Dunn and others not only having invitations to teach on ACC faculty--but being kept on, year after year, even after ACC had been warned repeatedly of their heretical depredations against the truth. It matters not at all that Malherbe and Ash no longer teach at ACC now--they would be invited back--fast--if whoever that is working behind the scene had his (their?) way about it!

And it also would account for such enemies of truth as Olbricht, J. W. Roberts and others being kept on the ACC faculty--though either officially connected with or else writing for MISSION Magazine--the primary objective of which has been demonstrated unmistakably now for more than five years to be both the undermining of as well as the destruction of the WHOLE RESTORATION MOVEMENT!

Brethren--those of you who still know, believe and love the truth of the gospel, as it is in Christ Jesus--can you think of even one Scriptural reason why a podium should be provided by ACC (or anyone else) so that Judas Iscariots, Elymases, Diotrephes and other like characters "whose mouths must be stopped, who subvert whole houses, teaching things which they ought not" may further undermine if not destroy the restoration movement? Such is the effect this deceptively so-called "Preachers Workshop" at ACC is having upon this one-great brotherhood of Christ. These enemies of truth could not get to first base with their false notions were it not for whoever it is at ACC responsible for putting them on these programs--instead of marking and avoiding them like the Bible teaches. Just a few more workshops like the last two--and the one now being planned, brethren, and we can kiss the entire restoration movement goodbye. How tragic that ACC should now have become the No. 1 enemy of truth!

## Please Don't Look for Me at ACC Lectures Any More

Although most of the brethren who still believe the truth haven't a clue as to why they still attend functions at Abilene Christian College, yet, as regularly as February rolls around--year by year--literally hundreds (possibly thousands) of them continue so to do, although error has continued to be more and more in the saddle as the years roll on.

It now has been two or three years since I myself last attended--and I became so disgusted and disillusioned with what I heard, practically at every turn (though, admittedly, there were some good things), I said to myself, "What's the use!" So political--and compromising--have things become at A.C.C., that error seems to be more highly prized there than truth. Even when truth is allowed to be heard, more and more it is put at such a disadvantage that those who genuinely believe it are appalled.

M. R. Phillips minister to the church at Pharr, Texas, whom I have known and loved since the early '40s, was wondering why he had not seen me at the A.C.C. lecturship lately, when he wrote to me last March 9. "I enjoyed the fellowship," he wrote. "Charles Coil had a wonderful lesson on Monday evening. They tell me that V. E. Howard had a very timely and stirring lesson (to those who believe the Bible) on Sunday eve. We had not gotten there on time, so missed it. Cline Paden had a fine lesson Wednesday (ruined by conclusion by others than himself). Am sure you heard of it before now. In fact that was the sour point of the lecturship as far as I was concerned.

"I get disgusted at times with what goes on in the brotherhood and at the lectures; but I like to know firsthand, so I go and listen and hear; then I do not have to take others' word for it.

"The fellowship was great among those that I think still hold to the Bible as God speaking to man. The others don't go out of their way to fellowship me anyway; so all in all I had a fine time.

"Old Bodie (Beryl Bodenham), they tell me, got to Amarillo and got scared (snow storm) and headed North, so he could get to a meeting he was to preach in. Thus we did not see him at all. Gus (Eoff) was there, but left his hounds at home. I think that he is doing a good job in Tulsa, if they let him stay long enough to really do good. However, I think that he knows that it will take time, plenty of it, to accomplish what needs to be done. . .

"I saw several that asked about you. All I could tell was that you were busy, I hoped happy and working for the Lord. I do hope that the work there goes forward in a fine way, that you are getting the school off the launching pad and that a great work can be done for the Lord in the school. . ."

(NOTE: When I sense the underlying sadness about A.C.C. (which my own uncle John M. Rice helped establish and worked so hard for for so many years) and the emptiness more and more characterizing the Abilene Lecturship, my heart almost breaks. However, those in control seem determined to have it this way. So be it. Not that it will make one iota of difference to them--but I, for one, will no longer be a party to it. I shall miss seeing and being with great numbers of friends who continue to congregate there every February. But they will understand--even if A.C.C. does not. Two simply cannot walk together except they be agreed. IYRjr.)

(NOTE: I wrote above over a year ago--held it hoping against hope. There is no hope. IYRjr.)

## THE "Amen" CORNER

Carl E. Smith, minister, Brookline Station, Missouri, January 16, 1971: "...I am sending out to elders, preachers, and faithful members in the area the LEFTOVERS OF CONTENDING FOR THE FAITH EACH MONTH. . .I am praying you will have to stop all other work and spend all your time on CONTENDING FOR THE FAITH. This is one of the BEST WORKS that I know of in the BROTHERHOOD TODAY. AND YOU ARE HANDLING THE SITUATION ACCORDING TO THE HOLY BIBLE. . .As they used to say to brother Keeble, 'Lay it on us--starting with me!'. . .As I start the Meeting Trail this year in Parsons, Kansas, I will be taking the samples you sent me to everyone that will listen. . .I like the idea of being one--no anti-ism or other ism. . .May God always bless and guide you. . ."

