

Contending FOR THE Faith™

Volume IV, 1973

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

LINES ARE BEING DELIBERATELY BLURRED
SO THAT TRUTH IS NO MORE TRUTH AND
ERROR IS NO MORE ERROR--

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

In a telephone conversation with brother Franklin Camp, of Birmingham, Alabama, just a few weeks ago, he said that in his judgment 1973 would tell the tale as to which direction this once-great brotherhood would take--and, frankly, it now appears to me that the majority will follow after error and every false way. In order to give this perversion of the restoration an aura of respectability, like Barnabas, of old, John Stevens is being "carried away with their dissimulation" to the extent that, as of right now, ABILENE CHRISTIAN COLLEGE for all practical purposes already has abandoned the restoration movement and is actively seeking to "draw away disciples after them." If anything, all the while protesting to the contrary, brother Stevens and the ACC administration are taking the lead in deliberately so blurring the lines of doctrine that to those being influenced by them truth soon will be no more truth and error no more error.

So evident was it the doctrinally-perverse direction ACC was taking that when I received a computerized letter, along last summer, addressed to "Dear Mr. Rice," and inviting me to send the price of a book for the library (which ordinarily I should have done most gladly), I practically exploded. Writing to John that in view of ACC's departures from sound doctrine and practice I would not send 15 cents--much less that \$9+ they were asking, under date of July 19, 1972, I received the following reply:

"Dear Ira:

"I must apologize for having addressed you as 'Dear Mr. Rice.' I, of course, did not check our computerized addresses as carefully as I should. Incidentally, I must say that the response to our letter concerning library books has been far beyond our expectations which shows that Christian education has a great many friends.

"Ira, I regret that you have the idea that Abilene Christian College has somehow departed from the faith. The fact is that

we are determined here to contend for the faith, 'once for all delivered to the saints.' Every member of this faculty believes that Jesus Christ is the Son of God, the Bible is the word of God, and the church is the family of God. We intend to continue along that line without wavering in any way whatsoever.

"Ira, I have said to our people here that we cannot take the time to answer all of those who would make the claim that we somehow have either departed from the faith or will ultimately depart from the faith. However, the fact is that if I ever discover that any member of this faculty is in any way questioning the inspiration of the scriptures, or the necessity of teaching that the church is the family of God and the bride of Christ, or of neglecting to teach the whole counsel of God, including God's teachings on what a man must do to be saved, then I would get rid of that faculty member immediately.

"Therefore, so long as I know in my heart that we are in fact standing for the truth, then I cannot take the time to worry about people who think otherwise.

"We are proceeding here with plans to build our 'strategy room' for evangelizing the world. We expect to be able to show visitors on a large map of the world every place where we are currently preaching the gospel of Jesus Christ. I hope that during my lifetime I can see the church spread out to do the work the Lord commissioned us to do throughout this earth...Sincerely yours, (Signed) John"

CAREFUL, WELL-WEIGHED, LONG-THOUGHT-OUT
REPLY IS SENT -- FINALLY -- IN JANUARY

Lest any should think I was too precipitate in my reply, I let five months go by before undertaking to answer. Then, under date December 27, 1972, carefully weighing each word to make sure it was exactly what I intended to say, I wrote. Even then, just to make certain that I had said nothing that I might later regret or have to take back, I waited until January 4, 1973, before sending it. Here is what it said:

"John C. Stevens, President
Abilene Christian College
Abilene, Texas 79601

"Dear John:

"Your apology is accepted as far as calling me 'Dear Mr. Rice' on your computerized list is concerned. I received your letter of July 19. Several things in it needed comment; however, I decided to wait a while before replying to make sure that what I had to say was not in the

heat of the moment.

"John, it is not just an 'idea' that I have that Abilene Christian College 'has somehow departed from the faith.' It is a fact. There was a time when I should have supposed such would not have to be pointed out to you.

"How is it that you are 'determined...to contend for the faith, 'once for all delivered to the saints', ' when you continue to let Gary Freeman's books be sold through your bookstore, the effect of which is to undermine that faith!

"How is it that you are 'determined...to contend for the faith, 'once for all delivered to the saints', ' when you keep such men on your faculty as J. W. Roberts, Thomas H. Olbricht and possibly others who are responsible for the publication of 'MISSION'--the most destructive, faith-undermining instrument against the truth of God to come along in my own lifetime!

"How is it that you are 'determined...to contend for the faith, 'once for all delivered to the saints', ' when you keep a man on your faculty such as Everett Ferguson, who not only has hereticks, such as Dick Beaty, Abraham J. Malherbe, Roy Bowen Ward, Anthony L. Ash, John R. McRay, Pat E. Harrell, Don H. McGaughey and James K. Zink writing for him on his THE LIVING WORD COMMENTARY ON THE NEW TESTAMENT, but just recently took part in a faith-undermining, so-called "Unity" meeting with a Catholic Priest, Pat and Shirley Boone, and other false teachers at Cupertino, California--which church is a known hot-bed of heresy in this area and which is not even in fellowship with a single faithful congregation out here!

"How is it that you are 'determined...to contend for the faith, 'once for all delivered to the saints', ' when, as recently as this past October, you featured known false-teachers such as Jim Reynolds, Don Finto, Landon Saunders, Tony Ash, John Wilson and others on your so-called 'Mission Workshop.' And even right now you are advertising the coming next month of the chief heretick of them all --CARL KETCHERSIDE--to speak on this misleadingly-named 'Preachers Workshop!'

"When you tell me (and others) that you are 'determined...to contend for the faith, 'once for all delivered to the saints', ' John, either you no longer know what that faith is or you are knowingly attempting to deceive. Charity would seem to require the former construction on your words and deeds. However I have known you for more than 30 years; and I simply

cannot believe that you are that ignorant of what the faith 'once for all delivered' is all about. In your letter you mention that every member of your faculty believes that Jesus Christ is the Son of God, the Bible is the word of God, and the church is the family of God. Such is only part of that faith. There is much more to it than this as you surely must realize.

"You mention that if you ever discover that any member of ACC's faculty is in any way questioning the inspiration of the scriptures, or the necessity of teaching that the church is the family of God and the bride of Christ, or of neglecting to teach the whole counsel of God, including God's teachings on what a man must do to be saved, then you would get rid of that faculty member immediately. Your words and your deeds do not agree.

"But, let us say that you weeded out every single one of your faculty about which there is doctrinal question -- how would you then justify bringing these other false teachers to speak on your campus who are not on your faculty!

"I noted in two of your closing paragraphs, John, 1) that you have said to your people there that you 'cannot take the time to answer all of those who would make the claim that we somehow have either departed from the faith or will ultimately depart from the faith,' and 2) that so long as you know in your heart that you are in fact standing for the truth, then 'I cannot take the time to worry about people who think otherwise.' So long as you really know such, I would have to agree. However, there are literally hundreds--possibly even thousands--of us who are either elders, preachers or concerned Christians who are 100% convinced that whoever is responsible for the foregoing matters happening at ACC already has departed from the faith--and that unless drastic changes are effected there immediately many, many others will soon follow.

"Since it is clear that you no longer have time for those of us who genuinely contend earnestly for that faith once for all delivered, so be it: neither do we have any further time for you and Abilene Christian College. You go your way; we, in turn, will follow the Lord. Of all the words of tongue or pen, the saddest are these--what might have been. (Signed) Ira Y. Rice, Jr.

"P.S. One of the most amazing things that I have witnessed thus far in life is how you can have brethren on your Board of Directors (or Trustees), many of whom

I personally know to be knowledgeable in the scriptures apart from being good business men; and they can know the direction you are deliberately taking Abilene Christian College and not lift so much as a finger to prevent it. How can it be! IYR Jr."

MISSION MAGAZINE EXPLOITS "INTERVIEW WITH PAT BOONE" WITH FULL KNOWLEDGE THAT PAT STANDS WITHDRAWN FROM BY INGLEWOOD

Talk about men arising speaking perverse things to draw away disciples after them, this deceptively-named magazine,

MISSION

has come up with a promotional gimmick so patently false that I am astonished their editors would even bother. But here it is in all its insolent disrespect for Pat's having been withdrawn from as a false teacher by his home congregation at Inglewood, California. I am reproducing it not to sell subscriptions to MISSION--which already has sold its soul to the Devil--but to demonstrate how far these false-brethren will go in their attempts to undermine the truth of Jesus Christ and also the church upon which it is built.

"This popular interview can be yours free...", their deceptive advertising begins.

"Dear Friend:

"If you will subscribe to MISSION, I will send you a free reprint of the interview with Pat Boone.

"This article was selected as the most popular interview MISSION has conducted over the past five years. The interview with Pat Boone explores his experiences and concerns.

"Thousands of Christians find MISSION one of the most relevant and exciting Church of Christ periodicals available today. MISSION is not a typical Church of Christ periodical." (They can say that again! IYR Jr.) "It was never meant to be." (They can say that again, too! It was and is meant to undermine and, if possible, destroy the churches of Christ which are after the New Testament order! When brethren finally recognize this and stop it entirely, then can its corrupting influence cease. IYR Jr.) "MISSION is a thought and talk starter that keeps readers talking, reacting, asking questions, and expressing their own opinions," et cetera, et cetera, ad nauseum. It goes on to say if you enjoy such writers as Walter E. Burch, John Allen Chalk, Carl Ketcherside, Dudley Lynch, Prentice A. Meador, Wesley C.



Reagan, Edward H. Rockey, Gene Shelburne and the like, MISSION may be the kind of publication you have been looking for. If so, brethren, the cause of New Testament

truth is in deep trouble among the churches of Christ. Not a single one of these trumpets has that certain sound without which who shall prepare himself for battle!



THE NEW FRONT AMONG CHURCHES OF CHRIST

RAY HAWK

Perhaps the title of this article is a misnomer. There isn't anything new in religion. Error only takes on different faces as time marches on. In Acts 20:28-30 Paul warned of false teachers. Today, we have false teachers rising up among us. They want to be heard. They want to change the church of Christ!

We are not adverse to change, if that change is in the use of expedients to help the church grow and carry out God's word more efficiently. We are against any change in doctrine. The doctrine of Christ cannot be changed without bringing unfavorable response from God, 2 John 9; Gal. 1:6-9; Rev. 22:18, 19. There are several magazines, some new, some old, that are trying to change and restructure the church. More and more these magazines are aligning themselves with those who write the following type letter,

"It seems there is a new upsurge of Christians who are disgusted and disappointed and shaking off the sectarianism of Church of Christism; I hear of this from every angle. It is wonderful to be free from the shackles of sectarianism, even in the Church of Christ, and know you can think for yourself, without worrying about the payroll." *Restoration Review*, Vol. 11, No. 9, November, 1969, p. 177.

These magazines are trying to force the church to overlook the error of the Christian Church, the one cuppers, one class brethren, and others, and accept them into full fellowship without any repentance on the part of anyone. It makes no difference to these brethren that these "factions" were started because men wanted to either loose what God had bound, or bind human opinions as the law of God!

Those magazines that are preaching this new front are *Integrity*, *Mission*, *Restoration Review* and *Mission Messenger*. *Restoration Review* is the child of Leroy Garrett. *Mission Messenger* is the product of W. Carl Ketcherside. *Integrity* is a northern based magazine that began about the time several preachers lost their jobs due to their false teachings. *Mission* almost started in Memphis, Tennessee. It was finally launched from Abilene, Texas and is now based in California. Men such as Roy Bowen Ward, Gary Freeman, and Dudley Lynch are on the staff. Brother Ward, in the *Preacher's Workshop* at Abilene in 1970, declared in so many words that the Bible is a product of human origin, rather than originating from God. Brother Thomas B. Warren repudiated Brother Ward's speech and challenged him to a debate on the subject under discussion. So far, no debate has developed. Brother Freeman continues to ridicule the church with his satirical pen. Dudley Lynch, according to Brother J. T. Marlin of Herford, Texas, is not a

member of the church of Christ, but rather is Presbyterian!

Although each of these magazines contains some truthful articles in them from time to time, it is the policy of each to tear down the church. In *Mission*, Vol. 11, No. 1, July, 1968, pp. 16, 17, Warren Lewis had an article titled, "Women At Worship." In this article, Lewis stated, "Yet in another place, he (Paul) maintains the typical Jewish opinion that the husband is the lord of the wife...(Eph. 5:22-33)." (Emphasis mine, RH). Brother Lewis takes inspiration away from Paul and makes the entire passage of Eph. 5:22-33 a Pauline Jewish opinion! Later, on page 19, Lewis exhorts the church to restore women to their rightful place in the church and let them pray and preach!

Edwin S. Gleaves has an article in *Mission*, "No Tears For Absalom," in which he ridicules sermons on first principles. He deplores the "exclusive" stand the church takes, calling it legalism. (Vol. 11, No. 2, August, 1968, pp. 7-16).

These are but two of the many liberal articles we could refer to. Others deal with "faith" from an existential viewpoint, civil disobedience as Christian, Theistic evolution as biblical, and on and on we could go.

Leroy Garrett, in *Restoration Review*, Vol. 6, No. 1, January, 1964, p. 3, states,

"The thesis that the Bible is the basis of unity is a questionable one, if for no other reason on the ground that Christians have never been able to agree on so much of what the Bible teaches."

Brother Garrett reminds me of the Baptists and Methodists, who have for years stated, "We cannot see the Bible alike." Now Brother Garrett and others are parroting the same phraseology!

He continues by saying,

"If it is the Bible that is the basis of unity and fellowship, then how is it that the primitive Christians enjoyed both unity and fellowship without having the Bible? The saints at Corinth had no New Testament to hold up as the basis of fellowship when Paul wrote to them: 'God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord' (1 Cor. 1:9) They were certainly in the fellowship, but the basis was the Christ rather than a book." (Ibid.)

Brother Garrett uses the same argument that our Catholic friends use. They try to prove the Catholic church gave us the New Testament by saying the church existed before the New Testament was given. Brother Garrett states they had fellowship without the New Testament. Perhaps they had fellowship without a copy of the *King James Version*, but they had the New Testament covenant in the inspired man, 1 Cor. 2:4; 9-13. The Corinthian church had inspired prophets, 1 Cor. 12:27-31; 14:29-32. Just as they had fellowship by walking in that which was revealed by inspired prophets and apostles, we can have fellowship by following the complete revelation of God today in the written page!

Brother Garrett further states that fellowship was on the

basis of Christ rather than a book. This is the old doctrine of "The Man without the plan." We are told that Jesus is the light and that regardless of whether we agree on music, classes, cups, cooperation, etc., we are in the light. It is true, Jesus is the light, John 1:4-9. However, one cannot have the light without following the word, John 12:48. One cannot follow the traditions of men as their doctrine and be free indeed, Matt. 15:9; Titus 1:14. If mechanical instruments of music are authorized by God, we are in error for rejecting it. If the one cup or one class is right, we are in sin for adding two or more! On the other hand, if we are right, because we bind what is bound and loose what is loosed, then those who oppose us are wrong. They preach another gospel, Gal. 1:6-9. They bind what is loosed and loose what is bound!

W. Carl Ketcherside, in an article, "Authority Of Silence," *Restoration Review*, Vol. 12, No. 7, September, 1970, pp. 134-137, ridicules the idea of binding doctrine in areas of silence. He believes it is legalistic to exclude instrumental music because it is not mentioned in the New Testament. Brother Ketcherside ridicules the "hoary debaters' arguments based on 'hamburger on the Lord's table,' and the strange fire of Nadab and Abihu." Yet through all of his ridicule, he does not answer these arguments. He waves it away with "Neither of these has any logical connection with the point at issue, but they are someone's brain children and everyone is proud of his intellectual progeny." It seems Brother Ketcherside is proud of his intellectual progeny for he now thinks he has the truth and all who differ with him are legalistic and narrow-minded. Brother Ketcherside use to argue for the one class system and evangelistic authority. He has swung from one extreme to another. He, along with Garrett, Ward, Freeman, Ledbetter, Thoroman, and others desire to mold the church of Christ into their own image.

We love these brethren, but love prompts us to speak out against their error that we might win their souls, James 5:19, 20. If they will not walk by the same rule (Phil. 3:16), they should be marked, Rom. 16:17. We pray these brethren will reject their liberal trends and return to the Lord's doctrine.

HAWK SAYS IT THE WAY IT IS IN RECENT ISSUE OF "BIBLE BEACON"

Ray Hawk, who ministers to the church at East Gadsden, Alabama, and is the editor of the Bible Beacon, from which the above article was "lifted," says it "like it is." However, rather than "marking" and "avoiding" such false teachers, J. D. Thomas and the ACC administration--including John Stevens--believe in GIVING THEM A PODIUM FROM WHICH TO SPREAD THEIR PERNICIOUS IDEAS EVEN FURTHER!

Anyone who doubts this just take a look at that line-up re: ACC's so-called "Preachers Workshop," as advertized in ACC Today, current issue, their own bi-monthly. Do any of them look familiar to you? I underscored a few of the more-obviously questionable ones. Perhaps I should have others. Just look! There's CARL KETCHERSIDE (not even mentioning Leroy Garrett) right up

there with the Big Boys! Like Reuel Lemmons (who Jimmie Lovell assures us can write "equally well" on either side of any issue), Carl, when you get right down to it, stands for nothing at all! Except, of course, the utter disruption as well as destruction of the restoration movement. Brother H. A. Dixon, deceased president of Freed-Hardeman College knew what to do with Leroy; far from putting him on a podium to corrupt preachers, after Leroy refused to quit spreading his false ideas among young preacher-students at FHC, brother Dixon called the police, had Leroy arrested and put him in jail! As for Don Finto, he runs a slush bucket in Nashville, Tennessee, in which every brand of false teacher from Pre-millennialism, to Liberalism, to Pseudo-Intellectualism, to Neo-Pentecostalism, to straight out unwashed, un-trimmed Hippyism slosh around together.

As for J. D. Thomas "cultivating brotherly love," that's a good one! I remember, as but yesterday, flying halfway back around the world, in February, 1958, from Singapore, hoping for a spot on ACC lectures to appeal for preachers to come as missionaries to the southern half of Asia-- I was the only one there at the time-- and to have J. D. swivel his chair until he faced the wall in which position he remained until I left. "Brotherly love," indeed. Yea, verily!

Preacher's Workshop Schedule Announced

Abilene Christian College's third annual Preachers Workshop will be held on the ACC campus, Jan. 8-10, 1973.

Purpose of the workshop, according to J. D. Thomas, head of the ACC Bible Department, is "to give opportunity for communication and for study of the real issues that divide God's people and for cultivating brotherly love." The workshop will be held in the West Foyer of College Church of Christ.

Format of the workshop, said Thomas, consists of a reading of papers and reactions. Main papers, to be delivered by nine speakers from six states, will be 25 minutes in length. There will be one reaction paper to each, 15 minutes in length.

Papers to be delivered, and their accompanying speakers, include "The Sunday School Arrangement," G. B. Shelburne, Jr., Amarillo, Tex.; "The Nature of Church Cooperation," Cecil Willis, Marion, Ind.; "Making Our Preaching Relevant," Don Finto, Nashville, Tenn.;

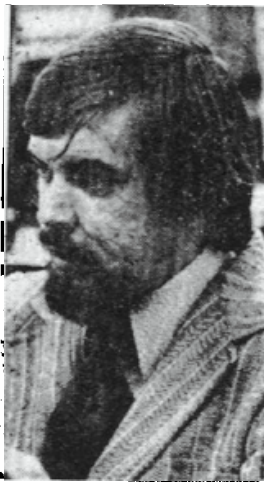
"Christian Pacifism," Allen Isbell, Houston, Tex.; "Cessation of the Miraculous Gifts," Frank Pack, Los Angeles, Calif.;

"Social Drinking," Batsell Barrett Baxter, Nashville, Tenn.; "Influence of the Spirit on the Christian," Roy Lanier, Sr., Denver, Colo.; "Abortion," John Scott, Memphis, Tenn.; and "Fellowship," Carl Ketcherside, St. Louis, Mo.

Giving their reactions to the papers are Norman Gipson, Denver, Colo.; Reuel Lemmons, Austin, Tex.; Delmar Owens, Norman, Okla.; Max Leach, Abilene; Leroy Garrett, Denton;

Jerry Holloman, San Antonio, Tex.; Alan Highers, Memphis, Tenn.; Roy Willingham, Dallas, Tex.; Harold Hazelip, Memphis, Tenn.; and Richard Rogers, Lubbock, Tex.

Interested individuals may obtain more information and registration forms by writing to the Preachers Workshop, ACC Station, Box 7868, Abilene, Texas 79601.



Vic Hunter
"We have been isolated"

TENNESSEAN NEWS EDITOR REED AND HIS MOST RECENT ATTACK ON CHURCH

One of the most astonishing outright attacks ever perpetrated against the brotherhood of Christ just has to be this continuing vendetta on the part of W. A. Reed, the News Editor of The Tennessean, of Nashville.

Just how it becomes of interest to a secular newspaper, that disturbances of a doctrinal nature seeking to destroy us as a religious entity is not quite clear. What is clear is how willing this meddling editor seems to be to lend malcontents of every description a helping hand in their attempts to corrupt as well as to undermine.

As usual, in the above piece, it is Don Finto/Belmont Avenue behind this latest depredation. Rather than making it clear that this so-called "ferment" has been caused by certain false teachers among us rebelling against the truth of the gospel, typically it is misleadingly presented as "many members are no longer willing to allow their stance of faith dictated to them"--entirely foreign to what really is at issue. Our whole movement always has been based on the word

By W. A. REED

Tennessean Religion News Editor

There is a tremendous amount of ferment in Churches of Christ today because many members are no longer willing to allow their stance of faith to be dictated to them, a Church of Christ minister and editor said here yesterday.

Vic Hunter, new editor of "The Mission Journal," which is published in Dallas, was in Nashville to report on a Belmont Avenue Church of Christ evangelism seminar. In an interview he said:

"ONE OF the problems of the Church of Christ is that we have been an isolated group and, therefore, unable to look openly at what is going on in the larger religious community and the secular society of the nation.

"Also, the Church of Christ has traditionally been primarily concerned with being the right church and this is defined by our total uniformity in certain doctrinal beliefs and by one single method of Biblical interpretation."

Hunter, who was sponsored here from 1964 to 1969 as minister of the Wembley Church of Christ in London, England, said there are other reasons that are causing ferment in Churches of Christ nationally. He cited them as:

- Women are no longer willing to accept the role in their church that has been traditionally defined for them.
- Many members of the

Church of Christ are experiencing a revitalization of their spiritual lives, often outside of church structures, which they claim is a moving of the Holy Spirit.

• There is a new quest by young people, especially college students, who are asking new questions and old answers are unsuitable and unsatisfying.

"We have been more interested in the pointing out of doctrinal positions than in engaging in serious dialogue with others," Hunter said. "But this is changing, for many persons are beginning to realize that there are many larger issues and that the true mission of the church should be concerned with many areas of society." Hunter said some of the areas are:

• The Christian's responsibility to the poor, the powerless, and the disfranchised in American society.

• The continuing fact that 11 a.m. on Sunday mornings is still the most segregated hour in our society.

• The church is becoming domesticated to the forces of government for our Christian colleges are willing to accept tremendous amounts of state aid but there are ethical implications in accepting federal funds.

Hunter, a graduate of Union Theological Seminary and the Abilene Christian College, said:

"Many religious agencies and church members become extremely agitated over vio-

lence in the movies, sexually explicit movies on television and at theaters, and raise protesting voices against pornography. But they are guilty of silence on real violence and devastation in Southeast Asia that the U.S. government has perpetrated and on social and economic justice and the needs of their neighbors — whoever and wherever they are."

HE SAID THE "Mission Journal" that he will begin editing soon will be attempting to develop a theological language since the last major theological ferment was the "God is dead" theory — one that failed to be adequate to take care of spiritual loneliness.

"We must take the Bible seriously and also take the world seriously because the ministry of Jesus Christ was one that talked about a new humanity and a new brotherhood but also called into question the value systems of both the religious and political community," he added.

"Somehow, our whole religious experience has been compartmentalized into the action of going to church each Sunday but not understanding the relationship of what goes on there with the social and political responsibilities of Christians during the week.

"WHEN CHRISTIANS discover with freshness and surprise what the Bible is saying to our society, and when they become willing to speak to the spiritual, social, political and economic needs of people,

then the church's mission will be defined."

Hunter said the "Mission Journal" has a board of 24 persons who represent a mixture of all generations, ethnic differences and political persuasions.

of God being our only rule of faith and practice. To style this as to have their faith "dictated" to them is merely saying certain ones refuse any longer to go just by a "thus-saith-the-Lord."

The isolation objected to, in the 3rd paragraph, is inherent in the doctrine. How else would it be possible to obey scriptures such

as Romans 16:17-18, II Corinthians 6:17-18 and II John 9-11! If you have not read them lately, please do so now and see if you come up with any other answer.

Now read his 4th paragraph and see if what he is implying harmonizes with I Peter 4:11 and Romans 10:17. Oh, there is a "ferment" all right--but it is not legitimate based on God's word. It is based on REBELLION to God's word! Jesus, as king, decrees the way that his disciples should walk; but these rebellious children say, as those of Jeremiah 6:16, "We will not walk therein."

As for Vic Hunter, Reed failed to mention Hillsboro elders having had to bring him home in 1969. You might ask them why.

Being just men, they sought to put him away privily, at the time. Now that his "interview" has somehow brought Hillsboro into question, as his previous sponsor, perhaps the Hillsboro elders, to clear

their own name, will now say just why it was they had to let him go. To say the least, if the so-called "Mission Journal" is soon to have such an editor, all I can say is that "the end is not yet."

DENOMINATIONAL DOGMA

(A special confrontation of Denominational Doctrines, now prevalent throughout the land, presented by College of World Evangelism/Downtown San Francisco Church of Christ, January 8 through 26, 1973, 7-9 p.m., Mondays, Tuesdays, and Thursdays and Fridays --a condensed, special course of THREE WEEKS ONLY...All classes will meet at 250 Van Ness Avenue (upstairs) directly across the street from City Hall right on Civic Center above San Francisco Real Estate Board. If you can't find it, please telephone us at 861-5292. If no answer, please try 665-8740...or 355-0871. IYR)

(SCHEDULE)

Monday Night--January 8, 1973--(7-9 p.m.)

I. CREEDS, MANUALS, DISCIPLINES, CONFESSIONS OF FAITH.
(Sources of division versus source of faith.)

Tuesday Night--January 9, 1973--(7-9 p.m.)

II. LIBERALISM, SITUATION ETHICS, EXISTENTIALISM.
(The inspiration, all-sufficiency and perfection of the Word of God.)

Thursday Night--January 11, 1973--(7-9 p.m.)

III. CONDITIONS OF SALVATION.
(Faith-only doctrine, repent and believe, alien prayer for salvation, experiences of Greece as evidence of salvation.)

Friday Night--January 12, 1973--(7-9 p.m.)

IV. CONDITIONS OF CHURCH MEMBERSHIP.
(Testimony of experience of grace, profession of salvation, church vote.)

Monday Night--January 15, 1973--(7-9 p.m.)

V. DOCTRINES OF BAPTISM.
(No part of salvation, essential to church membership, outward expression of an inward grace, modes, sprinkling and pouring, John's baptism contrasted, baptizing babies.)

Tuesday Night--January 16, 1973--(7-9 p.m.)

VI. INHERENT SIN. (Born Depraved)
(All born in sin, election and predestination)

Thursday Night--January 18, 1973--(7-9 p.m.)

VII. THE WORK OF THE HOLY SPIRIT.
(Holy Spirit regeneration, Holy Spirit baptism, Gifts of the Holy Spirit, indwelling of the Holy Spirit)

Friday Night--January 19, 1973--(7-9 p.m.)

VIII. DOCTRINE OF SANCTIFICATION,
(Sinless perfection, second work of grace, who are saints?)

Monday Night--January 22, 1973--(7-9 p.m.)

IX. THE PERSEVERANCE OF SAINTS.
(The true child of God cannot so sin as to fall from grace and to be finally lost in hell?)

Tuesday Night--January 23, 1973--(7-9 p.m.)

X. USING MECHANICAL INSTRUMENTS OF MUSIC IN THE WORSHIP,
(Not forbidden, David used them, used in the home, "PSOLLO")

Thursday Night--January 25, 1973--(7-9 p.m.)

XI. THE SABBATH AND THE LORD'S DAY,
(Sabbath in Patriarchal Age, when given, Ten Commandments still in force?, ordinance forever?)

Friday Night--January 26, 1973--(7-9 p.m.)

XII. THE ECUMENICAL MOVEMENTS
(Union versus Unity, Unity in diversity, God's formula for unity, the Bible admonition toward error)

HOWARD A. BLAZER, SR., Teacher IRA Y. RICE, JR., Director



HOWARD A. BLAZER, SR., BEING SENT BY BETHEL/ATHENS, ALABAMA CHURCH FOR SPECIAL COURSE AT COLLEGE OF WORLD EVANGELISM IN SAN FRANCISCO

Illustrative of the type of instruction deemed to be of real and lasting value at the College of World Evangelism, in Downtown San Francisco, is a special course in "Denominational Dogma" to be taught here January 8-26, 1973.

Brother Howard A. Blazer, Sr., minister to the Bethel congregation, of Athens, Alabama, widely known and loved for his teaching and preaching throughout the South, is being sent to teach this special course by Bethel as a contribution to the type of training we offer here.

Brethren within driving distance are cordially urged to take advantage of this special training during January. The schedule of subjects and their respective times of offering are shown left. Blazer's photo is seen above.

FIRST ANNUAL LECTURESHIP SLATED MARCH 13-16, 1973, AT DOWNTOWN SF COLLEGE OF WORLD EVANGELISM

Because of the desperate need for a lectureship for the Western states--in California--that will truly represent us--and because of Pepperdine University's absolute refusal to provide such a lectureship--many of us who still believe and love the truth of the gospel long have felt frustrated.

The only reason many of us have even bothered to attend the Pepperdine Lectures year after year largely was due to the fact that there was no other major lectureship out here to attend!

No more.

As a frank alternative to the Pepperdine Lectures, the College of World Evangelism is announcing its FIRST ANNUAL LECTURESHIP, in Downtown San Francisco, March 13-16, 1973. "Great Issues and the Current Crisis" will be the general theme this year.

Speakers already confirmed thus far include Glen L. Wallace, Joe Gilmore, Rubel Shelly, W. Joe Hacker, Maurice A. Meredith, Joe Moulder, Archie W. Luper and others. This is an historic occasion. Be here!

POWELL'S PREACHING PRESENTS THE OLD-TIME GOSPEL IN THE OLD-TIME WAY; THE SOONER CHURCHES OF CHRIST IN GENERAL GET BACK TO PREACHING LIKE THIS THE BETTER FOR ALL CONCERNED

In this day, when so much is being said about "dialogue" and "learning from the denominations," it is easy to forget what the restoration movement set out to do in the first place and to overlook the fact that there has never been any salvation in denominationalism!

Just what it was that dialogue was needed for--or what truth we had to learn from the denominations that we did not already have--never has been made clear.

As far as we have been able to make out, only the Devil ever had anything to gain from such a process.

It was never through "dialoguing with" or "learning from" the denominations Christians were able to win their members away from denominational error to Christ. Quite the contrary. It was our refusal to come down into the Plain of Ono and our persistent "contending earnestly for the faith" against their error that was our strength.

What is more, it can be again, too, once we ever can get our silly "intellectualizing" brethren to consider whence they are fallen and return to the true source of our strength.

When we had J. M. Powell, who preaches at Asheville, North Carolina, with us in a gospel meeting, September 25 till October 1, 1972, we were simply overjoyed with the way he went about delivering the old-time gospel in the old-time way.


The starting night of his meeting on the subject of "The Bible" we recorded each succeeding point photographically. It combined into such an unusual advertisement, as shown on right, that we thought good just to share it with our readers.

Just how long it is going to take some of our brethren to cease all this foolishness and get back on the

book, we cannot now say. What we can (and do) say is simply this: WE ARE COMPLETELY DISILLUSSIONED WITH THE LEADERSHIP OF SOME OF OUR COLLEGE ADMINISTRATIONS, PUBLISHERS AND EDITORS WHO HAVE BEEN LEADING THE DISCIPLES AFTER THEM, either SPEAKING or ALLOWING TO BE SPOKEN AND/OR WRITTEN "PERVERSE THINGS," as warned against in Acts 20:29-31. Such may continue so doing if they so choose; however, for me, mine and anyone else whom we may be able to influence, WE WILL NOT FELLOWSHIP SUCH ANY LONGER!

BIBLE PREACHING

-this Generation's GREATEST NEED!



IN THESE DAYS, when so MUCH is being said regarding the so-called "Jesus-Movement," how astonishing it is how few have even a clue as to what Jesus HIMSELF actually taught!

THE ONLY SOURCE of this information, of course, is THE BIBLE. For this cause, the Downtown San Francisco Church of Christ, which meets upstairs at 250 Van Ness Avenue, this week is presenting one of the most knowledgeable, persuasive exponents of the OLD-TIME GOSPEL in MODERN TIMES!


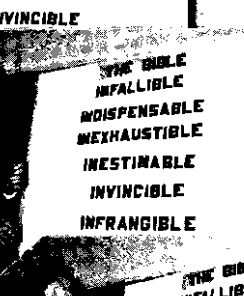
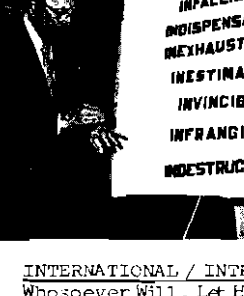
MAKE CERTAIN THAT YOU HEAR

J.M. POWELL

BIBLE Teacher, Preacher, College-President and World Traveler!

Preaching at 7:30 every night this week, September 25 through Sunday, October 1, UPSTAIRS at 250 VAN NESS AVE.

(If You Haven't Heard It, You Should!)

Downtown San Francisco CHURCH OF CHRIST INTERNATIONAL / INTERRACIAL
Whosoever Will, Let Him Come!

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

IS THE OPEN BREAK OVER LIBERALISM
YET FUTURE? OR HAS IT HAPPENED ALREADY
NEEDING ONLY TO BE ANNOUNCED?--

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

For the past several years--ever since the false doctrine of Liberalism began raising its ugly head among the churches of Christ--there seems to have been the assumption among us that, sooner or later, there would have to be an open break by those devoted to the truth from those espousing this heresy.

Almost unspoken, the only question about this assumption, evidently, was not whether but only when.

Not that any of us really wanted to divide from erstwhile brethren. As the apostle Paul put it in I Corinthians 11:17-19, "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, 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 manifest among you." Jesus said, "It is impossible but that of-fenses will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke 17:1-2) Rather than blaming everyone, when offenses and divisions come, as some of "us" are wont to do, our God's word is more realistic (and fairer) than that. The Lord knew that some would cause such; whereas others would be merely the victims. Hence, in Romans 16:17-18, we are beseeched not to "mark" and "avoid" everyone, but to "mark them which CAUSE divisions and offences contrary to the doctrine which ye have learned; and avoid them." Why? "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

More and more, brethren, evidence is coming to my attention leading me to conclude that the open break many of us have anticipated may already have taken place--needing only to be announced. As far as the truth of the gospel is concerned, I must admit, the sooner the better. For every day that we who are yet devoted to the restoration wait to withdraw ourselves from bre-

thren who in their hearts have abandoned it and are working as hard as they possibly can against it already is just one more opportunity we give them in which to corrupt the pure minds of those who otherwise need not be lost to the cause of truth.

Here are some of the evidences:

NOT JUST ONE--BUT THREE--OF OUR COLLEGES WITHHELD PERMISSION FOR THEIR STUDENTS TO PARTICIPATE IN ABILENE "WORKSHOP"

Ordinarily, when one of "our" colleges refuses to participate with special events, such as the 13th Annual World Missions Workshop, October 6-8, 1972, at Abilene Christian College, I almost literally "go up in smoke."

However, I rejoiced when I learned that at least three of our colleges refused permission for their students re: attending this event--and that the reason was ACC's invitation of known false teachers to appear on this program--including Jim Reynolds, Don Finto, Landon Saunders, Tony Ash, John Wilson and others who are so bent on "restructuring" both the gospel as well as the church as to make neither one of them identifiable by the word of God.

The three colleges refusing participation by their students in this deceptively-advertised event included David Lipscomb College, Freed-Hardeman College and Oklahoma Christian College. In discussing their action with administrators from at least two of these colleges I was informed that they simply did not dare let their students attend lest they be corrupted by these false teachers!

LARGE NUMBERS OF FAITHFUL BROTHERS QUIT ATTENDING ABILENE LECTURES, ATTEND OTHER LECTURESHIPS, INSTEAD

When, beginning with the 1970 lectureship, Freed-Hardeman College started concentrating each year on the threat of Liberalism, Modernism, Neo-Pentecostalism and similar threats to the gospel of Christ, suddenly many faithful brethren who used to attend the Abilene Lectures each year began attending the Freed-Hardeman Lectures, instead. If the increase in attendance had been only a little, it would not have been so noticeable. However, when, in 1970, it jumped by almost 50%, it was obvious to everyone that Freed-Hardeman was really onto something. In 1971 and 1972, attendance at the Freed-Hardeman Lectures jumped again and again--so that by the '73 Lectures, earlier this month, old Bader Gym

(seating capacity: 3,000) was filled to overflowing from the very first day-- a thing unheard of in former years!

Word from both the Lipscomb as well as the Oklahoma Christian lectures evidences this strong trend of deeply concerned brethren to eschew all these erroneous ideas being fostered at ACC and elsewhere and to get BACK TO THE BOOK!

(I was told by many brethren, previously estranged, that the Lipscomb Lectures, in January, were by far the finest they had had in years. Thank God!)

DOWNTOWN SAN FRANCISCO COLLEGE OF WORLD EVANGELISM OFFERS CALIFORNIA BROTHERS A CHOICE PEPPERDINE SO FAR HAS REFUSED

Last year, when Norvel Young, Bill Banowsky and those responsible for the direction things were taking at Pepperdine University refused to make the necessary changes so that we, in good conscience, could proceed along the way together with them, some of us decided it was time for another annual Lectureship to be offered in the State of California so that faithful brethren might have a choice between one that was deceiving and one that was true to the book.

Invitations have gone out all over the brotherhood for faithful brethren to take part in the Downtown San Francisco College of World Evangelism's FIRST ANNUAL BIBLE LECTURESHIP, March 13 through 16, at 250 Van Ness Avenue, San Francisco. My, what a fine response we are having, so far! Glen L. Wallace plans to be here from Visalia, California; C. C. Abbot, from Oklahoma City; Kenneth Franklin, from Nashville, Tennessee; Darrell Connelly, from Doraville, Georgia; Maurice A. Meredith, from Alhambra, California; Walter Pigg and Robert L. Worde, both from Washington; Joe Gilmore, from Santa Clara, California; Ed Rogers, from Vacaville, California; Joe Moulder, from North Highlands, California; Parker L. Henderson, from Lubbock, Texas; Dalton & Dee Ellis, from Oregon; Wayne Jackson, from Stockton, California; J. C. Rogers, James M. Butler, Lyle Bonner, Donald W. Hinds, Curtis Coats, Claude Dunn and others, from San Francisco; F. F. Carson, from Richmond, California; Grover Wilson, from Palo Alto, California; Richard Jordan, from Beaumont, California; Noah Hackworth and Archie W. Luper; respectively of San Mateo and Ventura, Calif.

"GREAT ISSUES AND THE CURRENT CRISIS" will be the overall theme of above-mentioned lectureship. Registration begins at 10 a.m., March 13, with the op-

* Mrs. Archie W. Luper (Frankie) will be teaching women how to teach Old Testament.

ening speech at 10:30 a.m. Lunch will be served at 12 noon by the women of Downtown San Francisco congregation, speaking to resume from 1:30 to 4:30, then again from 7 to 9 p.m. Daily activities, after the first day, will begin from 10 a.m., with two hours of lectures in the morning, three hours each afternoon and two hours at night--making a total of 27 hours (including Open Forum) of speeches that will be heard. As frustrated as the cause of truth has been all these years through being bottled up and suppressed at Pepperdine, this should be a lectureship the like of which never has been this side of the Rocky Mountains. All I can say at this point is the plan is simply to kick the bung out and "let 'er roll." As for Pepperdine, most of us who will be participating in this event plan never to return there or have anything more to do with her, from now on--except, of course, the necessary changes we long have sought are forthcoming. It is entirely up to Pepperdine whether fellowship can be restored--ever.