Percy A. Parrish, minister, Quartz Hill, California, January 6, 1971: "...My subscription to Contending for the Faith. . .Keep up the good work. . ."

Charles B. Pate, York, Alabama, January 9, 1971: "I have just finished reading the September-October-November issues of Contending for the Faith. Of course, I knew about most of the things you wrote about, but glad to learn of your stand for the Truth. I support you 100 per cent and bid you God's speed in the work you are doing. Action needs to be taken now while there is time left. God help us to save the church from the error of Pat Boone and Dean Dennis. . ."

Sam B. Newhouse, Honey Grove, Texas, January, 1971: "Please continue sending us Contending for the Faith. . .We're very concerned about the error being taught. . ."

Mrs. Sherman Lee, Albuquerque, New Mexico, January 14, 1971: "...Enclosing a \$6 money order--\$5 is for the No. I, II, and III volumes of Axe on the Root. The \$1. . .is for your wonderful, edifying, scripture-filled paper. . .Then I got to thinking and thought I'd send an additional \$1 so that you could send it to my sister, who lives in California and needs just such as your paper would supply her. I can guarantee you she'll love it. . ."

Coleman Crocker, minister, Hopkinsville, Kentucky, January, 1971: "...Keep up the good work. . ."

F. E. (Ed) Glover, minister, Sumter, South Carolina, March 3, 1971: "...I heard you on Communism in the Administration Building of FHC during the last lectures. I appreciate you and your work. May it ever prosper for the spreading of God's will and also its defense. . ."

Eugene Springer, minister, Decherd, Tennessee, January 27, 1971: "...I want to commend you for taking the time and trouble to find out everything about John Allen Chalk. I have heard some criticize you as being someone looking for faults, but this issue shows that you are not. If you had been looking for fault and not for the whole truth, you would never have taken that much trouble to find out the whole matter. . .Keep up the good work of keeping everyone posted on the problems in the church and those who are promoting these problems. We need to wake up the members of the church before they are led away. . ."

Edna Mullins, Madison, Tennessee, June 21, 1971: "... Want you to know I appreciate the two books, 'Axe on the Root'. . ."

Thomas Forrest, minister, Bremen, Ohio, September 8, 1970: "Thank you so very much for the back issues of the newsletters. They are greatly appreciated. I pray that we will always have men such as you who are willing to stand this way. . .I would like, for you to put the congregation on your mailing list for the Newsletter right away. We will need at least 50 copies (each issue) to go to all the families of the congregation. . .Enclosed you will find my check for Volume I and Volume II of Axe on the Root. I have Volume III from school and have really enjoyed it, but would like to read from the beginning of this liberalist movement. Also for the book Pat Boone and the Gift of Tongues. . .I might add, if you don't mind, keep swinging that AXE. I know, as do others and yourself, that it has helped greatly. May God give you the strength and courage to continue. May God bless you in your work. . .Thank you. . ."

### "AXE ON THE ROOT" BOOKS STILL IN DEMAND

Elders, preachers and concerned Christians all over the country still are sending in their orders for Axe on the Root--Vols. I, II and III. Volume I (\$1) is now in its 3rd printing. Volume II (\$2) is almost gone--so a 2nd printing now is on order; Volume III (\$2) is moving right on out. Order yours from Contending for the Faith, P.O. Box 588, San Francisco.

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WHAT WILL IT TAKE TO ALERT THIS  
APATHETIC BROTHERHOOD TO THE MORTAL  
JEOPARDY CAUSE OF TRUTH NOW FACES!

Ira Y. Rice, Jr., Editor  
Post Office Box 588  
San Francisco, CA 94101

Dear Brethren:

Practically everywhere I go nowadays throughout this once-great brotherhood--and that is virtually everywhere--I listen to the same sad refrain among brethren who still care whether churches of Christ teach the truth of the gospel--or the error of false brethren rising up to lead the disciples away.

"What is happening to 'us,' they want to know, "that even most of our elders and preachers seem not to care whether truth is preached any more!" Have we who once were known as "walking Bibles" so deteriorated that we no longer know what the scriptures teach? Or have we deliberately chosen to disregard what they clearly say? Positions now are being taught openly both in our pulpits (as well as being trained to be taught in supposed Christian college class rooms), which our debaters of a generation ago had abundantly proved false. Has truth, then, changed? Or is it we who have changed!