E. R. HARPER CALLS SPONTANEOUS GROUP TOGETHER DURING FREED-HARDEMAN LECTURES TO DISCUSS WHAT TO DO ABOUT APOSTASY

Reminiscent of something I myself tried the last time I attended the Abilene Lectures some three or four years ago, so alarmed was brother E. R. Harper, of Abilene, Texas, during the Freed-Hardeman Lectures, at Henderson, Tennessee, that he invited as many brethren as Room 4 in the Administration Building would hold to discuss together just what could and should be done to try to stop the inroads of the present apostasy before it tears the brotherhood of Christ completely apart.

As appreciative as I was and am of brother Harper's effort, I am of the opinion that it was at least seven years too late. It already was too late, back in 1966 when I first brought out Axe on the Root, Volume I, to save great numbers of brethren and churches from apostatizing, for even as early as then the die had been cast for many. The only way we could have prevented perhaps a majority from abandoning the restoration was for widespread, wholesale action to be taken then against those who were causing "divisions and offenses contrary to the doctrine."

However, just as it had been two decades earlier, when I had tried to warn the brotherhood at the inception of the Anti-Cooperation movement, it seemed to amuse brethren to poke fun at "old Ira"

as an "alarmist", even so vast numbers of brethren who were wise in their own eyes refused to be warned this time, too! Of course it is not too late for us to do something. However, I am as certain as I can be that the majority of our brotherhood already have apostatized in heart--and that no matter what we do now few of them indeed will ever come back.

Among those in that room with brother Harper were C. W. Bradley, Robert R. Taylor, Jr., Kenneth R. Ware, Melvin Elliott, A. J. Kerr, Harrell D. Davidson, Harold W. Clark, Sorrell B. Wesson, Dub McClish, J. W. Boyd, William A. Wilder, Richard Harp, W. T. Hamilton, Bob Cross, Ira Y. Rice, Jr., Perry B. Cotham, Calvin W. Minglin, Lemuel L. Parton, Tommy J. Hicks, Glenn L. Wallace, D. R. Bate-man, K. W. Franklin, Jerry Westmoreland, W. E. Wardlaw, Jack Coultas, B. C. Carr, Archie W. Luper, Guy N. Woods, Edgar Orman, Stephen Paul Waller, Robert M. Waller, Ray Peters, J. A. McNutt, Franklin Camp, Roy J. Hearn, Thomas Wortham, William Woodson, E. Claude Gardner, Paul M. Tucker, Garland Elkins, M. H. Tucker, A. E. Swims, C. P. Roland, O. D. McKendree, Doyle Cannon and possibly others.

Speakers at this specially-called meeting included Franklin Camp, Paul M. Tucker and others, with brother Harper, himself, serving as chairman. Camp gave emphasis to the crucial need for action at this time to try to call a halt relative to further inroads of the apostasy; Tucker discussed the tragic results Don Finto and the Belmont heresy are having especially among the young people in Nashville and Middle Tennessee.

LUPER SETS EXAMPLE FOR OTHERS TO FOLLOW BY MARKING AND WITHDRAWING FROM THOSE RESPONSIBLE FOR "MISSION", CANCELLING

Perhaps the greatest single "spot" in our "love feasts" (Jude 12) brotherhoodwide is the falsely-so-called "MISSION" Magazine, which not only delights in teaching things that are not so but, also, in sowing discord among brethren, a thing that God hates. (Proverbs 6:16-19) Particularly is this true of their publication of the writings of one Gary Freeman, who, in the words of B. C. Goodpasture, is "inebriated with a sense of his own verbosity."

This magazine, like David, was "conceived in sin" and "shapen in iniquity." (Psalms 51:5) So much so, in fact, that finally, last month, in going back through recent issues, Archie W. Luper found he no longer could stomach what was offer-

ed therein, so he set an example to us all by sending in his cancellation, as follows: "Mission Magazine, P. O. Box 2822, Abilene, Texas 79604. Attention: Editor-in-Chief. Dear Sir: Would you please cancel my subscription for Mission Magazine. The reasons for this cancellation are outlined in the enclosed article, 'Whether To Vomit Or To Cry.'

"Your explanation and justification in the October issue, Page 26, of Mission Magazine for the article, 'Guru of the Month,' by Gary Freeman, published in the July issue, Page 31, of Mission Magazine was unbelievably weak and shallow. One point in your article is to your credit. Paragraph 4, Line 1, you described Freeman's article as a very serious spoof. You are correct, it was VERY SERIOUS.

"As for Freeman, he and his generation are explained quite clearly in Matthew 12:34, when Jesus said, 'O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.'

"You have my permission to publish the enclosed article, 'Whether To Vomit Or To Cry,' in Mission Magazine. In my judgment, it deserves to be accepted as a feature article...Sincerely, (Signed) Archie W. Luper, P. O. Box 3478, Ventura, California 93003."

The article Luper submitted to be published in "MISSION" Magazine (which, incidentally, for some strange reason, has not yet appeared therein) was as follows:

"WHETHER TO VOMIT OR TO CRY"

"When Mission Magazine was first introduced in July 1967 to an unsuspecting Brotherhood, I was one of the first to send in my subscription. This subscription was sent in for two reasons. First of all, a dear friend of mine who was on the Board of Trustees (and still is) asked me to subscribe. Secondly, I was misled by the title of this new and exciting (so described) religious journal. My first convictions were: this will be a new publication dedicated to preaching the Gospel to the whole world, and most important, a new publication dedicated to keeping the Church pure. I was wrong on both counts. The name of the journal however, in part, was chosen correctly. By its contents this so called religious journal should carry the title 'Mission to Destroy the Lord's Church.'

"After receiving the first few is-

ues of this publication, it was quite obvious this was just another attempt by the devil to raise up another instrument to try to divide and destroy the church Jesus died for. Freely, I confess I made a mistake. Instead of reading and studying this work of Satan and doing what I could to stop it, I quietly filed each copy thereafter in the so-called 'round file.' When my subscription expired, naturally I did not renew.

"Several years later it was brought to my attention Mission Magazine was not just another evil God's people would have to put up with, but some of us COULD and most important, MUST do what we could to stop it. Some even thought, including this writer, by ignoring it this journalism of Satan would just go away or would at least ultimately destroy itself. Brethren, may I be impressive in stating, Mission Magazine, sponsored by forty-two men, perhaps four women, who make up the Board of Trustees, the editorial and business staffs, and a dozen or so writers, have one objective and that is to destroy the principles of the Restoration. If successful, not only will they destroy the Restoration Movement but will also divide the Lord's Church. God's people MUST NOT let this happen.

"That I might be informed, once again, I sent in my subscription for Mission Magazine and at the same time requested the back issues for the past year. Upon receiving these copies of Mission Magazine I read and studied each article in each copy very carefully in the light of God's word. In this context may I refer the reader of this article to its title, 'Whether to Vomit or to Cry.'

"On the inside front cover at the top of the page in each issue of Mission Magazine the following words are written: EDITORIAL POLICY STATEMENT, July, 1967. ..'...to explore thoroughly the Scriptures and their meaning,...to understand as fully as possible the world in which the Church lives and has her mission,.. ..to provide a vehicle for communicating the meaning of God's Word to our contemporary world.'

"Now read the following article in the July 1972 issue of Mission Magazine. (Photo-Reproduced)"

(Continued on Page 5)

History will prove that the majority of elders and churches of this generation looked around to see which way the majority of the church went --and then went that way without regard for the truth.--Guy N. Woods

Guru of the Month

IF I MAY SPEAK FRANKLY, I was outraged last Monday to get a letter from the editor of MISSION asking me to model for their first nude centerfold, which will be an almost radically different feature from anything MISSION has done heretofore, and will be called either "Guru of the Month" or "Bluff in the Buff."

On second thought, I was not all that surprised. Being a sex symbol is a wearying cross to bear. I know that many men envy me that role, but they don't know what I put up with. After all, I feel that I am more than just another handsome face with a beautiful body. I may look like a Greek god, but that does not change the fact that I am a person with a mind, a person of delicate sensibility, a person with emotional needs.

The average person has no idea what it's like to go through life being stared at, being positively leered at, by women. And because of my masculine pulchritude, which, Heaven knows, I can't help, my thoughts, no matter how intelligently expressed, are rarely taken seriously. Like a moth encapsulated in amber, like a plumed bird prepared by an artistic taxidermist, I am nothing to the world but an enchanting decoration. I go through life pampered, exploited, and payed—but never loved for the real me.

JULY, 1972

"The first time I read this article once again I did not know whether to vomit or to cry. My final decision was I will do neither one. However, I WILL mark the forty-two men and four women and the writers (including Gary Freeman) who are giving their sanction and support to Mission Magazine. Romans 16:17-18. I WILL cancel my subscription to this journal. I WILL do everything in my power to stop this devious, evil and unholy publication. WILL YOU JOIN ME?

(Signed)

Archie W. Luper
P. O. Box 3478
Ventura, California 93003"

EDITOR JOINS LUPER BOTH IN MARKING & WITHDRAWING FROM THOSE HE INDICATED

Brethren, let me be the first one to respond to brother Luper's call to join him in marking as well as withdrawing fellowship from MISSION Magazine and all those who continue to be connected with it or to uphold it in any way. Far too much time has pass-

When I was a callow youth I was trusting and innocent. I believed everything women said to me. Today, I am a sadder but wiser man, on the verge of being a cynic. You could not think of a line I haven't heard. I have discovered that, when it comes to sex, women are capable of the most shameless deceptions imaginable. Even extraordinarily admirable and distinguished women—women normally of high moral standards—become unconscionable in the presence of someone like me. In short, I tend to turn women into silly putty.

Believe me, there have been times in my life when I have cursed the handsomeness of this face and the magic beauty of this body. Besides, I know very well that the time will come when my handsomeness will begin to fade, for physical beauty is transient. But the beauty of the soul abides.

And so I say no to Dr. Ward of MISSION just as I said no to Helen Gurley Brown of *Cosmopolitan* magazine. I have no idea who Dr. Ward will turn to. In Helen Gurley Brown's case, of course, she got Burt Reynolds to pose, and I, for one, was disgusted. Reynolds has too much hair on his head, his jaw line is too firm, his chest is too big, his waist is too slim, and he's much too tall. Compared to at least one person I could name, Burt Reynolds looks like 175 pounds of dog meat. ■

ed and far too many false articles have continued to disgrace its pages for any reasonable doubt to remain as to both the nature and purpose of MISSION (this sensual, devilish piece by Gary Freeman being a fair sample of what its editors, writers and trustees regularly offer their readers). If there is even the slightest connection between MISSION Magazine and Christianity, I personally fail to observe it. Luper's analysis is exactly right. MISSION's primary reason for existence is both to undermine the restoration principle as well as to destroy, if possible, the self-same cause it claims to espouse!

The only question yet remaining appears to be how to hasten its timely death. All who really desire to have a part in helping to lay MISSION to rest, here is how you

can be effective: Firstly, if you are in agreement with brother Luper—and wish to join him in helping to stop this "devious, evil and unholy publication," please write to him (FOR PUBLICATION) and tell him so! Secondly, send for as many copies of this particular issue of CONTENDING FOR THE FAITH as you can pay for (12 copies, \$1; 25, \$2; 40, \$3; 60, \$4; 80, \$5; 100, \$6; additional 100s, \$6 per 100) and send them out just as widely as you can. Thirdly, to undergird us financially for the continuing bat-

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te start contributing regularly each month--all you possibly can--to our CONTENDING-FOR-THE-FAITH FUND. (Please make all such contributions payable to the Downtown San Francisco Church of Christ, Post Office Box 588, San Francisco, California 94101. Tax-deductible receipts will be sent for each contribution.) Fourthly, sign up as many individual subscribers as possible to Contending for the Faith. Fifthly, persuade your elders or local congregation either to have the paper sent to every family where you are (@ \$1 per year per family) or to place a standing order for bundles (enough for every family) to be sent each issue (for which we would bill you quarterly, after delivery, at the aforementioned rates, plus postage). Sixthly, if you are presently a subscriber to MISSION, please cancel immediately--and tell them why. Seventhly, if you have been writing for MISSION, please discontinue doing so--for whatever reason. It just isn't worth it!

PHOTO-REPRODUCTIONS OF "MISSION'S" TRUSTEES, EDITORIAL & BUSINESS STAFF AND SOME OF ITS WRITERS PIN-POINT THOSE MARKED AND WITHDRAWN

That there may be absolutely no mistake as to whom brother Luper is marking--and from whom he and I both are asking this entire brotherhood to withdraw, at the bottom of Page 5 please find a photographic reproduction from MISSION Magazine, listing their board of trustees. Then, again, at the bottom of this page please identify both the editorial as well as the business staff, together with some of the ones who regularly write for MISSION. Our action likewise is directed against any others not listed who identify with this outrageous depredation against the truth of the gospel.

Lest any should feel that the Editor-in-Chief of MISSION may, in the meantime, possibly have repented for letting such nauseous excrement to be discharged through his pages, on Page 7 (see right), I am photo-reproducing, also, his blatant defense of same, as appeared, on Page 26, in his subsequent number for October, 1972.

JACK GRAY, MINISTER AT SPRINGDALE, ARKANSAS, TAKES A CLOSE LOOK AT ACC GROUND RULES FOR "WORKSHOP"

Sometimes I get enormously disgusted at the "deceiving and being deceived" now prevalent among the self-recognized "intelligentsia" among "us." However, if I say much about it, it is easy for some to pass it of as "just Ira."

But it wasn't "just Ira" that wrote me a letter January 12, 1973 from Springdale, Arkansas. It was their local minister, brother Jack Gray. "Since we share a similar concern about a number of things going on in our brotherhood," he said, "I thought you might like to have a copy of the enclosed article. It was mailed first class to about 200 congregations and/or preachers before the workshop date and has been shared with others at their request. The first mailing list included most of those who were to appear on the workshop...You may feel free to reproduce the article if you feel that it will do good...May God's blessings be upon you in all your efforts for good...In brotherly love,

(Signed) "Jack Gray,
minister"

Well, I, too, had been looking askance at those patently phony restrictions, which John Stevens, J. D. Thomas and the Abilene Christian College administration had placed on those attending their so-called "Preachers Workshop," so it was with a great deal of appreciation that I read what brother Gray had to say. Please study it, as follows, Page 7:

"... to explore thoroughly the Scriptures and their meaning... to understand as fully as possible the world in which the church lives and has her mission... to provide a vehicle for communicating the meaning of God's Word to our contemporary world."
EDITORIAL POLICY STATEMENT, JULY, 1967

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Sketch From
the Island
of Patmos

GLOSSES

from the editor

"TO UNDERSTAND as fully as possible the world in which the church lives and has her mission" is one of the stated purposes of *MISSION*. One way to achieve such understanding is through satire—the forte of our friend, Balaam's Friend. Recently our friend has laid his satirical axe at the root of the follies and foibles more of society and culture than of the church.

In the July issue, for example, our friend wrote a column entitled, "Curu of the Month." One reader (at least) was offended by the column in which our friend alleged that I had approached him to pose for a nude center-fold in *MISSION*. The reader suggested that he was "down-grading" his talent and that he should "begin again to use it in the service of the Master."

Let me make one thing perfectly clear: *MISSION* has no plans for a center-fold (and if we did, Balaam's Friend would be very low down on our list of candidates). No, our friend's column was a spoof.

But I took it as a very serious spoof. It was triggered, no doubt, by the publication of the photograph of the nude Burt Reynolds in *Cosmopolitan*. In the past the good, pious folks have lined up behind Bill Banowsky and others to object to the nude center-fold in *Playboy* and its ilk. Even Harvey Cox in his celebrated *Secular City* offered a less pious but nonetheless cogent

criticism of the *Playboy* approach to sex.

But until Helen Gurley Brown, editor of *Cosmo*, put Mr. Reynolds in the centerfold, everyone seemed to assume that lust was a vice prevalent among the male of the species. Some may wish to argue that it isn't lust, but aesthetic appreciation for the human body. No matter. The point which Ms. Brown made most effectively was that there are women aplenty (the issue was sold out quickly) who appreciate the male body as much as there are men who appreciate the female body (a point which Kinsey and other researchers were already pointing to).

Balaam's Friend's column appeared just about the time that a young girl was winning a 4th of July beauty contest in a southern community. As a result, her father was dismissed as the preacher for a Church of Christ (a fact well publicized in the national media). Now tell me, have you ever heard of a preacher being fired because his son appeared on a basketball court in shorts?

I tend to agree with Harvey Cox. I don't care much for beauty contests nor the distorted ideal of "The Girl" proposed by *Playboy*. But fair is fair. The question of sexuality cuts both ways. It is not simply a question of the modesty of women and the lust of men. Ms. Brown of *Cosmopolitan* has helped us to see that fact; Balaam's

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Friend has brought it to the attention of the readers of *MISSION*. Insofar as it is important to "understand as fully as possible the world in which the church lives and has her mission," it is important to face up to the serious questions

and attendant problems (and hang-ups) of sexuality in our age—questions and problems (and hang-ups) which relate both to male and female.

—RBW

A WALK THROUGH SAMARIA

Jack Gray

One time when Jesus was going from Judea to Galilee the record says that "He must needs go through Samaria". (John 4:4) It does not say that it was because it was shorter or easier; but that "He must needs go" that way. There are times when silence is sin. There are times when "taking the easy way out" is compromise. So, sympathize with me if you can or criticize me if you must; but I, too, must go through Samaria.

"The third annual workshop for preachers" is planned for January. The first two caused widespread concern among brethren. Reasonable pleas and Scriptural objections were offered to providing a pulpit and audience for false teachers coming from many areas. Yet the pleas have gone unheeded and the objections have been ignored.

The "rules" become more strenuous every year. There are to be no tape recorders, no debate, no real refutation of error and no elders! One is made to wonder why. Is it possible that the recordings are banned in order to allow propagators of error or liberalistic ideas to always plead that they are misunderstood or misinterpreted? At least this has become a favorite dodge for every "uncertain sound" among us.

Is it possible that elders are not allowed to attend because they are the ones who invite men for meetings, lectureships, workshops and local work? Is it possible that some of the speakers don't want their own elders to know some of their thinking; or that they are afraid for other elders to know where they really stand for fear the invitations will not be as plentiful?

It is not my purpose, however, to deal with hints and innuendoes. I want to be understood, for it is not my contention that such meetings are unwise; BUT THAT THEY ARE POSITIVELY SINFUL.

1. The very suggestion that these meetings are "for preachers concerned about brotherly love and problems that divide God's people" serves as an indication to those who cannot in good conscience attend. What sincere Christian is not interested in these matters? But some are still not willing to promote error and false teaching under the guise of seeking peace and unity.

2. "For Preachers Only!" appears in bold print across their literature. The earlier workshops were defended as being an effort to acquaint brethren with false and liberalistic views so that they could be better prepared to oppose them. Who needs such acquaintance worse than elders? Who is supposed to be guarding the flock anyway?

3. Any Christian IS responsible for that which he endorses. To say that this is done on a college campus instead of a local pulpit is simply a dodge. We have no right to promote evil as an individual any more than we have a right to promote it as a congregation. Eph. 5:11 and II John 10 are still a part of the text!

4. Truth is being placed at a disadvantage. Such rules as "Audience should avoid any demonstration of approval or disapproval of a point made or of an individual speaker" and "Audience should remain quiet during the entire panel and should avoid comments to neighbors until after the audience is dismissed" would forbid an "Amen" of the truth—or any effort to refute error. Do you remember how strongly the first workshop was defended by saying that anyone present was given ample opportunity to correct any false statements etc.? That was NOT true then and it has become increasingly LESS TRUE with the passing of the years.

Almost every type of error is to be defended in this workshop. (Almost certainly tongue-speaking, social drinking, and abortion.) Most every brand of false teacher among "the brethren" is to be given opportunity to corrupt the truth of Jesus. Men who have caused trouble and divided congregations across our nation are the invited participants. The most gullible are be-

ing urged to attend in the form of a special discount to "ministerial students" from preaching schools and Christian colleges. Men just being grounded in the faith are being placed under the influence of deceivers who are both subtle and fluent in the presentation of error.

Brethren, it takes more than the name "Christian" to make a Christian college. It takes a willingness to defend ALL THE TRUTH and to stand opposed to ALL ERROR. There will always be shortcomings in the conduct of individual students; but for an administration to endorse or encourage any error whatsoever is a grievous matter. It is something that cannot be tolerated by faithful brethren anywhere.

James Russell Lowell wrote: "They are slaves who fear to speak for the fallen and the weak; They are slaves who will not choose

Hatred, scoffing, and abuse, Rather than in silence shirk From the truth they needs must think;

They are slaves who dare not be In the right with two or three."

These are trying times in our brotherhood. We must stem the tide of liberalism or see a large part of the church lost within our generation. We will never win the battle through fear or compromise. The time for action is NOW!

The border of Samaria is just ahead. I must needs go through. To me, there is no other choice. Choose your own direction. Avoid Samaria if you can! Only you can decide the conviction of your own heart.

MANY, MANY BRETHREN ENDORSE GRAY'S "WALK THROUGH SAMARIA"

I seldom am moved to comment on an article, brethren, but the one you have just read is a masterpiece. Here are but a few of the many, many endorsements brother Gray has received or been accorded already:

GUY N. WOODS--

"How very, very much do I appreciate your excellent article, A WALK THROUGH SAMARIA. It is much later than we think. May God bless you for speaking out in this matter...Thanks again for helping us in our fight for a pure faith. The future is indeed bleak..."

WAYNE T. HALL, minister, Lemay

Church of Christ, St. Louis--

"I am deeply concerned about the liberal trends in the church today. Making personal experiences equal with the word of God, Modern Versions, Work of the Holy Spirit apart from the Word, and churches and schools using men preaching false doctrines...Jack Gray's recent article on 'A WALK THROUGH SAMARIA' is certainly food for thought!"

WAYNE KILPATRICK, minister to Main Street Church of Christ, Milan, Tennessee--

"Dear Jack: I appreciated your article, entitled, 'A Walk Through Samaria.' I agree wholeheartedly and praise you for your courage in writing the article. Keep up the good work."

HOBART E. ASHBY, minister, Garden City, Michigan--

"...When Jack wrote the article, he sent me a copy and I immediately sent a letter to him commending him for the excellent way he expressed my convictions...I see no reason at all why we should furnish audiences for those who are trying to destroy the teaching of our Lord."

LEON COLE, minister, Jackson Heights Church of Christ, Florence, Alabama--

"Dear bro. Gray: Thank you for your forthright stand for the truth in your recent article. It is lamentable that some have become so broadminded as to believe we ought to include in our fellowship all grades and shades of doctrine. They would turn the Lord's sheepfold into a zoo. Apparently, these have been deceived by a false tolerancy mistaken for Christian charity. There is a desperate need to be reminded that one is judged as much by what we tolerate as by what we practice. You have rendered a great service by presenting this reminder in your article."

CHARLES PLEDGE, director, Southeastern School of Evangelism, Doraville, Georgia--

"...In his article, 'Going Through Samaria,' brother Gray says some things which need to be heard all around the country. In a lucid and forceful style he raises some serious and justifiable objections to the ACC preachers workshop, so called...To the extent that brother Gray disagrees with the nature, impact, motives and design of the event misnamed 'pre-

achers workshop' I wholeheartedly agree. I recommend his article to sober, sound and concerned minds..."

BATTLE FOR MINDS--AND HEARTS --OF BROTHERHOOD RAGES ON AND ON; NO COMPROMISE POSSIBLE

And so, brethren, this is "how it is" in the brotherhood at this time as yet another issue of Contending for the Faith is ready to go to press. Rather than abating in any way, the battle for the minds--and hearts --of our brothers and sisters in Christ continues to rage on a global scale--worldwide.

As far as I personally can estimate at this point, there can be no peace ever again among the churches of Christ until this insidious evil that has gotten in among us can be entirely rooted out and expunged from our ranks. Neither with ACC, Pepperdine, MISSION Magazine, Belmont, Sweet Publishing Company, Pat Boone, Reuel Lemmons, the Firm Foundation, Jimmie Lovell, ACTION, Cupertino, Roy Osborne, Carl Ketcherside, Leroy Garrett nor any other source of falseness and heresy among us can there be any compromise. Either these must come ALL THE WAY BACK to "thus saith the Lord," or else we shall all go down to our graves estranged and withdrawn from each other. It need not so be. But I, too, must "go through Samaria." I may not have more to walk with than Jack, Jesus and a few others; but I would rather walk with a few in hope of heaven than to walk with thousands who have no hope.

And while speaking of hope we of the Downtown San Francisco COLLEGE OF WORLD EVANGELISM are hoping for a great turnout of faithful brethren from many parts of the brotherhood when our First Annual Bible Lecture-ship takes place here March 13 through 16. Bring your elders, preachers and ANYONE ELSE who would like to come. Bring your tape-recorders. Be prepared to express either your approval or your disapproval of points made or of individual speakers. If you want to say "Amen"; that will be all right, too! Bring your own bed rolls, if you want to get by "on the cheap" by sleeping in our building! (Not that you will get much sleeping done; you'll probably find yourselves discussing or singing half the night!) TYR Jr.

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

FIRST ANNUAL BIBLE LECTURESHIP SIGNALS
OPEN BREAK WITH PEPPERDINE UNIVERSITY
AND ALL OTHERS HEADED FOR APOSTASY--

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

In what beyond question must have been one of the most exhilarating lectureships of all time, those participating in the First Annual Bible Lectureship of the COLLEGE OF WORLD EVANGELISM March 13 through 16, here in Downtown San Francisco, let it be known loud and clear that Pepperdine University and others like them may continue pell-mell down the road to apostasy if they so desire, but we, for our part, will accompany them no longer.

Piling into San Francisco from all parts of the brotherhood, and speaking on the general theme of "Great Issues and the Current Crisis," it was simply astonishing the high quality of lectures our speakers delivered. And, for once, from first to last, there was not a single dissenting voice in the entire occasion. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1)

One feature of our lectureship which made it so palatable to all present was our de-emphasis, practically to the point of non-mention, of any academic degrees any particular speaker did or did not possess. Rather than introducing someone as "Rabbi, Rabbi," "Master, Master" or "Doctor, Doctor," in contravention of the spirit of Matthew 23:1-12, everything was kept on a basis of equality, remembering that "all ye are brethren." (Verse 8)

Noah Hackworth, minister to the church at San Mateo, California, key-noted the proceeding with a magnificent presentation of "Great Issues and the Current Crisis: An Expose." He was followed in rapid succession by Richard Rogers on "What I Believe about Holy Spirit Baptism;" Parker L. Henderson, on "Can We Understand the Bible Alike?;" and Archie W. Luper on "Because Jesus Said So."

Glenn L. Wallace, of Visalia, California, was our first-after-lunch speaker each day--Tuesday through Thursday--on the overall topic of "The Church--Yesterday, Today & Tomorrow." He was followed the first afternoon by Maurice A. Meredith, of Alham-



Hackworth

bra, California, on "Bap-
tism and the Current Cri-
sis;" Bill Coss, of Elgin,
Illinois, on "What Should
a Preacher Preach?;" and
Richard Rogers, rehears-
ing his reply to Carl W.
Ketcherside at ACC's work-
shop in January. A panel
discussion on "What About
Cupertino and that so-call-
ed 'Unity Forum'?" wound
up the first afternoon--
speakers being Tommy J.
Hicks, Aubrey Spurlock and
Edward L. Rodgers.

Evening
speakers the
first day in-
cluded Walter
W. Figg, of
Oak Harbor,
Washington on
"The Church
Besieged With-
in;" and Ken-
neth W. Frank-
lin, of Nash-
ville, Tennes-
see, empha-
sizing "St-
raight Paths
for Your Feet."



Rogers

For our
second morn-
ing John Waddey, of Knoxville, Tennessee
led off with a thought-provoking lesson
on "Why I quit Preach-
ing," backed up by
Dalton P. Ellis, of
Grants Pass, Oregon
on "Do We Need Per-
sonal Work at this
Time of Crisis?" W.
E. Wardlaw, of Vis-
alia, California, on
"Witnessing (?) for
Christ;" and Wayne
Jackson, on the "Cur-
rent Revival of Pre-
millennialism."



Hender son

Following bro-
ther Wallace, after
lunch, Tommy Hicks,
of San Angelo, Texas,
spoke concerning
"The Source of all
Religious Authority;"
Tom L. Bright, from
Fritch, Texas, rela-
tive to "The Incon-
sistencies of Sub-
jectivism;" and Dan
Flournoy, of Dinuba,



Luper



Wallace

Dobbs, Editor of Anchor, had arrived from
Houston, Texas to speak on "What's New in
Religion" at our 7
p.m. session; Dar-
rell Conley, Dora-
ville, Georgia min-
ister, filled us in
on "The Tongues Move-
ment;" and Parker
Henderson wound up
the second thrill-
ing day with a mov-
ing speech on "The
Crisis in World E-
vangelism."

John Waddey--
as on the previous
morning--got us off
to a strong start,
the following day,
on the subject of
"World Evangelism:
A Sound Faith to Send;" followed by Rich-
ard W. Jordan, of Beau-
mont, California; F. F.
Carson, of Richmond, Ca-
lifornia; J. C. Stin-
nett, of Oakland, Cal-
ifornia; and Quentin
Dunn, of Earth, Texas--
whose topics, respect-
ively, were "Stand Fast
in the Faith;" "The Work
of the Holy Spirit, Past
and Present;" "Should
Instrumental Music Be
Made a Test of Fellow-
ship?" and "Are There
Christians in All Church-
es?"



Franklin



Flournoy

California, on
"Human Author-
ity Versus the
Inspired Word"
Completing the
afternoon, pa-
nel discussion
ensued as to
"What Can Be
Done About So-
Called Chris-
tian Colleges
that Contrib-
ute to Current
Crisis?"

During the
day, brother
H. A. (Buster)



Coss

During the
day, brother
H. A. (Buster)

Brother Wallace
delivered his third-
and-final lesson, af-
ter lunch, effective-
ly leading into the
afternoon--full of lec-

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WAS MEMPHIS MEETING ON HERALD OF TRUTH
ONLY ITS WATERGATE--OR ITS WATERLOO???

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

To say that these are "perilous times" for the truth of the gospel admittedly would be the understatement of the year. When some of us began calling attention, several years ago, that Liberals, Modernists, Neo-Pentecostals and other such heretics were infiltrating several of our better known, supposed-to-be Christian colleges--that was bad enough. But now that false brethren finally have gained control of the Highland Church of Christ, sponsors of the Herald of Truth, of Abilene, Texas, if anything this is infinitely worse.

And what makes it so difficult is the naivety and gullibility of many brethren, who are being herded like cattle into whitewash-sessions and sold a bill of goods all over the brotherhood that just is not so! If brethren generally-- elders and preachers included-- would not be so quick to swallow what demonstrably can be proved to be untrue, then the cause of truth would not be in such jeopardy. It is almost as if brethren who should be the No. 1 defenders of the truth are seeking opportunities both to deceive as well as to be deceived.

Not that all of our brethren are behaving that way. It still is my conviction that the vast majority of us, to the extent possible, really would rather know the truth than to be deceived. However, when so many of those we look to for leadership are seemingly determined to be misled, it is time for us to remember that "if the blind lead the blind, both shall fall into the ditch." (Matthew 15:14)

Ever since the unseemly firing of E. R. Harper--by the Herald of Truth Committee--last March, I have had enormous amounts of evidence placed in my hands from a multiplicity of sources leading me to the inescapable conclusion that Herald of Truth no longer is in safe hands. Had I had my own way about it, I would have brought this evidence to the attention of the brotherhood as long ago as last April. However, brother Harper (and also brother W. F. Cawyer, and others) requested me to hold off until it was certain that further at-

which the...situation is discussed and a lengthy statement is included by bro. E.R. Harper. Write Ira Y. Rice, Jr., P. O. Box 588, San Francisco, Calif. 94101 and ask for the July issue, 1973, Vol. 4, No. 5."

(While you are at it, write for the August, 1973, issue of both of the above-mentioned publications and get on the subscription-list of each. Also, I recommend writing to Noble Paterson, Editor, Christian Journal, 2709 Race Street, Ft. Worth, Texas 76111, enclose \$1 for one year's subscription, and ask to start with August issue. Look on Page 4. You'll find brother Cawyer's statement there. IYR Jr.)

Not only do we appreciate the efforts of all of these brethren to sound out the much-needed warning relative to the sponsorship of Herald of Truth, but we are grateful to the many brethren who picked up the information and ran it prominently in their local bulletins. It needs to be heralded wherever Highland's deceptions have gone.

BATSELL BARRETT BAXTER INTERVENES UPON BEHALF OF LONDON SAUNDERS AND THE "HEARTBEAT" PROGRAM

As mentioned in our August issue, about the time I was starting to take up wherein brethren were offended concerning London Saunders and the "Heartbeat" program, the telephone rang. It was Batsell Barrett Baxter on long-distance from Abilene, Texas.

Brother Baxter had just learned that we were going into the Saunders/Heartbeat matter in the August issue--and he was hoping there

NORTHERN CALIFORNIA AREA REPRESENTATIVE OF HERALD OF TRUTH ATTEMPTS TO BREAK FORCE OF BROTHERHOOD-WIDE EXPOSE; HERE IS WHAT HE HAD TO SAY:

--IYR Jr.

BULLETIN: TO ALL NORTHERN CALIFORNIA CHURCHES

September 4, 1973

Dear Brethren:

As Area Representative for the Herald of Truth radio and television ministry, it was my privilege to attend this year's evangelism workshop in Abilene, Texas. Some 65 men from all over this country gathered together for this year's workshop. We all came away unanimously behind the elders at 5th & Highland and this ministry. This work must go forward.

At the workshop, in a very open and honest discussion of all phases of the work, there came to our attention that some statements about the Herald of Truth ministry and the 5th & Highland elders had been widely circulated throughout the brotherhood. These reports have been made by men formerly with this ministry. However, they have been proven to be inaccurate and misleading in their statements.

In a very open discussion of the problems that exist at 5th and Highland (and what congregation or eldership in the brotherhood doesn't have some problems), the elders admitted that some mistakes have been made. (What eldership anywhere has never made a mistake?) But steps have been taken to correct these things. However, such reports that continue to circulate do not help to correct anything, but simply tend to further divide and cast doubt upon the cause of Christ.

I have personally talked to the 5th & Highland elders and all the staff about these things and like the 64 others have come away from these meetings 100% convinced that the elders are loyal to the truth, faithful to Gdd, and doing a work that must continue to go on.

Perhaps some of these reports have been circulated in your area. THEY STAND TO BE CORRECTED AND RETRACTED! If I can assist you in any way in answering anything about this ministry (the elders position, members of the staff, finances, etc.) please allow me to do so. This work must go on.

Yours in Christ,

G. Max Tarbet
G. Max Tarbet
Area Representative
Herald of Truth

Office: 1109 Lassen Street
Vallejo, California 94590
707 643-5824

Home: 110 Manhattan Drive
Vallejo, California
707 643-4903

might be some way to delay what we were about to carry. He said he was not exactly asking, but he made clear that he hoped I would give him a little more time--that he felt certain that Landon had erred in some of his actions but that he also had reason to believe that Landon was beginning to see his error and his making due correction was just a matter of time.

As I thought it over, it seemed to me a month's delay would not make all that difference. So I asked Batsell if it would be of any help if I waited until the September issue.

teaching in the pulpit and classroom at Highland, how can we have confidence in what they will permit on the Herald of Truth?

4. Who is running the Herald of Truth? Is it the elders or is it the committee? Did Clois Fowler, a deacon and member of the committee, speak the truth when he stated, "My word is as good as the word of the elders. I let them see what I think they should see, and I do not let them see what I feel they do not need to see. I am over this program."

5. The non-distinctive nature of the Herald of Truth and Heartbeat. Many brethren have been concerned that the Herald of Truth does not have the same emphasis it once did. Now we understand that Heartbeat, the new five-minute program, does not mention Jesus or the church and seldom refers to the Bible.

6. The attitude at Highland concerning the work of the Holy Spirit. False teaching on this subject at Highland has already been documented. What is more disturbing is that classes at the home of the same teacher are still being announced in the Highland bulletin. False teachers are still being commended.

7. A divided eldership. The elders at Highland are apparently divided over many matters, including the firing of E. R. Harper, the firing of Lynn Anderson, and the future course of the Herald of Truth. It appears that certain deacons and others have more command over the program than the elders.

8. Future of the Herald of Truth. Brethren who have been supporting and defending this program for more than twenty years have a right to know: Whither goest thou? If the program is going to be under the control and influence of liberalism, it is better for it to die. The situation at Highland must be made right--without question--or the Herald of Truth is lost unless moved to the oversight of a sound congregation.

9. Quality of leadership at Highland. Most realize this problem is not new. Highland has been moving in the wrong direction, and has been under criticism by faithful brethren, for several years, yet the difficulties worsen. It is time to ask: What kind of leadership can be expected from the Highland church?

10. What will be done? Defenders of the program plead, "Give us time." But we ask, time to do what? Brother Anderson has already said that he will not resign; and Brother Haddox has stated that Brother Anderson will remain the preacher at Highland. Further, it would not solve the problem simply for Brother Anderson to resign, for the problem existed at Highland before him and it would still exist if he left. The problem is in the leadership which has accepted and tolerated the situation which is now upon us.

Far more is at stake than the judgmental decisions of a local church. This is a life or death struggle for the truth against liberalism, false doctrine, and Neo-Pentecostalism. We must not fail to contend earnestly for the faith once for all delivered unto the saints.

--Alan E. Highers

direction things are taking at Highland that it had been decided to invite brother Harper to speak to the luncheon-meeting for September 28th; also, that he was being invited to bring with him whomsoever he might wish. Such, of course, will not have the same impact as direct confrontation--but at least this will give Dallas brethren a chance to hear both sides--and then to make up their own minds, accordingly.

QUESTIONS ASKED ART HADDOX AND GAITHER VANDERERE SEPTEMBER 4 AT TULSA'S AREA-WIDE MEETING:

Five days later, on September 4, 1973, brother Haddox together with brother Gaither Vandervere, Herald of Truth representative for that area, appeared before the preachers of the Greater Tulsa, Oklahoma Area. As at Dallas, there was no representative from the dissent-

ing side, from Abilene; however, when Haddox and Vandervere were hit with a list of some 25 questions by L. W. Mayo, regular preacher to the Home Gardens church in Tulsa, they must have come away feeling like they had just been run through a buzz saw. Mayo's questions were as follows:

"1) Do the present elders at Highland rate such men as E. R. Harper and W. F. Cawyer as men who know, understand, love and stand for the truth as it is revealed in the Bible? Do you believe that their stand on such matters as the authority of the elders, the purity of Christian living and the charismatic movement that is now facing the church to be true to the Bible and sound?

"2) Has the Herald of Truth Program ever had two better, more hard working, or dedicated supporters than E. R. Harper

and W. F. Cawyer?

"3) In the letter to brother E. R. Harper firing him from his job at Highland it was stated that he would not cooperate with the elders of the Highland church. Will you please give us some instances where brother Harper refused to submit to the elders in matters of judgment which belong to the elders?

"4) In that same letter it was indicated that the Highland elders had given the 'Herald of Truth' Committee the authority to fire him, that is to fire brother Harper, who had served the church there many years. Will you please give us some passage or passages of scripture that teach that the elders can confer such authority as that to any one man or group of men outside of the eldership?

"5) Do the elders of Highland church stand today on matters of Bible doctrine where the elders stood when J. M. Patterson, John Reese, and W. F. Cawyer were elders there?

"6) Does the present Highland eldership stand with E. R. Harper against the speaking in tongues and other gifts of the Holy Spirit? Will you stand up and oppose such teachings and warn against anything that points in that direction like Ernest Harper and Frank Cawyer will?

(NOTE: Evidently, the typist failed to include questions No. 7, 8 and 9 in the copy I received. IYR Jr.)