I am often called upon to speak before preachers-and-elders groups in area-wide gatherings all over the land. In almost any given group of such brethren, you will have a few who still stand up and contend earnestly for the faith as it was once delivered to the saints. Perhaps an equal number, like "rocks in our love feasts," will be diametrically opposed to it. Then, in between, there usually is a majority of brethren who seemingly have not a clue as to what the truth is on any given point--or else they just don't care any longer. It matters not which doctrine you bring up, from Holy Spirit baptism--to instrumental-music in worship--to whether the church is just another denomination among denominations--the rank and file of our preachers and elders no longer are guided by "thus saith the Lord" relative to such matters.

In such a situation, how can the cause of truth survive this generation among the churches of Christ. Except in a minority of instances, it cannot. As young as I am not too young to remember those days in our all-too-recent past, when churches of Christ, almost invariably, were on "the wrong side of the tracks!"

All these thousands of beautiful, marvelously-equipped, well-situated new edifices that we have erected within recent years were not typical of us, as a body, when I was a boy. What was typical of us then was that we stood for the truth as it is in Christ Jesus. It may very well be that before we can rally the brethren to stand for the truth again, many of us who sacrificed for decades to make these fine buildings possible will have to abandon them to those who didn't and head once more for those store-fronts we used to meet in on "the wrong side of the tracks." If so, so be it. "For a day in thy courts is better than a thousand," David said, in Psalms 84:10. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

LET'S TURN THE DOWNTOWN SAN FRANCISCO CHURCH OF CHRIST INTO A POWER-BASE FOR SOUND DOCTRINE; IF ALL HELP, WE CAN!

As was pointed out in our FAR EAST/ WORLD EVANGELISM NEWSLETTER, for November, 1972, we of the Downtown San Francisco church of Christ are determined--Lord willing--to make the building that we are buying here into a power-base for world evangelism, that the Great Commission of our Lord may be fulfilled, once again, in this our day. But it is not enough that we just spread "something" if what we are spreading is not the truth! One thing the brotherhood sorely needs, especially here on this West Coast, has to be a rallying point not just for the spread but also for the preservation of SOUND DOCTRINE. The greatest problem now facing the churches of Christ out here, as I see it, is how few of the brethren and churches any longer can distinguish clearly between truth and error. So long have they been corrupted with the false teachings of heretics such as Roy Osborne, Jim Reynolds, Stan Harbor, Jerry Riley, and others (with Jimmie Lovell cheering them on every step of the way), that for many truth is no more truth, neither is error any more error. Someway, somehow, truth thus crushed to earth must find a way to rise again!

Which is not to say that there are not many of us, even in California, who yet are set for the defense of the gospel with all that in us is. Compared to those standing for error (or who let no one know where they stand), I daresay we are in the minority. But there are literally scores of elders and preachers--all the way from San Diego to Seattle--who are just as determined as I am that the truth of the gospel shall survive this rebellious generation. But we need a center around which to rally our forces.

The Downtown San Francisco congregation, it seems to me, provides such a center. After all, when sister Rice and I moved back here (after a 21-year sojourn elsewhere in this and other lands), we were no strangers to the brethren. They knew how we stood--in fact, had known it for more than a quarter of a century! Such a church is this that if there had been even the least doubt as to our stand for sound doctrine and practice, they would not have invited us back. It was not in spite of our stand that they invited us back, but because of it! And they, their local preacher, Donald W. Hinds, all of the teachers in our College of World Evangelism--Noah Hackworth, F. F. Carson, Windell Fikes, Wayne Jackson, Linwood E. Bishop, J. C. Stinnett--and all connected are backing us to the hilt in this fight both to defend as well as to extend the truth of the gospel on a worldwide basis!

EXCESSIVE FUND-RAISING RESPONSIBILITIES ARE HINDERING OUR FIGHT FOR THE TRUTH; THOSE WHO CARE DEEPLY NEED TO HELP US!

As our great and good friend, brother Houston T. Ezell, one of the elders of the Vultee congregation, in Nashville, Tennessee, put it while we were still in Nashville, "Ira," he said, "you are trying to do one too many things."

He is exactly right about it, as I am abundantly aware--and that "one" has to be the paying off of our building in San Francisco that we bought to facilitate the Downtown San Francisco College of World Evangelism. Of the total price of \$281,000 (including \$211,000 original purchase price, plus \$70,000 cost of renovations), we now have the whole thing paid down to approximately \$200,000. In other words, if we had \$200,000 cash in hand, we could pay it all off, thus being able to devote enormously more time and effort both to training young contenders for the faith in our school, as well as stepping up our contending-for-the-faith efforts--brotherhood-wide--on a far greater scale.

It always has astonished me how the ones contrary to the faith always seemingly have unlimited funds whereas those of us contending for the faith have to scramble for every dime of support that we can get. For instance, here is Pep- perdine with all those false teachers--imported and otherwise--flaunting a new \$31-million campus right here in our own state of California, whereas we who believe, love and contend for the faith of the gospel have to move practically heaven and earth just to pay off one moderately-priced building! Error, according

to the old saying, can march around the world, while truth is getting its boots on. This is an observable fact--but somehow it never has made any sense whatever to me.

100 CHURCHES HELPING \$1,000 EACH FOR TWO YEARS--OR 200 CHURCHES HELPING \$500 EACH FOR TWO YEARS--COULD PAY IT OFF WITH EASE

Surely--somewhere--in this brotherhood that once was set for the defense of the gospel there must be 100 churches left who believe in what we are doing enough to be willing to send \$1,000 each year for two years--or 200 who would send at least \$500 each year for two years--to pay this off. That is all it would take! And if brethren who read this would get their own local congregations to undertake such voluntarily, without my having to visit them in person, we could liquidate the WHOLE THING in two years time, leaving me free, then, to get on with this worldwide battle for truth among churches of Christ.

I cannot (and do not) expect those brethren and churches who no longer care whether the church pillars and grounds the truth or not to help on this. It is quite obvious that such could care less! It is only those who do care that I now ask your help. I am not merely suggesting it. I am asking it. And on the basis of Jesus' promise that they who ask shall receive, with all my heart I believe we shall receive it. But, if you really intend to help in time to do any good, we need to be hearing from you now. If you or your local congregation will agree to send either \$1,000 or \$500 each year for the next two years, to help us liquidate the property in Downtown San Francisco, as afore-mentioned, please do not delay in letting us know. We need to know just as soon as possible, so that we may thus be able to figure out the best way to go from this point forward. Do what you can!

HARRELL D. DAVIDSON INVESTIGATES WHAT WHAT ACTUALLY WENT ON AT THAT ALLEGED "MISSION WORKSHOP" IN OCTOBER AT A.C.C.

When I saw that line-up of heresy-preachers Abilene Christian College was advertising to appear on their supposed "Mission Workshop" in October, I sounded out a warning--brotherhood-wide. Many let me know that their young college students did not attend, in part, at least, as a result of having read this warning via Contending for the Faith.

One congregation not receiving it in time to forestall their young folks from

participating, was the Eastside Church, Midwest City, Oklahoma. So disturbed were they, upon their return from the "workshop," that their local preacher, brother Harrell D. Davidson got in touch with me to see what further evidence I might have as to what actually had transpired. I put him in touch with some other brethren, whose young people had had almost identically the same report, and emphasized that he pursue the matter further.

"I am enclosing a copy of an article that I have written for the First Century Christian," he airmailed under date December 5. "It goes into some detail of the happenings of the Mission Workshop at ACC. When I talked to you by phone and then wrote to you, I was somewhat vague at what went on. I promised you then that I would get to the bottom of it. We immediately ordered tapes and questioned at least a dozen college students and two adults that were present. With this investigation, I also wrote a letter to brother Stevens, president of ACC. His reply was certainly not sufficient and some ten to fifteen days later the tapes arrived and proved conclusively what others had said.

"I promised you that I would make a report or give you information in regard to what happened. Feel free to use any of the material. I can assure you that I have tapes of the things in quotes and not out of context either.

"Look foward to seeing you at FHC in February...In the Master's service,

(Signed) Harrell D. Davidson."

The article brother Davidson enclosed reads as follows:

"ACC or ORU--Which?"

"A few weeks ago several hundred converged on Abilene Christian College for the Mission Workshop. These several hundred were young college students from some of the Christian Colleges across America, although it was very noticeable that students from other colleges were not permitted to attend as a group. Someone knew beforehand what would take place. No, I haven't asked anyone whether they did or not but the evidence is very strong in that direction. In fact, several knew what was going to happen when we saw the list of speakers that would appear on their program.

"When some of these young people returned home they were ready to talk a-

bout what went on. This writer talked with at least one dozen of these people and they reported incidents that are unheard of in the name of Christ. This writer has now heard some of the tapes of the different lectures and can agree whole-heartedly that incidents happened that sound more like Oral Roberts University than Abilene Christian College.