"10) Is it true or is it not true that brother Lynn Anderson does not believe that the belief in speaking in tongues nor the alleged speaking in tongues by a member of the church is justification for discipline?

"11) Is it not true that brother Anderson teaches that if one claims to speak in tongues that such is not reason for disfellowship, but if some one opposed such a thing that this one should be disfellowshipped?

"12) Is it not true that sister J. W. Bass believes strongly in the modern charismatic movement, especially speaking in tongues, and that she is a very influential teacher in Highland church? Is it not true that recently she was honored with a big party for her 'FAITHFUL TEACHINGS' whereas others who had been doing faithful teaching much longer were not so much as mentioned?

"13) Brother Haddox: You

flight at 12:40 a.m., laying over at Dallas' Love Field an hour or so, then catching another plane on into Memphis.

Arriving at Memphis airport at 7:56 that fateful Monday morning, as promised, Pat McGee was on hand to greet me. The arrangement was that I was to stay with Pat and Faye unless, of course, Archie wanted me to stay with him at the Holiday Inn. Pat told me that Archie was expecting me there --so that was that.

After breakfast, we went on over to White Haven, where Rubel Shelly preaches. Harper already had arrived. Soon, Tom Warren came stalking in. Wil-leford had made it, after all, and Cawyer would be arriving by plane from Dallas at 10:30. It began to look like the "gathering of the clan."

By the time we converged on Robillio's Restaurant where proceedings were scheduled to get underway at 11:30 a.m., I could see that our plans for a genuine confrontation had not misfired. We had hoped to have Roy Hearn and also, if possible, Franklin Camp--however, it was not possible for either of them to be on hand due to illness. But Alan Highers cleared his desk of all appointments and came--as did an estimated 150 to 200 other preachers of the West Tennessee/Eastern Arkansas/Northern Mississippi Area. Normally, when the preachers from the Memphis area get together for their luncheons, about 30 place-settings accommodate them. However, with interest in this particular confrontation running so strong, those responsible for arrangements had reserved a room accommodating 90. By the time all tables were filled, those who had finished eating were asked to give up their seats that others might eat. And when it came time for the speaking to begin, not only were all the chairs filled--and a plethora of preachers sitting wall-to-wall across the floor--but it is impossible to estimate the number who came to the door, looked in, saw nowhere to sit and walked away. In my judgment, this confrontation was to be the "St. Louis meeting" of our generation. And just as what happened back there proved to be a watershed situation from which fellowship never recovered, it was plain to all who were present that day in Memphis that Highland had better come up with some answers if Watergate was not to be Waterloo!

MEMPHIS MEETING LASTS ALL DAY UNTIL 12:30 A.M. NEXT DAY WITH TIME OUT ONLY FOR MEALS

With all the exiting and entrancing, I was not situated so I could see the expressions on their faces when the brethren from Herald of Truth made their way into that crowd of deeply estranged preachers --but those who were said later they seemed genuinely astonished. If they had but known all the preparation for that meeting that had been going on from the other side, I seriously doubt if they would have even bothered to show up. It was beautiful (or awful)--depending on which side of the issue you were on. But once they put in their appearance, it was too late to back out.

Garland Elkins, minister to the church at Getwell/Memphis, was master of ceremonies. As brother Alan Highers later observed, Garland handled everything in a simply superb manner. And whereas he was in no wise acting as a "moderator"--only as a "master of ceremonies"--he could not have done a better job of keeping things going in a decent, orderly fashion. And may I say, to the enormous credit of both sides, there was never at any time even the slightest threat of violence though it would have been impossible to feel the issues necessitating this confrontation more intensely.

To get the meeting started, brother Elkins called upon those from the Herald of Truth to speak first. These included brethren Art Haddox, Landon Saunders, Lynn Anderson and Bat-sell Barrett Baxter. Speeches began about 1 p.m. After these had been heard from, brother Edgar Orman, field representative for the Memphis area, had a brief statement. Then, in rapid succession, from the other side, came E. R. Harper, F.W. Cawyer and James D. Willeford (for ten minutes each) -- followed by Tom Warren, Ira Y. Rice, Jr., and Alan Highers (for five minutes each).

From that point onward--until 5:30 p.m., when the room had to be surrendered to someone else, who had reserved it for that hour--one after another rose to his feet seeking to find out just what actually is going on at Highland and if the Herald of Truth remains in safe hands.

After a 1½-hour break for dinner, we all came back at 7 p.m., at the Getwell auditor-

ium--then for another five and one-half hours we continued our investigations until 12:30 the following morning!

MANY POINTS IMPORTANT TO THE ONGOING (OR THE DEMISE) OF THE HERALD OF TRUTH ARE ESTABLISHED

For a succinct resume of what was established via this confrontation at Memphis, now you should turn back to Pages 4 and 5 and read what brother Highers had to say about it in his "REPORT ON THE HERALD OF TRUTH MEETING," photo-reproduced from The Getwell Reminder for September 13, 1973.

Briefly, some of the points which came through loud and clear were these:

1) Regardless of all protestations that the elders at Highland are united, they are in fact hopelessly divided.

2) It was the Herald of Truth Committee--not the elders--who fired E. R. Harper.

3) Writers of the scripts for the Herald of Truth programs both now and in the recent past include such rank enemies of the truth as Harold Straughn, John F. Wilson, Tony Ash and others like them--with even Walter Burch, principally responsible for there even being a "MISSION" Magazine (!) lurking (on the payroll) in the background. In fact, the Herald of Truth Committee was accused of deliberately keeping Walter Burch's connection hid-den from the brotherhood lest it backfire on the support of the program--and they did not deny it!

4) It was charged Herald of Truth films could have been produced for from \$5,000--to--\$6,000 per film cheaper for all these years, but that they decided to stay with James Walter Nichols' Fidelity company, even though this cost the brotherhood enormously more. This was not denied.

5) It was pointed out that brother Clois Fowler, who heads up the Herald of Truth Committee, formerly worked for Fidelity and was brought into Herald of Truth by James Walter, evidently to protect his financial interest in the program.

6) Although we asked for information as to how much salary the top five paid employees of Herald of Truth are being paid, the silence was deafening. We have reliable indication that at least one or more of them are receiving close to \$20,000 per year.



Gilmore

features featuring Ken Franklin, R. L. Worde & Edward L. Rodgers on topics from "How the Ce-sus' Move-ment Has Af-fected Us" to "Have You Really Con-fessed Ch-rist as the Son of God?" to "Scrip-tural Boun-daries of Fellowship."

Then, at the ev-ening ses-sion, Joe Moulder, of North High-lands, Cal-

ifornia, who serves both as an elder as well as a minister, spoke on "God's Pastors--Fact or Fiction?"; Gro-ver C. Wilson, who preaches to the East Palo Alto, Califor-nia brethren, dis-cussed the "Unscrip-turalness of Accept-ing Members of De-nominations on their Baptism;" and Wil-liam S. Cline, Ed-itor of The Defend-er, of Pensacola, Florida, closed the day with "Open Doors to Apostasy."



Moulder

on "The Crying Need of Church Discipline." A lesson by Lyle Bonner, of the Golden Gate cong-regation (San Francisco), on "False Ideas Regard-ing the Indwelling of the Holy Spirit" was next--followed by Bill Reed, of Watsonville, California, on "Inspiration of the Scriptures;" and by Bill Coss on "Why I Preach Like I Do."

Lester W. Fisher--who probably had preach-ed more years than any-one else on the program --started the afternoon lectures by focusing at-tention on "Trends of the Times." Linwood E. Bish-op, of Hollister, Cali-fornia, spoke on "Disre-



Worde

spect for Au-thority;" and J. C. Rodgers completed the afternoon re-garding "Enem-ies of the Cross of Christ"

Donald W. Hinds, evang-elist for the Downtown S.F. congregation, spoke first at the final ses-sion at 7 p.m. on "No Time for Com-promise"--leaving it to Joe Gilmore to wrap things up with a closing declaration on "Unbelief--the Root Cause of Present Apos-tasy."



Wilson



We are entirely grateful for the contribu-tions and sacrifices of many who helped us make our First Annual Bible Lectureship in San Francisco the success it really was... H. A. (Buster) Dobbs (above) flew from Texas!

REASONS WHY FAITHFUL BRETHERN NO LONGER CAN SUPPORT PEPPERDINE UNIVERSITY, SEND THEIR CHILDREN THERE, ATTEND ITS LECTURESHIPS OR HAVE ANYTHING MORE TO DO WITH IT

It must be quite obvious, from what has been said already, that there are deep, basic, underlying reasons for us even having such a lectureship as this in the first place.

It must be equally obvious, by now, that such a representative participation of speakers as well as general overall response otherwise to our very first lectureship abundantly demonstrates that a prior need was felt for such a lectureship--entirely separate as well as disconnected from the one at Pepperdine College (or University).

In announcing our new lectureship, from San Francisco, we did not try to hide our motives for so-doing. Under date of January 20, 1973, a general mailing of the following open letter was sent out to churches far and wide:

"OPEN LETTER TO FAITHFUL MEMBERS OF CHURCHES OF CHRIST EVERYWHERE--

"Our Dear Brethren:

"For purposes of a general nature beyond the borders of local congregations throughout the western United States, in particular, a long-felt need exists for a lectureship wherein those of like precious faith might have a mutual exchange of thought, suggestions and ideas for the furtherance of the truth of the gospel as it is in Christ Jesus.

"In a previous generation, during the lifetime of brother George Pepperdine, one whom I loved and respected while he lived and whose memory I still cherish, a college bearing his name was instituted, whose annual lectureship it was hoped in many ways would fill this need.

"Conceived and founded upon great ideals, in the early days of its existence, truly, a sincere effort was made upon behalf of many to uphold Pepperdine College and to make of its annual lectureship something we all could be grateful for and find useful.

"As time wore on, however, Pepperdine College (now known as Pepperdine University) almost imperceptibly began to compromise its ideals, turning away from "thus saith the Lord" to the world roundabout for its fundamental reason for being. An effort to bring it back to its first love was made in 1957-- and for several years thereafter hope was renewed. Now, however, for the past several years, once again the Administration of Pepperdine University has abandoned its former ideals--and for all practical purposes has become more a detriment to rather than an exponent of genuine New Testament Christianity.

"Because the aforementioned need still exists for a lectureship of the type described, literally hundreds--possibly thousands--of us, for years, have felt nothing but frustration. Seeing that we simply cannot depend upon Pepperdine even to remain true to the principles we believe in, apparently there is no choice but to initiate a lectureship of our own.



Richard W. Jordan, minister to the church at Beaumont, California, spoke on "Stand Fast in the Faith." Beaumont contributes regularly to the support of our preacher-training efforts from Downtown San Francisco.



F. F. Carson, minister for the past quarter of a century, to the church at Southside, in Richmond, California, spoke on "The Work of the Holy Spirit, Past and Present."



Tom L. Bright, minister at Fritch, Texas, flew out to speak on "Set for the Defense of the Gospel." He'll be back again next year!

OPEN LETTER (Continued from Page 4)

"Therefore, having exhausted every means we know of to effect correction at Pepperdine --to no avail--we are announcing our FIRST ANNUAL BIBLE LECTURESHIP, March 13-16, 1973, here at the College of World Evangelism, in San Francisco, California. If you deeply believe in and are committed to a genuine return to the word of God as your only rule of faith and practice, then you are cordially invited to attend. Please let us know how many of you will be coming.

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

(NOTE: Please keep in mind that it was in view of the fore-going letter having earlier been mailed out nation-wide that such heart-warming response sprang from such a gratifying number of brethren to our lectureship.)

BACKGROUND INFORMATION LEADING UP TO PRESENT BREAK OF FAITHFUL BROTHERS FROM PEPPERDINE U

For those who may not have kept up with what led up to all this, please dig out your December 14, 1971 issue of the Firm Foundation and read again brother Lemmons' editorial on "THE NEW FACE OF PEPPERDINE." It was that editorial, as much as anything else, that triggered such a wave of revulsion through brother Archie Luper and me that we mutually concluded that then was the time for Pepperdine University finally to be salvaged for truth or else we should give it up as a lost cause and call upon brethren everywhere to withdraw their support, quit sending their children to be doctrinally poisoned as well as to forever cease to take any part whatever in any of its functions.

In the next four months, brother Archie and I did everything in our power to secure a commitment from Pepperdine that they would indeed make it the Christian university that it falsely claims to be. It was not until it was made abundantly clear to both of us that no such commitment was to be forthcoming that --however reluctantly--we decided that we no longer could be silent.

In the April/1972 issue of Contending for the Faith, we pointed out 1) that Pepperdine President William S. Banowsky was one of the founding fathers of that scurrilous, supposed-to-be Christian journal, misleadingly titled "MISSION" Magazine. That he had disconnected from it, officially, but never yet has disavowed it or given any indication whatever that he disapproves what it both has done and is doing to "gut" the restoration movement. (Frank Pack, who teaches at Pepperdine --and had been serving as both a trustee and one of the Board of Editors of MISSION, truly has resigned from MISSION--but never yet has disavowed that publication!) 2) That not just one or two--but numbers of known false teachers have wittingly been hired by those presently responsible at Pepperdine--and even though this has been pointed out to them, they continue to harbor such teachers, among whom are James Attebury and several more who were either fired outright or else forced to resign for false teaching and actions at Harding--not to mention Tony Ash and others!! 3) That Pepperdine's present Chancellor --Norvel Young --continues the use of known false teachers in both his 20th Century Christian, of



Darrell Conley--of Georgia--flew farthest of all (from Atlanta) to appear on our program. He spoke on "The Tongues Movement."



Edward L. Rodgers, of Vacaville, California, addressed himself to the "Scriptural Boundaries of Fellowship."



John Waddey, who flew almost as far as brother Conley (from Knoxville, Tennessee) appeared on "Why I Quit Preaching" and "World Evangelism: A Sound Faith to Send."



Tommy J. Hicks, San Angelo, Texas preacher, discussed "The Source of All Religious Authority" and "The Current Challenge to Religious Authority from Within."

which he is the over-all Editor, and his little Power for Today. 4) That the very "respect of persons" that is forbidden by James 2:1 is standard procedure at Pepperdine U, where if you hold the Doctor's Degree you automatically are accorded one circle of "fellowship" but if you do not have it you cannot break into that circle no matter how hard you try!

In the May/1972 issue of Contending for the Faith, further, we carried photo-reproductions, not only from the Nashville TENNESSEAN but also from Pepperdine's own official student newspaper--THE GRAPHIC--showing brother Young speaking to a "packed house" -- at the apostate Belmont Church of Christ (still undermining the doctrinal soundness of young Christians both in Nashville and throughout middle Tennessee); showing a Student Board effort, at Pepperdine, to get chapel policy changed so that "Christians other than members of the Church of Christ" would be permitted to "participate in chapel services;" showing long-haired, hippy, Jesus-people types in a so-called "Jesus Music Festival" on campus-- at Pepperdine--strumming away on their guitars and singing to the instrumental accompaniment in what The Graphic called "worship!" (NOTE: No wonder we are having such problems with our young folks in California trying to teach them the use of the instrument in worship is wrong! They are learning it the other way around--at Pepperdine! IYR Jr.)

EVIDENCE THAT WE ARE GETTING THROUGH AT LEAST TO SOME WHO FORMERLY SUPPORTED PEPPERDINE U

Although it seems to be the favorite indoor sport of certain highly-placed individuals among "us" (who should know better) to poke fun at Contending for the Faith, saying that no one is listening to our warnings, it is growing increasingly clear that some are listening--and that we are in the process of uncovering a veritable "Watergate" of our own!

"I received and read thoroughly the sample copies of Contending for the Faith which you sent to us at Lindsay, (California)," it began in a letter from their new minister, a recent Pepperdine graduate named Freddy Dominguez, under date January 10, 1973. "Bro. Rice, will you please accept my humble apology? About three months ago, while visiting in Oceanside, Ca., some friends in the church there showed us a copy of your paper in which you were blasting Pepperdine. I didn't take time to read your paper, but instead appeased myself by calling you a bitter, fault-finding, old man. After taking time to read your paper I have had to eat those rash words! I appreciate very much your efforts to defend sound doctrine and I wish to lend my support in whatever way I can to the fight against the liberalism and neo-pentecostalism pervading the church today.

"I am an August 1972 graduate of Pepperdine University. I feel very strongly about the ideals upon which the school was founded. However, I can no longer hold the same loyalty which I once had, because of the liberalist movements being made by the school. Your writing has helped open my eyes, for which I am very grateful; however, there are other things which have contributed to my change of



Walter W. Pigg, Jr., from Oak Harbor, Washington, probably drove his car the farthest--almost 2,000 miles, round trip --to speak on "The Church--Besieged Within."



Quentin Dunn, of Earth, Texas, was effective on "Are There Christians in All Churches?"



W. E. Wardlaw was on hand (from Visalia, California) to question if so-called "Witnessing for Christ" is even possible, scripturally speaking, today.

heart. One such thing is Pepperdine's embracing of 'Big' Don Williams, Carl Cope, Tony Ash-- and the like. If you haven't already, I think 'Big' Don Williams should be added to your list of heretics in the church today. His influence is tearing apart the congregation in which I grew up. Because of him, the young people there began this hand-clapping and such as well as singing these new 'Jesus-freak'-type songs. All of this can only be signs of a move to the liberal left. If you haven't heard what went on at the Pepperdine Thanksgiving Youth Forum, you would do well to look into it. Evidently, from what I can ascertain from young people who attended, there was much of the hand clapping, jumping around, holiness-type activities being done in the organized portion of the proceedings. This event has led hundreds, if not thousands, of young

people blindly into the paths of apostasy. As one young person responded, when I challenged her on the hand-clapping business, 'You wouldn't think a Church of Christ preacher would lead you astray.' But 'Big' Don Williams and all the rest who were associated with this event are doing just that; they are leading our young people astray and they must be stopped!

"Bro. Rice, I'm mad! We have got to do everything we can to overcome this apostasy! Please tell me what I can do to help.

"I am preaching for the church in Lindsay, Ca., which is about 200 miles from San Francisco. If possible I would like to meet with you and talk about these problems. I realize that you are very busy and that this may not be possible. If it is not then I will continue to read your paper and continue to support and assist you in any way I can.

"If you can use any portion of this letter in your publication, please do. Especially my apology. We must learn to hold to the truth, not to silly school loyalties. I am very happy to place a standing order for one bundle of 12 copies of Contending for the Faith for the congregation here at Lindsay. I hope that in the future we will be forced to increase that order due to greater interest in the battle against apostasy in the church.

"Please also find enclosed my personal order for the three bound volumes of Contending for the Faith and a check in the amount of \$9.00. Please bill me for the postage due, as I didn't know how much it would be...May the Lord God bless you richly in this work, (Signed)

"Jose A. 'Freddy' Dominguez, Jr., Minister, Hermosa Street Church of Christ
400 E. Hermosa Street
Lindsay, Ca. 93247"

In my reply, I said, in part-- writing under date January 13, 1973 --"Dear brother Dominguez: Your letter and order of January 10, 1973, were most welcome. I can easily understand your earlier reaction to what I had to say in CONTENDING FOR THE FAITH regarding Pepperdine. Pepperdine, the man, was my personal friend. He responded financially on several undertakings in which I had a part and interest. All of my memories of him personally are good.

"As for Pepperdine, the school, in theory, as originally projected, it was a great idea. However, across the years, it has abandoned its original ideals not just once, but now twice. Brother Pepperdine no doubt would turn over in his grave if he could but realize what his school has now become. Rather than serving the cause of truth on the West Coast, it has probably become the No. 1 obstacle to that truth in which Pepperdine himself abundantly believed.

"Thank you for offering to help in this fight for the truth, brother Dominguez. You mentioned two people on whom I am not well informed-- 'Big' Don Williams and Carl Cope. Of course, I know something concerning



CULTURE DANCE--"Folklorico Garfield," composed of high school students from East Los Angeles demonstrated traditional dance style of one area of Mexico. Filipino activities highlight today's activities in "Feria Cosmica."

WHEN SHELBY SMITH (one of the elders at Hawthorne, California) said in a letter to me under date March 10, 1972, that Pepperdine "...had some kind of Catholic Week there about 3 weeks ago, and they had a regular mass in chapel...", charges went out that both of us had simply lied--that nothing like that had ever occurred at Pepperdine!

Well, I knew that something of the sort had taken place--otherwise this careful elder would not have said so.

Photo-reproduced (see left & below) is Pepperdine's Graphic's own account of it!

MECHA: 'Revolution through education'

By JANK MULKEY
Asst. Campus Editor
"Pepperdine has been insensitive to Chicanos on campus for 30 years," according to Joe Rodriguez. "There has been a lapse in White and Brown relations here, and now we're trying to get together in the middle."
Chicano Awareness Week, "Feria Cosmica", sponsored by Movimiento Estudiantil Chicano de Aztlán (MECHA), has brought guest speakers, theater organizations, a Catholic folk music festival, and a dance. The prime goal of the event, according to MECHA, has been the recruitment of Chicano students for Pepperdine.
Up to 2000 Mexican-American and Filipino high

school pupils from Los Angeles were expected to come for the presentations. While Rodriguez said the week's "going just great," he added that his group could not gauge their success "until we see how many Mexican-American students are admitted to Pepperdine this fall."
MECHA would also like to see a full-time Chicano recruiter on the staff. "We believe in revolution through education," declared Rodriguez.
Assistant Admissions Director Sue Brown stated that her department is just beginning to organize for Chicano recruitment. She commented that the University has covered all local high schools and community colleges with a large Mexican-American population. "We've had a good response, especially from schools in the area," Miss

Brown noted. A secondary aim of the week has been to let Pepperdiner's know that Chicano students do exist on campus. Six of them, led by Manuel Cons of MECHA, have coordinated the affair, which they have planned since September. "Pepperdine's part in the week has been recruiting, while MECHA's has been mostly political," Jennings Davis, dean of students, said. Chicano organizations from East Los Angeles, such as Chicanos for Higher Education, United Farmworkers and La Raza Unida have helped, as have Southern California MECHA people, the ACTION program and the ethnic studies department. The University's Student Senate allocated \$100 to aid in presentation of the program.

ing order for 12 copies per month. I, too, hope you may increase it later. The fight we are able to make is limited only by what we can pay for. We need many who will send in regular, monthly contributions (tax deductible, since they go through the church treasury in Downtown San Francisco), that we may send this information out on an ever-increasing scale. See what you can do yourself, as well as get others to do to help.

Tony Ash, having earlier corresponded with him as to his true views. Anything you may have regarding the Pepperdine Thanksgiving Youth Forum that you can document please let me have. I had warned many parents to keep their youth away and am not at all surprised at your report of what went on.

"It seems to me that if you know of others who likewise have their eyes opened who have attended Pepperdine, your statements for publication in Contending for the Faith should help a lot. No doubt they will cut you off from some; however, the time has now come when brethren are just going to have to make up their minds whether they will follow the truth or what is popular. We are adding your stand-

"For the truth, (Signed) Ira Y. Rice, Jr."

SANTA MARIA LADIES BEGIN THE EXODUS FROM PEPPERDINE UNIVERSITY'S WOMEN'S AUXILIARY

Within two weeks of my receipt of the afore-mentioned letter from brother Dominguez, sisters in Christ Carrell Harden and Nancy Smith, both of Santa Maria, California, under date of January 25, 1973 were sending in their letters of resignation from Pepperdine's Women's Auxiliary. Sister Harden wrote--

"To the President of AWP and Sisters in Christ,

"I write this letter to tell of my reasons for quitting AWP. It has been a hard letter to compose, for I wish not to of-



Rowan at Quaff-in for Wine Buffs

Continued from First Page
groom (his wife, the former Valerie Foster, seemed to float in her marabout trimmed yellow dress) was one of them. Ed Cudahy of New Mexico, Joseph Bryan of North Carolina, James C. Hoover, George W. Elkins, William P. Lear Sr., Frederick E. Glendon were some of the others.

It was Pepperdine's young president Dr. William S. Banowsky, who was the group's "candidate of honor" and elected to speak for all the other new members at the conclusion of the night's program. He figured he'd been chosen, he said, because someone had decided "that of all the initiates only a guy from Pepperdine would be able to handle it at this time of the evening."

Mexican Chevaliers
There were three new chevaliers from Mexico, too. Courtright introduced Romulo O'Farrill Jr., owner of Mexico City's Novedades, and Gabriel Alarcon, owner of El Heraldo, later to the guests. But Miguel Aleman Jr. couldn't make it here in time for the ceremonies.

After the initiations, the reception line formed. Guests were announced by L'Herout — Charles Thomason dressed for the occasion in the sky blue vel-



DIP AND CEREMONY—John Bowles is elevated as Grand Officer by Grand Pillar Clifford Wehman, right, and Grand Chambellan Hernando Courtright.

vet briches and jacket. Marion Brando wore in "blue."

Dom Perignon 1964, at just the right degree of chilliness, was passed. But the line formed and hardly moved around the table at the back of the Winter Garden Room where the fresh Beluga Malossol caviar was being served. Quite a few gourmets made second trips to that source.

Royal Dinner

Then the trumpets sounded, lights blinked and, most important of all, the waiters stopped serving champagne. That was the signal to go in to dinner. Bowles had been to a

dinner hosted by the King of Sweden where the long tables were set in almost a maze pattern around the room. So that's what he insisted on for the Beverly Wilshire's Ballroom.

Down the center of the room stood the most important table of all, well spotlighted so everyone could see and admire the selection of wines selected by Ross Urquhart, chef de vin. The bottles lined up on either side of a row of roses that looked as if they were growing right out of the table top included the Chablis Grand Cru Valmur 1970 served right before the cold cucumber soup, the Pouilly Fuisse 1969 served before the cold Colorado trout and

"I have worked in the past for AWP wholeheartedly with what I thought was knowledge of helping a Christian School. I pray each of us will pause to think and investigate --Is Pepperdine to the glory of God as taught in I Corinthians 10:31? Can we as Christian women support it?"

"My sisters, I say this with loving sadness, we need strong Christian schools--can we afford to support that which is less? Let us pray that things will be made right in the eyes of Him whom we follow.

"In His service,
(Signed) "Carrell Harden"

Under the same date, sister Nancy Smith's letter read--
"Dear AWP member, sisters in Christ,

"Having been a member of AWP since the district was established here in Santa Maria, and having served as district president for 2 years, it is with sorrow that I no longer feel I can be associated with the organization. During these years I enjoyed the fellowship and association with fellow Christians, and felt I was doing a good work. However, since there have been things brought to my attention concerning Pepperdine, things which do not benefit a Christian school, and which should not be occurring without some attempt at correction, I feel that I can no longer conscientiously support it. Romans 14:22, 23 condemns one who, believing something to be wrong (regardless of whether it is right or wrong), continues in the practice.

"The things which Pepperdine allows and I oppose and cannot support are these:

"They refuse to take a public stand on divisive things which

lection of meringues —
came the Louis Roederer extra dry. And while all of the food was being eaten and the wine appreciated Roger Wagner's Cadets des Bourgoigne sat up on stage among their wine casks and sang songs of Burgundy.

Speeches were kept to a minimum and the toasts were handled according to the society's rules. First Wehman toasted the president of France and then kept his cool when a few gentlemen at his table insisted that a toast to the President of the United States be proposed immediately. It was done, but at the proper moment, by French Consul Gen. Jean Francois Roux.

France was naturally well represented. Raoul Aglion was a special representative of the prime

minister. And Courtright introduced two of the evening's distinguished guests. The Comte de Moucheron, who owns Chateau Merusault, spoke in French and practically everyone there understood. Henri de Villaine, who owns Domaine de Romanee-Conti, spoke in English, but said he "would be much better in my cellars making wine." It was De Villaine's first visit to the United States and he was doing just fine.

With true Southern gallantry, Bowles asked the "wives or girlfriends" of his committee to take a bow. And as he knelt for his elevation to grand officer there were cries of "the South rises again" and mentions of Robert E. Lee. It was that kind of spirit that kept the evening moving right along,



THE CALLER—Charles Thomason decked out as L'Herout greets Mrs. Elmer Rigby and Chevalier Frank Gray before announcing them at Tuesday night's dinner of the Confrerie des Chevaliers du Tastevin at Beverly Wilshire Hotel.

the Richebourg 1964 from Romanee-Conti and the Bonnes Mares 1966 that accompanied the mignonette d'agneau and the selection of brie, reblochon and boursault cheeses. With the dessert—a se-

threaten the church and allow 'far-outs' on the Holy Spirit to hold meetings on campus, they say in order to keep an eye on them. Even some teachers have held 'seances' in their homes, and the administration does nothing to counteract these things..."

Brethren, for lack of space, I'll have to finish sister Smith's letter next time--but you can see which direction she was headed...One of the greatest mysteries of this generation is how those who serve on the Board of Trustees for P.U.--and should know better--let such things go on...

Rowan Joins Wine Buffs for a Quaff-In

BY JODY JACOBS
Times Society Staff

The Confrerie des Chevaliers du Tastevin has some 18 chapters throughout the United States. But according to Clifford T. Wehman, the grand pillar general of them all, the one in Los Angeles "is the most fun."

Wehman was right in the midst of Tuesday night's "fun" at the L.A. chapter's annual celebration in the Ballroom of the Beverly Wilshire when he made that statement. He was also looking around at the ladies—which only a few of the chapters ever invite to share their bounty of food and wines.

And that's another reason why he was there, the gallant gentleman declared. "Good food I can get anywhere. But this gathering of beautiful ladies is special."

John Bowles, who Tuesday night ascended to the exalted title of grand officer in the society, was the chairman in charge of festivities. And as his vice, chairman and master of ceremonies he had none other than funny man Dan Rowan. Rowan was made a chevalier only last year. This year he was one of those elevated to commandeur which made him "no longer a new boy," he said proudly.

Between the two of them they'd planned the evening with railroad table precision. The schedule did go off the track a little; Bernie Richards' violins did have to cut into one of Grand Chambellan Hernando Courtright's welcoming speeches. But Rowan got it back on the time clock by eliminating the speech of Grand Officer Edgar Bergen who didn't seem to mind at all.

It started with the initiation of the 28 new chevaliers and the serving of Clos Vougeot 1957 from Murray Ward's private cellar in the hotel's Champagne Room. Dr. Elmer Rigby, who's a new bride-

Please Turn to Page 4, Col. 1

pend those I love. Romans 14:23 teaches me 'that which is not of faith is sin.' I no longer have the faith that Pepperdine University is a Christian school. It would be sin for me to support it in money or efforts.

"Reading Ira Rice's paper Contending for the Faith, and seeing clippings from the Graphic, has led me to the conclusion to quit AWP. Several questions are raised in my mind that we all need to answer. If Pepperdine is a Christian school, staffed with devoted Christians as we have been told, then why:

"1. Are they allowing a 'Jesus Festival' to be held on campus?

"2. Are they talking of allowing non-Christians to lead devotionals?

"3. Is president Bill Banowsky speaking at the dedication of an Episcopalian school in Ventura?

"4. Have they hired known false teachers fired from Harding? (Continued in Upper-Right-Hand Corner)..."

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

"CAMP SHILOH"--SYNONYM FOR DECEIT;
WHAT WILL IT TAKE TO ALERT PARENTS,
ELDERS, EDITORS AND CERTAIN COLLEGE
PRESIDENTS TO WHAT IT REALLY IS!!--

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

What is there about "us" that so many--perhaps the majority--apparently would rather be deceived than to know the truth? Not that this should necessarily seem so strange. It was ever thus. As far back as Proverbs 20:17, it was truly said that the "bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel." Even in his day, old Jeremiah was asking, "Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return." (Jeremiah 8:5) And Isaiah 30:8-10 warned, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits..."

If brethren had only listened, several years ago, when we tried to warn them that Bob Miller and his Youth Outreach Foundation, Inc. was a swindle and a fraud, both financially as well as doctrinally, they could have saved themselves from being deceived out of tens of thousands of dollars as well as out of the souls of their own children. By the time this tongues-speaking deceiver was driven into bankruptcy last year, it already was too late for great numbers of parents to recover the money he beat them out of--or their children either!

Likewise, for more than two years now, Contending for the Faith has been warning parents and elders that this thing they call "Camp Shiloh" is not what it is represented to be. Year by year, their recruiters have appeared on our college campuses--and year by year those recruited have returned at the end of the summer with a strange sound, doctrinally. Yet, for reasons that are impossible to fathom, neither parents, elders--nor even college presidents--seem able to put two and two together enough to see the connection between what goes on at Camp Shiloh and their own children's defection from the truth of the gospel!

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, California 94101

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Actually, had I not been approached last summer at Blue Ridge Encampment on the idea that Camp Shiloh was now under new management, I had planned to publish a great deal more relative to this hotbed of error and deceit than I had earlier. It seemed only fair, however, that said "new management" be given a chance to prove that it was genuinely going to straighten things out. So I held my peace.

But when I learned--first-hand--in February of this year, that Camp Shiloh was using the Koinonia Book Store and Coffee House (sponsored and financed by those responsible for Don Finto and Belmont Church of Christ) as Shiloh's principal headquarters and recruiting center in Nashville, suddenly I realized that, instead of repentance and correction, the so-called "New Management" of Shiloh was practicing the SAME OLD DECEIT AS BEFORE! Therefore, I determined to continue letting those who wanted to know the facts in on what has been going on, relative to Shiloh, these past few years.

EARLIER DOCUMENTATION APPEARED IN THE APRIL-MAY AND JUNE, 1971, ISSUES OF "CONTENDING FOR THE FAITH."

For those unfamiliar with what was published earlier, re: Camp Shiloh, you are referred back to the April - May and June issues of Contending for the Faith in Volume II/1971. (We no longer can supply single copies of those issues; however, the bound volumes for Volumes I, II and III may be ordered from us at \$3 each--or \$9 for the set.)

Now let us continue--

In the minutes of a meeting of the Directors of Camp Shiloh, attended by Clyde Copeland, Clinton Davidson, Paul Logue, James L. Lovell and Peter Mastrobattista, under date of January 26, 1965 the motion was made, seconded and approved that the President (Clinton Davidson) be reimbursed out of funds he raised for Camp Shiloh for expenses he incurs and that his statements for amounts so spent need not be approved by any individuals or any group.

As we established in the issues of 1971, referred to above, by the time of this Directors' meeting, Clinton Davidson, now dead, already had been under the influence of Oral Roberts for years, even then! What this amounted to was that, even though Davidson was reputed to be a millionaire, nevertheless, he was charging this brotherhood with any fund-raising expenses incurred on behalf of Shiloh--at the same time that he was giving

thousands upon thousands of dollars to ORAL ROBERTS UNIVERSITY! Also, by then, Davidson had completely swallowed Oral's direct-operation-of-the-Holy-Spirit error--and Paul Logue, allegedly an elder in the Central congregation of St. Louis, Missouri, still professes that doctrine, claiming to speak in tongues while his wife claims to see visions! And while we are at it, please observe that dear old Jimmie Lovell, as usual, was right there with these false teachers--aiding and abetting. Is there any wonder that Shiloh counsellors would come back to their parents, year after year, believing in the direct operation of the Holy Spirit, miracles and speaking in tongues!

FURTHER PROOF OF CONNECTION BETWEEN CLINTON DAVIDSON AND ORAL ROBERTS

Even with as much proof as we gave two years ago of the connection between Clinton Davidson, then President of Camp Shiloh, and Oral Roberts, there are naive brethren who are still trying to say it wasn't so.

Well, I have before me a photo-copy of a letter by Clinton Davidson to Oral Roberts, under date June 17, 1963, saying, "Dear Oral: I shall try to explain what I told you over telephone.

"In the early part of 1962, it was necessary for me to cease working in the fields in which I had worked for about thirty years. I still retained some temporary salaries, but as they were temporary, it was necessary for me either to quit work entirely or start something new.

"I invested \$5,000 and considerable time in a new business, a soap substitute, but towards the end of 1962 I saw that this would not go over. In the latter part of December 1962 I started investigating and working on the idea of having corporations form their own life insurance companies. After having spent about \$10,000 investigating, largely travel and telephone expense for myself and another man, I found that the profits to be would be postponed five years or more. In other words, it would be between five and ten years before I could make anything substantial out of it. I was looking for something that would pay me now instead of something that would pay me when I was eighty-five.

"After returning from the seminar, an officer of the Prudential Life Insurance Company telephoned me about an article of mine which was published in one of the trade journals. This resulted in our experimenting on changing a portion

of the investments in the pension fund trusts which large corporations have with banks. That is a segment of the pension trust fund would be invested with the life insurance company and I would be paid a commission by the life insurance company. We have seen eight corporations on this subject and all of them became very much interested. The next step is to see other parties whose selfish interests would be opposed to this plan. The banks who act as trustees would have to be consulted and they would probably object because our plan would reduce the fees they receive as trustee. The actuaries would also have a _____ in the matter as our plan would reduce their fees. In most cases, the board of directors of the corporation can make the decision, but it will not be easy to sell them when both the banks and the actuaries oppose the change.

"I am absolutely certain that the corporations will benefit by this change and I am reasonably certain that I can convince the officers of the corporation that this is so, but as yet I do not know how much weight the banks and actuaries will have in opposing our suggestion.

"If I can sell one-fourth of the large corporations that favor this idea, I could donate the \$26,000 to O.R.U. and if I worked on it for an entire year and was able to sell one-fourth I could afford to donate a much larger amount. The whole question revolves upon the ability of the banks and actuaries, because of their selfish interests, to persuade the corporations not to go ahead even though it is actually to the advantage of the corporations to do so. The difficulty is that the officers and directors of the corporations look upon actuaries and banks as knowing a whole lot more about the situation than they do.

"I wanted you to see why I could not make a definite pledge but can make a contingent pledge.

"The week before last I called on the Aluminum Corporation and the Republic Steel Corporation. The Aluminum Corporation is controlled by the Mellon family and the Mellon Bank is also controlled by that family. The Aluminum Corporation indicated that they would like to go ahead provided the Bank approved or recommended our suggestion. I have an appointment with the Bank to discuss the matter on Tuesday, the 18th. The commission in this case would be \$45,000. The Financial Vice President of Republic Steel is very much interested but I happen to know that one of the directors of Republic Steel is a broker of life insurance.

The bank is not an important factor in Republic Steel but the actuary could be. The officer I talked to admitted that no one else had presented this idea and that it was entirely new to him.

"I mention these instances to show you the _____ and why I need help from outside sources even though I can demonstrate clearly to the corporation that the idea is of definite benefit to it.

"I do want to have a day with you sometime solely on religious subjects having no connection with business or finance and would like to know when you will have some time open.

"Pat Robertson visited us last Friday and we went to New York to hear him speak at the Full Gospel Meeting. While he was here my wife responded wonderfully in regard to the effect of the baptism.

"Yours with Christian love,

(Signed) "Clinton Davidson"

PLAYING BOTH ENDS AGAINST THE MIDDLE
OR HOW TWO-FACED CAN YOU GET?

When you stop to consider that all the while Clinton Davidson was "playing footsies" with Oral Roberts he was doing the same thing with Reuel Lemmons (and, through Reuel, "Firm Foundation" and Camp Shiloh, with this great and gullible brotherhood), it is simply astonishing that he was able to get away with it --and "we" just let him do so--right on up to the time of his death! However, with watchmen on the wall, like Reuel, who, according to Jimmie Lovell, can write equally well on both sides of any issue, what else could we expect?

The very next day after sending the above letter to Oral Roberts, Clinton Davidson was being featured by Reuel in the Firm Foundation, as follows:

"INFLUENCING RELIGIOUS LEADERS"

CLINTON DAVIDSON

"I attended a meeting held by one of the three most popular preachers in the United States, following which I had a conference with him and in an atmosphere of Christian love, I mentioned that God would be pleased with his making several changes.

"I suggested that he was copying Billy Graham in telling people who wanted to be saved to 'Join the church of your choice,' that some of these people might be led to a Unitarian minister, and I asked him if he believed that they would be pleasing God most by joining a Unitarian Church. Since then he has never told seekers to join the church of their choice.

"I also mentioned that while inviting people to come forward, he requested them to accept Jesus as their Lord and Saviour, to repent and ask forgiveness of their sins but he said nothing about being baptized by immersion in water. He said that he had always believed in baptism by immersion in water and that when he first started his evangelistic meetings he carried a tank with him so that people could be baptized immediately but that

when the meetings increased in size and the number who came forward became so large, it was impractical to do this. I have heard him preach several times since our conference and each time, when he extended the invitation, he also mentioned the importance of being baptized in water by immersion.

"In discussing the church of which he is a member, I pointed out how much its members missed by not having communion every Sunday. He said that he had always wanted to have communion every Sunday, but as he is traveling most of the year and as the church of which he is a member has communion only two or three times a year, he had not been able to do so. He is now engaged in holding conferences with preachers of the religious group of which he is a member, impressing on them the importance of having communion every Sunday. This man is one of the three most popular preachers in America. His influence is far-reaching.

"Recently another nationally famous minister preached a sermon entitled 'Closing the Deal' in which he gave many illustrations of effective methods he had used in leading people to Christ. He frequently referred to 'getting them to make the decision' but he never mentioned the subject of baptism.

"The next day, during a personal conference, I told him that I had spent twenty-five years in the life insurance business 'closing the deal,' that my contract with the company provided and I was constantly reminded, that closing the deal meant getting the decision, having the prospect examined and collecting the first premium. The life insurance company emphasized that unless the agent did all three of these things he had not closed the deal and was not entitled to any compensation whatsoever. We then read Matt. 28:19, Mark 16:16 and John 3:5. He admitted that these verses contained instructions given by Jesus to his disciples in regard to 'closing the deal' and that they should be followed by all of his workers today.

"To determine what the Apostles believed was required of them 'in closing the deal' we read together the following scriptures: Acts 2:38; 8:12-13, 35-39; 10:30-33, 48; 16:29-33; 22:12-16.

"At this point he said, 'Brother Davidson, do you believe that there are any circumstances under which a man can be saved without being baptized in water?' I replied, 'Now you are evading the question we are discussing. The question is 'What does the Bible teach you to do when you are trying to 'close the deal,' that is when you are trying to help someone to be saved?' And so I ask, can you use your best efforts to help him be saved if you do not mention the subject of baptism by immersion in water?' He replied, 'I received that kind of baptism and I believe that everyone should be baptized but there have been cases where I have not mentioned the subject while I was trying to close the deal even though I did not expect to be able to discuss the subject in the future with that individual. I shall change my procedure.' I met him the following day and he said that he had been thinking a lot about our conference and he had determined that in every case, whenever he

talked to people about becoming Christians he would impress upon them the importance of baptism.

"It seems strange to me that I have been criticized by so many ministers of the Church of Christ because I attended the meetings mentioned above. In doing so I merely followed the examples of Jesus and Paul.

"One Sunday morning, I preached in a Methodist church which has over five thousand members and a building which cost over one million dollars. Although the most expensive item of the church was the organ and although the baptismal service was held that morning where a little water was sprinkled on the forehead of each person, I discussed in my sermon the history and importance of baptism by immersion and the scriptural desirability of not having instrumental music. At the close of the service more than one hundred came up to the pulpit and congratulated me, stating that they appreciated 'the old time religion' I preached. I have also been criticized by ministers for having spoken in this prominent Methodist Church.

"Recently a minister of one of the churches of Christ in the Northeast attended a conference of ministers of various denominations which was sponsored by a college. He gave a brief testimony during which he pointed out with the spirit of love, an error which existed in the denomination that had the largest number of ministers present. He, likewise, has been criticized by ministers because he attended this meeting. Someone said facetiously that if he had attended a bartenders' convention and had pointed out some of their errors, he probably would not have been criticized by these preachers.

"Brother Reuel Lemmons in his editorial in the Firm Foundation of April 30, 1963 entitled 'Curtains Come in Colors,' wrote

"We seriously doubt that the complete freedom to preach the truth enjoined by the Bible is recognized by any gospel preacher doing local work in the church today. Some preachers are in larger enclosures than others, but all feel the stifling effect of curtains.'

"Let's have more assistance in removing the curtains which discourage our efforts to influence religious leaders who do not have the whole truth."

Well, of course, there are several things highly questionable about brother Davidson's foregoing article right on the face of it. If brother Lemmons himself understands the restoration principle, you would never suspect it from his publishing the same without comment. But, then, as he brought out in his December/1969 editorial re: Pat Boone's fellowship Oral Roberts on his TV show, that was hunky-dory with Reuel. His latest sashay into error is his endorsement of Gene Fooks' Fellowship of Believers--and anyone who can endorse that has already left the restoration movement--in his heart! Be it remembered, at the time Davidson wrote that article, not only was he in full fellowship with Oral Roberts

--trying to figure out how to give O.R.U. the sum of \$26,000!--but he also was President of Camp Shiloh AT THE SAME TIME! If you will read his article once again, very closely, please observe that Davidson's "joining-the-church-of-your-choice" objections were not directed against all denominations--only against the Unitarians. He was against fellowshiping at least the Unitarians, but he was for fellowshiping Oral Roberts--and even the Methodists--while still trying to be in fellowship with the churches of Christ! Rather than criticizing him for preaching to denominations--and denominational preachers--to the extent even of reproofing their error, what we really had against him was for being "partakers" to the point of fellowship--regardless of being conscious of their known false doctrines. Some might call it "fellowship without endorsement," "unity in diversity"--or even "New Fundamentalism." I call it just plain, old heresy and Titus 3:10 says that "A man that is an heretic after the first and second admonition reject." Reuel knows this as well as I do. Yet though Davidson had been admonished not just once or twice but many, many times, Reuel did not reject him. Rather he embraced him so that Davidson felt he could use him, together with Jimmie Lovell, as references to his soundness! Just like PAT BOONE! Who knows, if Reuel and Jimmie had reproofed, rebuked and exhorted against their error, instead of confirming them in it, we might never have lost them to the truth of the gospel. But with Reuel Lemmons' saying they were all right, when they were all wrong, what was that about seers seeing not? And the prophets prophesying not right things but speaking smooth things and deceits?

EVIDENCE THAT DAVIDSON USED LOVELL AND LEMMONS TO JUSTIFY HIS ERROR WITH OTHERS

The exact date does not appear; however, I have before me a photo-copy of a Western Union Day Letter, evidently sent by brother Davidson to Ira North sometime in late 1965, in which he clearly was using both James L. Lovell and Reuel Lemmons to clear himself with Ira. This is not the printed copy that Western Union delivered to Ira, but the original wording of what was supposed to be sent--and it is written in Clinton Davidson's own hand!

It reads, as follows:

"Ira North, _____ Vine Bible Camp, Whitehouse, Tenn., Western Union-Day Letter,

"In the New York-N.J. area churches have members from various sections of the country and they therefore differ in beliefs. We have a few inactive members who differ with me. Just before Clayton Pepper left here he telephoned a member of another congregation that he would advise you to cease being a member of Camp Shiloh's advisory board because of what he had heard about me but he never mentioned this to me and did not give me an opportunity to refute the false charges. Please therefore do not pay any attention to this without first giving me a chance to tell the truth. Jimmy Lovell said that if you had not known me long enough to know that I am sound he hoped you would telephone him or Reuel Lemmons. God Bless you Ira. (Signed) Clinton Davidson" He also sent Ira a copy of the foregoing article

from the Firm Foundation with a notation on it to "Dear Ira," which said, "This is what I am criticized about." Well, of course, it certainly was part of it, but not anywhere close to all of it. And was Ira North "taken in" by this patent effort to "con" him? If he canceled himself off Shiloh's "advisory board" any time soon, there is no evidence of it that I have been able to find thus far. Which points up one reason why Camp Shiloh got so far in its corruptive efforts among the young people of the churches of Christ. When parents and elders would see such names as Young, North, Collins, Benson, Huffard, Larsen, McInteer, Bryan, Scott, Couch, Summerlin, Luper, Boone and others listed on the advisory board and board of trustees, they would reason that if these brethren were connected with Shiloh it must be all right! When Luper learned Shiloh had appropriated his name without either his knowledge or permission--and that Shiloh was a hot-bed for false teaching--he fired off a letter directing them to TAKE HIS NAME OFF!! How many of these other brethren did the same thing? Are we not responsible not only for our actions but for those we influence? Brethren need to be more careful relative to causes to which they let their names be attached!*

DAVIDSON CONTINUED TO BE ACTIVE IN THE ORAL ROBERTS ORGANIZATION

Demonstrating that Clinton Davidson was not just on the fringes of Pentecostalism but "up to here" in it, consider his August 20, 1963, letter to Mrs. Jean Stone, of Van Nuys, California. I make no attempt to reproduce it in full; however, the following excerpt from it will prove the fact: "...I have been very active in the Oral Roberts organization," he wrote, "trying to help in every way that I can, and they published several articles from me in their magazine (Abundant Life). I think that Abundant Life is the most effective magazine in the United States for a certain type of audience, and I also believe that Trinity is the most effective magazine for another type of audience.

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

"May God continue to bless you with power. Fraternally yours, Clinton Davidson."

I thought that I had heard all possible mis-uses of that passage, brethren; but this one takes the cake. Just imagine perverting it as a cloak for perfidy! He knew his right

* If any of those mentioned have taken their names off, please let us know and we'll announce it. IYR Jr.

hand was contributing money to the Oral Roberts organization--but he did not want his left hand to find out about it! And who was on his left hand? Apparently, we were--his own brethren in the CHURCHES OF CHRIST! Let not your left hand know what your right hand is doing? Yea, verily!

Since I have photo-reproduced Davidson's Shiloh letter in Volume II, wherein he indicated that David Wilkerson's THE CROSS AND THE SWITCHBLADE was being mailed out to brothers and sisters in Christ--and that spiritual miracles were happening at Shiloh--I will simply refer any who want to see it to return to that letter and take another look.

DAVIDSON SEEKS TO USE NAMES OF NORTH, MCINTEER, YOUNG AND BOONE FOR SHILOH

Under date of May 3, 1965, the following memorandum was addressed to Camp Shiloh, Inc. by brother Davidson:

"Gentlemen:

"I went to Nashville to try to get Ira North, Minister of the largest Church of Christ in the United States, to sign a letter to go to 3,000 churches asking each church to try to get every member to send \$1.00 each to Camp Shiloh. I also talked to Jim Bill McInteer, Minister of one of the three largest churches, about his church doing the same. By that I mean his church trying to get \$1.00 for each member. Ira North said that he would do it provided we could get a portion of the letter written by Norvel Young and signed by him.

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

"Attached hereto you will find a brief memorandum on my expenses totalling \$395.33, and I shall appreciate receiving a check for same. Sincerely yours, Clinton Davidson."

DAVIDSON'S DEFENSE AGAINST CLAYTON PEPPER'S CHARGES, IF UNDER OATH, WOULD HAVE BEEN PERJURY

In my April-May, 1971 expose' of Shiloh, on Page 6, I published charges made by Clayton Pepper, in a letter of July 16, 1965, to Clinton Rutherford (Davidson's nephew). Growing out of those charges, under date July 30, 1965, Clinton Davidson made the following defense:

"Camp Shiloh"

"When my family moved into this area, the nearest congregation of the Church of Christ was in Jersey City, approximately forty-five miles away. I started a Sunday School class for boys of high school age at our home. No one of them had ever heard of baptism by immersion. The members of churches in this community thought that religion was a nice thing, but certainly not more important than the Girl Scout and Boy Scout organizations.

"After a few years our Sunday School had

grown so that we had classes in the Church building, classes in the basement, classes in a log cabin and several classes in our home. We then acquired a large old residential building next door, which has sixty-four rooms, three of which will seat 225 people. At that time we were teaching weekly, 165 people in this area who were not members of the Church of Christ and not related to a member. In other words from the inception of our work, we emphasized 'Seeking the Lost', with the accent on seeking. We were far more interested in trying to reach those who were lost than we were in trying to get members of the church to attend this particular congregation.

"Other churches in the Northeast may have grown more through church members moving into the area, but I know of none that have equalled our record in baptizing those who were not related to a member of the church.

"As church members from the South and from the West moved into this area, some objected to a few things with which they were not accustomed. For example, we went out gathering up young people in our cars, bringing them to our grounds, and on Sunday afternoons we gave each a sandwich and ice cream so that they could stay for the Sunday night meeting instead of going home. Some members from other sections of the country objected to this work saying, 'We didn't do this at home, so why is it necessary to do it here?' Gradually, virtually all of the things we had been doing to 'seek' the lost were dropped, to please those who had previously depended solely upon inviting people to religious services held in the church building.

"Also people who came from different sections had different customs, and some insisted strongly upon their 'home church' customs being continued. These conflicts reduced our ability to reach those who were not related to members of the church.

"For example, a neighboring congregation solicited, primarily, members who moved into this area from other sections and, as each insisted upon his 'home church' customs being followed, it was necessary to adopt a rule that if any one member objected to a proposed method to seek local residents more effectively, it could not be done. This was called a 'one-man veto power' and it slowed down the efforts to reach those not related to church members and their families.

"Each year the Camp Shiloh staff brought to us young people from various areas, some of whom married our young people and stayed here. This resulted in our having some disagreements, as some insisted upon changing the methods which had resulted in this little church teaching each week 165 who were not members and not related to a member. I checked with churches in Dallas, Houston and Nashville without finding a single congregation that taught regularly one-half that number of people who were not members and not related to a member, and we were reluctant to discontinue these methods although we admitted that they required a lot of work on our part...A very few members, who moved here from various sections of

the country, also became dissident members who are ready and willing to criticize a few of our activities, especially to church members who visit us from other areas. This also slowed down our work and resulted in incorrect criticisms being spread abroad.

"Some changes were made last year which enabled the minister to spend more time seeking the lost and less time trying to please those who came from other areas. This resulted in our baptisms being increased this year.

"For example, this Spring I visited an evangelistic meeting of a Southern church which has 800 members. The evangelist was eloquent; they had waited five years to get him. At the end of the two week meeting, there were less than ten baptisms. Shortly afterwards we had a three day missionary conference, not directed toward baptisms, but we had more baptisms in the three days than the 800 member church had in two weeks.

"More recently Clayton Pepper of Nashville spent seventeen days here in the pre-World's Fair Singer Bown Campaign. He and his associates made 250 'door-to-door' calls endeavoring to arrange classes and no baptisms resulted. They also taught classes which we had arranged, consisting of people not related to the Church of Christ or to a member of it, but people whom we had previously taught, and nine baptisms resulted. Brother Pepper was quite complimentary regarding the Church and its minister, Brother Rutherford. However, after he left we were amazed to learn that while he was here he apparently made efforts to upset and divide the church. He talked to members of the church about their leaving it. He made incorrect charges about the church to the Chairman of the Board of Trustees of a neighboring church, to at least three people engaged in Camp Shiloh management (who are active members of churches in other sections of the country), and to local members. He reports that he did not have time to mention to or check with our minister the accuracy of the unfavorable reports which he said he had received and which he reported to others. However, as stated above, he did have time to report or repeat these inaccurate harmful statements to at least six other people here, who thereby became greatly upset. You may ask, 'Why tell the Camp Advisory Board about the Church?' It is because Brother Pepper thought this church matter should be brought to your attention.

"His sincerity is not questioned, but I am sure that if he had discussed these false harmful reports with the minister, and had learned the facts, he would not have made the statements to others which he made. Our minister knew nothing about this amazing activity until after Brother Pepper had returned to Nashville, and members of the Church here had reported to him how shocked they were at Brother Pepper's efforts.

"On July 13th, our minister wrote Brother Pepper requesting an explanation, and on July 16th he received a reply. A copy of the reply was given to me because it included a criticism against me...From my viewpoint, the items in this letter were almost all inaccur-

ate and were based upon gossip.

"Reuel Lemmons, Ira North and other Board Members are ministers, but they are also outstandingly successful businessmen—engaged in the Lord's business. They realize that no businessman, including those engaged in the Lord's business, can operate his business successfully if his decisions are based upon gossip instead of facts. My corporation, which supervised \$600 million of investments for wealthy and successful businessmen, spent \$6 million gathering facts. If our advice to buy or sell securities had been based upon gossip, our clients might have gone broke and our business would have been ruined. Therefore, our advice was based solely upon facts, even though it cost us \$6 million to acquire those facts. I have, therefore, acquired the habit of paying no attention to gossip, but I insist upon securing accurate facts. No doubt the same applies to you. You could not be so successful in the Lord's business today if you had depended upon gossip.

"Please read at this time the enclosed copy of the letter we received from Mrs. Helen McWilliams. Her entire family had been Methodists for a generation or two, and now all of them are members of the Church of Christ. She definitely received the opinion that Brother Pepper was secretly trying to divide the church and break it up. I am certain that he was sincere, but his advice was based upon gossip and his great mistake was in not checking the accuracy of this gossip with the minister. If he had taken some of the time (which he used in criticizing this congregation to others) to check with the minister, he would have received facts instead of gossip and Mrs. McWilliams would never have gotten the idea 'that he was secretly trying to divide the church and break it up.'

"I have mentioned the above, not for the purpose of criticizing Brother Pepper, but in hopes that something can be done to get him to take proper steps to correct some of the harm which he has done. I believe that the whole matter can be straightened out and the harm erased if Brother Pepper will simply comply with the request of our minister, who has asked him to give the names of the people who provided this incorrect information and state what they told him. One reason it is so important for him to do this is that there was, in my opinion, a misunderstanding between these people and Brother Pepper. If, however, our minister or members of this Church can go to the people who are supposed to have provided Brother Pepper with this inaccurate information, I believe that these people will write him that what he refers to as his 'understanding,' is not correct.

"Brother Pepper's 'understandings' as related in his letter of charges, dated July 16th, and which I believe are misunderstandings, include the following:

"1. 'Brother Davidson has contributed to Oral Roberts.' If I contributed financially to Oral Roberts, I am not aware of it. I did contribute sound doctrine and succeeded in getting him to correct some errors. (See Galati-

ans 6:10) Is this sufficient reason for dividing a church?

"2. 'You have testified at some of their meetings.' I don't know whom 'their' refers to, and I do not know what kind of 'meetings' he had in mind, but if he refers to church meetings or evangelistic meetings, he is incorrect. I just love to 'testify,' and I have testified at meetings of businessmen at which I was the only member of the Church of Christ present. If Brother Pepper objects to Oral Roberts being present while I or our minister are testifying, it won't stop us from testifying whenever we have the opportunity. Is this sufficient reason for dividing a church? How about testifying in jail when criminals are present?

"3. 'Oral visits there in certain homes.' As far as I know, this statement is not correct, but I am not able to police the entire area and prevent his visiting homes here. He was in my home (his only visit to this area that I know of), and I visited his home. In each case, I spent considerable time (three hours one time) trying to change his views regarding baptism and communion. They were changed. Is this sufficient reason for dividing a church?

"4. 'You and Brother Davidson attend his meetings.' Surely Brother Pepper does not mean that because the Apostle Paul visited the synagogues and also visited and contributed money to a religious organization which believed that Jesus was a bastard, the Apostle should be condemned or we should not visit an Oral Roberts' meeting? Obviously, if one wishes to investigate solely through gossipers, it would not be necessary to attend a meeting; but, if his investigation is based solely upon facts, then he would attend meetings. Is attending such a meeting sufficient reason for dividing a church?

"5. A member of this church reports that Brother Pepper said in substance, that the church had not grown because it was not sound. Let's compare its growth through baptisms with the church of which Brother Pepper is a member. During 1965 baptisms of the Tennessee church represent less than 4% of its membership at the beginning of the year.

"The baptisms of the Mendham Church in 1965 are 37% of the January 1, 1965 membership. The campaign in which the Nashville group participated produced less than half of the total baptisms...."

NOTE: There was more to this statement by brother Davidson, of course; but this is sufficient to establish the perfidy of the man who was then President of Camp Shiloh, Inc. Either what Davidson wrote to Oral Roberts, and also to those connected with him, quoted from his (Davidson's) own writings, establishes beyond question that Davidson considered himself in full fellowship and support of the Oral Roberts organization, as he called it, or language has no meaning. But to get the full force of this issue, please go back and read once again the April-May and also June issues from Contending for the Faith--Volume II.

If you do not have any of these volumes, we can supply BOUND VOLUMES I, II and III--at \$3 each or \$9 for the set. Address this paper.

If you thought WATERgate was something, watch out for "PEPPERgate"--and we don't mean Clayton!!

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

A LION IS IN THE STREETS--YET SOME
KEEP TALKING OF LETTING SLEEPING
DOGS LIE!

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

Do you recall just a few years ago, when some of us used to ponder whatever would happen to the churches of Christ if the forces of error should ever get control of the "HERALD OF TRUTH"? I can just hear the anti-cooperationists rising up as one man to chide "I told you so"; however, brethren, it no longer is "unthinkable". The unthinkable has happened already! As from March 26, 1973, with the FIRING OF E. R. HARPER, NOT by the Highland elders but by the HERALD OF TRUTH RADIO AND TELEVISION COMMITTEE, the forces of error at Highland took clear control over the HERALD OF TRUTH. And the fact that eight of the 12 elders at Highland "went along" with it, when they knew that the real reason for his firing was his contending for the faith within the Highland church itself (not the spurious and hypocritical reasons given in the Committee's letter to brother Harper on that date), abundantly demonstrates that they have capitulated their responsibility as elders to said Committee!

There is only one language that such brethren as this Committee understands--and that is the language of the "almighty dollar." If enough of the churches of Christ suddenly just stop sending in their financial support--as many have already since finding this out--we'll just see how long things at the Herald of Truth continue as they are. One thing--and one thing only--now seems certain: IF BRETHREN GENERALLY CONTINUE TO SUPPORT THIS HERALD UNDER CIRCUMSTANCES NOW EXISTING, SOONER THAN SOME MAY THINK IT NO LONGER WILL BE HERALDING TRUTH--BUT ERROR--instead. Far better that this compromised program should die NOW than by continuing our support and letting it continue we have it to fight with all the other error truth now has to combat.

As a matter of fact, things have not been going like they should at Highland now for several years. Like Paul said, "When I would do good, evil is present with me." As long as the forces of truth maintained control, of course, supporters of the Herald of Truth felt they could at least "live with" this situation. After all, we reasoned, "nobody's perfect!"

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
 Post Office Box 588
 San Francisco, California 94101

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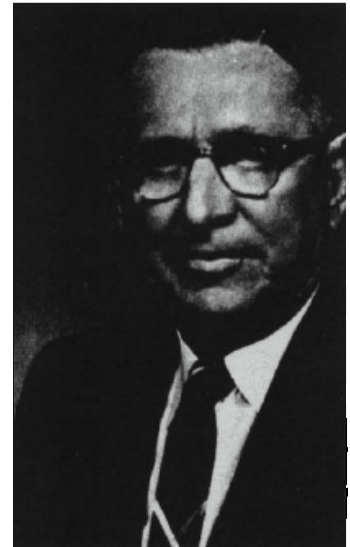
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But from the time of John Allen's "racist" indictments of practically the whole brotherhood--to his being more interested in what Barth, Brunner or Bonhoffer had to say than Peter, Paul --or even Jesus -- and being kept on at Highland even after brotherhood pressure made his continuance with Herald of Truth impossible--to his celebrated debacle over "Midnight Cowboy"--to Highland's refusing to give up on Pat Boone after it was already clear that he had left the truth --to their going ahead with Landon Saunders (even after his false teaching at the 1971 Freed-Hardeman Lectures!)--all this, and more, should have let us know that all was not well.

You just can't warn SOME folks because they simply refuse to BE warned! Even the protest-resignation and subsequent departure of one of the most respected elders at Highland--W. F. Cawyer --didn't tell "some of us" a thing about what was going on there behind the scenes. He informed me as early as last year that as long as the Herald of Truth continued "under present management" he neither could endorse it nor encourage brethren to continue their support of it any longer. This, regardless of the fact that he probably raised more money for the Herald of Truth than any other brother--living or dead--over a period of some 13 years!



W. F. Cawyer

HARPER AND I DISCUSS HIS FIRING SEVERAL DAYS DURING MEMPHIS MISSIONS WORKSHOP

Although brother Harper actually was fired by the Herald of Truth Committee, in March, it was not until the middle of April, while conducting a World Missions Workshop with the Brownsville Road brethren, in Memphis, Tennessee, that I first learned of it. He stopped by Memphis to visit two or three days on his way to Nashville--and while staying in the home of the Pat McGees at the Harding Graduate School apartments, he took the necessary time to fill me in on background information that I would need for an accurate presentation of what actually had happened.

On the other hand, brother Harper, even in that sad hour, did not agree we should publish it "just yet." He wanted me to get back in touch with brother Caw-

yer for something he had written pertinent to the subject.

Well, I wrote brother Cawyer, upon request--and, under date April 25, 1973, he replied as follows: "Dear brother Rice: Your letter of April 18th received; and we are always glad to hear from you. Your Contending for the Faith is appreciated.

"We are glad you got to visit with Bro. Harper, yes, I think they did him very dirty. I read the letter the lawyer wrote. He is a deacon at Highland.

"Bro. Rice, I'm sending you the article which I have prepared, but don't publish it now. We will let you know when to release it for the public. I want Harper and Willeford to release something; then I will release that article for publication.

"I'm sending you the article, a copy of my resignation, a letter or two from Bro. Art Haddox, who, as you may know, is flying all over the world at the expense of the brotherhood, trying to defend the mistakes they have and are making.

"They have one of the poorest programs on the air now, in my judgment.

"Your brother, (Signed) W. F. Cawyer"

To which I replied, under date May 28, 1973, as follows:

"Dear brother Cawyer:

"Much appreciation to you for your reply of April 25th--also for what you said of Contending for the Faith. I have been travelling again; otherwise I should have replied to you sooner.

"Thank you for enclosing the article --'PAST, PRESENT and FUTURE'--also a copy of your resignation as an elder at Highland.

"I noted your request that we not publish the article as yet; however, that was more than a month ago. As time goes forward, it is more and more obvious to me that the churches of Christ are being victimized by a gigantic 'Watergate' of our own. In my opinion, every day that we lose bringing all these matters to the attention of the entire brotherhood is just another day lost for the truth and another day won for error.

"Brother Cawyer, I have not published the article as yet; however, if you will but release me, I judge the time has now come when it definitely should be publish-

ed. I'll be arriving back in San Francisco Thursday, three days from now, Lord willing. Let's not waste any more time. Piece by piece, like an enormous jig-saw puzzle, the whole picture is coming clear. However, it will not be clear until we have this piece fitted in. Please let me hear from you again as quickly as possible...In the cause of truth, (Signed) Ira Y. Rice, Jr.

"P.S. Before sending this letter to you, I telephoned brother Archie W. Luper... and read what you had written to me April 25, together with the article you sent and other enclosures, and he stated to me emphatically that in his view the time is late and that if we ever are going to get this to our brethren in time to do any good, the time is now. Brother Luper, who is one of the best friends I have ever had in this life, has not always felt this way--hoping almost against hope that something could be done to salvage things for the truth. However, he stated to me that now, in his judgment, the time is late--very late. He said, 'We just have to publish it!' I asked him to try to reach you by telephone and to discuss it with you further. He plans doing this tonight and to get back in touch with me, if he was successful in reaching you...I hope that you and he can have a meeting of the minds on this, and that I may be released to go ahead with publication without further delay. God bless you. IYR Jr."

UNDERWOOD PUBLISHES HARPER'S FIRING
VIA MAUD (TEXAS) CHURCH BULLETIN

Whereas I personally and Contending for the Faith were "under wraps" and having to hold what we knew in confidence, brother Ernest S. Underwood, minister to the church in Maud, Texas, came on out with it in his church bulletin for May 23, 1973. He wrote, as follows:

"E. R. Harper Fired by Herald of Truth"

"I have known for some time that brother E. R. Harper had been fired from Herald of Truth. However, I did not, until this past week, receive a copy of the letter wherein it is stated that he was dismissed. The actual date of his dismissal was March 26, 1973.

"When we hear of one of brother Harper's stature being dismissed we are made to wonder into whose hands this once-effective program has fallen. Certainly no one that I know of can accuse brother Harper of teaching false doctrine. He has been, and still is, one of the giants of our brotherhood in standing against error, and for Truth. He has fought the

Communists, the Catholics, the Pre-millennials, etc., and has done so effectively.

"The question now arises, 'Why was he dismissed?' Did he perhaps oppose the use of men on the program who state a willingness to fellowship the theistic evolutionist? Or perhaps he believes that one should not be ashamed to mention the name of Jesus or the church when preaching is being done. In explaining the Heartbeat program sponsored by Herald of Truth, brother Landon Saunders stated it was agreed to refrain from using Jesus' name for fear that people would be 'turned off' by it.

"Brethren, it is my firm conviction that when we apparently become ashamed of simply preaching the word, and have to resort to theatrics, that it is time to evaluate our purposes. When men such as brother E. R. Harper are no longer needed, and are shamefully treated, it may be time for support for such works be discontinued."

JACKSON "GETS ON" US A LITTLE BIT FOR BEING SLOW IN GETTING OUT HARPER-FIRING INFORMATION

I am not sure if he was referring to the above or not; but when our strong friend and supporter, W. N. Jackson, minister to the Huntingdon, Tennessee congregation, inquired when Contending for the Faith would be bringing out behind-the-scenes information as to what had actually happened in brother Harper's getting fired by the Herald of Truth, and I informed him what I had was confidential until released, he opined right back that I might as well go ahead and publish it--that the matter already was coming out in local bulletins all around the brotherhood.

Agreeing with him fully, as I did, yet I continued to hold back until either brother Harper or brother Cawyer wrote me specifically to go ahead. Brother Harper finally wrote the clearance I was waiting for under date of May 31, 1973. He said, among other things, "...Here comes W. F. Cawyer...He has just left. I feel he will release his article you have now that I am coming out with mine. This is a very small part of the trouble here..."

Today is July 10, 1973. Ever since the above came from brother Harper, I have tried to reach brother Cawyer by telephone. So far, I have missed him every time. I just tried his number once again. No answer. What to do! The keeping of confidences is something that I try always to honor. (If brethren only knew what enormous quantities of information are locked up inside me that I cannot publish until given the go-ahead by others, they would realize this.) Yet, since I cannot reach brother Cawyer--and I do have the foregoing from brother Harper--I deeply feel that to hold back the information any longer would be practically a dereliction of duty on my part to the whole brotherhood. So, starting with what brother Harper sent me under date May 31, 1971, here goes:

HARPER NOT ACTUALLY FIRED BY THE ELDERS BUT BY THE RADIO AND TELEVISION COMMITTEE!!!!!!

All this while the brotherhood-at-large has been made to believe that the Herald of

Truth program was strictly under the oversight of the elders of the church at 5th and Highland, Abilene, Texas; it took the firing of E. R. Harper for it to come out how deceived we have been not only about this but about many other things in connection therewith. Under date of March 26, 1973, writing as Chairman of the "Herald of Truth Radio & Television Committee," A. L. Rhodes, NOT an elder but only a DEACON at Highland, summarily dismissed this venerable old soldier of the cross in the following language:

"Mr. E. R. Harper
Highland Church of Christ
P. O. Box 2439
Abilene, Texas 79604

"Dear Mr. Harper:

"In 1969 it was the recommendation of the Herald of Truth Radio and Television Committee and the decision of the Highland Elders that it would be in the best interest of the Herald of Truth Radio and Television Program and to the best interest of your health and welfare to reduce your workload commensurate with your age and health limitations. Since that time, because of the increased lack of your ability to work compatibly with and under the Elders of the Highland Church of Christ, a decision has been reached by the Herald of Truth Radio and Television Committee, and agreed upon by the Elders of the Highland Church, that your association with the Herald of Truth Radio and Television Program shall be terminated immediately.

"Your effectiveness and dedication during prior years are recognized, and we shall always remember the great work you have done in behalf of the Herald of Truth programs and in behalf of the church. As you know, the Highland Elders sometime ago established a new policy of mandatory retirement age at sixty-five, and that your present age of seventy-six is eleven years past this policy. You are also well aware, I am sure, of the policy of the Elders and of the staff of the Herald of Truth that our work must at all times be under the supervision, direction, and control of the Elders of the Highland Church of Christ.

"The Elders of the Highland Church of Christ have spent, and continue to spend, an untold number of man hours in the direction of the Herald of Truth program and in the oversight of the Highland Church of Christ. Since the inception of the Herald of Truth program and until this date, the Highland Elders have insisted that the program and the work of the Highland Church be Christ-centered and based on the authenticity of the Bible. The Elders have been explicit in their direction of the work and have refused in an affirmative manner to allow anyone to participate in or teach doctrinal error, such as premillennialism and charismatic gifts. In order to be effective, all members of the staff of the Herald of Truth program must be able to work, and be compatible with, the desire to be under the subjection and direction of the Elders of the Highland Church of Christ.

"In order to assist you in this transition, and even though your salary will continue until June 1, 1973, your services for the Her-

ald of Truth program will no longer be required from the date of this letter. You may, of course, continue to use the present office space until April 15, 1973. We also request that from this date no further travel expense, telephone expense, xerox and other expenses be incurred by you on behalf of the Herald of Truth program. If we can be of assistance to you in removing your books from your present office space on or before April 15, 1973, please feel free to call upon any of us.

"We wish for you the best of everything in the future and hope you will see fit to continue your many years of labor with the Highland Church of Christ and remain under the supervision and direction of the Elders of the Highland Church...Very truly yours, (Signed)

"A. L. Rhodes, Chairman
Herald of Truth
Radio and Television Committee"

HARPER'S COMMENTS PUT RHODES' LETTER "IN PERSPECTIVE"; WEIGH CAREFULLY AS FOLLOWS:

When I first read brother Rhodes' foregoing letter of dismissal to brother Harper, my initial reaction to it was "how hypocritical can you get!" Then I got Archie W. Luper on the telephone and read it to him--word for word. With no prompting from me whatever, he practically exploded back through the telephone, "That is without doubt the most hypocritical letter I ever heard!"

Appended to the copy of the letter that we received, written in his own inimitable style, was the following "P.S." from brother Harper:

"P.S. I am attaching this to the body of this main letter to me. It is for one purpose. I did not object to an honest retirement at that age had it been JUST a RETIREMENT. It was adequate for us to enjoy our retiring years with our social security. But I knew this was a REPRIMAND for some reason, I knew not why. I was assured by brother Fowler it had nothing to do with a reprimand. I knew it did. This was in 1969 we moved. This letter to me confirms I was correct.

"We met many nice, friendly greetings, all void of any response to our plea. Brother Baxter and I knew something was wrong. We called a meeting of these men, many of them, and requested that they advise us just what to do to receive the great response that had been ours for years. They told us. They made a tape and sent it by me to the elders at Highland. I took it and gave it to brother Haddox. The tape was pointed and clear. They wished to know the DIRECTION this program was to take for the future. Brother Haddox informed me that nothing went to the elders without brother Fowler's o.k. I took it to him and that day he refused to let the elders hear it. Next day he decided they should listen to it. It was to be heard by them on the following Friday. I went back to Nashville. I returned in some two weeks or more. I asked brother Fowler how they liked the tape. He informed that he and brother Haddox decided NOT to let them hear it all at the same time; it would be too confusing. I knew

what that meant. I asked him how many had heard it. Only ONE, brother Wade, the newest, or one among the newest elders. Years have passed. They never did all hear this tape. One of the elders some two months ago did not even know about such a tape. They never wrote these good men, not to this day. Now what I wish to know is, WHAT had I done that necessitated in that same year bro. Clois taking such drastic action against me? I have asked since this letter was given to me. No answer has come, nor will it I am sure.

"You see, I ALWAYS told the brethren in the field where I went the truth. I never misrepresented anything to them, nor did I sweep anything under the rug, nor make it appear as though it was local or of little concern. I admitted what I felt was rightly theirs to criticize. Many times I felt they were correct. I began with our mistakes and tried to arrive at some kind of honest and Biblical solution to such problems and up to that time I had an answer and had it then, IF they would have done what I asked them to do. I requested that they write these good men a letter assuring them this program with brother Baxter doing the preaching over both radio and TV, that the program would be directed, they felt certain, in the proper direction and would not be directed in what might be thought to be some social problem as many at that time felt our program was taking. I feel the elders did not so mean it to appear that way but this needed answering. I was told we could get the \$100,000.00 in this area for brother Baxter that summer if only this ONE thing---he assured them. It never was but instead I was RETIRED FROM THE FIELD for the BEST INTEREST OF THE PROGRAM and I have been EVER SINCE. This time FIRED from the program with orders that I can have no more association even, with a program for which I have given my life for over 20 years. If this be Christian in its attitude, then so be it. I have never betrayed this program. I have never betrayed the church. I have never betrayed the truth of my Lord as I believe that truth to be. Will you brethren please write me and tell me where in 1969 I did wrong. THE REST OF THIS LETTER PLEASE READ.

"Your brother in Christ,

(Signed) "Ernest R. Harper

"P.S. (Please excuse this typing. I have no secretary.)

"THINGS TO OBSERVE IN THIS LETTER

"1. This letter does not have the signature of one single elder. Would you elders who read this think you were over a program that could execute such an instrument as this without your names appearing on it? Especially against a man who had served you faithfully 28 years?

"2. This committee of deacons should have no authority to fire a man for not working compatibly with the elders, do you not think? If this be true, would you not feel this should have been instigated by the elders and handed to the committee rather than the other way around?

"3. This committee has denied me any further 'association' with the program to which I have

given over 20 years of hard, sacrificial services to make possible its surviving, and that against great odds.

"4. This committee had been given the power to order me out of my office (or anyone else in the program) with my library, within a little over two weeks when they knew I had no place to go.

"5. They had the power to rescind the agreement between me and the elders that has been ours for 28 years that either of us would give the other 3 months to make such transition.

"6. You will notice they even denied me the use of the xerox machine when scores of different people have been using it.

"7. Clois Fowler, a deacon, has been given complete control of this program and this committee. He was the instigator of this entire affair. He had the power to stop this committee's action, for they are under him completely in their actions and decisions.

"8. This committee needs to 'go', and the program needs to be back under the elders with an elder over this program as it was when John Reese, J. M. Patterson, and W. F. Cawyer were elders. They sat astride this program. This way the elders knew everything about this program from beginning to end. Not so now. There is not an elder on this committee, only in an advisory capacity when the committee feels it is necessary to have such. He is Brother Lewis Smith who was present at the 'terminating ceremony' with me in Brother Fowler's office.

"9. This letter is only signed by Attorney A. L. (Dusty) Rhodes, deacon.

"This committee took it upon themselves to perform a task they wished to have done, which task the elders as elders did not see fit to do. It is my conviction that this committee usurped an authority beyond what the elders expected, but which this 'elder majority' fears to correct. It reminds me somewhat of what President Nixon's Boys have done to him. However he seems to have had the courage to 'clean house' with them. A 'house-cleaning' needs to take place here at Highland.

"10. This letter suggests that they have made retirement mandatory at the age of 65. This I was never made aware of. It was passed AFTER I was in my seventies, some five or six years after I was past this mandatory age. This was my FIRST time to know about it.

"11. It was suggested that I knew this program was under the supervision, direction, and control of the elders. This I know is not true, else the elders would have called a meeting of the elders to make the decision that the committee made.

"12. In paragraph 3 the letter states that all connected with the program must be under the 'supervision and direction of the elders'.

"1. I challenge them to bring just ONE incident where I have not been in com-

plete subjection to the direction of the elders of this church, in either the local work or the program, Herald of Truth. Just ONE! If my objection to all this Charismatic Movement in the Highland Church of Christ, opposing errors that are admitted to be here, errors that caused every criticism I have presented to the elders, then I am not in subjection to them and shall continue NOT TO BE. Let them name just one other way in which I have ever been in opposition to them. The brotherhood at large knows I have never championed any hobby all of these 48 years I have been preaching, but on the other hand have entered into the defense of truth against all such. This I have dared to do here, and I am branded the trouble-maker by Brother Anderson and Brother Fowler. Brother Anderson said this to me and Brother Fowler to my wife.

"13. The closing paragraph is equal to a withdrawal from the church by this committee and 'elder majority'. It reads, 'Hope you will see FIT to continue your many years of labor with the Highland Church of Christ, UNDER the SUPERVISION and DIRECTION of the elders of the Highland Church.' This infers that I am not in their fellowship unless I agree to uphold their defense of those teaching these errors. NEVER!