"Dan Harrell, in his topic 'The Ministry that God gave me in the Inner City,' told of experiences that he had with drug addicts. This writer has no qualms about helping those in need, but we do differ greatly in the way that they are helped. Dan told of receiving notes from Don Finto encouraging him to 'return to Jesus.' Of course, Finto has been fired from at least two jobs and may need to return to Jesus himself. None-the-less, he wants Dan to get right with God. Dan used to be with some filming studio or network in which they filmed the Johnny Cash show. They went to Tucson for a filming and there he invited a lady to his hotel room and he said that 'she witnessed to him about Jesus Christ.' He says to much laughter that he 'certainly did not have this (witnessing--emphasis mine--HDD) in his mind.' After the filming he went back to Nashville and there Don 'shared' with him as did other Christians. Also, he stated that a prayer group had been praying for him for some time. Don and Dan now have an idea about helping those addicted to drugs. Dan decides that Johnny Cash might like to help in this area since Johnny was 'getting turned on for the Lord.' He saw Johnny at the airport about two months before this and Johnny 'shared Jesus' with him. Dan told Johnny how the 'Lord was starting to come into his life.' Dan now goes out to Johnny's place to see him about giving some money for this work. He looked everywhere for Johnny but he could not be found. Finally, after much searching and becoming discouraged, he sat down beside the road and began to pray. 'Well Lord, I don't understand it, I thought you sent me out here, Lord if you want me to see this man just send him to me and right then he came over the hill in a jeep, and then I said thank you Jesus.' Dan finally went to New York to the place where 'David Wilkerson had been ministering for a long time.' The Lord 'kept telling me that we needed a farm' for this work. They finally found a farm for \$70,000.00 and the next day God provided \$50,000.00 for that farm.' (hand clapping now interrupts) 'There is no way that I can sit down with a man who has been on dope for one year, five years or ten years and convince him that he needs to be a Christian. There has to be a spiritual experience. The power of God has to take place in that person's life.'

"They had 'a young girl to come to them about two weeks ago. She was carrying a three bag a day habit. That's a lot of heroin to put in your body. She was really strung out.' She decided to go to the farm to give the program a try and on a 'Monday night she started go-

ing through withdrawal, pain in the stomach, runny nose and nausea. She became frightened; the brothers and sisters at the farm got together with her and read to her from the Bible where it says, if you ask anything in My name, you'll get it. They gathered around in a circle and put their hands on her and asked the Lord to heal her and He did instantly.' (This writer is catching a cold while writing this. I sure wish they could show up to heal me!)

"Now either this happened or it is a... All Bible students know when miracles ended. There's more, so read on.

"Jim Reynolds, in his topic 'Paraclete,' discussed some of the areas of the Holy Spirit. He said 'that he was speaking the way that he believed it.' He stated about the church 'that the sickest churches of all are those that look just alike...They all look like they jumped out of the same Christmas box.' What we need is 'disagreement.' We can all disagree and still be brothers. Jim might say this but Paul speaks a different language in I Corinthians 1:10. Jim said that he had rather go to hell for 'fellowshipping too many than too few.' He also stated that 'sometimes we think we have the need to pray when all we need is a hug.' Of course, anyone that thinks that instrumental music might be okay for worship is going to be wrong on many other things at the same time. Brethren don't usually go off on one tangent but on several.

"Speaking about the gift of the Holy Spirit more directly now, he makes the statement that 'if God gives that gift (tongues) it happens. It is not to be deplored or run down, it is not to be withdrawn from. If it happens, it happens...If you haven't had this experience, you are not a second-class citizen... You're not nobody nor are you unspiritual because you haven't had it...You're not a second-class citizen, but you are my brother, not black and white or whether they speak in tongues or not...Let's be thankful that we have God and he's with us and he's given us these things and don't tear anybody up, love the church, love the people around you. If you disagree with me, brother that is beautiful. We can agree to disagree; we can agree to love each other. If it happens, it's beautiful. If God gives it, it's beautiful. If He doesn't, don't sweat it. He's got a reason for not doing it.' After his speech he was given an ovation.

#### Is this ACC or ORU?

"Stanley Shipp, in his theme of 'Victory,' stated that 'it was good that God has gotten them together tonight' and he 'gave God the praise for what has happened all day...Men have stood here and shared Jesus Christ and God and the Holy Spirit as they are revealed in God's word.' He also stated that he liked to see the 'clapping of hands' among other things. He followed Jim Reynolds and his theme.

Is Stanley thankful for what Jim had to say? Evidently, or he would have used his time to show the errors that had already been taught. II John 11 informs us of those who bid God speed.

"Lew Hancock, in his topic 'On the Campus at Montana State University,' said that 'God spoke to him and told him that he was going to Montana State University.' Wonder if he got the right message?

"The His Players, a drama group from Pepperdine, gave a drama program about God. During this program, they depicted what they called settler theology and pioneer theology. The settler and pioneer were debating. At one point the settler stated that in 'settler theology the Holy Spirit is a saloon girl. Her job is to comfort the settlers. They come to her when they are lonely or when life gets dull or dangerous. She tickles them under the chin and makes everything okay again.' To this writer this is nothing short of sacrilege. When we get to the point that we have no more use for deity than this we have gone too far.