"1. They have never written a letter making such demands of a single one teaching the errors that have brought on this heart-breaking affair here. Why?

"2. How can they beg for fellowship with a man, or allow me to have fellowship with the church here IF I am the kind of man this letter has accused me of being; 'not compatible with the elders', or in 'insubordination to the elders'? How can they allow such a man continued fellowship if I am that kind of man, unworthy to ever enjoy anymore 'Association' with the program I have helped to make for 20 years? The kind of man they have accused me of being deserves not the fellowship of the church throughout the world. BUT if this committee that has done this to me has usurped a power and an authority not theirs to have, and have made an unjust accusation against me, then the elders should take action against them and let them go; for a program under such determined men is in danger, and all men under them are in danger who dare to disagree with either them or the ELDERS of the LOCAL PROGRAM, as have I!

"14. Should any man working under this committee dare disagree with what they or the 'elder majority' are doing or allowing to be preached and practiced here, that person or

persons will receive exactly what I have so long as Brother Fowler has this 'elder majority' standing behind his decisions and so long as the elders allow him and his committee to have complete control over this program without a SINGLE ELDER ON THE COMMITTEE. I want you ELDERS who read this TO THINK THIS OVER!

"15. You have no authority to tell the elders here what they must do, so I am told. That is correct, BUT when they write you and ask you for two million dollars (\$2,000,000.00) as they are planning to do in 1973, YOU have the right to know what is GOING ON HERE; what is being TAUGHT HERE; what the men are drawing as SALARIES who work here; where this money is going and for WHAT, in an ITEMIZED PENNY FOR PENNY ACCOUNTING, and if it does not meet with your approval, YOU have the RIGHT to exercise YOUR LOCAL AUTONOMY in saying: 'We will not support such a program nor elders who will allow such teachings and practices to go on.' THIS IS YOUR RIGHT. This I have ALWAYS TOLD YOU IN EVERY SPEECH I HAVE MADE TO YOU. We here at Highland have absolutely NO POWER OVER YOU. We are BEGGARS and BEGGARS HAVE NO RIGHT TO COMMAND NOR TO DEMAND.

"16. Brethren, I will meet Brother Clois Fowler in your office, at your invitation, if he will bring with him the reports I need showing what is being taught at Highland, the teachers of which he, his committee, and the 'elder majority' at Highland have upheld and defended. For my OPPOSITION to these errors, and those teaching them, I have been fired.

"17. This is why I was fired and advised I should have no more 'Association' with the program, Herald of Truth. The program and Brother Baxier never entered this trouble at Highland. It was the teachings of Brother Anderson, Sisters Bass and Jolly, together with certain elders and members upholding them and calling those of us who opposed such 'trouble-makers'! If this is a trouble-maker, I shall continue to obey Jude's admonition, verse three, 'contend earnestly for the faith which was once for all delivered unto the saints.'

"BROTHER FOWLER'S WORD AUTHORITY

"18. In closing this letter I ask you who read this if you believe a program is under the complete direction of an eldership with a man over it making such claims as the following, and he made them!

"I am over this program. You are under me. I tell you where you are to go. My word is as good as the word of the elders. I let them see what I think they should see, and I do not let them see what I feel they do not need to see. I am over this program'. If brother Clois has said this to me once, he has said a dozen times that, I am over this program and you are under me.

"If you feel a program of work as this program, Herald of Truth, is in safe hands under such a director as is brother Fowler obsessed with such a desire for absolute power to command at will, then I would suggest that it is your right to progress as you feel best. It is not mine to dictate your actions. However, I do feel this program, a program of such mag-

nitude should be entirely under the elders of the church that is supposed to direct it as it once WAS when John Reese, J. M. Patterson, and W. F. Cawyer were among those who had supervision over this program and NOT a committee where not one elder was a member. Brethren, honestly, Is this wrong that the program be completely UNDER the ELDERS? Think this over seriously!

"Your brother in Christ,
(Signed) "Ernest R. Harper

"P.S. Ask those who come before (you) or who write in our News Bulletin for the program to you if what I am saying is true. Should they report to you that I am NOT telling the truth regarding what these two Charismatic Sisters are teaching, and what brother Anderson has taught and said, and the action of this 'elder-majority' in upholding them as they have knowing that they have so taught, ask them to meet me in your office or before a workshop on this matter and see if the machine, the 'lie-detector-machine' before which I stand records that I am not telling the truth. I dare say not one of them will meet me under such conditions. I have told the TRUTH. THIS COMMITTEE NEEDS TO GO! E.R.H."

BROTHER CAWYER IS FINALLY REACHED BY PHONE;
REQUESTS HIS STATEMENT WAIT UNTIL NEXT ISSUE

It was at this point that I had hoped to insert the statement by W. F. Cawyer, aforementioned; so I tried one last time to reach him by telephone before going to press.

This time I got him on the line.

After carefully considering the situation with him, I agreed with his judgment it would be better to go ahead and let brother Harper's statement appear brotherhood-wide in this issue of Contending for the Faith--and then to follow through with his (brother Cawyer's) statement in the August issue, possibly along with further information now developing which should be ready by then.

BRETHREN, WHAT DO YOU DO
WITH AN ABSESSED TOOTH?

Although modern dentistry can do wonderful things, when it comes to "saving" an aching tooth, once it becomes absessed nothing more can be done--it has to come out! I know what I am talking about. I had to have such an absessed tooth out just yesterday!

As much care, defense and treasure as we as a brotherhood have poured into the Herald of Truth, it does indeed seem tragic that we who know, believe and love the truth of the gospel feel that the time has come when either the necessary corrections must be made at Highland--or the program itself is going to have to come out! Which is it to be?

CHECK YOUR GOSPEL ADVOCATES AND SEE IF YOU
CAN FIND ANY HERALD OF TRUTH ADS SINCE APRIL

Advertising is Herald of Truth's life-line. Which is it to be? \$2,000,000 or...??

LECTURESHIP SPEAKERS



Ira Y. Rice, Jr.

MONDAY - IRA Y. RICE, JR.

Born in 1917 in Texas, baptized in 1929, and began preaching in 1932. Attended the University of Oklahoma and the University of Singapore. Served with local congregations from 1935-1953. He is the author of numerous articles and books. Currently the director of the school of preaching in San Francisco, and is the editor of *Contending for the Faith*.



ONE OF THE HIGHLIGHTS of any lecture-ship is the fellowship meals we have together. Certainly such was the case thrice daily at Ypsilanti! See above.



Glenn L. Wallace

TUESDAY - GLENN L. WALLACE

Born in Texas, married and has one son. Graduated from Abilene Christian College. He has had much experience with local congregations and has done evangelistic work in about twelve states and in England and Scotland. Retired last June after eleven and a half years at Visalia, California. Time is now given to brief lectures and meetings.



FROM LENGTH OF SERVICE, no question that Roy H. Lanier, Sr. had us all beat. He has been preaching the gospel well over 50 years!



Roy J. Hearn

WEDNESDAY - ROY J. HEARN

Born in Arkansas in 1911 and was baptized in 1934. He preached his first sermon in 1936. Attended Freed-Hardeman, David Lipscomb, and George Peabody College. Served as a staff writer for *Voice of Freedom*, and is currently co-editor of *First Century Christian*, a monthly devoted to exposing liberalism and calling attention to first century gospel.



HARDLY A WHIT behind brother Lanier-length-of-service-wise -- came Glenn L. Wallace, of Visalia, California, still full of fire and vinegar as ever!



Roy H. Lanier, Sr.

THURSDAY - ROY H. LANIER, SR.

A gospel preacher for over fifty years, and a debater of long standing. Attended Abilene Christian College. He is the author of over seventy books, workbooks, and tracts. He served as dean at York Christian College in York, Nebraska, and is currently dean at the Bear Valley School of Preaching in Denver, Colorado.



Robert R. Taylor

FRIDAY - ROBERT R. TAYLOR

Born in Tennessee in 1931, baptized in 1944, and began preaching in 1949. Attended Freed-Hardeman, David Lipscomb, and George Peabody College. He was a regular speaker on Bible Time Broadcast in Tennessee for three years and taught at Tennessee School of Religion. Presently a staff writer for the *Gospel Advocate* and preaches in Ripley, Mississippi.



William G. Baker

SONG LEADER - WILLIAM G. BAKER

Born in Tennessee in 1909. He served as an elder at the East Town congregation in Detroit, Michigan, and for twenty-five years served as a deacon at the Cross Street church here in Ypsilanti. He is now retired and devotes his efforts and talents in conducting the singing for gospel meetings and lectureships.

ROY J. HEARN (right) always is effective. The cause of truth is fortunate to have an able defender of the faith, such as he, not only to direct Memphis School of Preaching but also to co-edit *First Century Christian*, one of our finest publications today!



SPECIAL MEETINGS ON LIBERALISM, MODERNISM, NEO-PENTECOSTALISM AND SUCH LIKE MAY BE THE ANSWER

Practically everywhere we travel over the brotherhood these days concerned elders, preachers and others keep asking what can be done to bring churches of Christ back to our senses--doctrinally, that is.

Seems to me that special meetings, such as the Ypsilanti School of Preaching's April 23-27 Lecture-ship Program on "THE UNCHANGING GOSPEL CHALLENGED BY A CHANGING WORLD," may be the answer.

For five days the above lecture-ship speakers were brought in from all over the brotherhood in an effort to "root and ground" brethren in the truth once again from all over that general area of the nation!

Sponsored by the elders of the Ypsilanti Church of Christ, with evangelist Dale I. Royal, as director, this school is helping hold the line!



I ALWAYS MARVEL at the thorough job of preparation so evident any time Robert R. Taylor, Jr. (above) delivers an address. He was especially fine on "Translations, Versions & Perversions" at Ypsilanti.

HORACE C. BOWEN (right), who not only is a gospel preacher himself but also an elder, was chosen by his fellow elders to say thanks!



IRA RICE (right) was opening speaker for event.



Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

HAS A NEW KING ARISEN OVER EGYPT,
WHO "KNEW NOT JOSEPH"????????????

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

In the book of Exodus (1:6ff), we read that "...Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose a new king over Egypt, which knew not Joseph..."

In trying to piece it all together, what has happened already--and is still happening--at the Herald of Truth and its sponsoring church (5th & Highland/Abilene, Texas), this passage struck me with particular poignance. As young as I am I am nevertheless not too young to remember how it was when the Herald of Truth was in its inception. Well do I recall that it was not the ones who are presently in control of the program who "fought the battle in the heat of the day" that made it possible even to have it; it was men like Ernest R. Harper, Guy N. Woods, W. L. Totty, Gus Nichols, Alan Highers, Franklin Camp and others like them who did the debating and rose to the defense of Herald of Truth, as a fledgling program, when the forces of "anti-cooperation" rose up against it and would have beaten it to death while still in its infancy. But for these men, who fought like tigers to preserve the principle of inter-congregational cooperation upon which the support of this program rests, the Herald of Truth could not have survived even that first year; yet, today, I cannot recall a single one of them who still upholds the program as it now exists under its present management!

As long as the Herald of Truth was being overseen--and managed--by elders such as John Reese, J. M. Patterson, W. F. Cawyer and others like them, the brotherhood could be assured that the program was in great and good hands. However, with Reese and Patterson now dead--and with brother Cawyer, when he saw the uncertain course things were taking, having had to RESIGN IN PROTEST some four years ago, something needs to be made "perfectly clear" that many of our brotherhood seem completely unaware of: Just like that "new king" that arose

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
 Post Office Box 588
 San Francisco, California 94101

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Please address all communications
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tempts to rescue the program from its captors would be futile.

Finally, in July, brother Harper released me to publish his statement. I had had it in hand, just holding it, for weeks awaiting his signal. When it appeared in the July issue of CONTENDING FOR THE FAITH, the effect was electric. No sooner had it been distributed all across the brotherhood than subscriptions and orders for bundles of 12, 25, 40, 60, 80, 100--and even 200--came pouring back into our San Francisco office from border to border and coast to coast.

When Roy J. Hearn and Franklin Camp saw our July issue, they carried (unsolicited) the following boxed statement in the FIRST CENTURY CHRISTIAN, of which they are the editors:

Last May brother E.R. Harper came to Memphis and presented to many of us information about present conditions at Highland church, Abilene, and his being fired from Herald of Truth. It was requested that this information not be published abroad until some of the elders at Highland had time to try to make some corrections. For several years many of us have observed that this program was getting to be rather shaky, to say the least. Now, it has become necessary for many to oppose a program they once supported. In the July issue of CONTENDING FOR THE FAITH, Ira Y. Rice has printed letters and statements relative to this matter. More will come in August issue. The editors of FIRST CENTURY CHRISTIAN also have most of the material brother Rice printed, but were waiting for word from brother Harper to use it. Everyone interested in TRUTH, and who is concerned about the liberal trends today, should read the July and August issues of CONTENDING FOR THE FAITH. It should be ordered in bundles. Send your order to that paper, P.O. Box 588, San Francisco, Calif. 94101. Prices:

12 copies	\$1.00	60 copies	4.00
25 copies	2.00	80 copies	5.00
40 copies	3.00	100 copies	6.00

Subscription rates: Single, \$1.00 a year; six years, \$5.00; club rate, six for \$5.00.

Additional to this deeply appreciated boost from the First Century Christian (address: 4400 Knight Arnold Road, Memphis, Tennessee 38118; rates: Single subscriptions, \$3, clubs of five or more \$2.50), brother William S. Cline, editor of The Defender, 4850 Saufley Road, Pensacola, Florida 32506, carried an editorial note in his August issue, as follows: "EDITOR'S NOTE: The reader would do well to secure a copy of Ira Y. Rice, Jr.'s CONTENDING FOR THE FAITH, July issue, in

is about to split right down the middle over the direct operation of the Holy Spirit.

"More than four years ago I protested against the teaching being done regarding the operation of the Holy Spirit. A certain teacher taught it then--and still does; only it has become progressively worse. A special meeting was called and this one teacher was given one hour and fifteen minutes to further her teaching; and when I got up to refute it I was told by an elder, 'Bro. Cawyer, she does not believe what you say she does and you are out of order. Please sit down.'

"Not one elder opened his mouth against that false teaching, and, as mentioned, it has become progressively worse, even to defending the speaking in 'Tongues', secret meetings with lights turned low, etc. It could not be stopped and that is one of the reasons for my resigning the eldership at Highland. My resignation was written and handed to the eldership. It was never read to the congregation, not even till this day.

"Another instance: Bro. Earl McMillan wanted to teach some classes on the work of the Holy Spirit, and, in our elders' meetings, I objected until we could know just how he was going to teach. Bro. E. R. Harper and I had worked out six questions to ask, and when I read off the first question, he said, 'I can't answer that yes or no.' I knew then where he stood. We read off the other five and to all of them he gave the same answer, 'I can't answer yes or no.' He was asked to leave the room and we elders discussed it. I was more against it than at the beginning, but the eldership took a vote and the vote was to let him teach. One elder came to me and asked me if I would go into his class and report to them what he was teaching. He said, 'You can detect error where we cannot;' but I refused because I knew what he was going to teach. This is another reason why I resigned as an elder of the Highland Church.

"On another occasion a deacon came before the elders and argued that there were Christians in all denominations. Bro. Art Haddox was chairman and he went around the table asking if any elder had anything to say. Not one elder objected to his line of thought. Bro. Haddox then asked me and I said, 'I certainly object to such teaching and wanted to ask some questions of this deacon.' My first question was, 'Does God have any children outside of his family?' He had to answer, 'No.' I then asked him, 'How do we become a child of God?' He answered correctly

and I then said, 'Let us put one more verse of scripture with that--Acts 2:47 --God adds the saved to the church,' and that closed the argument. But, brethren, I stood alone again. Not one elder stood with me. All of the Highland elders do not believe that false stuff, but they do not have the courage to stand against that kind of error.

"As most of you who read this report will know, I worked for thirteen years nation-wide, that is, forty-five states, many times leaving a sick wife to build confidence and good will for the Highland Church. I do not take the credit for that accomplishment. Brethren E. R. Harper, James Willeford, the late J. M. Patterson, John Reese, and many others did yeoman service to bring about an international program that has done so much good, but today the present Highland is not the same Highland and they do not stand for the truth of the Gospel in respect to the above and other matters.

"I am inserting my written resignation here:

"Dear Brethren, due to lack of unity in teaching, policies, plans and procedures, please accept my resignation.'

"The vast majority of the Highland members do not know until this very hour why I resigned.

"A sermon was delivered in the Highland pulpit to which I seriously objected and I took it to the elders and they, the elders, said the sermon was O.K.--that it was I who was out of step. A committee was appointed consisting of Bro. Art Haddox and Bro. Lewis Smith. They met with the preacher and reported again that the sermon was O.K. I then said to the eldership, 'If that sermon is O.K. then let us publish it and give the brotherhood the benefit of it.' At this point I was told by an elder, 'If you publish that sermon we will withdraw fellowship from you.'

"I did not publish the sermon.

"The error that was in the sermon was this: He had made the statement that there was not a verse of scripture telling people how to become a member of the church. Second, that the church was not a blood-bought institution, and thirdly, the idea of people being added to the church was absurd. Now this particular preacher went to Bro. E. R. Harper and said to him, 'I do not object to what Frank did; I do object to the way he did it.' And he further added that if that sermon was published, it would ruin him

as a gospel preacher. All I did, brethren, was to take it to the elders, and the elders said it was a sound sermon. But the man who delivered it said it would have ruined him as a gospel preacher if published. The above can be verified by writing to Bro. James Williford, whose address is 525 E.N. 20th, Abilene, Texas; or to Bro. E. R. Harper, whose address is 2143 South 5th, Abilene, Texas.

"In fairness to all, we think you should know this: Bro. A. L. Haddox, an elder of the Highland church of Christ, Abilene, Texas, travels widely for the Herald of Truth. He was attending a workshop in Weatherford, Oklahoma, and the question came up as to why I had resigned as an elder of the Highland Church. Although he had my written resignation, he got up and said that I resigned because I married too soon after my wife died. Brethren Noble Patterson, 2709 Race Street, Fort Worth, Texas 76111; Billy Craig, who preaches for the church in Elk City, Oklahoma; and many others whose names I have forgotten heard this statement by Bro. Haddox. Is that the kind of a man you are backing? Yes it is; but you did not know about it. I have been reluctant to tell the facts in this case. Many brethren have insisted that I should, but, as I told my good brother, Alvis Vandergriff, an elder of the University church of Christ in Austin, Texas, I do not want to hurt the church. He also knows more about this whole case in Highland than I have told in this report.

"When elders are so spineless as to permit and let it go when a young hippy will get in the pulpit at Highland and start a prayer, 'Hi Dad.' it is a lot later than some people think.

"When hippies can get into the Highland pulpit, dirty and filthy, and talk about the dirty sins of our day, then confess publicly that his greatest sin is 'masturbation,' and that before a Sunday audience, it is a lot later than some people think. (The good sister that related this incident attended a meeting in Brownwood conducted by Foy E. Wallace in 1972. She said to my wife, 'I'll never go back to Highland.' Many have left; a large part of the audience is from Abilene Christian College.)

"You who are a true Christian would not accept TRIUNE baptism--yet the elders of the Highland Church accepted a man and his wife on their triune baptism. Again write Bro. E. R. Harper. A Bible teacher in an adult class held up his Bible and said, 'You must have something more than this. This is not sufficient,' referring to the Bible. Again, ask Bro. Harper. This was just a few weeks ago.

"Before I resigned as an elder of the Highland Church, we were told that the staff would be making more decisions and the elders less. This statement was made by Bro. Clois Fowler, who has since that time been given practically sole control of the radio program. Or, as he said, 'I tell the elders what I want them to know and I withhold from them that which I think they should not know.'

"Salaries have been raised to an absurd amount. Men who barely made a living before,

drawing nearly and perhaps more than \$20,000 a year. Men who have placed wives on the payroll--and at one time not only a wife, but a daughter. Your money has been spent as freely as water, but you did not know it. Brethren, it's time that some good practical business judgment be manifested.

"You, as supporters of the Herald of Truth program, need to know the facts regarding its operation.

"Your money is being spent by staff members going all over the nation defending the irregularities of the program, instead of preaching the gospel, the purpose for which you send your money.

"It is with deep regret that conditions are such that the truth must be told.

"A covenant breaker is an individual or an eldership who will not do what they put in writing that they will do. (Romans 1:31) More facts will be available as the weeks and months go by.

"The elders see now exactly what we pointed out to them five years ago would happen and have publicly admitted that they are in serious trouble at Highland over the false teaching I opposed and tried hard to correct. But, with no help from the eldership I was forced to resign as an elder, as mentioned in the body of this report.

"This could go on and on, but this is enough. If you want to support that kind of teaching, just continue to send your money to Highland and watch a number of them grow fat, money-wise.

"Yours for truth and honesty,

(Signed) W. F. Cawyer
Box 685
Santa Anna, Texas 76878"

ALAN HIGHERS, W. L. TOTTY, FRANKLIN CAMP, STANLEY McINERY, ROY J. HEARN, WALTER PIGG, ELMER JAMES, HARRY AKERS, OTHERS HEARD FROM

Never, in the history of Contending for the Faith, have we had such a "run" on a particular issue than we did on our initial statement, last month, regarding Herald of Truth. Space will not permit our publishing all of them; however, the following are typical:

ALAN E. HIGHERS, Memphis Tennessee--

"August 3, 1973

"Dear Brother Rice:

"I have just received and read the July 1973 issue of Contending for the Faith, and I am frankly discouraged, disappointed, and disgusted with the Herald of Truth and the Highland elders. I have defended cooperative efforts such as the Herald of Truth in public debate, and I would still defend the principle of church cooperation; but I have no stomach for defending the Herald of Truth. We no longer support it (Getwell Church of Christ, Memphis, Tennessee--IYRJR.) or announce it, and I could not at this point conscientiously

recommend it to any eldership for one penny of support.

"Some of the finest preaching I ever heard was done on Herald of Truth radio by E. R. Harper, but the Herald of Truth today is not the same program as then. It made me heartsick to read the crass and arrogant letter from the committee to Brother Harper which began by addressing him as 'Dear Mr. Harper.' It is apparent to me that the elders have either abdicated their responsibility or else did not not have the courage to fire Brother Harper themselves. I have known Brother Harper most of my life. I have been hearing him preach the gospel for as long as I can recall. He served for many years as local preacher for the Highland church in Abilene, and he fought their battles when times were the hardest for the Herald of Truth. I believe, from what I have read, that he was fired for opposing the tongue-speakers at Highland...

"It is inconceivable to me that the elders could turn the matter over to a committee to fire him and then give him less than thirty days to move his books and belongings out of the office. Furthermore, it does not speak well for Highland, as a congregation, that they have no more gratitude and charity in their souls than this. It is tragic when people forget the bridges that carried them over.

"I will be surprised if faithful congregations of our great brotherhood allow this action to pass unnoticed. Evil triumphs when good men do nothing. It would not be quite so disturbing if the unceremonious firing of Brother Harper were the only incident, but, sadly and unfortunately, we know this is but the climactic stroke of a growing series of events. Highland will 'clean house,' or in my judgment, they will lose the confidence, respect, and support of brethren from coast to coast. In fact, these things they have largely lost already.

"I am sure we can expect a massive public relations campaign by the Highland elders to offset the liberal and arbitrary image they have conveyed. But, at this point, it would be tantamount to treating cancer with a band-aid. It would be better to have no Herald of Truth at all than to emit an uncertain sound over national networks from a congregation that is out of step with the scriptures and with faithful churches of Christ.

"Faithfully yours,

(Signed) "Alan E. Highers

"P.S. As you may know, Garland Elkins preaches for the Getwell church and he is doing a fine work. I serve as a deacon, to assist the church in other capacities, and conduct meetings and other special activities in addition to secular work. I have been associated with the Getwell church for more than fourteen years; as you know, we publish the Spiritual Sword.

"If you wish to use the foregoing letter, please feel free to do so."

(NOTE: Elders and preachers who may be reading this, please study back through brother Highers' letter and ponder. Note especially that line, "Evil triumphs when good men do nothing." Which is it to be? IYRJR.)

WALTER W. PIGG, JR., Oak Harbor, Washington--
"July 31, 1973

"Dear Ira:

"Just received the July issue of 'Contending for the Faith' in which the Herald of Truth was the general subject of discussion. I must admit that I am saddened to learn of the deplorable conditions which exist within the Herald of Truth operation. Yet, at the same time I am not too surprised that this is the case.

"For quite some time now I have had some doubts concerning the stand of the elders at Highland for the truth, and the operation of Herald of Truth. When the 'Midnight Cowboy' episode occurred, I wrote John Allen Chalk and the elders at Highland expressing my concern. I received a very unsatisfactory explanation from the elders. Within the past year I have had another discouraging experience in connection with an effort to receive information from the Highland elders relative to the work in Spain. The church here in Oak Harbor was supporting the Spanish work in a small way, until forced to discontinue it due to a lack of funds. I tried a number of times to obtain some needed information about the work, but to little avail. I talked with a representative of the Herald of Truth and he assured me that the information would be forthcoming. This information concerned the number of people supporting the Spanish radio broadcast at \$31.00 per month. I never received the promised information, even though I made one phone call to Abilene. I wrote brother Art Haddox in January of this year and again in May. As of this date I have received NO REPLY of any kind from him. These things had already convinced me that I could not conscientiously support the Herald of Truth, nor encourage others to do so.

"Your bringing of this regrettable situation to the attention of the brotherhood is appreciated by me. Such problems as this certainly cannot be solved by ignoring them. Those who love the truth and want it to prevail must STAND!

"May the Lord richly bless you in your stand for Truth.

"Yours in Christ,

(Signed) "Walter W. Pigg, Jr.

"P.S. I have just written Art Haddox, registering my complaint relative to the 'Herald of Truth Committee.' Hopefully, many people are going to let their feelings be made known."

(NOTE: If just the financial support of the Herald of Truth Spanish broadcast was the only thing in question in this regard, certainly that would be bad enough. However, Pat McGee showed me some translations of what is actually being put out in the name of Herald of Truth--in Spain; and if supporters of this phase of the program should come to know exactly what is going out, they not only would withdraw their support but their fellowship, as well. What is the point of heralding what is not true in the first place! IYRJR.)

W. L. TOTTY, Indianapolis, Indiana--

Under the heading, "RECOMMENDED READING," in his church bulletin, The Informer, for July

29, 1973, brother W. L. Totty, of Indianapolis, Indiana, famed for his polemic defence of the Herald of Truth, said, "I recommend for your reading the July issue of Contending for the Faith (published by Brother Ira Y. Rice, Jr.) in which the firing of Brother E. R. Harper from his position with the Herald of Truth radio and television program, which is produced by the Highland Church of Christ, in Abilene, Texas, was discussed..."

Earlier, in a letter of May 10, 1973, brother Totty had written, "...It is disappointing to know that Brother E. R. Harper was fired at the Highland church, in Abilene. He is 76 years old and has been preaching there for many years. I have thought for quite a while that the Herald of Truth was going toward the liberalists. That may hurt them because Brother Harper is well known throughout the brotherhood. Brother Guy N. Woods and I have defended the Herald of Truth in a number of debates. I would still do so, so far as the principle is concerned, if I were able; but I could no longer defend the program..."

ROY J. HEARN, Editor, First Century Christian, Memphis, Tennessee--

"August 8, 1973

"Dear Ira:

"As soon as I received your last CONTENDING FOR THE FAITH, I sent a brief statement to the paper to be included in the August issue. I trust they will get it into this issue. It recommends that the people send for your paper, especially the July and August issues, to get full information on the Herald of Truth. I hope that it will bring in many orders for you..."

HARRY AKERS, JR., Piermont, New York--

"August 7, 1973

"Dear Ira:

"July CFTF is a real shocker.

"The letter to brother Harper is quite revealing of the bad condition that must exist at Highland. I note the following:

"(a) 'Mr.' instead of 'brother.'

"(b) The third paragraph leaves the totally incorrect impression that brother Harper was the one who was guilty of teaching premillennialism, etc.

"Yes, the anti- brethren will be able to say, 'We told you what would eventually happen once the Scriptural pattern of work was violated.'

"I'm hoping brother Cawyer's article will shed light on the reasons why brother Harper

DAVID SAIN REPORTS LINCOLN'S CANCELATION OF LYNN ANDERSON MEETING IN HUNTSVILLE, ALABAMA; THANK GOD FOR THESE ELDERS

....for the benefit of those not present Sunday night....

● ELDERS CANCEL MEETING ●

The eldership at Lincoln, continuing in the steadfast position so characteristic of them, announced they were canceling the scheduled meeting with Lynn Anderson. The meeting was formerly set for the last of September.

The reasons for this cancellation have to do with doctrinal soundness and the right of the eldership to protect the flock from that which they judge to be dangerous.

The eldership at Lincoln HAS THE POLICY OF INVESTIGATING THE DOCTRINAL SOUNDNESS OF EVERY MAN WHO IS ENGAGED TO SPEAK to us. They do this mostly by a written list of questions. This questionnaire was mailed to brother Anderson in a routine manner. But, while waiting for the reply, information was received through several sources, which are esteemed highly, that brother Anderson had spoken things which are not in harmony with the scriptures. These things were pursued with all objectivity, love, and a non-compromising attitude.

When the reply from brother Anderson arrived, all the information was put together and the following was found. (1) Lynn Anderson said, "...I feel uncomfortable with your questionnaire. My response to some of the questions would need lengthy explanation. Also, I think it leaves the most important questions unasked. But mostly, in my own view, such questionnaires carry a flavor of creedalism." Thus he did not answer the questions. (Incidentally, these questions are all simple and mostly just require a simple 'no' or 'yes'. Others have answered them with no hesitation.)

(2) Brother Anderson has publicly stated that, *it is not doctrine that unites us, it is love*. If this is true, II John 9-11, Eph. 4:1-6, etc. must mean something other than that which we have taught and believed for years. At the time Lynn taught this, he also expressed to another in private conversation that, *one's belief in or alledged practice of speaking in tongues was not grounds for the severing of fellowship*.

There are other factors, but these two shall suffice to give evidence that our elders have sufficient reason to question the soundness of brother Anderson. THEY ARE WRITING BROTHER ANDERSON confirming their convictions and lovingly stating their reason for the cancellation. They ARE ALSO WRITING THE ELDERS OF THE 5TH AND HIGHLAND CHURCH of Christ in Abilene. The purpose of that letter is to inform the Highland elders of the action of the Lincoln elders. Our elders have also decided to inform the Highland elders that WE WILL NOT LEND ANY SUPPORT, FINANCIALLY OR MORALLY, TO THE HERALD OF TRUTH until there are some changes in the attitude of the Highland church toward those who teach error. Our elders realize the right to autonomy by the Highland elders, but our elders also have the right to autonomy. And they are exercising it by withdrawing their support from that which they judge to be wrong.

If you have reason to need more information about these matters, you may contact one of our elders. It is certainly not the desire of the elders at Lincoln to slander anyone. They only desire that truth reign supreme at Lincoln. Lincoln is known for such a stand. LET US THANK GOD FOR ELDERS WHO ARE WILLING TO STAND WITHOUT FEAR OF FAVOR.

...David Sain

Note: Efforts are underway to secure the services of an effective and sound preacher for a meeting. We hope this can be scheduled for sometime in the fall.)

was fired. I'm hoping it will turn out to be a calm and factual article. The elders here are not likely to be moved by anything that sounds like the emotional cry of someone who has been hurt, but I think they will give due consideration to a carefully written article.

"Besh wishes,

(Signed) "Harry Akers, Jr."

STANLEY JAMES A. McINERY, Livingston, Tennessee--

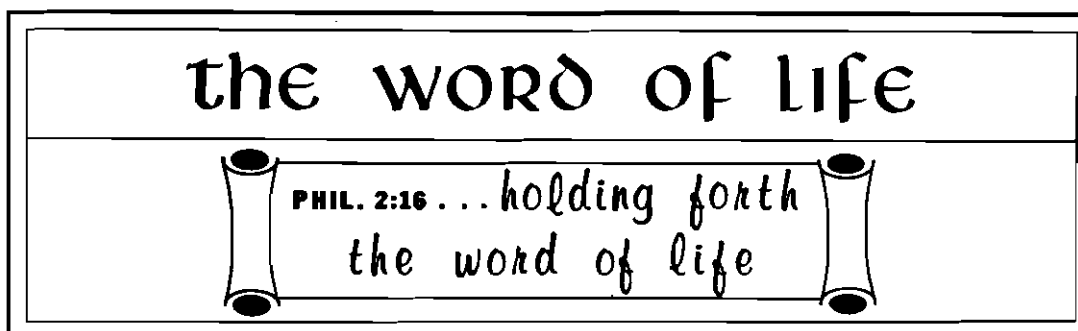
"August 9, 1973

"Dear Ira:

"WELL! Well! After receiving the July issue of 'Contending for the Faith,' I put some excerpts in the church bulletin (copy enclosed) and announced the same during a Wednesday Bible Study...

"Then came the write-up by brother Art Haddox in the latest issue of the 'Old Reliable', stating the case of the 'Herald of Truth' You of course have read it.

"Now people are wondering who's telling



Volume II

July, 1973

Number 7

THE HERALD OF TRUTH—WHICH DIRECTION?

The threat of liberalism in the church is not the idle dream of some few headline seekers. It is a reality to anyone that is acquainted with the Scriptures, and some of the things that are taking place. My files are filled with articles written by brethren that show an utter disregard for Bible authority. Some brethren are so caught up "with the church on the march" that they refuse to give any consideration to the apostasy that is taking place. Indifference to fundamental matters is rampant throughout the church. Some seem to have no concern. Others think that if they stick their heads in the sand this whole problem will go away. This is plain folly. A casual reading of the Epistles should prove to anyone that false teachers do not just cease. There is only one Epistle that does not deal with false teachers. Those of us that are opposing liberalism are not simply "crying wolf." We have our wolves in sheep's clothing and let no one make you believe they are not real.

This article is not written in haste. I have not only carefully weighed the matters, but have asked the advice of brethren of unquestioned integrity. They have encouraged me to write it. All of these are men that have defended and worked for the support of the program. Neither I, nor they, have any ax to grind. We are concerned about the direction the program may finally take. There are some ominous straws in the wind that are danger signals. It is a fact that there are preachers, congregations, and elders that have already embraced liberalism. Will the Herald of Truth join with these or will it repudiate them?

The future of the soundness of the Herald of Truth will turn on which way Fifth and Highland goes. The program cannot remain sound in the faith unless the congregation that is responsible for it remains sound in the faith. This is the question that is in the mind of many preachers and elders. Churches that are concerned about the drift into apostasy are not going to continue to support the program unless there is some clear-cut evidence that Fifth and Highland is not going to play around with liberalism.

There has been grave concern about this matter ever since the John Allen Chalk affair. If Fifth and Highland is not sympathetic with the liberalism that has invaded the church, why was it necessary for churches to bring pressure on it by stating they were not going to support the program unless brother Chalk was taken off? He was removed from the program, not because the elders there believed that he was no longer a sound teacher, but because of congregations withdrawing their support. Why do I make this statement? The proof is in the fact that they selected him as local preacher when they removed him from the program. Does anyone really believe that they would have asked him to become the local preacher unless they either did not think he was unsound in the faith, or else they embraced what he was teaching? If his teaching was unsound and therefore should not

be allowed to continue on the program, why should it not have been reason enough not to allow him to preach for the local church? It does not make sense to think they took him off the program because of his unsound teaching and then turn right around and put him in the pulpit. But if they did not take him off because of his unsoundness in the faith, and the record surely shows this, the question must be WHY?

THE PRESENT

The past action is enough for grave concern, but the present adds to the gravity of the situation. What about their present preacher? If his own words are not double talk, he is certainly influenced by liberalism. I have before me copies of two letters by men that could never be characterized as "mote pickers," nor men that hastily jump to conclusions. They are men that have never been extremists of any kind. These letters were written after listening to brother Anderson. The letters were written to the elders at Highland. I shall not give the names of these men, but will quote from their letters to show that brother Anderson is liberal in his preaching.

While I was impressed with the speaking ability of brother Anderson, I was also disturbed by some of the things he said. I understood Lynn to say that it is not doctrine that unites Christians, but rather love. It would seem to me that it is on matters of unity and fellowship that he and I may have some basic disagreement.

A SECOND LETTER

I had never heard Lynn Anderson, nor did I know anything about him when he came here. Therefore, I was not biased against him or anything that he supposedly represented. In a speech . . . , he said, "It is not doctrine that unites us, it is love." I went to brother Anderson and had two private conversations within which he said that one's belief in or alleged practice of speaking in tongues was not grounds for the severing of fellowship from him by the church . . . In fact, he implied that the only test of fellowship would be over causing division. This would mean that the tongue speakers could be allowed to teach and practice their falsehood and that one with my convictions that this is error which must be rebuked would be subject to disfellowship. This is a strange doctrine.

Here are two men that heard brother Anderson speak. Both
(Cont'd on page 2)

the truth about the matters.

"Ira, was the statement of Landon Saunders given in its entire text?

"Now, I want you to send at least 10 copies of the July 1973 issue of the 'Contending for the Faith' to the following man: (Name and address withheld by me. IYR Jr.)

"Please, Ira, if you have the full statement on...Landon Saunders, let me have it by

return mail, if possible... God be with you,

"Faithfully,

(Signed)

"Stanley James A. McInery"

* * * * *

NOTE: I was just in the process of going fully into the Landon Saunders matter when (on August 16, 1973) the telephone rang from Abilene, Texas. A central figure in the Her-

heard him say that doctrine has nothing to do with unity. He insisted that love is the only basis for unity. One of the men had two conversations with him privately and he restated his position on the matter and then further explained by saying that the church could not withdraw fellowship from the false teachers on the tongue question. His position, as stated in the letter, means that those of us who oppose this false teaching on the miraculous operation of the Holy Spirit today would be subject to being withdrawn from.

What brother Anderson is advocating is Ketcherside and Garrett's teaching on fellowship. They both teach that doctrine has nothing to do with fellowship. While their approach to this conclusion is not the same as brother Anderson's, it ends in the same place. Brother Anderson's position is that it is not doctrine that unites, but love. So with him doctrine is not important. Their position is that doctrine is taught the church, not gospel, and doctrine has nothing to do with fellowship. The only difference in their position is that brother Anderson takes one road to get to his position, while they take another road. There is not a nickel's worth of difference in his position and theirs. Both opens the door for every false teacher that comes along. Brother Anderson has reacted to an extreme position where some have seemed to think that ugliness in attitude was evidence of being sound in the faith. But his attitude toward truth has led him to the other extreme.

The Bible teaches that truth and love go together. "But speaking the TRUTH IN LOVE, may grow up into him in all things, which is the head, even Christ," (Eph. 4:15). There is no conflict between love and truth. The same Bible that teaches love also teaches to rebuke false teachers. "Wherefore rebuke them sharply, that they may be sound in the faith." "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." "A man that is a heretic, after the first and second admonition, reject," (Titus 1:13; 2:15; 3:10). Was Paul advocating that Titus violate the royal law of love? It was Paul that penned the lines of love in I Corinthians 13. Had he forgotten what he had taught in this famous chapter on love? He had either forgotten it, or else love does not embrace false teachers, nor ignore doctrine for the sake of unity. Paul told Titus to rebuke sharply, with authority, and if this did not stop the false teachers, then to reject them. The margin of the R.V. version has "avoid." How can one avoid a person and continue to have fellowship with him? Would brother Anderson take the position that the Bible contradicts itself? His theory that love is the basis of unity and that doctrines have nothing to do with unity offers the following alternatives:

Remember that Paul wrote both I Corinthians 13 and the book of Titus.

I Corinthians teaches the importance of love.

Titus teaches the importance of sound doctrine.

Check the number of times sound doctrine is mentioned in just three short chapters.

False teachers are to be rebuked sharply with all the authority of the Scriptures, and if they continue to hold to their false teaching, they are to be avoided.

How will brother Anderson reconcile his position with these passages?

He can say that the Bible contradicts itself, which certainly follows if his claims for unity are true.

He can admit that his theory on love and not doctrine as the basis of unity is wrong.

I can see no other alternatives for him. The Bible either contradicts itself, or brother Anderson contradicts the Bible. It is certain that both are not right. One will have to give. Which will it be?

Fifth and Highland will not be able to sweep this under the rug. If this is the kind of man they want in the pulpit, it is their business, but they would do well to remember that it is also the business of the elders of the local congregations as to what kind of work they support. The time is here when elders are not going to continue to drag along with work that is harboring liberalism.

ald of Truth program, whom I always have considered to be my friend (and still do), having learned from a reliable source what I was doing, was telephoning to assure me that brother Saunders, at long last, was coming clear on some things and that this friend was hoping that I would hold up on what I was about to say long enough that Landon could completely clear himself with faithful brethren that now are offended--brotherhood-wide. Listening carefully to what this friend was saying, it seemed to me that the cause of truth surely

could lose nothing by my waiting one more month to bring out my statement in regard to brother Saunders. My friend said that he was not exactly requesting it but it was clear that he hoped I would. And when I volunteered to wait until September to give him time to see what could be done, he expressed his appreciation. I emphasized to him, however, that nothing less than repentance and a full confession of faults--publicly--by brother Saunders would be sufficient to remove the offence--that any further effort to "explain" rather than to repent just will not be acceptable either to me personally or to faithful brethren brotherhood-wide where the facts are known and understood.

Meanwhile, there is just one word to describe what has been going on at Highland in all this--and still is, BEDLAM. That readers may have a clear picture of what is happening to the sponsorship of Herald of Truth, facts are as follows:

1) On the first Wednesday night of August, 1973, the elders at Highland finally issued a statement to the congregation that Lynn Anderson, their local minister, was fired. (He earlier had publicly reported seeing a vision and had been upholding the so-called "charismatic" (i.e., neo-Pentecostal) element rampant within the Highland church.)

2) On the very next night--that would be a Thursday night--under pressure from some of the deacons (not all) as well as from some of the other members at Highland, the elders again came together, caved in, and re-hired this known heretic to be their preacher--the same man--unrepentant--whom they had just fired for his false teaching the night before!

3) The following Lord's Day the elders announced that any members who wanted to talk with them about any of this might come to the building and do so that afternoon. A steady stream of them did--several of them announcing their intentions of leaving the congregation and telling the elders why.

4) When he saw the course things were taking, not only at Highland but, by implication, with the Herald of Truth, he it said to the eternal credit of brother Art Haddox (who also wrote that statement in the "old reliable" that brother McInery asked about) decided to come all the way back to stand with the four elders at Highland who already were standing for the truth. So, at this writing, the situation in the Highland eldership is five elders for the truth to seven against.

Lyle Dalzel, one of the staff-members at Herald of Truth has been saying that through brother Harper's influence the program stands to lose the financial support of the churches in Tennessee, Alabama, Georgia as well as the South, in general--but, never-mind, that the Western churches will stay with the program and pay the bill. Nonsense. He is wrong on all counts. There is not that much financial potential in the Western churches. Even if there was, it would be a calumny to charge the Western churches with such perfidy!

But Highland elders are going to have to something--and soon--if Herald of Truth is to be saved. Nothing less than a complete house-cleaning of false-teachers and sympathizers will do.

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WAS MEMPHIS MEETING ON HERALD OF TRUTH
ONLY ITS WATERGATE--OR ITS WATERLOO???

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

Dear Brethren:

To say that these are "perilous times" for the truth of the gospel admittedly would be the understatement of the year. When some of us began calling attention, several years ago, that Liberals, Modernists, Neo-Pentecostals and other such heretics were infiltrating several of our better known, supposed-to-be Christian colleges--that was bad enough. But now that false brethren finally have gained control of the Highland Church of Christ, sponsors of the Herald of Truth, of Abilene, Texas, if anything this is infinitely worse.

And what makes it so difficult is the naivety and gullibility of many brethren, who are being herded like cattle into whitewash-sessions and sold a bill of goods all over the brotherhood that just is not so! If brethren generally-- elders and preachers included-- would not be so quick to swallow what demonstrably can be proved to be untrue, then the cause of truth would not be in such jeopardy. It is almost as if brethren who should be the No. 1 defenders of the truth are seeking opportunities both to deceive as well as to be deceived.

Not that all of our brethren are behaving that way. It still is my conviction that the vast majority of us, to the extent possible, really would rather know the truth than to be deceived. However, when so many of those we look to for leadership are seemingly determined to be misled, it is time for us to remember that "if the blind lead the blind, both shall fall into the ditch." (Matthew 15:14)

Ever since the unseemly firing of E. R. Harper--by the Herald of Truth Committee--last March, I have had enormous amounts of evidence placed in my hands from a multiplicity of sources leading me to the inescapable conclusion that Herald of Truth no longer is in safe hands. Had I had my own way about it, I would have brought this evidence to the attention of the brotherhood as long ago as last April. However, brother Harper (and also brother W. F. Cawyer, and others) requested me to hold off until it was certain that further at-

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, California 94101

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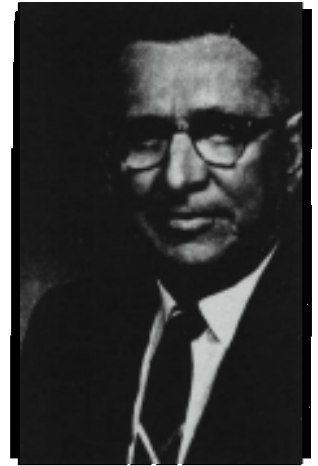
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who "knew not Joseph," even so there are several such would-be "kings" at Highland who are trying desperately to assume control of the HERALD OF TRUTH program AND its SPONSORING CHURCH!

W. F. CAWYER, FORMER ELDER AT HIGHLAND, HELPS TO SET THE RECORD STRAIGHT



Cawyer

In closing our initial consideration of this most painful situation in Contending for the Faith, last month, I promised to have a statement in this issue from W. F. Cawyer, former elder at Highland (and, for 13 years, principal fundraiser for the Herald of Truth), who resigned some four or five years ago and who presently is serving as minister to the Northside congregation at Santa Anna, Texas. In a letter under date July 27, 1973, he released me to proceed with publication of material that he had put into my hand weeks earlier, saying, "Brother Rice, I feel that it is now time to let the brotherhood know some facts." His article is as follows:

"PAST, PRESENT AND FUTURE"

"As I sit here in my study tonight, meditating, thinking, planning and praying, and thanking God for the experiences of life, some have been good and some not so good. I just want to pay homage to those great and Godly men at whose feet I once sat and learned from them the great truths as taught in our Bibles.

"I well remember those trying times and hardships through which so many of us have passed, and I must say victoriously, thank God. We built an image for the church only a part of which remains until this day.

"My heart bleeds when I think about a once strong church, which enjoyed the complete confidence of a proud brotherhood, that today is floundering on the brink of Pentecostalism, the rankest of which you ever heard. I fought hard for the truth against Calvinism as it slowly but surely crept into the Highland Church of Abilene, Texas. There was a time, looking back to the yesterdays, when it was a united church, perfectly joined together in doctrine and in practice. But today it, the Highland Church, who sponsors the Herald of Truth is no longer worthy of the fellowship and confidence the brethren have had in her. It

which the...situation is discussed and a lengthy statement is included by bro. E.R. Harper. Write Ira Y. Rice, Jr., P. O. Box 588, San Francisco, Calif. 94101 and ask for the July issue, 1973, Vol. 4, No. 5."

(While you are at it, write for the August, 1973, issue of both of the above-mentioned publications and get on the subscription-list of each. Also, I recommend writing to Noble Paterson, Editor, Christian Journal, 2709 Race Street, Ft. Worth, Texas 76111, enclose \$1 for one year's subscription, and ask to start with August issue. Look on Page 4. You'll find brother Cawyer's statement there. IYR Jr.)

Not only do we appreciate the efforts of all of these brethren to sound out the much-needed warning relative to the sponsorship of Herald of Truth, but we are grateful to the many brethren who picked up the information and ran it prominently in their local bulletins. It needs to be heralded wherever Highland's deceptions have gone.

BATSELL BARRETT BAXTER INTERVENES UPON BEHALF OF LONDON SAUNDERS AND THE "HEARTBEAT" PROGRAM

As mentioned in our August issue, about the time I was starting to take up wherein brethren were offended concerning London Saunders and the "Heartbeat" program, the telephone rang. It was Batsell Barrett Baxter on long-distance from Abilene, Texas.

Brother Baxter had just learned that we were going into the Saunders/Heartbeat matter in the August issue--and he was hoping there

NORTHERN CALIFORNIA AREA REPRESENTATIVE OF HERALD OF TRUTH ATTEMPTS TO BREAK FORCE OF BROTHERHOOD-WIDE EXPOSE; HERE IS WHAT HE HAD TO SAY:

--IYR Jr.

BULLETIN: TO ALL NORTHERN CALIFORNIA CHURCHES

September 4, 1973

Dear Brethren:

As Area Representative for the Herald of Truth radio and television ministry, it was my privilege to attend this year's evangelism workshop in Abilene, Texas. Some 65 men from all over this country gathered together for this year's workshop. We all came away unanimously behind the elders at 5th & Highland and this ministry. This work must go forward.

At the workshop, in a very open and honest discussion of all phases of the work, there came to our attention that some statements about the Herald of Truth ministry and the 5th & Highland elders had been widely circulated throughout the brotherhood. These reports have been made by men formerly with this ministry. However, they have been proven to be inaccurate and misleading in their statements.

In a very open discussion of the problems that exist at 5th and Highland (and what congregation or eldership in the brotherhood doesn't have some problems), the elders admitted that some mistakes have been made. (What eldership anywhere has never made a mistake?) But steps have been taken to correct these things. However, such reports that continue to circulate do not help to correct anything, but simply tend to further divide and cast doubt upon the cause of Christ.

I have personally talked to the 5th & Highland elders and all the staff about these things and like the 64 others have come away from these meetings 100% convinced that the elders are loyal to the truth, faithful to Gdd, and doing a work that must continue to go on.

Perhaps some of these reports have been circulated in your area. THEY STAND TO BE CORRECTED AND RETRACTED! If I can assist you in any way in answering anything about this ministry (the elders position, members of the staff, finances, etc.) please allow me to do so. This work must go on.

Yours in Christ,

G. Max Tarbet
G. Max Tarbet
Area Representative
Herald of Truth

Office: 1109 Lassen Street
Vallejo, California 94590
707 643-5824

Home: 110 Manhattan Drive
Vallejo, California
707 643-4903

might be some way to delay what we were about to carry. He said he was not exactly asking, but he made clear that he hoped I would give him a little more time--that he felt certain that Landon had erred in some of his actions but that he also had reason to believe that Landon was beginning to see his error and his making due correction was just a matter of time.

As I thought it over, it seemed to me a month's delay would not make all that difference. So I asked Batsell if it would be of any help if I waited until the September issue.

He thought it might. So I agreed to hold off at least this long. As I recall, his telephone call was on August 16. Today is September 20. The way I figure I have held off at least four days longer than I said I would, so, since, as far as I can discern, the necessary corrections are not even being contemplated--much less forthcoming--I am of the conviction that any further delay will just give the Highland elders, the Herald of Truth Committee, together with their Area Representatives that much more time and opportunity to practice their deceptions on an unsuspecting, over-trusting brotherhood.

Not that I'll be able to get around to all that I have prepared to say, in this issue at least, regarding the Landon Saunders/Heartbeat matter. At just eight pages per issue, it really limits us in just how much can be carried each time. And since the brotherhood-at-large keeps pouring its funds in to the Herald of Truth and not much to the financial undergirding of Contending for the Faith, about all we have with which to carry the fight to the enemy is the money from subscriptions, payments from bundle orders--with just a contribution here and there when it dawns on some well-wisher how enormously costly a campaign, such as this, really is! Nevertheless, with all that I am and have, I am determined not to give up, whether friends and brethren help financially or not, until this entire Herald of Truth fraud has been fully exposed and the truth of the gospel is victorious once again.

ART HADDOX AND PAUL McGAUGHEY ATTEMPT A REAL "SNOW JOB" AT DALLAS PREACHERS' LUNCHEON

Earlier in the week of Friday, August 31, 1973, I received yet another telephone call. This time it was from Dallas, Texas. It was an old-time preacher-friend of mine, informing me that Art Haddox and perhaps others would be coming to Dallas that Friday to speak to the regular, monthly, Dallas-Area Preachers' Luncheon about the damaging reports being circulated re: the Highland Church and the Herald of Truth. Since this friend planned to be on hand, he was inquiring as to just what questions he should be prepared to ask. I gave him some, of course; but I further urged that if at all possible it would be far better to

A REPORT ON THE HERALD OF TRUTH MEETING

On September 10 and 11 a number of preachers and elders met in Memphis to discuss questions relating to the Herald of Truth and the Highland Church of Christ in Abilene, Texas, which sponsors the program. There were two elders present from the Highland church, Brethren Haddox and Norman, along with Batsell Baxter, Harold Hazelip, and Landon Saunders, speakers on the program, and Lynn Anderson, minister for the Highland church. It should be noted that Brother Norman took no public part and made no statements of any kind and that not all of these brethren were present for every session.

Also present were E. R. Harper, W. F. Cawyer, James Willeford, Ira Y. Rice, Jr., Archie Luper, and others who have been concerned about the direction of the Herald of Truth and the Highland church for the past several years. The meeting lasted approximately ten hours on Monday and then another two hours or so on Tuesday evening. Garland Elkins presided over the meeting on Monday in a fair, gentlemanly, and truly superb manner.

During the meeting on Monday it developed that brethren were primarily interested in the following ten issues or questions:

1. The firing of E. R. Harper. After twenty-eight years of service to the Highland church, Brother Harper was terminated on March 26, 1973 by letter from the Herald of Truth Radio and Television Committee. The letter was not signed by any elder nor was it read or reviewed by any elder before it was sent. It is felt by many brethren that Brother Harper was fired for opposing false teaching within the Highland church. The following statements were made by one lady to her class: "I do not believe the Bible condemns speaking in tongues. . . I can find no scripture in the Bible that says speaking in tongues has been done away." At the close of her lesson she was commended by one of the elders who stated that he considered "this the most wonderful class we have in the entire Highland congregation. . ." Brother Harper steadfastly resisted such teaching.

2. The firing of Lynn Anderson. Brother Anderson is the preacher at Highland and he was also terminated, but he was re-hired within a few days after he was fired. It has never been made clear why he was fired, then almost immediately re-hired. If he was teaching false doctrine (and he was), why was he re-hired without making correction? Why are the Highland elders continuing to endorse Brother Anderson? What were the conditions on which he agreed to return? It appears that the elders re-hired Brother Anderson due to pressure from the deacons and others and not because he had corrected his teaching.

3. The statements of Lynn Anderson. Brother Anderson has made a number of public statements which are both erroneous and indefensible; yet, in the Memphis meeting, he refused to correct or retract them. On November 12, 1972, he stated at Highland that he did not feel that tongue-speakers "ought to be banned from the church or kicked out or considered a third-rate Christian or something." In his sermon on July 22, 1973, he referred to the church of Christ as "a big sick denomination." He further added: "And I meant exactly every one of those three words. Big and Sick and Denomination." If the Highland elders tolerate such

have E. R. Harper, W. F. Cawyer, James D. Willeford and perhaps others presently or formerly connected with Highland to be present for a genuine confrontation; otherwise, I pointed out how easy it would be for Haddox & Company to cover up the true situation at Highland--a la Watergate.

Recognizing this, as he most certainly did, he and others got on the phone to some of these eye/ear witnesses (from the other side)--but by then it already was too late to set things up so they could be on hand, though they really wanted to be there.

In my heart, I just knew that without being confronted by those with first-hand information it would be possible for those from the Herald of Truth to make it seem that conditions at Highland are not all that bad. And when, a few days

later, my friend air-mailed a tape-recording of what was said at the Dallas luncheon, I was sure that many of the brethren there would take the answers given by Art Haddox and Paul McGaughey without any further investigation. (Not that a noble effort was not made by various ones at the Dallas luncheon to ferret out the truth! Some of those present, in fact, really tried to bring it out; but they were handicapped for not having themselves eye/ear knowledge of what had been going on and taught at Highland. Thus it was possible for those from Highland to do a pretty thorough job of whitewash.)

After talking with Dallas once again, I was greatly relieved to learn that many who heard what was said at the August 31st luncheon meeting had such doubts that they had been given the true picture of the

* To be absolutely fair, Art did the answering with Paul supporting by his presence.

teaching in the pulpit and classroom at Highland, how can we have confidence in what they will permit on the Herald of Truth?

4. Who is running the Herald of Truth? Is it the elders or is it the committee? Did Clois Fowler, a deacon and member of the committee, speak the truth when he stated, "My word is as good as the word of the elders. I let them see what I think they should see, and I do not let them see what I feel they do not need to see. I am over this program."

5. The non-distinctive nature of the Herald of Truth and Heartbeat. Many brethren have been concerned that the Herald of Truth does not have the same emphasis it once did. Now we understand that Heartbeat, the new five-minute program, does not mention Jesus or the church and seldom refers to the Bible.

6. The attitude at Highland concerning the work of the Holy Spirit. False teaching on this subject at Highland has already been documented. What is more disturbing is that classes at the home of the same teacher are still being announced in the Highland bulletin. False teachers are still being commended.

7. A divided eldership. The elders at Highland are apparently divided over many matters, including the firing of E. R. Harper, the firing of Lynn Anderson, and the future course of the Herald of Truth. It appears that certain deacons and others have more command over the program than the elders.

8. Future of the Herald of Truth. Brethren who have been supporting and defending this program for more than twenty years have a right to know: Whither goest thou? If the program is going to be under the control and influence of liberalism, it is better for it to die. The situation at Highland must be made right--without question--or the Herald of Truth is lost unless moved to the oversight of a sound congregation.

9. Quality of leadership at Highland. Most realize this problem is not new. Highland has been moving in the wrong direction, and has been under criticism by faithful brethren, for several years, yet the difficulties worsen. It is time to ask: What kind of leadership can be expected from the Highland church?

10. What will be done? Defenders of the program plead, "Give us time." But we ask, time to do what? Brother Anderson has already said that he will not resign; and Brother Haddox has stated that Brother Anderson will remain the preacher at Highland. Further, it would not solve the problem simply for Brother Anderson to resign, for the problem existed at Highland before him and it would still exist if he left. The problem is in the leadership which has accepted and tolerated the situation which is now upon us.

Far more is at stake than the judgmental decisions of a local church. This is a life or death struggle for the truth against liberalism, false doctrine, and Neo-Pentecostalism. We must not fail to contend earnestly for the faith once for all delivered unto the saints.

--Alan E. Highers

direction things are taking at Highland that it had been decided to invite brother Harper to speak to the luncheon-meeting for September 28th; also, that he was being invited to bring with him whomsoever he might wish. Such, of course, will not have the same impact as direct confrontation--but at least this will give Dallas brethren a chance to hear both sides--and then to make up their own minds, accordingly.

QUESTIONS ASKED ART HADDOX AND GAITHER VANDERERE SEPTEMBER 4 AT TULSA'S AREA-WIDE MEETING:

Five days later, on September 4, 1973, brother Haddox together with brother Gaither Vandervere, Herald of Truth representative for that area, appeared before the preachers of the Greater Tulsa, Oklahoma Area. As at Dallas, there was no representative from the dissent-

ing side, from Abilene; however, when Haddox and Vandervere were hit with a list of some 25 questions by L. W. Mayo, regular preacher to the Home Gardens church in Tulsa, they must have come away feeling like they had just been run through a buzz saw. Mayo's questions were as follows:

"1) Do the present elders at Highland rate such men as E. R. Harper and W. F. Cawyer as men who know, understand, love and stand for the truth as it is revealed in the Bible? Do you believe that their stand on such matters as the authority of the elders, the purity of Christian living and the charismatic movement that is now facing the church to be true to the Bible and sound?

"2) Has the Herald of Truth Program ever had two better, more hard working, or dedicated supporters than E. R. Harper

and W. F. Cawyer?

"3) In the letter to brother E. R. Harper firing him from his job at Highland it was stated that he would not cooperate with the elders of the Highland church. Will you please give us some instances where brother Harper refused to submit to the elders in matters of judgment which belong to the elders?

"4) In that same letter it was indicated that the Highland elders had given the 'Herald of Truth' Committee the authority to fire him, that is to fire brother Harper, who had served the church there many years. Will you please give us some passage or passages of scripture that teach that the elders can confer such authority as that to any one man or group of men outside of the eldership?

"5) Do the elders of Highland church stand today on matters of Bible doctrine where the elders stood when J. M. Patterson, John Reese, and W. F. Cawyer were elders there?

"6) Does the present Highland eldership stand with E. R. Harper against the speaking in tongues and other gifts of the Holy Spirit? Will you stand up and oppose such teachings and warn against anything that points in that direction like Ernest Harper and Frank Cawyer will?

(NOTE: Evidently, the typist failed to include questions No. 7, 8 and 9 in the copy I received. IYR Jr.)

"10) Is it true or is it not true that brother Lynn Anderson does not believe that the belief in speaking in tongues nor the alleged speaking in tongues by a member of the church is justification for discipline?

"11) Is it not true that brother Anderson teaches that if one claims to speak in tongues that such is not reason for disfellowship, but if some one opposed such a thing that this one should be disfellowshipped?

"12) Is it not true that sister J. W. Bass believes strongly in the modern charismatic movement, especially speaking in tongues, and that she is a very influential teacher in Highland church? Is it not true that recently she was honored with a big party for her 'FAITHFUL TEACHINGS' whereas others who had been doing faithful teaching much longer were not so much as mentioned?

"13) Brother Haddox: You

were at Weatherford, Oklahoma at a workshop, and were asked why brother Frank Cawyer had resigned from the eldership at Highland? To this you replied 'Brother Cawyer got married too soon after his first wife died.' (Noble Patterson and W. R. Craig are my sources for the information stated here.) Was that the truth?

"14) Isn't it true that before brother Frank Cawyer was retired from working for the Herald of Truth that he was offered \$300.00 per month to buy him out of the program? Since he did not accept that proposition: is it not true that he was retired, by letter, in September of 1969 and was told that he would receive his last check the last of November--but that the truth is that he was not ever paid for either October or November of that year?

"15) Is it true that there are people who are working for the Herald of Truth program who are drawing salaries of close to \$20,000.00 a year, and that in some cases there are as many as three people in one family on the payroll?

"16) Would the Highland elders be willing to submit to the brotherhood an auditor's report on where all the monies contributed to Highland over the past ten years went, showing salaries, expense accounts, etc.?

"17) Is it true that brother Clois Fowler has to approve everything that goes before the elders? If so, please give us the scripture for such an arrangement.

"18) There is a tape of one of brother Lynn Anderson's sermons where he said that the church of Christ was nothing but a denomination which was about seventh in size in the United States. Do you brethren agree with brother Anderson's saying that 'the church of Christ is nothing but a denomination'?

"19) In a recent article written by brother W. F. Cawyer, in the 'Christian Journal' he mentioned a sermon that was preached in the pulpit at Highland by a well known preacher wherein he said that the church was not a 'blood purchased institution,' 'the idea of being added to the church was absurd' and some other things. Is it not true that the preacher was M. F. (Mid) McKnight? Did the other elders besides W. F. Cawyer think the sermon was 'O.K.' but at the same time tell brother Cawyer that if he published the ser-

mon you would disfellowship him? Is it not true that 'Mid' said that if the sermon were published that it would ruin him?

"20) Can a sermon be 'O.K.' if preached in the Highland pulpit, but such a sermon as would ruin a man if it were published, and justify the disfellowship of one who would publish it? If so, explain how.

"21) Will you please comment on the article written by brother Franklin Camp of Birmingham, Alabama, published in the paper 'The Word of Life' in July of this year under the title of 'The Herald of Truth --Which Direction?' I refer to the article that brother W. R. Craig, of Elk City, Oklahoma, made a thermofax copy of and sent to you elders at Highland.

"22) Is it not true that the Highland church is sponsoring a radio program out of Chicago, Illinois, called 'Heart Beat,' on which Landon Saunders does the talking, where that 'the church' and 'the Bible' are not mentioned, and that you are spending the Lord's money for such a thing?

"23) According to brother Harper, the agreement between himself and the elders at Highland had been in effect for 28 years that should there be a decision on his part to quit, or on their part to dismiss him that a three month period of time would be given. Did you elders also give the Herald of Truth Committee that fired brother Harper the authority to rescind and abolish that agreement and to give brother Harper two weeks?

"24) Is it true that the Highland elders stood by and let a young man in 'hippy' style dress and appearance state in the pulpit to a Sunday morning audience that 'my worst sin is masturbation' and not say or do a thing about it?

"25) Honestly, do you really think that the Highland elders are worthy of the unquestioned support and full cooperation and trust of the brotherhood that it enjoyed during the days that such men as J. M. Patterson, W. F. Cawyer, and John Reese were elders? Has the eldership at Highland lived up to the trust that has been placed upon them by the brotherhood for the past several years?"

Well, brethren, just imagine the consternation these men from the Herald of Truth

must have felt when, suddenly, brother Mayo sprang this formidable list of questions on them at the Tulsa meeting.

But if you think that was something, you should have been at the meeting at Memphis, Tennessee just six days later. I am now in the 42nd year of my Christian ministry--and supposed that I had seen just about everything that possibly could happen among the churches of Christ. Both brethren Harper and Cawyer have been preaching a lot longer than that--but we all agreed that we had never seen anything like it.

The way it came about was on this wise: When brethren in the Memphis area learned that brother Haddox--and possibly others--would be coming there for another "explanation" regarding the disturbing report coming out of Highland, one or two of them telephoned to me in San Francisco. I advised them that they should welcome such a meeting--however, that under no circumstances should it be held unless brethren Harper and Cawyer could be present to defend the truth.

A little later the phone rang again. It was brother Pat McGee on the line. He had just been in touch with these brethren--also with James D. Willeford. Harper definitely was coming; Willeford was 80% certain; but Cawyer did not see how he could financially make the trip. Pat asked me if maybe I might encourage him.

When I called Santa Anna, Texas, brother Cawyer assured me that he really wanted to be there--and that when he worked for Herald of Truth, as he did, all those years, he could look to Highland to pay traveling expenses--but now all he had was his local support as a gospel preacher at Santa Anna. I told him that I was having a similar problem, seeing the brethren at Memphis wanted me to come, too. "I will if you will," Cawyer offered--to which I shot right back, "It's a deal! I'll see you there!"

Calling Archie W. Luper, at first he thought he couldn't make it. However, by cancelling other plans, he let me know that he would be leaving Los Angeles for Memphis after morning services that Sunday. I couldn't work it out quite that fast. In fact, it meant being up all night, not leaving San Francisco until cheap rates went into effect on the American Airlines' night coach

flight at 12:40 a.m., laying over at Dallas' Love Field an hour or so, then catching another plane on into Memphis.

Arriving at Memphis airport at 7:56 that fateful Monday morning, as promised, Pat McGee was on hand to greet me. The arrangement was that I was to stay with Pat and Faye unless, of course, Archie wanted me to stay with him at the Holiday Inn. Pat told me that Archie was expecting me there --so that was that.

After breakfast, we went on over to White Haven, where Rubel Shelly preaches. Harper already had arrived. Soon, Tom Warren came stalking in. Wil-leford had made it, after all, and Cawyer would be arriving by plane from Dallas at 10:30. It began to look like the "gathering of the clan."

By the time we converged on Robillio's Restaurant where proceedings were scheduled to get underway at 11:30 a.m., I could see that our plans for a genuine confrontation had not misfired. We had hoped to have Roy Hearn and also, if possible, Franklin Camp--however, it was not possible for either of them to be on hand due to illness. But Alan Highers cleared his desk of all appointments and came--as did an estimated 150 to 200 other preachers of the West Tennessee/Eastern Arkansas/Northern Mississippi Area. Normally, when the preachers from the Memphis area get together for their luncheons, about 30 place-settings accommodate them. However, with interest in this particular confrontation running so strong, those responsible for arrangements had reserved a room accommodating 90. By the time all tables were filled, those who had finished eating were asked to give up their seats that others might eat. And when it came time for the speaking to begin, not only were all the chairs filled--and a plethora of preachers sitting wall-to-wall across the floor--but it is impossible to estimate the number who came to the door, looked in, saw nowhere to sit and walked away. In my judgment, this confrontation was to be the "St. Louis meeting" of our generation. And just as what happened back there proved to be a watershed situation from which fellowship never recovered, it was plain to all who were present that day in Memphis that Highland had better come up with some answers if Watergate was not to be Waterloo!

MEMPHIS MEETING LASTS ALL DAY UNTIL 12:30 A.M. NEXT DAY WITH TIME OUT ONLY FOR MEALS

With all the exiting and entrancing, I was not situated so I could see the expressions on their faces when the brethren from Herald of Truth made their way into that crowd of deeply estranged preachers --but those who were said later they seemed genuinely astonished. If they had but known all the preparation for that meeting that had been going on from the other side, I seriously doubt if they would have even bothered to show up. It was beautiful (or awful)--depending on which side of the issue you were on. But once they put in their appearance, it was too late to back out.

Garland Elkins, minister to the church at Getwell/Memphis, was master of ceremonies. As brother Alan Highers later observed, Garland handled everything in a simply superb manner. And whereas he was in no wise acting as a "moderator"--only as a "master of ceremonies"--he could not have done a better job of keeping things going in a decent, orderly fashion. And may I say, to the enormous credit of both sides, there was never at any time even the slightest threat of violence though it would have been impossible to feel the issues necessitating this confrontation more intensely.

To get the meeting started, brother Elkins called upon those from the Herald of Truth to speak first. These included brethren Art Haddox, Landon Saunders, Lynn Anderson and Bat-sell Barrett Baxter. Speeches began about 1 p.m. After these had been heard from, brother Edgar Orman, field representative for the Memphis area, had a brief statement. Then, in rapid succession, from the other side, came E. R. Harper, F.W. Cawyer and James D. Willeford (for ten minutes each) -- followed by Tom Warren, Ira Y. Rice, Jr., and Alan Highers (for five minutes each).

From that point onward--until 5:30 p.m., when the room had to be surrendered to someone else, who had reserved it for that hour--one after another rose to his feet seeking to find out just what actually is going on at Highland and if the Herald of Truth remains in safe hands.

After a 1½-hour break for dinner, we all came back at 7 p.m., at the Getwell auditor-

ium--then for another five and one-half hours we continued our investigations until 12:30 the following morning!

MANY POINTS IMPORTANT TO THE ONGOING (OR THE DEMISE) OF THE HERALD OF TRUTH ARE ESTABLISHED

For a succinct resume of what was established via this confrontation at Memphis, now you should turn back to Pages 4 and 5 and read what brother Highers had to say about it in his "REPORT ON THE HERALD OF TRUTH MEETING," photo-reproduced from The Getwell Reminder for September 13, 1973.

Briefly, some of the points which came through loud and clear were these:

1) Regardless of all protestations that the elders at Highland are united, they are in fact hopelessly divided.

2) It was the Herald of Truth Committee--not the elders--who fired E. R. Harper.

3) Writers of the scripts for the Herald of Truth programs both now and in the recent past include such rank enemies of the truth as Harold Straughn, John F. Wilson, Tony Ash and others like them--with even Walter Burch, principally responsible for there even being a "MISSION" Magazine (!) lurking (on the payroll) in the background. In fact, the Herald of Truth Committee was accused of deliberately keeping Walter Burch's connection hid-den from the brotherhood lest it backfire on the support of the program--and they did not deny it!

4) It was charged Herald of Truth films could have been produced for from \$5,000--to--\$6,000 per film cheaper for all these years, but that they decided to stay with James Walter Nichols' Fidelity company, even though this cost the brotherhood enormously more. This was not denied.

5) It was pointed out that brother Clois Fowler, who heads up the Herald of Truth Committee, formerly worked for Fidelity and was brought into Herald of Truth by James Walter, evidently to protect his financial interest in the program.

6) Although we asked for information as to how much salary the top five paid employees of Herald of Truth are being paid, the silence was deafening. We have reliable indication that at least one or more of them are receiving close to \$20,000 per year.

7) When we began zeroing in on Lynn Anderson's heretical teachings at Highland, it was almost ludicrous the way he dodged, twisted, turned and squirmed throughout the day and far into the night. It was not that we disliked him as a person--but we cannot tolerate a false teacher, such as he, at the very crux of the Herald of Truth--and still support it!

If you will take the time now to read the Abilene Reporter-News August 6th account of the firing/rehiring of brother Anderson by the Highland elders (see right), you will note brother Wade's classic statement that nothing major entered into the elders' decision to dismiss him--"just a few minor things." Selah! That's it --just a few minor things like a) claiming to have had a vision, b) fellowshipping charismatics, c) wanting to disfellowship those standing against tonque-speakers and those who teach such, and d) calling the churches of Christ "a big, sick DENOMINATION." Just a few minor things like that! As brother Paul McCaughey mentioned to B. C. Goodpasture the other day in Atlanta, Highland's elders either made a mistake when they fired Lynn--or else when they rehired him--he was not quite sure which.

8) It was brought to the attention of all that brother Clois Fowler--even while serving as one of the top-salaried members of the Herald of Truth Committee--contrived to put his own wife and daughter on the payroll (at good salaries) and kept them on until this irregularity was revealed in an audit and they were forced off. (To break the force of this--now--Haddox & Company are saying that, when he was working for Herald of Truth, brother Cawyer did the same thing! Well, I asked brother Cawyer about this, and he readily admitted that one summer he was unable to find adequate office help; and that, to try to catch up with his correspondence, which was dropping behind, it was necessary to put his granddaughter to work briefly, as a strictly emergency measure, just until other arrangements could be made. I don't know about you, but, to me, there is a BIG difference between brother Cawyer having to do this to relieve an emergency--FOR the Herald of Truth--and the Fowlers feathering their own nest by FLEEING the Herald of Truth for every nickel they could. Surely, straight-thinking, fair-mind-

AFTER READING THIS PHOTO-REPRODUCED CLIPPING FROM THE ABILENE REPORTER-NEWS, ASK YOURSELF ONE QUESTION -- W-H-O R-U-N-S H-I-G-H-L-A-N-D ? ? ? ? ? ? ? ? ?

2-B THE ABILENE REPORTER-NEWS
Abilene, Texas, Monday Evening, August 6, 1973

Highland Minister Dismissed, Rehired



LYNN ANDERSON
... Highland Church of Christ

Lynn Anderson, minister of Highland Church of Christ, was dismissed from his duties at the church last week, but after several members of the congregation complained, Anderson was rehired, officials said Monday.

A. A. Wade, chairman of the elders, said Monday that Anderson was dismissed after a meeting of the elders Sunday, July 29, but the congregation was not notified until Wednesday night.

Wade said that after several complaints were lodged, a general meeting of the deacons and the elders was held Thursday night. After the general meeting, the elders elected to rehire Anderson.

ANDERSON WAS vacationing in Arkansas but Wade said several members of the elders were in contact with the minister during the proceedings.

Anderson was flown back to Abilene Friday when he was asked to be rehired.

Anderson told the elders that he would give the question "prayerful consideration" and then Saturday called from Arkansas to say he would remain as minister at Highland, Wade said.

Wade declined to discuss the reasons for Anderson's dismissal but said, "The elders made a mistake when we made the first decision."

Wade said that nothing major entered into the decision to dismiss Anderson, "just a few minor things."

"There was nothing against Lynn's character. There were just a few minor things," he said.

"He was real gracious about the issue and had a wonderful attitude. He loves Highland and works hard for Highland -- like we all do," he added.

ANDERSON WAS NOT in Abilene Monday for comment. Wade said Anderson is conducting a series of talks in "the North."

Anderson gave his first sermon at Highland Church of Christ Aug. 29, 1971, after replacing John Allen Chalk.

He received his BA degree from Freed-Hardeman College in Memphis, Tenn., and his master's degree from Harding College in Arkansas.

He moved to Abilene from Saskatchewan, Canada.

ed brethren are not going to be put off from right conclusions by equating what clearly is only a dodge with what patently is not the same thing!)

Before winding this issue up and putting it to bed, let us ask ourselves a few pertinent questions, as follows:

1) If this "Herald" really is "of truth," why hire enemies of truth as its writers?

2) Have the elders shown any regret for having led the Herald of Truth into such a mess --or demonstrated any intention whatever to correct it?

3) Since Walter Burch's heretical "MISSION" Magazine and "Herald of Truth"--both--are headquartered in Abilene, could this have any connection

with their corrupting each other?

4) Since the ones who got us into this mess--Fowler, Anderson, Saunders and such--are not going to be replaced, why should faithful brethren continue their support?

5) If the Highland elders told the truth that charismatic sister Jolly was being replaced as a teacher, why does the Highland Helper, for September 16, 1973, report "High School Bible Study will be at the Jolly Farm on Thursday night, 7:30 p.m.?"

6) If the Herald of Truth is still supportable, why does not even brother Baxter's home congregation support it? They don't--haven't for a long time!

Then consider this:

GOSPEL ADVOCATE

September 20, 1973

Highland Church, Abilene, Texas

The columns of the GOSPEL ADVOCATE have been open to the activities of the Highland church of Christ, Abilene, Texas, through the years. Its Herald of Truth program, in particular, has been publicized and defended on its pages.

Recent happenings at Highland are, to say the least, disquieting and disappointing. It is our hope that things there will be set in proper order. In the meantime, our attitude will be one of "watchful waiting."

If the Herald of Truth is to be saved, it appears we'll have to look out another sponsor...

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

AN OPEN LETTER

TO EVERY SUBSCRIBER TO "CONTENDING FOR THE FAITH"

Dear Brethren:

For almost a decade we have faced a conspiracy to undermine the truth of the gospel and to turn the churches of Christ into "just another denomination" among denominations.

In the early stages of this conspiracy every endeavor to call attention to it was met with derision and denials from many of those in high places who should have known better.

The time has come when at least two of our senior colleges, several of our religious journals and publishing houses--and even the HERALD OF TRUTH--either have been compromised doctrinally or else captured outright by those who are more sympathetic to Liberalism, Modernism, Neo-Pentecostalism, Secularism, Materialism, Pseudo-Intellectualism--even long-haired, unwashed Hippyism--than they are with plain, simple gospel truth.

Among the churches of Christ, today, one of the greatest enigmas of all times now exists. We claim to be the church that Jesus built. Yet, the very ones of us who are trying the hardest to persuade our brethren to remain true to Jesus' doctrine find ourselves struggling in a virtual vacuum, with the very brethren whom we are trying to save from apostasy by and large spurning our help. How can it be!

As frustrating as this situation is, however, we must never grow discouraged. We may be "cast down," but we never are "forsaken." And even though our entire brotherhood seems on the verge of being swept into another Dark Age, yet, surely, the Lord will find a dozen persons, as in the beginning, who are so dedicated in their ideals and who take the church's plight so much to heart that they readily will sacrifice not only their careers, but, if need be, their very lives for its cause. Men like this cannot be intimidated by anything or

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
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anybody. Let us recall that other dozen men, some 20 centuries ago, to whom was committed a task so formidable that most might have deemed it impossible. Yet, although threatened with unbelief, complacency, derision, false accusations, persecution and even death, they did not stop till they did it. And although--today--vast numbers of our brethren not only refuse to be saved (but are actively aiding and abetting this apostasy), there no doubt are yet at least a dozen of us who will not be intimidated, no matter who or what. We will arise and cry aloud and spare not until these armies of aliens among us at last are put to rout and truth once again emerges victorious among the churches of Christ.

Ever since 1965--often without financial support or anything more than a "God bless you, brother"--a few of us have risen up in an effort to stem this awful tide of apostasy, heresy and digression. You seldom hear--any more--that what we knew, even then, was happening isn't. Of course it is! It was plain to see--even then--if you'd only look; and year after year it has grown steadily worse. Nevertheless, the forces of truth NEVER YET have REALLY rallied sufficiently to FIGHT THIS THING TO A FINISH!

If we ever plan to win this battle for truth, the time to do so is late--very late. But if those of us who believe that we yet can win the battle will rally our resources and REALLY HELP, we are willing--through CONTENDING FOR THE FAITH--to go our length to carry the fight for truth to the enemy.