"This hand clapping was something else. They raised their hand and pointed with the index finger toward heaven to illustrate the popular denominational slogan 'one way' which Graham and others of like faith use. The Firm Foundation, Volume 89, Number 45, November 7, 1972 issue reported that 'None will soon forget the four-thousand or more hands clapped and raised in a sign of victory in Jesus.' The victory that we read about in the Bible doesn't indicate any such practice. Next will be the popular slogan that has been made into a bumper sticker, 'If you love Jesus, blow your horn twice.' He that tooteth not his own horn, the same shall not be tooted. We've got too much 'tooting' going on!! Has anyone ever heard of or know what an 'informed love session' is??

"This writer wrote the president of ACC about these things and asked pointed questions about what went on but he didn't know too much about what went on. He stated that he did not hear the speeches that I referred to in my letter, which is certainly possible. He did tell me that 'hand clapping' went on 'during the singing'...He further stated that he 'grew up during a foot patting era and had rather have foot patting than hand clapping.' He 'did not think' that anything in the song services was 'immoral or bad.'

"No one encouraged those in attendance to pat instead of clap. If one is better than the other, then for sure let's have the best one!!! The president went on to say, 'One of the things our young people need to learn very early in life is that they do not have to believe everything they hear even if it comes from a man who is himself a gospel preacher.' Perhaps it is time that those in leadership positions in our colleges learn that they have no right to ask a preacher to speak on their lectures, workshops, etc., that the young people do not need to hear.

"Regardless of who is responsible for this tragic happening, all of us should wake up to the fact that we must start withdrawing support from those institutions that let teaching go on like this, and we need to get behind and support more than ever, those that are teaching sound doctrine. II John, verse 9

tells us that 'Whosoever...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. In Titus 2, verse 1, we are told to 'speak thou the things which become sound doctrine. Neo-pentecostalism is not sound doctrine. A great display of emotion is not sound doctrine. Surely the emotions of man must be appealed to, but where would his emotions be without intellect? We must therefore, use the simple terms of the gospel and convert and lead the people in a safe direction. You can neither convert nor lead safely by emotions. Brethren, the time is getting closer and closer that all of the faithful must take a stand for truth. We must not trust our sons and daughters to the hands of those that will deceive. Of course, the crowning blow from this is that these young people felt that much good was done. Good is done in the Baptist, Catholic, Methodist and other churches. Must we tolerate error because they do some good things? If not, then let us start rejecting our own. In Romans 16:17, the sacred penman told us 'mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.' If we will start marking and above all withdrawing our support, we can close the doors on such in our institutions of learning. It is time that the church tells them what to do instead of them telling the church what to do."

## Withdrawing From The Disorderly

BY JAMES PILGRIM

(NOTE: To which, of course, I can but say, "AMEN!" IYRJR.)

### PILGRIM TRACT ON WITHDRAWING FROM DISORDERLY TIMELY

The Lord has His own way of looking after things. Just now, when it appears brethren in general sorely need to re-study such an important matter as "Withdrawing from the Disorderly," Jim Pilgrim, who preaches to the church at Centre, Alabama, ups and writes just what is needed!

We have secured a good supply of brother Pilgrim's tract. We recommend it highly to the careful, prayerful attention of the entire brotherhood. It likewise is brethren like Guy N. Woods, W. L. Totty, Paul D. Murphy, V. E. Howard, Robert R. Taylor, Jr., R. W. (Bob) Gray, and many others. Order enough for each family to have a copy.

GUY N. WOODS—"It is exceptionally well written, and sets out the truth on this important matter."  
W. L. TOTT—"You have covered the subject in a thorough manner, and I would recommend it to any congregation. It is my hope that your tract will be widely circulated throughout the nation."  
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W. F. CAWYER, LONG-TIME ELDER AT HIGHLAND, IN ABILENE, TEXAS (NOW PREACHING AT SANTA ANNA), SEES CLEARLY WHAT IS HAPPENING TO US

If you did not read brother W. F. Cawyer's article in the Gospel Advocate, for November 16, 1972, please do so, as follows:

724

GOSPEL ADVOCATE

November 16, 1972

## The Church Is Being Torn Into Shreds

W. F. Cawyer



Since a very small boy I was taught to respect God's word and to reverence my Creator. Thank God for an influence under which so many of us grew up. The preachers of our

day, the yesterdays, were great men, also godly men, real Bible teachers. Not many of them had a college education and very few if any had a Ph.D. degree; but, brethren, there was unity among our people; we all believed the same thing, with minor exceptions, we spoke the same thing; there were some very minor divisions among us, but the most part was of the same mind and the same judgment.

Since we have passed the meridian of life, it is disturbing to read, and I take many papers, so many different views on certain passages; for instance, Isaiah 7: 14. It would be unthinkable and unscriptural to accept these views as a part of revelation. No one ever thought the passage referred to anyone other than the VIRGIN Mary and the Lord Jesus Christ; and this in fulfillment of prophecy. Until we began to educate some of our preachers in the philosophy of denominationalism, and some of the great universities of the east, then they came back and told us of new found truth, falsely so-called. Another passage is 1 Corinthians 13: 8. To me it is downright disgusting to read from the pen of some of our pseudo-intellectuals regarding the virgin birth and "That which is perfect is come" as found in Isaiah 7: 14 and 1 Corinthians 13: 8. We have had more and further harm to the cause of Christ since the day of so-called intellectuals than we ever had before. I do not believe that "scholarship has the last word." My Bible tells me that "all Scripture is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16-17.)

I'm all for education but it must be Christian and according to truth. I am told by many good preachers that there is more unrest, dis-unity, and lack of harmony among our brethren today than ever before. No wonder that so many of our people are being brain-washed and brought close to one of the greatest apostasies since the dark ages. The greater part of our total membership is now under twenty-five years of age and were never given the opportunity to be well grounded in the truth. As a consequence, I'm told that 50 percent of our present membership would not object if the instrument were brought in today. Then men say that I will not preach on certain radio programs on the subject of instrumental music. Why? Because that liberal element among us are reaching out and embracing denominations as Christians. And when digressives are called

upon to lead a prayer in our services and 50 percent of the preachers present will say "AMEN," brethren, we are a lot closer to apostasy than you think.

Let's start now to save the church. We would be far better off without that liberal group within our borders. What is the answer? "Preach the word."

As I close this article, I want to commend the recent good articles by W. L. Fry, Charles Pledge, Gayle Oler, and many others on some of these vital subjects. I also want to commend the elders of the College church in Nashville, Tennessee, in their withdrawal from certain brethren because of their false views on the operation of the Holy Spirit and speaking in tongues. I know of other churches who are infested with the same deadly teaching but their elders do not have the courage to do what you in Nashville, Tennessee, did. The GOSPEL ADVOCATE is to be commended for its fine articles on so many vital issues and for the stand taken by its Editor for so many years; we love and admire him.

The entire brotherhood is indebted both to brother Cawyer, for writing such an article as this--and to the Gospel Advocate (the oldest and by far the largest paper among us) for publishing it. Having myself spoken in more than 1,400 congregations--brotherhood-wide--I have long been in a position to observe the absolute truth of what you have just read. It is true beyond question. The question is what are we going to DO about it!

Brother Guy N. Woods, who has defended the truth in by far more debates than any man now living, was in a meeting with the 35th & MacDonald congregation December 3-8, across the San Francisco Bay from here, in Richmond, California.

Not only were our preacher-students from the College of World Evangelism privileged to hear him twice, being present for two of his morning sessions especially for preachers and elders on Monday and Tuesday, but we encouraged the entire membership of the Downtown San Francisco church to go, as a body, on both Tuesday and Friday nights--and many of us did so.

At 9:30, on Saturday morning following the close of the Richmond meeting, brother Archie W. Luper, of Ventura, California, brought brother Woods by the building in Downtown

San Francisco to see the facilities that we are asking the brotherhood to help provide for our College of World Evangelism.

"Simply magnificent!" he exclaimed, upon seeing the site we have chosen. "I had no idea that you had anything like this!"

At brother Luper's invitation, I dropped whatever it was that I had planned that day and accompanied him and brother Woods on down to Visalia, California, where the latter was to begin his next meeting on Lord's Day. Thus it was that the three of us had an intimate eight hours in which to discuss and assess what is happening to the church.

## LOVE AT THE WORKSHOP

J. D. THOMAS

At the second annual ACC Preachers Workshop to be held in January, 1972, our official purpose is stated as "to give opportunity for communication and for the study of real issues that divide us, and for cultivating brotherly love."

We anticipate that the forthcoming workshop, which is for preachers only, will be characterized by the same basic spirit that was evident in the workshop last year—that of brotherly love. Different segments of brotherhood thinking about certain issues are represented, but all who attend are children of God since all have been immersed into Christ for scriptural reasons and in response to Bible teaching. Since all have thus been "born of water and the Spirit," and lay claim to being God's children, we at Abilene Christian College feel that it is a legitimate enterprise to try to foster for such brethren a real unity of understanding (as much as possible), and a "unity of the Spirit in the bond of peace."

At last year's meeting, brethren were present who were classified by others as "liberals" or as "conservatives," and by themselves as "middle of the roaders." We had people who oppose "the sponsoring church method of doing mission work," and some who approve; some who oppose "church support of orphan homes," and others who favor this; some who oppose Sunday morning Bible classes, and others who accept them; and so on. There were those present who are regular readers of all of the various brotherhood papers from right to left, and who are sympathetic to each point of view emphasized.