How many of our readers are willing to contribute generously, sacrificially and regularly each month to help us SOW DOWN this brotherhood with each and every issue of CONTENDING FOR THE FAITH? One- and two-dollar contributions, given regularly, will help--but the enemy is pouring TENS OF THOUSANDS OF DOLLARS into a multiplicity of efforts to lead away the disciples.

What are you willing to help?--\$5? \$10? \$25? \$50? \$100? No single one of us may be able to mount a massive counter-offensive for truth. But in a multiplicity of sacrificial gifts each month there is tremendous strength. Those who are willing to help, please let us know at once how often--and how much--we can depend on you.

In the cause of truth,

Ira Y. Rice, Jr., Editor
CONTENDING FOR THE FAITH

WHERE THE BATTLE FOR TRUTH HAS LED THUS FAR, THROUGH THREE VOLUMES OF "AXE ON THE ROOT" & ALMOST FOUR VOLUMES OF "CONTENDING FOR THE FAITH"

What type of mind is it that can exist through all that has been happening among us --especially these past eight years--and yet can pretend that it all was just a figment of our imagination!

Going back to 1965, when sister Rice and I first began to see the trend, while we were studying the Chinese language (at Yale University), to begin with we tried calling it to the attention of brethren through our "Singapore/Far East Newsletter." Rather than "gladly receiving the word," the brethren's principal reaction at that time was for many of them simply to cancel their financial support of our missionary work--and for a majority of the Whitney Avenue congregation (the one nearest Yale), which, by then, already had "gone Liberal," to invite us formally to "just leave."

I assured those brethren that we would do just that; however, that the root of their problem was something far deeper than our presence, and that although we would leave, this would but signal the beginning of a worldwide and life-long effort on our part to call both them and our brethren everywhere back to the truth of the gospel that they even then were in the process of abandoning.

By then, of course, it was the Spring of 1966. Because of this same Liberalism, which was being taught and fostered at Groton, Connecticut, by J. Harold Thomas (who presently preaches at Westchester, California), quite a number of the faithful members at Groton were right then in the process of "coming out from among them" and "being separate," as taught in II Corinthians 6:14-18. Knowing of our situation at Whitney Avenue/Hamden, they invited us to begin meeting with them some ten miles north of Groton, at Norwich, Connecticut, and for me to serve as their first regular preacher. So it was that my family and I (with me serving in this capacity) met regularly with the Norwich brethren those closing weeks that Vada and I were studying Chinese at Yale.

"AXE ON THE ROOT"--VOLUME I

All the while, I was gathering material together for a small book exposing the apostasy then taking root among the churches. In contemplation of what Jesus had said (in Matthew 7:15-20) and of what John had said (in Matthew 3:10), I decided to call it "AXE ON THE ROOT." Originally, it was my thought, of course, that a single volume calling the brethren's attention to what was actually taking place among us should be sufficient. Considerably to my personal astonishment, the malady that was then taking hold was far more deeply rooted and widespread than I had at first supposed. Great numbers received what I was saying--particularly in view of my rather extensive documentation. However, as I could soon see, possibly even greater numbers were refusing even to consider the documentation! Among these were perhaps the greater part of the so-called "Big Name" preachers among us. In fact, if you will go back and study carefully all that our brethren have written ov-

er the past ten years, you will be appalled, as I am, at how few "of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat" for the most part were as silent as death, allowing false teachers to continue sowing error, leading the disciples away--brotherhood-wide --with hardly a whimper of warning! In fact, instead of helping with the solution, most of our Big-Name preachers became actively a part of the problem. Not only have they not helped to sound out the warning, but they largely have lent their prestige and influence to the support of those who were sowing all this error among us. It is my personal conviction that God will not hold these brethren-merchandisers guiltless when Judgment Day finally rolls around.

Whether Big-Name preachers would pay any heed to the documented facts or not, in that first volume of AXE ON THE ROOT, I pointed out how their seeking after accreditation as well as worldly recognition was turning several of our supposed-to-be Christian colleges into a collective TROJAN HORSE within the "Restoration Movement." I showed how false emphasis on the part of liberalizing false teachers was attempting to discredit world evangelism (as required by the Great Commission) in favor of so-called "inner-city" evangelism. Uncertain sounds, the "language of Ashdod" and a misapplication of history all were discussed. Various warnings on the part of several well-known brethren were highlighted. How brethren such as James L. Lovell, James Walter Nichols and others like them were missing the point was clearly set forth. And the misleading use of such terms as "dialogue" and "relevant," and how to account for the current attempt to change the church were developed.

"AXE ON THE ROOT"--VOLUME II

A year went by. If some of our Big-Name preachers could have joined hands with us at that time, this whole movement away from the truth of the gospel could easily have been stopped cold right then. But because most of them were so busy pretending that nothing of the sort was happening, the enemies of truth were having a field day. So it was that conditions were allowed to grow enormously worse. Instead of giving up, I saw that if something drastic was not done, the cause of truth, as far as this generation is concerned, was going right down the drain. My old friend Otis Gatewood went out of his way to try persuading me to give it up; the elders of the sponsoring church for our missionary work warned me that if I persisted, they felt compelled to cancel their sponsorship. The pressure was terrible. But I assured them that regardless of friendship--or even of sponsorship--I was unable in good conscience to refrain. (Those elders actually did fire me--then, as friends rallied to my defense, they re-hired me some 30 days later. I told them I did not ask to be fired, neither did I ask to be re-hired; and if they thought to seal my lips by re-hiring me they should fire me all over again -- that AXE ON THE ROOT--Volume II had to come out no matter what! One of them said maybe we could work it out. But within just a few days I was certain that we could not; so I resigned. In

the meanwhile, as Liberalism began to plague the church more and more, first one of the elders resigned and moved his membership, the preacher who was responsible for it resigned and went elsewhere, both of the other elders resigned and changed congregations--and more than 60 of the members remaining moved out. How terribly sad! That great church which had made it possible for my family and me to pioneer the gospel into Singapore and Southeast Asia--and were our sponsoring congregation for 13 years--because of Liberalism and its side-effects has been reduced to a practical non-entity in the body of Christ!)

It manifestly took a bit of doing ever to bring it out (two of the Biggest Names of them all went to my printer behind my back and tried to influence him not to accept it for printing!)--but finally, before heading back for Singapore to resume my missionary effort in Southeast Asia, in 1967, Volume II, at long last, came from the press. In that volume, I sounded out the warning against a new publication to be called "MISSION"--the self-same "MISSION" that Reuel Lemmons and the Firm Foundation did not get around to warning our brethren against until just this year, by which time "MISSION" had been poisoning the doctrinal wells of this brotherhood, virtually unimpeded, for SIX WHOLE YEARS!

Also, in Volume II, I demonstrated that Gary Freeman, who uses "MISSION" now as his principal media for undermining the doctrine of Christ, was doing the same, even then, in publications as the Christian Chronicle, Action and via the "good offices" of Ralph Sweet and the Sweet Publishing Company. Volume II took up the fantasies of Dwain Evans, Maurice Haynes, writers for Voices of Concern and its editor (most of whom have quit the church entirely), Pat Harrell (now corrupting the pure minds of Texas University students under the auspices of the University Avenue church, of Austin, Texas, and much, much more.

"AXE ON THE ROOT"--VOLUME III

By 1970, my family and I already had returned from our third long-term missionary effort in Singapore and Southeast Asia. By then doctrinal matters in the church were getting out of hand in a major way. Ever since 1967, with the appearance of AXE ON THE ROOT--Volume II, concerned brethren had been urging me to proceed immediately with Volume III. However, lack both of time as well as money had prevented.

When Volume III finally appeared, early in 1970, it included a "refocusing" of M. F. Cottrell, a further consideration of Logan J. Fox and the J. P. Sanders who wrote in Voices of Concern, an examination of Leslie Eugene Fooks' heretical book (endorsed by Reuel Lemmons), entitled, "Fellowship of Believers," a consideration of the San Jose/Jacksonville (Florida) elders' statement re: Arthur Boone and his doctrinally-unsound "A Trimming of the Wick," a perspective on the teaching of Harold Thomas and what really happened at Grotton, Connecticut, a query whether Dwain Evans' "Exodus" was merely out of the area -- or out of the church?--and a few thoughts concerning Bob Hoover's "Sounds of Pentecost" and "Balon-

ey!" (Since then, he, too, has quit the church entirely!)

"CONTENDING FOR THE FAITH"--VOLUMES I, II & III

By 1970, however, things were breaking contrary to truth at such a rapid rate that the need for a regular, monthly periodical to try to arouse brethren for the truth--brotherhood-wide--appeared to be self-evident. It admittedly has not been a pleasant task, all these years, to have to call attention to all these attempts to undermine the cause of New Testament Christianity; however, starting in January of that year, a then-new publication was brought out, which we decided to caption "CONTENDING FOR THE FAITH" because of what it was and is attempting to do, in harmony with Jude 3. Issue by issue, and year by year, we have been pin-pointing this continuing apostasy among the brotherhood of Christ consistently since that time.

Each year, in addition to the three volumes of AXE ON THE ROOT (which may be ordered from us at Post Office Box 588, San Francisco, CA 94101, at \$5 per set), we have reserved 1,000 copies of each issue of CONTENDING FOR THE FAITH, which we have had bound in red cloth and stamped in gold annually. Literally thousands of elders, preachers and otherwise concerned Christians have sent in their orders not only for all three volumes of AXE ON THE ROOT, but now our mails are being flooded with orders for all three bound volumes of CONTENDING FOR THE FAITH--at \$3 per volume--and Volume IV, Lord willing, should be ready for binding in December.

What an astonishing experience it is to leaf back through these bound volumes and to note the changes that have happened to "us" just in these last few years! In that first issue, back in 1970, an attempt was made to trace the effects of the present apostasy all the way back to their causes. Then, issue by issue, taking due care to document our charges as fully as possible, we began a running record of who was teaching or saying what--that brethren might be able to know for certain just where all this error is coming from!

In Volume I, for instance, we traced the doctrinal aberrations of George Howard and John McRay, at Lipscomb College, which offenses are the reason they no longer teach there! Something called Campus Evangelism, now defunct, traces its demise, in part, to what our second issue had to say about their hiring Dudley Lynch as "Director of Communication." As James D. Bales asked, we wanted to know just what it was Dudley wanted to "communicate." Jim Bevis, too, for that matter! By our third issue, we reported that elders and preachers in many areas were placing standing orders for bundles of CONTENDING FOR THE FAITH for mass distribution in their local congregations. In that issue, too, we reported the withdrawal-action from Bob J. White for sowing his liberalizing heresy at Miami, Oklahoma. We recommended that brethren who wanted to keep the congregation doctrinally pure, where certain false papers were giving forth an "uncertain sound," that they would do well to discontinue allowing such publications as the Sweet-published Christian Chronicle, MISSION, Action

and GO to come in. (Since that time, of course, the Chronicle has changed hands, MISSION has been marked for what it is--an all-out effort to destroy the Restoration Movement as well as to undermine the churches of Christ, Action has been put out of action in congregations where sound doctrine makes any difference, and as for GO, well, it's gone!) That was the year too, when, even though Reuel Lemmons and the Firm Foundation still were on record as endorsing Pat Boone (they still are!), some of us concluded that Pat just had to be marked as an out-and-out Pentecostal, so-called-"charismatic" heretic. The same Roy Osborne who is still able to deceive some into thinking otherwise, was clearly described for what he is--one of the shrewdest, smoothest-talking deceivers-of-the-simple of them all! (Notwithstanding all this, some elders and preachers who should know better continue to ignore the evidence of his heresy and use him anyway!) In the July/1970 issue, Archie Luper finally withdrew his name and influence from all of James L. Lovell's enterprises for trying to continue upholding Pat Boone regardless of his heresy over "tongues"-speaking and the direct operation of the Holy Spirit. (If Jimmie felt he could "get away with it," he would have Pat heading up his Bibles-for-All-Mankind foundation program RIGHT NOW; it was only brother Luper's withdrawal from Jimmie that stopped it--not Jimmie's thinking it would be wrong!) Most of the rest of that year we were having to deal with Pat's advocacy of "tongues," the still-incredible endorsement by John Allen Chalk of "Midnight Cowboy" and what to do about the continuing use by certain colleges and churches of such false teachers as John McRay, Wesley Reagan and the like.

In Volume II, beginning with the January issue, of 1971, we gave reasons why faithful churches no longer could have fellowship with Reagan, Boone and other such heretics, if the restoration movement was to continue. The following month we asked if the churches of Christ might be two (or more) brotherhoods--differing from one another--trying to make use of the same umbrella. We showed how disagreed most of us who attend the Freed-Hardeman Lectureship are with false teachers such as Jim Bevis, Charles Shelton, Rex Vermilion and Dudley Lynch. We documented Pat Boone's pernicious attempt to lead away disciples after the Assemblies of God--and Bob Miller's aiding and abetting him in doing this via YOUTH OUTREACH FOUNDATION, INC. (I shall go to my grave believing that if this issue had not appeared just when it did, Pat and Bob probably would have succeeded in pulling this off! As it turned out, they had to cancel the whole project. This contributed, too, toward Inglewood (California) elders' finally withdrawing from Pat and Shirley Boone, which I personally do not believe they would have done even yet if they had not been made aware of the publicity about to be presented brotherhood-wide! By that time the Boone's defection was almost two years in public evidence. It was not until brother Luper let them know what was being prepared to publicize the matter--assuring them that we would never forgive them if they allowed Pat to lead that proposed plane-load of young disciples to disrupt the Brazilian work by associating themselves with the Assemblies of God--and that with the endorse-

ment of the Inglewood elders--that the appropriate action, finally, was taken.) At a time when the 20th Century Christian, in Nashville, was enriching itself by pushing Pat Boone's "A New Song," thus aiding and abetting his apostasy as well as sowing its seeds throughout the young people of the Nashville congregations, we were joining Noel Merideth and the Gospel Advocate in pointing out that it was not really "a new song" but only "A Sad Song." In trying to trace just where Pat and Shirley may have picked up this Pentecostal infection our April-May issue, for 1971, asked, "IS CAMP SHILOH THE SEED BED FROM WHICH PENTECOSTALISM CORRUPTED NOT ONLY BOONES BUT OTHERS? AND WHAT OF YOUTH OUTREACH?" It was the first revelation, publicly, that Camp Shiloh had, for many years, been a veritable hot-bed for Pentecostalism, that its then-and-present President, Clinton Rutherford (who, interestingly enough, is Jim Bill McInteer's brother-in-law), had attended repeated seminars by Oral Roberts and claims to have had the "baptism of the Holy Spirit"--and that Pat Boone, even though he already had been withdrawn from for heresy, still was being used by Camp Shiloh relative to its fund-raising efforts! All that year we were documenting that Camp Shiloh, Pat Boone, Dudley Lynch, Mission Magazine, Campus Advance, Chuck Lucas, Archie Crenshaw, the Scott Boulevard church in Decatur, Georgia--and their so-called "Callaway Gardens Retreat" ALL were dedicated to the promulgation of respective types of erroneous doctrines among the churches of Christ.

In Volume III, we documented how it was that Don Finto and the Belmont Church, in Nashville, Tennessee, were linking up with Chuck Lucas, Jim Bevis, Carl Ketcherside, The 23rd Psalm and others to continue leading so many especially of our young folks into error. We showed how John F. Wilson and his well-known Campus Journal were doing the same thing out of Springfield, Missouri--and that, as a result, our Bible Chairs and Campus Ministries--brotherhood-wide--who make widespread use of both Wilson and his "Journal" were in mortal danger of apostasy. (It since has come to light that this same John F. Wilson is being used as one of the writers for HERALD OF TRUTH. Is it any wonder, then, that they are going the way they are!) In the February issue, too, it was documented that Jim Bevis and family had forsaken the "assembly of ourselves together"--in order to attend the PREBYTERIAN CHURCH! Wayne Jackson had a remarkable article on the dramatically mis-named magazine, "Integrity," and we announced the resignation of Pat's father, brother A. A. Boone, of Nashville, from being a deacon in the Granny White Pike congregation. (In the August issue, later, we also photo-reproduced the statement of disfellowship from the A. A. Boones by that congregation.) In March, we showed the clear apostasy of Harold Key, Paul Loque and the Central church of Christ, in St. Louis, Missouri and photo-reproduced the signatures of great numbers of brethren in the St. Louis area announcing their withdrawal not only from Key but also from others for bidding God speed to the BILLY GRAHAM CRUSADE! The April issue set forth, in detail, just why Ira North, or anyone who wants to see the plain, simple truth of the gospel SURVIVE this generation should NOT be "Recruiting Students for Pepperdine!"

Even though the May issue had more of the same, and abundantly demonstrated that the trend at Belmont Church of Christ (in Nashville) was, in fact, away from the truth rather than toward it, photo-reproductions of articles by Reuel Lemmons were shown to be flagrantly endorsing both! The July issue showed that Lipscomb College had had to fire several teachers for helping lead students astray over to Belmont. (If it was so endorseable, Reuel, you might explain this phenomenon!) In August, we announced my family's and my return to the work in San Francisco and the opening, the following month, of our College of World Evangelism (part of whose purpose is to raise up a new generation of preachers who will declare the whole counsel of God as it reads in The Book!). The September issue linked the Christian Chronicle with Abilene Christian College as encouraging the presentation of KNOWN FALSE TEACHERS on the ACC campus that October under the guise of calling it the "13th Annual World Missions Workshop"! Among the great so-called "missionaries" featured were Jim Reynolds, Don Finto, Landon Saunders, Tony Ash, John Wilson and others like them--every single one of whom give forth an "uncertain sound!"

CORRECTION

In all the years of publication, whereas we have always stood ready to be corrected, the following is the first actual error, as far as I can recall, which has ever been brought to our attention. Under date of October 1, 1973, James O. Baird, president of Oklahoma Christian College, wrote me as follows:

"Dear Brother Ira:

"Someone sent me a copy of the February-March issue of 'Contending for the Faith' which contained a misstatement of fact which I am sure you will want to correct. You indicated that students of Oklahoma Christian College did not participate in the Abilene Christian College workshop in October, 1972. On the contrary, several of our students were there and the college in no way withheld permission for our students to attend.

"Sincerely,

(Signed) James O. Baird
President"

We are happy to correct this misstatement of fact. The reason there are so few such is because of the extreme care we take to check our facts prior to publication. (For instance, our telephone bill last month came to \$233.20 --most of which was spent trying to make absolutely certain what the facts are at Highland! Nevertheless, in the OCC matter I erred.) The fact is that it was David Lipscomb College, Freed-Hardeman College and Harding College (not Oklahoma Christian College) who refused participation of their students in this deceptively-advertised event. They did -- and OCC should!

(Incidentally, it was my good friend Archie W. Luper, who first brought this error to my attention. I had just been looking for an appropriate spot to make this correction. Some folks may think that Archie lets me get away with anything. They just don't know Archie! IYR)

Our October issue also recounted that alleged "Unity Forum" at Cupertino, California which gave Everett Ferguson, who teaches at Abilene Christian College an opportunity to violate Romans 16:17 and II John 9-11 by being "partakers" with Pentecostals Pat Boone and Shirley Boone, that liberalizing false teacher--Jim Reynolds--who sees nothing wrong with instrumental music in the worship and now busily spreads his pernicious ideas among young brethren at the University of Texas under the auspices of the University Avenue church, at Austin, and even "partook" with a Roman Catholic priest (who got a STANDING OVATION!) Is it any wonder, thus, that fewer and fewer of those graduating from ACC can distinguish between truth and error, or between the Lord's church and human denominations! The rest of Volume III was largely devoted to warnings against false teaching both at the above-mentioned workshop-and-unity-forums, at Pepperdine College and an effort to show that ACC's so-called "Preacher's Workshop" is, in reality, an effort to undermine rather than to establish the truth of the gospel.

As for Volume IV--the one which will be out in bound form, Lord willing, by the last of December or sometime in January, well, it will begin to show some of the fruit all this falseness is now bearing among supposed-to-be "churches of Christ." It is making it no longer possible for tens of thousands of us to have any more confidence in or fellowship with the perpetrators of all these errors. To all intents and purposes, as far as standing steadfastly for the truth is concerned, ACC is now gone, Pepperdine is gone, MISSION Magazine never was, Camp Shiloh has become a recruiting ground for apostasy--and even Highland / Abilene has been doctrinally compromised putting the whole future of the Herald of Truth into jeopardy.

In years to come, as was the case relative to the division that came over inter-congregational cooperation, it will become a popular exercise among many to point the finger at those of us who stood for the truth without wavering and accuse us of causing it! It was ever thus. However, for those who have kept up with what has been going on--especially by reading and studying AXE ON THE ROOT, Volumes I, II and III as well as CONTENDING FOR THE FAITH, Volumes I, II, III and IV--you won't have to guess where the responsibility for this division over Liberalism, Pentecostalism and such really lies--you'll KNOW. And if any of our readers have not gotten all of these volumes and studied them carefully, it is time you did. The division that has been forming, if it is not here already, is almost here! If you are uncertain even yet as to WHICH SIDE YOU ARE ON--that of TRUTH or ERROR--then it is time you figured it out. As far as those who stand with us, where CONTENDING FOR THE FAITH stands, we will no longer walk together with those unwilling to stand for the truth as it is in Christ Jesus our Lord. And the saddest thing about all this is that if brethren had had even the slightest regard for truth as opposed to error, it did NOT HAVE TO BE THIS WAY!

TEEMING THOUSANDS OF BRETHREN AND CHURCHES--
BROTHERHOOD-WIDE--STILL STAND WHERE WE STAND

Anyone who thinks that what we have just said is idle talk hasn't been reading our mail!

This paper may have started out as a simple "newsletter," but by now new subscriptions come rolling in at the rate of 30, 40 and sometimes 50 or 60 per day. The Lord only knows just how long this trend will continue, but, in the parlance of the Liberals, please let me "share" and "witness" some of our recent correspondence with you, as follows:

Charles E. Casteel, Poole, Kentucky, October 9, 1973: "I am truly sorry that there has to be such a publication. But, since there is such a need, and the need is getting greater, I am glad that you have undertaken the task and are doing such a good job at exposing the error among us. Keep the fight going. The faithful brethren of the Lord's church stand behind you. May the Lord bless your efforts for his cause..."

Willard Wright, St. Ann, Missouri, September 29, 1973: "...I am proud we have men like you, Bro. Rice, and the work you are doing. I don't think a lot of us would know what is going on if it was not for you. I told you when you were here I would send you some money. I have not forgot that promise, and I aim to send it when I can...I surely enjoy getting Contending for the Faith..."

Flossie Derryberry, Orlando, Florida: "...May you continue to stand for the Truth always..."

W. D. Stough, Montgomery, Alabama, October 7, 1973: "Enclosing check for \$10.00. Credit \$2 of it for subscription to your paper and use the other as you see fit..."

Harold Byne, Owen Sound, Ontario, Canada, September 26, 1973: "Thank you for sending the requested copies... I am frightened by what I read concerning the situation at Highland and commend you for your efforts to warn the brotherhood. As a Canadian, I feel especially bad that Lynn Anderson is getting involved in this nonsense and am sorry that the good that the Herald of Truth may accomplish can be lost. I am wondering where Bro. Baxter is in all this... Anyway, I thank you for your efforts, and ask you to put me on your mailing list... As just a young gospel preacher, I appreciate the help and direction I can get from older men, and pray to God I shall always be ready to listen to a voice of wisdom and experience, and never lose sight

of that infallible guide--His Word..."

James W. Medlin, minister, Jacksonville Beach, Florida, October 3, 1973: "...May the Lord be with you in your service to His Name..."

Clara Widener, Kingston Springs, Tennessee, September 29, 1973: "...Thank you. These papers are rich and good..."

Mr. and Mrs. Jerry C. Parker, Cannon AFB, New Mexico, 4 October 1973: "Please enter our name on your subscription list for two years for 'Contending for the Faith.' We have seen one issue of your paper and were alarmed to read that many rumors we have heard are true, and pleased that someone is putting this information into print to try to inform members of the church about the very real threat of apostasy. Thank you for your work and efforts."

Arthur Allen, elder, New Castle, Indiana: "Please send me 12 copies of 'Contending for the Faith' as soon as possible. I want the August, 1973, Volume IV, No. 6, in which Bro. Cawyer has his statement. The elders at So. 14th St. (103 South) are very concerned at what the Herald of Truth is doing and we need copies for the officers here. Inclosed is a check..."

J. C. Clifford, minister, Medford, Oregon, September 12, 1973: "Please send me a bundle of 12 copies each of July and August of 'Contending for the Faith.' Enclosed is a check for \$2 in payment... It is hard to believe what is taking place in the brotherhood; however, many need to be alerted as to what is going on..."

King E. Morris, Sacramento, California, enclosed check for \$19, saying, "I would like to order Volume I, II and III of Contending for the Faith--and also Axe on the Root--Vol. I, II and III... Also to renew my subscription for five years."

Earl B. Claud, minister, Sharon, Tennessee, September 10, 1973: "We are thankful for you and your stand for the truth. We hope you will continue to keep us informed. The church at Sharon, Tennessee, has ceased to support the Herald of Truth along with others in this area. A letter was sent to the Highland elders telling them of our decision... I am contacting churches that were encouraged by me to support the Her-

ald of Truth. I will be sending Contending for the Faith to them and encouraging them not to support the Herald of Truth. Ira, I do not believe the Herald of Truth can continue under the oversight of the Highland elders even if they return to a sound foundation. I hope some sound congregation will take this work and carry it on in a faithful way... Please send me 12 copies each of the July and August editions of Contending for the Faith..."

Joe English, Milton, Florida, September 7, 1973: "Having contributed to the 'Herald of Truth' effort for the last few years, I have discontinued this month my contribution to them, after hearing a report about affairs of the Highland Church and management of the Herald of Truth program appearing to be other than I would want to support... I have read in another paper a reference to your paper... as having information regarding conditions there at Abilene (with an article by Bro. Harper therein.) If I may have a copy of that issue, please send same.. Find \$1 enclosed for expenses..."

Lester B. Keedy, elder at University Parkway/Baltimore, Maryland, September 5, 1973: "I think you are doing a good work in exposing the ones that are practicing error in the work of the church. It has to be done and you are the one to do it because the ones that are causing division should be 'Marked'. (NOTE: Brother Keedy enclosed payment not only for his own renewal but also for five new subscriptions. IYR Jr.)"

Samuel Long, minister at Lake Butler, Florida, September 7, 1973: "What has happened to the purity and 'truthfulness' of the truth that once was so loved and respected? As we continue to get reports of this congregation and that congregation going one way and another, it is depressing for a young man like myself. Thank God there are still some who will Contend for the Faith!"

Carl L. Moore, Tupelo, Mississippi, September 10, 1973: "...It does my heart good to know that we have even yet good faithful brethren who have unsheathed to fight for the truth... May the Lord help you in your undertaking..."

Charley G. Jones, Barnesville, Georgia, September 9, 1973: "I have just read the August issue of Contending for

the Faith. I would like to have the July issue. I have felt for more than three years that something was wrong with the Highland congregation and I was afraid that it would destroy the Herald of Truth programs. I had withheld my personal help for this length of time. Although I haven't publicly spoken against it, I have not pushed for its support. I am surely saddened to read about these facts and pray that it can all be resolved in a Christian way. Please place me on the mailing list, and send me a copy of the July 1973 issue..."

Mike Kirk, Knoxville, Tennessee, September 12, 1973: "I have read with a great deal of interest the last two issues, which were concerned with the 'mess' at 5th and Highland. I appreciate very much your bringing this information and other bits like it to the attention of the brotherhood. It is too bad (an understatement) that more people aren't aware of what is going on with the Liberalism in the church today. Perhaps it is worse when it is pointed out and people refuse to do anything about it.

"I have had some questions about the state of affairs in Abilene for several years. Ever since the 'business' with John Allen Chalk, I have tried to keep an eye open, although at times I'm afraid I went to sleep. But you have awakened us to what is happening.

"I feel that there are perhaps some other things that have had an influence on this situation. I'm sure you remember a few years ago when ACC still retained Pat Boone for their Lectureship series, even after everyone knew that he no longer stood for the faith. This raised many questions in my mind concerning ACC and its soundness. I firmly believe that these two series of events are connected. What a pity that this 'modernizing shift' was not stopped years ago before so much damage is done!

"Why is it that whenever something with really great potential for the truth begins, it seems to be taken over by the Liberals? Campus Evangelism had such a wonderful potential before it was rendered ineffective (for the truth) by Liberalism.

Now it seems that Herald of Truth will go the same way, unless some drastic surgery is performed... Please add our name to the CFTF subscription list.."

A. P. Jarrell, Green Cove Springs, Florida, September 8, 1973: "I have just finished reading your August 1973 issue of Contending for the Faith. Thank you for letting us know the facts in regard to the Herald of Truth and we want you to know that the church here will no longer support anything contrary to the word. I am enclosing a check for five years subscription to your paper. Thank God there are still men around like Brother W. F. Cawyer. Thank you very much..."

Maymie Webb, McMinnville, Tennessee, October 3, 1973: "I am so sorry the way things are going at Highland. Brother E. R. Harper held us a good meeting some years ago where I worship and I'm glad he remains faithful..."

Wayne Jackson, minister, Stockton, California, September 8, 1973: "Have you seen Max Tarbet's defense of the Herald of Truth being mailed to all churches in Northern California? Its design is doubtless to counteract the impact of recent issues of Contending for the Faith. I'd love to see an open forum arranged where Tarbet would be forced to answer specific charges to Herald of Truth practices..."

(NOTE: In my reply of September 26, 1973, I said, "Yes I had seen Max Tarbet's defense of the Herald of Truth being mailed to all churches in Northern California. Your idea of having an open forum arranged where Tarbet would be forced to answer specific charges regarding Herald of Truth practices would be a good one. When and where do you suggest we have it? At East Main? At Downtown S.F.? Or where?... Meanwhile, by this coming Thursday (tomorrow), we should have an issue off the press abundantly answering brother Tarbet. In fact, I am publishing what he said and letting the rest of the issue be my answer, as far as the paper is concerned. But we should have the open forum you mentioned, anyway!" IYRJR)

These are but a sampling

of the thousands of cards and letters literally sluicing into our San Francisco Post Office Box 588 from all over the brotherhood. I don't know how you feel about it, but somehow I find this significant. Evidently, that great "silent majority" that still believes in the truth of the gospel as it is in Christ Jesus has had its fill of all this contrariness and has made up its mind--at long, long, LONG last--to put a stop to it. If this is the way you feel about it, too, I shall appreciate your letting me know.

And when you write, in addition to any contribution you see fit to enclose toward our Contending-for-the-Faith FUND we'll further appreciate your orders of any of the following items which you may not previously have secured:

AXE ON THE ROOT
--Volume I.....\$1.00
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--Volume I..... 3.00
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*If you thought WATERgate was something, watch out for "PEPPERgate"
--and we DO mean PEPPERDINE UNIVERSITY!!!*

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

SHALL WE TELL IT IN GATH?...SHALL WE
PUBLISH IT IN THE STREETS OF ASKELON?

Ira Y. Rice, Jr., Editor
Post Office Box 588
San Francisco, CA 94101

How are the Mighty Fallen!!

--THE BEAUTY OF ISRAEL IS SLAIN UPON THY HIGH PLACES...

Dear Brethren:

You just can't help some brethren, because they simply refuse to be helped! None of us enjoys being misrepresented; if anything, we appreciate being deceived even less. Why do you suppose those brethren who represent the Herald of Truth, sponsored by the Highland congregation at Abilene, Texas, are net-working the entire brotherhood trying to make us believe things that so easily can be demonstrated are JUST NOT SO!

We are hearing much these days about what one brother recently styled "a crisis in confidence." That such a crisis exists is self-evident. But what does not seem to dawn on this bunch of Liberals who are making such a desperate attempt to completely take over the Herald of Truth is that if they want confidence to be restored relative to the support of them and their program, they'll just have to repent and quit trying to make brethren think things are all right when, in fact, they could HARDLY BE WORSE!

I just wish you could have been with us, September 10 and 11, 1973, in Memphis, Tennessee, when brethren E. R. Harper, W. F. Cawyer, James D. Willeford and from 150 to 200 preachers and elders had a face-to-face confrontation with Art Haddox, Lynn Anderson, Landon Saunders, Batsell Barrett Baxter, Harold Hazelip, Edgar Orman and possibly one or two others immediately connected with the Herald of Truth program. In a 13-hour confrontation (with time out only to eat our noon and evening meals), not one single voice was raised in defense of the Herald of Truth, as it exists, outside of those with some official connection to the program themselves! This should have told Haddox, Baxter and Company something; however, if it did, nothing that has appeared in the interim since would seem to indicate it.

Even as late as mid-October, brain-washed Herald-of-Truth-representatives were scurrying about all over the country fran-

Contending FOR THE Faith

Ira Y. Rica, Jr., Editor
Post Office Box 588
San Francisco, California 94101

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tically trying to persuade the brotherhood it was all a mistake, that things were not really "all that bad" at Highland, and if only we would give them "just a little more time" it would all be straightened out.

Then the roof caved in! At the regular morning service at Highland, the last Lord's Day in October, the three remaining elders who could be depended upon to stand up unequivocally for the truth (and one other who could not) all resigned, thus leaving both the Highland Church and also the Herald of Truth now 100% in the control of false brethren having loyalty to the truth neither doctrinally nor otherwise.

Finally removing all further doubt as to whether Highland and the Herald of Truth program are scripturally supportable any longer by brethren who know, believe, love and want to see the truth, the whole truth and nothing but the truth heralded, the three above-mentioned elders--B. G. Clinton, Hoyt M. Blodgett and Jim F. Harper--now have made the following, signed statement setting out their reasons for resigning:

"HIGHLAND REPORT"

"We have served as elders of the Highland church for a number of years, and during this time we have shared in her triumphs and in her troubles, and it has been a pleasure to stand by the congregation despite her imperfections, knowing that no person or congregation is blemish-free.

"However, the congregation has come to the crossroads, and we believe she is now taking the wrong road. The necessity for making this statement saddens us beyond our ability to describe, but our convictions and our concern for the gospel compel us to make it.

"We realize that Highland's problems should be solved by Highland members, but when those problems may directly or indirectly affect what is to be preached by radio and television around the world, they become of grave concern to brethren everywhere, especially brethren who pay for the preaching.

"The present problems at Highland have developed over a period of time, and they are traceable to the wholesale appointment of elders, some of whom were marginally qualified, and to the influence of liberal teaching and preaching. These problems now confront us and they have not been solved, in our judgment.

"In an effort to answer correspondents and callers, we are giving a factual recitation of teaching done, and of events that have transpired during the past ten months. From this teaching and these events we have drawn certain conclusions, and the reader is free to draw his own.

"On Sunday morning, November 12, 1972 Brother Lynn Anderson said in his sermon, 'You know, to me the Charismatic movement is not a hazard because I think that anybody who feels like you have to speak in tongues ought to be barred from the church or kicked out or considered a third rate Christian or something; I don't feel that way personally. I don't agree that it's something that we should expect in

the 20th century Church; I'm not seeking it. I don't believe it has any enormous value. I don't think somebody should be treated as a third-rate Christian who believes in it but I do see some hazards in people making their experience the reality.'

"On January 9, 1973 one of our lady teachers said to her class: 'I do not speak in tongues... I have known people who have experienced it. They have been present when someone did, according to their own decision speak in tongues in our day and age. All right, I feel that it's not MY responsibility to tell that person that they have NOT experienced this. I think I would be a little asinine, to put it very strongly, to tell someone that they have NOT experienced something that they feel very strongly that they have experienced. I feel that, if left to me, that I will NOT condemn anybody who says that he can speak in tongues or he can heal or he can do any of these things...I find no scripture in the Bible that says speaking in tongues has been done away.'

"This lady teacher then used I Cor. 14:39, and I Thess. 5:19 to prove that we are not to

forbid or oppose the speaking in tongues.

"And, finally, she says of I Thess. 5:20 that 'There's a boy at our house right now who preaches up in Maryland, and he's quite a good Greek scholar...this word 'despise,' he says,

Crown Him King

October 30, 1973

To All the Inglewood Family:

Our "CROWN HIM KING" campaign has now gone four Sundays, and we have averaged 416 in Bible School. This is 15 over our goal of 401, and higher than any month at Inglewood since November of 1971. This has been done because of your personal involvement, and for this we thank you and commend you.

There are two more Sundays in the drive, with Lanny Henninger speaking November 11 - 14 to climax our six weeks of "Crowning Jesus King" of our lives. We want to urge you to take part in these final two weeks--be present at Bible School and make a commitment now to bring at least one non-Christian to hear Lanny Henninger as he challenges us to "Crown Him King."

I want to thank you for your support in my personal ministry during my first two months at Inglewood. Let us continue to be involved after the drive is ended, together "Crowning Jesus King" for the rest of 1973 and the rest of our lives.

In His love,

Randy

Randy Mayeux

RM/cjb

NEEDED:

301 INGLEWOOD MEMBERS AT EL CAMINO COLLEGE AUDITORIUM - NOVEMBER 18
AT 2:30 P.M. FOR THE HERALD OF TRUTH RALLY!! SEE YOU THERE!!!

MAKE CHRIST YOUR KING . . . IN EVERYTHING

means to reject with contempt. Do not reject with contempt prophesying. And I said, 'Well, Jeff, what is prophesying? Does this mean just preaching the word?' And he said, 'No, it's more than that. It's foretelling the future even, and bringing new revelation about God's word.'

"This especially prepared lesson was delivered by Sister Jolly in response to oral and written criticism she had received for defending Sister Carole Straughn. To the discovery of some in the class, Sister Straughn had publicly admitted to the class on Dec. 5, 1972 that she believed in 'oracles, fortune-telling, spirit-possession, talking in tongues and performing miracles.' Sister Jolly defended her, and in connection with that defense she referred to the latter verses of Mark 16, and said 'some Christians believe the first part of this passage, but believe that the remainder is for somebody else, even some say for the apostles only.'

"It is obvious that Sister Jolly referred to the verses that speak of tongue-speaking, and healing, for no other part of Mark 16 is thought to be limited to the Apostles. This teaching was challenged in writing by a member of the class, and the special lesson delivered on Jan. 9 was in response to that challenge. Thus the answer was well thought out, and it represented the true convictions of Sister Jolly.

"Following her lesson to the ladies class, one of the elders, Brother Foster Cox, who had been asked to monitor the lesson because the teacher was under fire, arose and said to the class: 'I want you to know that I am in closest accord with what Nell said this morning. I AGREE WITH HER TOTALLY. I'm not saying she speaks in tongues. I'm not saying I do. I'm not saying I condemn it, because, like Nell, I'm afraid. I hope never to be guilty of blaspheming the Holy Spirit...I think this the most wonderful class we have in the entire Highland congregation because this is the basis of our church and of all churches today and I think her teaching here is great.' This elder and the lady teacher equated opposition to tongue speaking, miraculous healing, and new revelation with blasphemy against the Holy Spirit. This seems to be the cry of the neo-Pentecostals all over the country, but it portrays an utter ignorance of God's word.

"The lesson taught on January 9, 1973 makes it crystal clear that the teacher believes people can heal, speak in tongues and perform other miracles--IF they say they can! The lesson further reveals that the teacher believes people can foretell future events, and bring new revelation about God's word. And one of our

A FURTHER REPORT

Several weeks ago a report was made regarding a meeting held in Memphis on September 10 and 11 with representatives of the Highland church and the Herald of Truth in Abilene, Texas. In that report it was pointed out that many elders, preachers, and other brethren were deeply concerned about occurrences at Highland, and it was felt that some immediate, positive action must be taken if the Herald of Truth was to survive.

We have all been concerned in the intervening weeks to know just what steps would be taken to correct the false doctrine, wrongful associations, and poor judgment which admittedly existed at Highland. It is noteworthy that those who questioned the practices in Abilene were not the enemies of Highland and their program, but friends and supporters. Everyone who participated in the Memphis meeting wanted the Herald of Truth to continue, but on a sound, scriptural, and safe basis.