The very coming together of such a gathering of men, all of whom are committed to the New Testament way and to Christ's basic plan of salvation, is itself a signal event and cause for rejoicing. This had not happened before. For the most part at last year's meeting, and we are expecting this even more at the forthcoming workshop, brethren conducted themselves in a spirit of love, and at least a tolerance of the other fellow's person, even though they do not accept certain of his doctrines. The fellowship afforded by the three-day gathering, where we ate together at a common table and slept in the same dormitories, opened communication between brethren who had known each other only by reputation, and in some cases through misinformation. The chance to be together during the workshop and to observe each other's reactions was spiritually wholesome. We anticipate that this will even be increased next January since we expect approximately 1000 preachers to attend.

Among the most vicious threats to the truth of the gospel that we discussed is this spurious ACC Preachers Workshop--falsely so called --described in such glowing terms by J. D. Thomas, in the Firm Foundation for December 7, 1971, as photo-reproduced below. Anyone who has gone into the matter with brother Woods knows that he is for genuine, Christian education. However, he observed, "a man can be as sound as can be and, if he is a school man, he will defend (other school men) who are not. You can just watch ACC--and they'll make room for four or five liberals, when they wouldn't have you or me that contend for the faith...I wouldnt participate...where I wasn't free to expose error."

The 1971 workshop received some criticism on the part of a few editors of journals and church bulletins, probably the strongest of which was done by men who did not even attend and who "garbled their facts" terribly. One church bulletin, for instance, represented a "non-Sunday School" preacher as a modernist. One cannot be much "wronger" than that.

The great majority (probably 95%) of those present thought it was a great meeting and they realized that the tie of love of one of God's children for another could be real, in spite of differences in interpretation. And they were glad. It is refreshing to realize that someone who may be counted by you as your personal enemy really has some good spiritual qualities about him. Our imaginations, without communication and facts, can often do us great harm, so we need fellowship to keep us aware of facts and real truth.

It must be remembered by all that Abilene Christian College as such does not necessarily endorse the position taken by any particular speaker at the workshop. We realize the scriptural need for unity and love among brethren and so we gladly provide the opportunity for communication—but this is not to be understood as endorsing any doctrinal view peculiar to any individual who appears on the program. Here again is where we were misrepresented about last year's program. One brother who holds a doctrine contrary to the thinking of most of the brethren present was applauded at the close of his speech—purely for his Christian spirit and his loving attitude—but one of the critics claimed he was applauded in support of his peculiar doctrine. Again we have to say, "How wrong can one be?" It would seem that the Lord may well be concerned about the accuracy of such reporting.

In spite of all of the negatives that get associated with such an effort it proved eminently justifying and a high degree of love did prevail—among probably 95% of those present. Now that the preaching brethren know the nature of the workshop and its probable results, we can come together again in January expecting to "love one another with pure hearts, fervently."

Attendance must be limited to preachers. If others came it would not be the same. The reasons for not publishing the materials or permitting tape recorders is to get brethren to come for the fellowship, to limit "rag-chewing" and "rehashing" later, and to encourage open, straightforward discussion.



**PUBLICATIONS OFFERED VIA "CONTENDING FOR THE FAITH" (IF READ AND HEEDED) SHOULD CONTRIBUTE TOWARD PUTTING AN END TO PRESENT APOSTASY**

It should be self-evident that nothing is going to head off this present apostasy, unless, of course, elders, preachers and concerned brethren everywhere decide that it has gone far enough and take the necessary measures to put a stop to it!

One thing that would help a great deal in this direction would be for brethren bro-

therhood-wide to start informing themselves, so they will be able to recognize the signs of apostasy the moment they begin to appear. In this way, brethren generally can be taught the truth on the issues involved, so they will know how to react when error raises its ugly head, rather than just going along with it.

One of the best ways to secure and disseminate reliable material along this line is to order CONTENDING FOR THE FAITH--Bound Volumes I, II and III, AXE ON THE ROOT--Volumes I, II and III--and any publications by others you see listed on this page that you do not already have.

Some items, no doubt, you will want to order several of, that you may circulate them widely both where you yourselves attend and wherever your influence extends.

**LET'S MAKE '73 THE DECISION-YEAR FOR TRUTH**

Although 1972, in some ways, appeared to be cursed with many a set-back relative to the ongoing of the truth as it is in Christ Jesus, nevertheless, in many ways, it was a very fine year.

Locally, here in Downtown San Francisco, it was the year that we finally got moved into the building that the College of World Evangelism might, at last, get underway. It was the year that the family and I returned to the West Coast to renew once again this relentless battle for truth. And it was the year we helped get one man into mainland China... Let's make 1973 our BEST YEAR YET!

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