In the weeks since the Memphis meeting it has become increasingly clear that remedial action is not being taken. Instead, efforts are being made to conceal, justify, and whitewash the indefensible and erroneous conditions in the Highland church. This is nowhere made clearer than in a statement about the Memphis meeting from the Highland church which has recently come to my attention. I am here quoting this statement in full:

The September 10 meeting in Memphis was one that was misrepresented to us. We were invited to a preacher's luncheon in Memphis at noon that was supposed to last about an hour and a half. They asked that we come and answer some questions regarding Highland and the Herald of Truth, which we were glad to do. When we arrived, we found they had also invited, without our knowledge, several who have been opposing us and who have printed articles that were not in keeping with true Christian character. Also, there were people present from several other states. The one and one-half hour meeting lasted eleven hours and seemingly they did not want answers as much as they wanted to make charges.

Because of this we only tried to be Christian in our actions and did not say a lot in the meeting.

The meeting on September 11 was supposed to be for elders in the Memphis area, and for the preachers who did not get to attend the September 10 meeting.

I am sorry this happened, but was beyond our control.

Those who actually attended the Memphis meeting will be shocked and saddened by the above distortion. Rather than to accept responsibility for conditions at Highland, these brethren are pleading persecution and misrepresentation. Nothing could be further from the truth.

Since the Memphis meeting, we have heard not one word in correction or retraction from the Highland preacher who called the church of Christ a "big sick denomination" and who defended extending fellowship to tongue-speakers. We have heard not one word from the elder who endorsed the teacher at Highland who de-

(NOTE: Alan appeared in t

elders agreed with her!

"Several of the elders did not agree with Brother Cox, and when they learned that his endorsement of the lady's teaching implied their endorsement too, they objected. The following Tuesday, January 16, Brother Cox returned to the class and apologized for misrepresenting the other elders. However, he reaffirmed his personal agreement with what had been taught on January 9.

"Later in the year criticism of Brother Cox grew until he felt compelled to make some sort of written statement to counteract what he had said, but we agree with Brother Baxter who read it and said, 'It will not hold water.'

"Another lady teacher at Highland delivered a series of fourteen lessons to a ladies class entitled, 'The Holy Spirit and I.' She prepared a booklet of 63 pages as the basis for her lessons, and among the errors she taught are the following:

"The baptism of the Holy Spirit is for us today. (PP 14, 15). I Cor. 12:13, and other passages are quoted to prove this.

fended the tongue-speakers in her class. We have heard not one word about the liberal consultants and writers for the Herald of Truth and whether they continue their affiliation with the program. We have heard not one word about the divided eldership at Highland and the outside controls exerted over the Herald of Truth program. Yet, at the Memphis meeting, all these conditions, and more, were admitted to exist at Highland. To complain of mistreatment at the Memphis meeting is not only a false charge, it is pure diversion from the true issues that deeply disturb a waiting brotherhood!

The accusations regarding the Memphis meeting are frivolous in comparison to the heart and soul issues which were discussed. The Highland statement says the Memphis meeting was misrepresented to them, yet in the same statement it is acknowledged that they understood the purpose of the meeting was to "come and answer some questions regarding Highland and the Herald of Truth." This is precisely what was done. The Highland elders placed no restrictions on who could be invited to the meeting. If they had nothing to hide, why should they have cared who was present? Further, no one, to my knowledge, ever stated it would be a "one and one-half hour meeting." In fact, the contrary was true. Brother Orman, local Herald of Truth representative, was informed several days before the meeting that it was expected to last the entire afternoon, and he even ascertained that the Highland brethren would be available as long as necessary, and so informed local Memphis brethren in advance of the meeting! The implication of the Highland statement is completely false.

It is alleged that those of us who participated in the Memphis meeting "did not want answers," but sought only to make charges. This is an unfair and unjust indictment of approximately two hundred preachers and elders who were in attendance. It is indicative of the "thin skin" of the Highland elders and their unwillingness to face up to their own mistakes, errors, and deeds. They need to remember that it was not the Memphis brethren who brought about this unfortunate and sinful reproach upon the church of God!

As for the claim of Brother Haddox that he did "not say a lot in the meeting," let us keep in mind that he was given every opportunity to speak and, in fact, did speak at length, but it is true that he did not and could not say much in defense of the conditions at the Highland church in Abilene. It became obviously and painfully clear very early in the meeting that the charges against Highland were true. No one took delight in this fact, but all left the meeting with heavy hearts and high hopes that strong affirmative action would be taken to correct the situation in Abilene. The statement of the Highland elders manifests, however, that they are defending rather than correcting. Those who can support this program under present conditions must close their eyes to truth and reality.

--Alan Highers

Brother Highers has given a very factual and honest report of the Memphis meeting. Since so many have indicated an intense desire to know first hand all that happened in this meeting, if you are interested in a word by word transcript account, please let us know at once. Would you be willing to pay whatever the cost may be?

--Garland Elkins

Highers' second HERALD OF TRUTH report, photo-reproduced above, as it appears in "Getwell Reminder" of October 25, 1973, in Memphis, Tennessee.)

"The Holy Spirit continues to guide us into all truth. Such scriptures as Jno. 14:16, 17, 26 and Jno. 16: 7, 8 are used to prove it. (P 15). But these scriptures refer to verbal inspiration as possessed by the Apostles. Are we inspired today? If so, the revelation to the apostles is not sufficient and we are to look for a new gospel or additional gospel.

"The Holy Spirit administers the affairs of the church, and enlightens the written word. She writes, 'In our day the Holy Spirit is the one and only administrator of the affairs of the church as He illuminates the word that has been written down in the Bible.' (PP 12, 23).

"The New Testament says that Christ is 'the head over all things to the church' (Eph. 1:22), and not the Holy Spirit.

"Why must the Holy Spirit enlighten the written word unless that word is so enshrouded in darkness that we cannot see it, much less understand it, until the Holy Spirit dispels the darkness by enlightening it?

"The statement written by our sister is substantially what Ellen G. White, founder of

Adventism, said in the preface to Great Controversy. 'The fact that God has revealed his will to men through his word has not rendered needless the continued presence and guidance of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour to open the word to his servants, to illuminate and apply its teachings.'

"It is unbelievable that talented teachers in the church could believe that the Holy Spirit must 'enlighten' the written word, and 'energize' it, but both have been taught and preached at Highland.

"After such teaching, which has been extensively done at Highland for some time, enough criticism of error and pressure for truth was marshalled that the elders read a statement to the congregation on January 28, 1973. The heart of it was: 'We do not believe or uphold the doctrine of the 'Charismatic' movement. Specifically, we do not believe the Scriptures teach miraculous healing and tongue speaking should be expected in the Lord's church today. It is our understanding that these experiences were valid in the first century church among certain disciples; valid for that time only.

"We are really interested in studying and counseling with those who believe in Charismatic gifts, but do not create trouble and friction by teaching it in private conversation or public presentation. We honestly believe that these people can be persuaded that the scriptures teach that these gifts and the

ability to perform modern day miracles are not valid Biblical experiences. We would also like to study and counsel with those who believe, teach, and create trouble and friction by advocating privately and publicly that Charismatic gifts are valid today. We cannot condone such teaching. If those who hold this view feel they must teach it, we will not continue to extend fellowship to those individuals. We intend to study and counsel with them lovingly and over a substantial period of time in order to help them more fully understand the scripture concerning Charismatic gifts.'

"Brother Lynn Anderson had reluctantly agreed to endorse the statement of the elders, but he called Brother Art Haddox, one of the elders, on Saturday afternoon January 27, and stated that he had changed his mind and would not endorse it. When the statement was read the next morning, he did not endorse it. Rather, he criticized it as sounding negative, and he added that 'history may declare the statement they have made this morning to be a mistake.'

"The elders were upset with Brother Anderson for not endorsing our statement and pressure on him began to build. After several ses-

sions with him, Brother Anderson finally agreed that if a majority of the elders told him he had to endorse the statement he would do so. We insisted, and finally, on March 18, he said to the congregation, 'let me assure everyone that I fully agree with the elders' view of the Holy Spirit reflected in their statement.' But Brother Anderson never endorsed that part of our statement with which he disagreed from the first; namely, the disfellowshipping of Charismatics.

"Private discussions have been held with Brother Anderson in an effort to persuade him to speak out against false teachers and false teaching. The discussions have not been productive. He contends that Scriptures which instruct us to take action against false teachers refer to men who purposely set out to disrupt and destroy the church. Those teachers who are sincere in their false beliefs and practices, such as the Charismatics and others, should be fellowshiped unless they are consciously dividing the church. But we find no place in the New Testament where the Lord permits us to tolerate false teachers, and false teaching, under any circumstances.

"Following all of this, there appeared an ad in the Firm Foundation of July 24, 1973 in which it was stated that Brother Anderson would be a featured speaker on a seminar in Houston with such men as Don Finto, Wesley Reagan et al. This became the last straw with some of the Highland elders and in a meeting of the eldership on Sunday, July 29 a bare majority of the elders voted to terminate Brother Anderson's services as minister of the church.

"The announcement of this was made on Wednesday night August 1. The assembly was almost thrown into an uproar by opposition from the deacons. Some spoke out audibly against the elders.

"The deacons requested the elders to meet with them on the next evening, Thursday, August 2, for the purpose of learning why Brother Anderson had been dismissed. When the meeting convened, eight or ten determined partisans came to help the deacons. All sorts of intimidating tactics were used, and the elders retired for a meeting. A motion was made to rescind the action of the previous Sunday, and to re-hire Brother Anderson. One elder who had voted for dismissal reversed himself and by a bare majority Brother Anderson was re-hired.

"After his dismissal on July 29, Brother Anderson took his family to Mountain Home, Arkansas for a vacation. After the vote on August 2 to re-hire him, Brother Anderson flew back on Friday evening for a meeting with the elders, and those who voted to re-hire him urged him to return as the minister. He agreed to do so despite his oft-repeated statement that he would never work with a congregation where any of the elders opposed him.

"On Saturday, August 11, Brother Anderson told one of our elders, Brother W. L. Fletcher, that he would return and try to pull the congregation back together, but that he had not changed. He said, 'I believe just like I always did.'

"Brother Fletcher then said to Brother

Anderson that rumors are going around that the elders are to be reaffirmed and more men put in as elders. He asked, 'Have you had any part in this?' Brother Anderson answered, 'Yes, I sanctioned the idea that elders are to be reaffirmed, and that other men should be put in.' In response to this answer, Brother Fletcher asked, 'And did the seven elders agree to this?' Brother Anderson answered, 'Yes.' Brother Fletcher asked again, 'And you really sanctioned this?' Brother Anderson replied, 'Yes, I am for this. When I came back and met with the elders on Friday night, these were two of my requirements for returning as the preacher for Highland.'

"It is obvious to us that Brother Anderson and the elder-majority want more of their men in the eldership as a means of 'packing the court,' and they are determined to keep their men in control by resorting to the unscriptural Christian Church practice of selecting men for limited term and then, periodically, reaffirming the ones who stay in step with them.

"After the decision to re-hire Brother Anderson the elder-majority had to move with great dispatch. The report of erroneous teaching at Highland had spread, and innumerable phone calls and letters were pouring into the church office. Furthermore, seventy-five men were coming for the Herald of Truth Workshop the week of August 20, and their fears had to be allayed.

"A few days before the workshop, Brother Batsell Baxter came for some sessions with the elders. He reported that East of the Mississippi River Brother Anderson's image was tarnished and that it was getting worse every day. He also said to the chairman of the elders that 'You must dismiss these charismatic sisters or get you another speaker for Herald of Truth. I will not work with a church that harbors charismatics.'

"In response to pressure from Brother Baxter, and the desire to impress the Herald of Truth field men, the elders voted to demand the resignations of the two sisters whose teachings have been reviewed. Their letters of resignation were written and published in the Highland Helper for distribution on Sunday morning, August 26. But they were not distributed that morning! They appeared in the bulletin with glowing tributes from the Bible school director. This was discovered on Saturday afternoon and some of the elders saw what an embarrassing dilemma this would put them in, and so they had the bulletin re-run Sunday afternoon and handed out that evening. The letters appeared without any word of commendation or censure. Most of the Highland members do not know that the women were dismissed.

"We are not suggesting that these ladies should have been abused in any way, but are teachers of error to be dismissed and the church left to think they voluntarily resigned?

"In an effort to polish Brother Anderson's tarnished image, something had to be done, but what? He would help with this by delivering a few sermons like he 'believed and delivered five years ago.'

"But do the firing of the charismatic

teachers, and the guarded sermons of Brother Anderson prove that the Highland elder-majority is sound and 'back on the track?'

"We think not. If so, why did the elders defend charismatic teachers for months on end, and why did it take pressure from without to get them dismissed? Why was one of them given the 'Teacher of the Year' award after publishing of her erroneous teaching on the Holy Spirit?

"Why was it announced to the church that these two teachers took the initiative in resigning, when the truth is that they were dismissed by the eldership?

"If Brother Anderson has changed, why did he say to Brother Hoyt Blodgett on August 3, when Brother Blodgett asked him about his prayer for the Holy Spirit 'to energize the written word,' that 'five years ago I believed like you do now, but I have learned better.'

"If Brother Anderson has changed, why is he not now counter-acting his errors in his sermons? If he has changed, why would he go into the pulpit on September 2 and say to the parents who brought their young people to ACC that 'it is nothing but rumor that charismatic teaching has made inroads at Highland,' and say this despite the elders' statement to the church that 'We really are interested in studying and counseling with those who believe in charismatic gifts?'

"If Brother Anderson has changed, why has he never said so?

"No. Brother Anderson has not changed and he will fight for his untenable beliefs and he expects the liberal element at Highland to back him. For instance, he said in his Sunday morning sermon of July 22 that 'If you sit in the Church and you don't voice your criticism, you just kinda sit there and sing the songs and know something is not right, but you just kinda watch it die; you're contributing to its death. You're just a part of the corpse. And so when I say stay where you are, I don't mean stay there and just kinda accept. I mean stay and fight.'

"It is our judgment, slowly and reluctantly developed, that Brother Anderson is in the ranks of those who would restructure the church. He views the whole Church as it exists now as 'a big, sick denomination' (Sunday, July 22). He says, 'When I speak of the church of God, I am not speaking of the institutional church of Christ but of a community of believers' (Sunday, September 2). He gives encouragement to cell meetings, sometimes called 'home churches,' and contends for the fellowship of anyone who believes almost anything so long as the person does not try to split the church.

"We are forced to the conclusion that under Brother Anderson's teaching Highland will further develop into another Belmont (Nashville), and Burke Road (Pasadena)-type church inasmuch as he holds about the same views, speaks much of the same language, and works with, fellowships, and defends the men who led these congregations away from the truth.

"In the light of the unhappy situation at Highland, what is to be done about supporting the Herald of Truth?

"That support should continue if the elder-majority would return to good sense and Scripture, put a sound man in the pulpit and require the resignation of many of the deacons. But what are the chances of these things happening? Very few, we should say. There is too much stubbornness, too much pressure from untaught and wealthy members, and too much enchantment with permissive preaching for the elders to take these steps.

"Brethren will not support it if they do not have confidence in the Highland elders. They fear that what is tolerated in the Highland pulpit will soon be taught on the program. In fact, some false teaching has already been done on the program, and in literature mailed to listeners. Let us look at several examples.

"In TV sermon 986, entitled, 'The Search for Truth,' Brother Harold Hazelip says, 'We are assuming that it (the Bible) is the inspired word of God, though this certainly is also an area in which we should be open to whatever facts are pertinent. Any observer of religion is aware that our problem is a legitimate one.'

"This is not an affirmation of the Bible's inspiration but a tenuous assumption fraught with legitimate problems, and subject to whatever pertinent facts may emerge.

"In the same sermon, Brother Hazelip says that 'Understanding the Biblical message about Christ is of paramount importance, and to help us understand and believe, God has promised the Holy Spirit. 'When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own authority but whatever he hears he will speak, and he will declare to you the things that are to come,' John 16, Verse 13, RSV. The Spirit of Truth has come. He is waiting to guide you into all the truth if you will let him in.'

"The promise of John 16:13 was made to the Apostles, and they needed the Spirit to guard them from error, and to guide them into all truth since Christ was going away. We have their inspired teaching which is all the teaching God has for us, and Paul said it was written so that 'when ye read, ye can perceive my understanding in the mystery of Christ'. (Eph. 3:4)

"We do not need the Holy Spirit in us as a person to help us believe, for the Spirit directed Paul to tell us that 'belief cometh of hearing, and hearing by the word of Christ.' (Rom. 10:17).

"A book entitled, They Followed God by Harold and Carole Straughn has been mailed to hundreds of Herald of Truth listeners. On Page 284, the authors say, 'Oracles, spirit-possession, fortune-telling--it all sounds exotic or even implausible to the modern mind. Before dismissing it, talk to someone who has been to countries where such phenomena still are common.'

"On Page 233, these authors quote Matt. 16:18 from a modern, so-called version which reads, 'You are Peter, the Rock; and on this rock I will build my church.' This statement is not from the Bible; it is from a modern paraphrase, and it expounds Catholic theology, that the church was built upon Peter. Bible students know the Bible does not teach this, but Highland has spread this error through the dis-

tribution of the Straughns' book.

"This book was distributed to Herald of Truth listeners by the Radio and Television Committee, consisting at the time of eight deacons and one elder, until criticism put a stop to it. Why is it that our elder-majority seemingly never recognize error, or take remedial action on any matter until they are forced to do so by the heavy hand of conscientious critics?

"During the past three or four years the teaching on the Herald of Truth program has become so indistinct and so insubstantial that it has lost its identity. One cannot distinguish most of it from denominational preaching. One of our elders, who resigned a few weeks ago, tried valiantly to turn the tide. He rejected all three scripts that are being used in the current TV series, entitled, 'One Way,' but his counsel was promptly ignored.

"A packet of material has recently been prepared by the elder-majority to prove their soundness, and the soundness of teaching done on the network program. However, we observe that our fellow-elders have to go back ten years for a sermon against the use of instrumental music in the worship. We understand this because of two incidents that have happened during this decade of silence. The first incident was an effort to convince the elders that it would be all right to use film in our Bible classes that were scored with instrumental music. The usual argument was made; namely, that the classes were not engaged in worship, but, nonetheless the eldership rejected the plea.

"The second incident was an effort by several key men who handled the Herald of Truth to get instrumental music as background support on the program. We were told that more station managers would give us time if this were done.

"This plea was made several years ago, but we are not sure that it was ever made formally to the eldership. It was definitely made to some of us, and one elder said, 'You will bring instrumental music in over my dead body.' However, this was not the sentiment of all the elders. There were elders who favored the previously described uses of instrumental music. At least one man of the present elder-majority approved of its use on the network program.

"We believe the majority of the Highland eldership would veto its use in the classrooms or on the radio-TV program, but we regret that any would favor its use.

"The Highland pulpit is a potent platform from which to proclaim error (or truth). Several hundred college students attend the services, and these young people will be our teachers, our preachers, and our strength (or weakness) in the future. Parents should weigh these matters in counseling their youth about finding a church home in Abilene.

"This report is not designed to deal with other errors taught in the Highland pulpit; such as, calling denominational preachers 'great brothers;' the personal indwelling of the Holy Spirit; unity on the basis of love and not doctrine; faith is the gift of God; acceptance into fellowship of people on the basis of tri-

une immersion; 'salvation by grace, plus faith, plus nothing;' no fear and all love; the church is tradition-bound; works (unqualified) do not save us, etc. This report is primarily designed to trace the thread of neo-Pentecostalism, and the softness toward it, as it runs through the pulpit, the classes, and the leadership.

"Our report is given to inform brethren who have a right to know. We have asked for their dollars for our use in preaching on the networks, and we have a fiduciary responsibility to them.

"In closing, we acknowledge our own shortcomings as Highland elders. We must bear our part of the blame for approving sermons and mail-out literature like we have described in this article. By no means should we put all the blame on men like Brother Hazelip for delivering sermons the eldership had approved.

"Furthermore, it is not our purpose to charge the other elders with all of the responsibility for the mistakes of the eldership. However, we are disappointed that the other elders will not join with us in a thorough house-cleaning, now that our tragic mistakes are obvious to all. We plead for them to join us in setting our house in order that we may recapture the good will of the brotherhood, and reclaim the support for the Herald of Truth which we have lost. The program provides a worldwide opportunity for preaching the gospel but we are in danger of losing it unless we make some drastic changes at Highland.

"Our report is not given in anger, or with the desire to hurt a single heart. But the truth is at stake and the church is at the crossroads. Both are greater than any man, and when either is threatened it is time to stop vacillating and to take decisive action.

Signed:

B. G. Clinton

Harold M. Blount

Jim F. Harper

Elders, Highland Church of Christ

* * * * *

NOTE: Through the generosity of concerned Christians in Memphis, Abilene, Nashville and elsewhere, a subscription has been received to mail out a copy of this edition of CONTENDING FOR THE FAITH to every congregation in the United States--in time for brethren to make up their own minds about supporting the Herald of Truth henceforward. Word is being received from all over the nation of churches cutting off their support until, if ever, the necessary changes are forthcoming. It is entirely up to the elders yet remaining at Highland as to whether this support will be continued or not. If all we can get from them is a compromise rather than a clean house... well, brethren, that just is not good enough. We shall see what we shall see. IYRJR.

BOUND VOLUMES of this paper for the FIRST FOUR YEARS may be ordered @ \$3 PER VOLUME -- also "AXE ON THE ROOT," Volume I (\$1), Volume II (\$2) and Volume III (\$2). If you want to be informed as to what really is happening to "us", you will find it documented in these volumes. Please address your orders to CONTENDING FOR THE FAITH, P.O. Box 588, San Francisco, CA 94101.

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Pepperdine (\$) Christian (?) University (!) Peppergate, Watergate—Which \$?!

Dear Brethren:

When the annals of 20th Century Christianity finally are written, the strangest of all will be that of PEPPERDINE UNIVERSITY.

Founded, back in the '30s, by George Pepperdine -- an utterly Christian brother in the Lord -- George Pepperdine College (as it was known originally) got off to a bad start from the very beginning. Rather than setting out to offer a strictly Christian education like all the other so-called Christian colleges before it, I recall thinking at the time how odd it was that Pepperdine instead was offering primarily a secular education in what they styled a "Christian environment"--whatever, in fact, that might mean!

It meant, of course, whatever those responsible for the administration at Pepperdine wanted it to mean. During his lifetime, brother Pepperdine was my personal friend. I never had any reason to doubt his intentions nor his sincerity. It was then (and still is) my conviction that George Pepperdine never intended for the institution bearing his name ever to be anything else but a genuine Christian college. However, ere long, the real administration for the college fell into the hands of one E. V. Pullias, as Dean. Academically speaking, brother Pullias no doubt was eminently qualified. Christianly speaking, he had not a clue as to what it was all about. Under his aegis, Pepperdine became known far and wide for its academic excellence--and the excellence of its basketball teams --but the emphasis on secular education and environment grew more and more and that on Christianity less and less.

Finally, by the year 1957, conditions at Pepperdine, religiously speaking, were in such a state of deterioration that Christian parents all over the state of California were keeping their children away in droves. They did not dare to send their children

to Pepperdine lest they lose what little religious convictions they already had! Something clearly had to be done -- but what?

After great deliberation, it was decided that the then-present administration--however regrettably--had to go. To replace the ones in top positions, brethren M. Norvel Young and J. P. Sanders came in as President and Dean, respectively.

To be honest, conditions appeared to improve--for a while! However, by the middle of the '60s, slowly, slowly, things were allowed to head back the way they were--and worse! Just as before, it got so that error was no more error on the Pepperdine Campus; and sin was no more sin. Once again it became the painful necessity for faithful Christian parents to guide their Christianly-nurtured children away from attending Pepperdine College, or, as it now is known, Pepperdine University.

Those of us who live and work out here on the West Coast all knew this. You can just imagine our frustration and chagrin, thus, when Ira North, Tony Ash, Frank Pack, Silas Shotwell--and even Reuel Lemmons--opened up with a barrage of personalized advertising appeals through several of our gospel

papers with enticing words such as "WHY IS IRA NORTH RECRUITING STUDENTS FOR PEPPERDINE?" Why indeed! Why should generally respected brethren such as these lend their names and influence to build up something as diametrically opposed to Christianity as Pepperdine University has come to be? Certain men, such as M. Norvel Young, William S. Banowsky, Howard A. White and possibly a few others like-minded might be pleased; but, as the apostle Paul put it to the Galatians, "...if I yet pleased men, I should not be the servant of Christ." (Galatians 1:10)

EDUCATION

Voodoo U

There may be more than meets the eye to that eerie silence on the nation's college campuses these days. Some of the very same students who were once embroiled in activist causes are now tuning out reality in favor of the supernatural. In response, courses in a wide variety of occult subjects are now among the most popular additions to the curriculum at many schools.

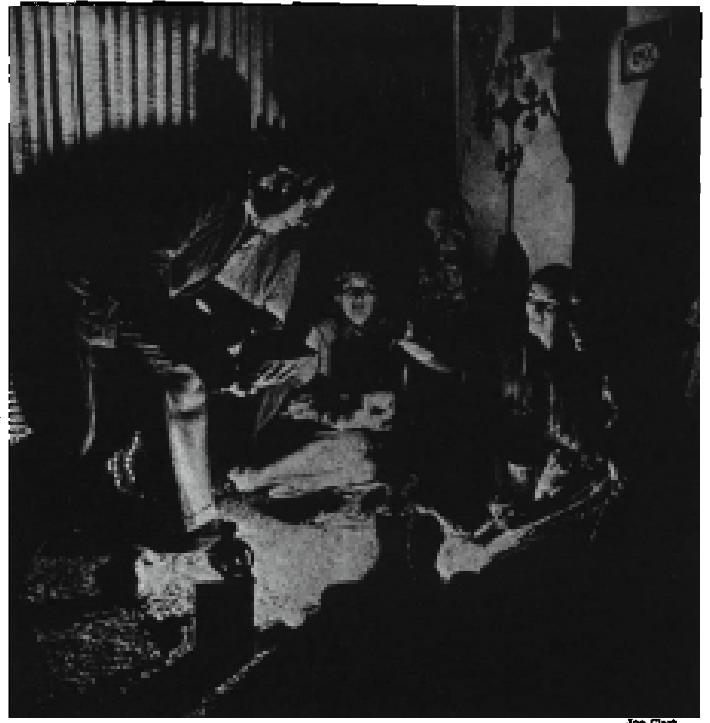
On the Seattle campus of the University of Washington, courses are being offered in extrasensory perception (ESP), numerology, hypnosis and yoga--all for academic credit. At Antioch College in Yellow Springs, Ohio, one student is teaching a five-credit course in astrology. And at the University of Wisconsin, some 500 students have signed up in the past year and a half for a course in witchcraft and astrology that has brought a storm of hexes on the two professors who teach it.

Fascination with the supernatural is very much a part of the counter-culture's reaction against the rationalist, scientific tradition of post-Renaissance Western thought. According to Prof. Iden Goodman, who teaches a popular seminar on dreams at California State University at San Francisco, the "huge desire" for occult studies is "a reaction to our grossly materialistic culture." Other educators note that, in the past, periods of social upheaval have produced increased interest in the supernatural. "Cults represent a response to the breakdown of society--the powerlessness of individuals to control their own destiny," says one professor. "Get yourself a little cult group and pretty soon you're convinced that you can control your own life."

Trendy: On a somewhat more pragmatic level, some schools plagued by flagging student interest have found that trendy courses in the occult are just what the witch doctor ordered. "All universities are in a crunch for students," says Philip Singer, professor of anthropology at Oakland University in Rochester, Mich. "It's no longer a matter of what's relevant, but what the student is interested in." And Dr. Charles Hagar, head of the astronomy department at California State University at San Francisco, frankly admits: "We bring astrology into our courses mostly as a foil. Since some students are interested, it's a good teaser."

Colleges approach the occult from many different directions. Boston College's entry in the supernatural curriculum is a three-credit course called "The Rhetoric of Dusk." Taught, oddly enough, by the speech and communications department, it consists of a Monday-night lecture on satanism, witchcraft and the like and has featured such speakers as a local archpriestess from

Newsweek, April 9, 1973



Oakland's Singer and witchcraft students at home: 'Anything goes'

something called the Church of Evil. Oakland University's program, taught by Dr. Singer, is a four-credit course in "ethnopsychiatry," the study of healing mental disorders through such means as witchcraft. Singer often teaches the course in his home, and his motto is "anything goes." Recently, two of his students received extra credit for spending a month in Guyana to observe an "indigenous healer" named Jamsie Naidu. Guest lecturers for this month will include Naidu and the head of the Nigerian witch doctors' association.

Tears: One of the more unlikely sources of occult instruction is Pepperdine College in Los Angeles, a conservative school dominated by the Church of Christ. Last term, 120 students took a course in "The World of the Supernatural." "I felt that if this was a truly religious school, we should not be afraid of a legitimate study of the occult," explains sociology professor Laurence Keene, who directed the program.

But most of the term was devoted to lectures on the supernatural from the perspective of such disciplines as literature, history and philosophy, and a member of the religion department came to explain the Church of Christ's skeptical view of the occult. "I thought the whole course was a thinly disguised religion class," said one disappointed student. Things perked up a bit, however, when Brenda Crenshaw, a medium and spiritualist, delivered a guest lecture. She displayed her psychic "gift" by describing one student's dead grandmother

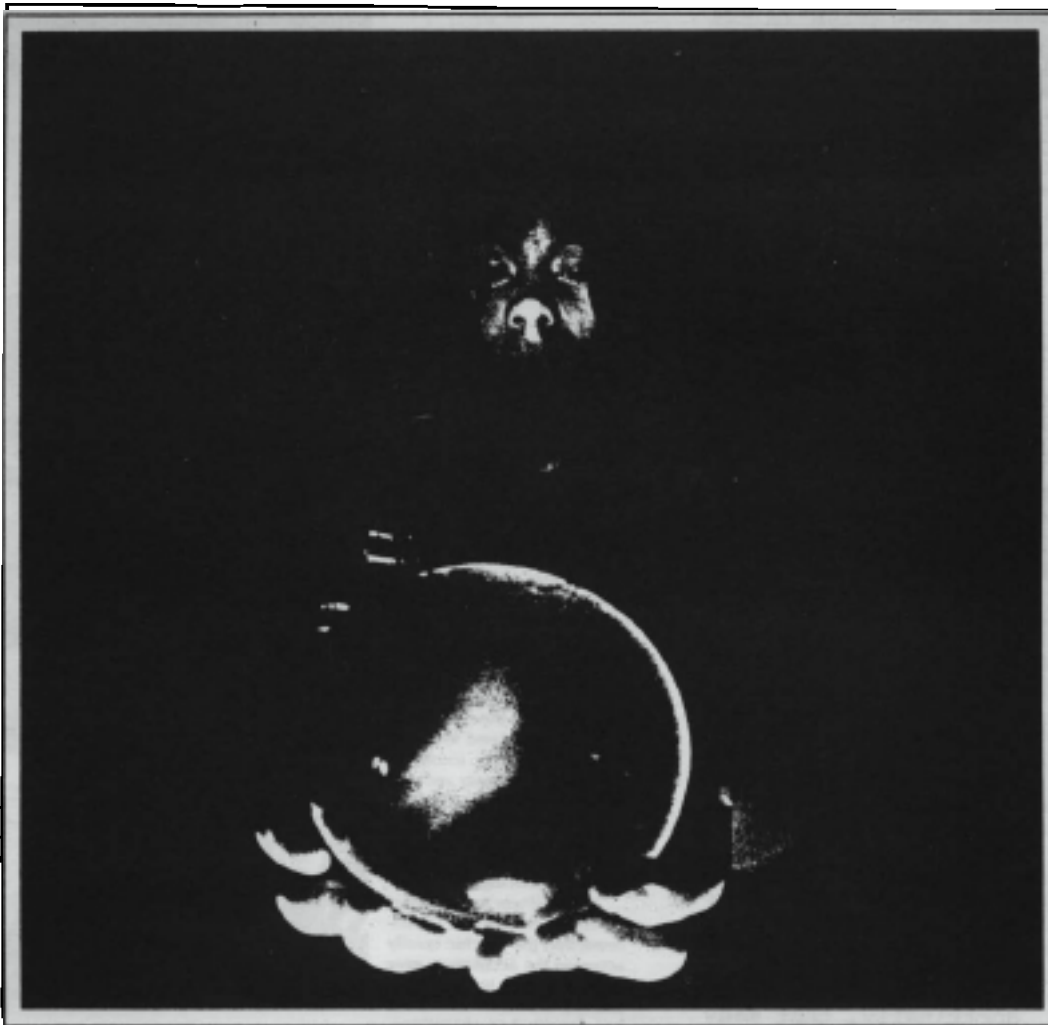
--and the student broke down in tears. Occasionally, courses in the occult help push students off the deep end. After enrolling in an ESP course at San Francisco State, one coed became so engrossed in her "inner life" that she dropped out of school to join a far-out "mind control" program. More typically, however, devotees of the supernatural are disappointed by the dry academic approach to their new passion. Wisconsin professors Robert Siegfried and David Lindberg, who teach "History of Pseudo-Science and the Occult," admit that they are skeptics. "The professors have a total bias toward hard science," complains a student who took the course last term. "Anything that wasn't in that realm they dismissed as fraud." Some true believers were so outraged that they wrote the university demanding that the professors be fired for "heresy."

Siegfried and Lindberg offer no apologies, and they intend to maintain their skeptical approach when the course resumes next semester. "A lot of kids are being terribly misled," Siegfried insists, "because there is absolutely no factual basis for belief in the occult. If I do find any evidence, though," he adds like a true scholar, "I'll change my mind."

NOTE: Begin with the word "Tears" (second column, in above Newsweek article for April 9, 1973) and read weeping. IYRJR.

To avoid a rehash of much material on the matter that we have published heretofore, reference is here made to the April, May and also the October-November editions of CONTENDING FOR THE FAITH (now available only in bound-volume form--Volume III/1972--which you may order, if you like, from this paper for only \$3). However, such an enormous amount of new information now is coming to light that even Watergate may soon have to bow to Peppergate! But before introducing that phase of things now boiling at Pepperdine, let us focus atten-

Herald-Examiner Photograph by Bruce Howell



There were no crystal balls in sight, but seniors in Pepperdine's course in the occult might have consulted one for final exam questions — in any event, they were so enthusiastic about "The World of the Supernatural" that enrollment doubled.

EXPLORING THE OCCULT AT PEPPERDINE: A SCHOLARLY APPROACH TO BELLS, BOOKS AND CANDLES

Seniors at pious Pepperdine found themselves in *The World of the Supernatural* last fall.

Instruction in the occult isn't usually required for a bachelor's degree there or anywhere else. *Supernatural I* was the pilot of a new, required course in *Great Issues* which, the Pepperdine administration felt, would round up the senior class to look at one current problem from every perspective. That way the class would have a final learning experience as a small, mixed community of scholars.

It would be hard to find a more unlikely spot for ESP,

psychics, faith healers and alchemists than that West 79th Street campus. Founded on the principles of the Church of Christ, a conservative southern sect, Pepperdine requires its students to attend chapel once a week and take courses in religion besides.

What safer place, Laurence Keene thought, in which to explore the black arts. Both a minister and assistant professor of sociology, Keene was chosen to select and teach the first *Great Issue*.

It was a challenge. He watched newspapers, magazines and book stores to find

out what seemed to concern America most.

"From observation and my intuition, I realized there was a live and lively interest in the occult and supernatural," he said. "Even people in the church were involved in astrology, asking what your sign was. I thought an institution like this certainly ought to be interested in the supernatural, too. Since it's a university, it should consider the whole universe of ideas. The administration bought the idea."

So did the students. From a normal class of 20 to 30 students, enrollment in *Superna-*

tural I jumped to 120 and spread into two classrooms. Twice that number packed in to audit some of the lectures.

To explore the realm of thought in that vast area considered supernatural, Keene brought in psychologists, a chemist, historian, minister, psychic, faith healer and a philosopher. The chairman of Pepperdine's Religion Department was the first lecturer, taking the church's traditional stand against the occult, but the course was not designed as an attempt to attack the supernatural.

Keene discussed the occult

in the areas of sociology and anthropology. The historian traced the development of witch trials and witch hunting; an English professor talked about the supernatural in medieval and modern literature; a medium held a spell-binding session. One psychologist described the implication of the occult in Primal Scream therapy, another, more oriented to the works of Freud and Jung, suggested that there really is no supernatural at all. He didn't even like the term. What is called supernatural is really the natural not fully understood. Our limited knowledge makes

tion on what the "CALIFORNIA LIVING" section of the Los Angeles *Herald-Examiner* for July 8, 1973 (see above--and the next several pages) aptly labeled "EXPLORING THE OCCULT AT PEPPER-

DINE." We first became aware of such things being taught at Pepperdine, when your editor happened to pick up a copy of *Newsweek* for April 9, 1973. Under "VOODOO U" (see Page 2), it

suddenly dawned that Newsweek was listing, among others, PEPPERDINE UNIVERSITY (!) -- which even such a secular magazine as that judged to be "One of the more unlikely sources of occult instruction..."

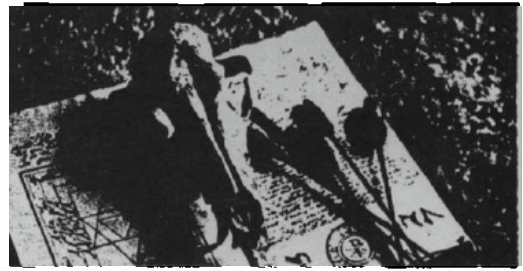
Just who is this "sociology professor" Laurence Keene Pepperdine has employed to "direct the program" and who feels "...that if this was a truly religious school, we should not be afraid of a legitimate study of the occult?" Why he is a Christian Church preacher -- an associate minister for the Little Brown Church in North Hollywood, California. Why wouldn't he be qualified to judge what constitutes a "truly religious school"!

In the first place, if Pepperdine is "truly religious," then why is a Christian Church preacher even teaching there -- at all -- much less why is he teaching this course in "the occult"? The very fact that he is so ill informed about religion not to know that the Christian Church itself is contrary to truth abundantly demonstrates his complete lack of understanding as to what truth -- Bible truth -- really is. Yet we have some silly parents -- and sillier preachers -- not only sending their own children to be taught by such teachers at Pepperdine but are even "recruiting students" for same! Is it any wonder, thus, that the churches of Christ throughout the state of California -- and wherever Pepperdine's influence may extend -- are being so corrupted, doctrinally, that many no longer have their "senses exercised to discern both good and evil." (Hebrews 5:14)

For those who still are naive enough to believe that Pepperdine is genuinely trying to indoctrinate its students in Bible truth, study what that "disappointed student" had to say about thinking at first that Keene's course was just a "thinly disguised religion class," until Brenda Crenshaw, a medium and spiritualist, was invited in to deliver a "guest lecture!"

Will somebody -- just anybody -- please explain why a supposed-to-be-Christian university 1) should employ a heretic, 2) to teach the "occult," inviting in psychics, alchemists, faith healers and even a tongues-speaking Episcopalian Priest to assist in the general confusion? How does such advance the interest of even secular education -- to say nothing of Bible truth!

Yet, in that first big advertisement of early last year, it asked, "WHY IS IRA NORTH RECRUITING STUDENTS FOR PEPPERDINE?" going on to say, "Why not ask him and find out?" "I'm



some things seem supernatural. To use the term is an admission of ignorance, the psychologist believed.

A chemist took up alchemy and experiments to discover a potion that would produce the philosopher's stone, a pure substance that would open up complete reality to man.

An Episcopalian priest spoke in tongues and talked about faith healing. He and the medium evoked the most reaction. Students, especially religion majors, refused to accept faith healing. They insisted it belonged to antiquity and said so. Taken by surprise, the priest managed courtesy under fire, but didn't seem equipped to handle such vehement, conservative religious logic.

The medium fared better. When one student rose to condemn her, the psychic quietly accepted the accusation, gave anyone the right to reject ideas and told the student she loved her despite her objections. Startled, the audience rose and applauded.

Keene, with a broad, liberal view of the supernatural, was delighted by this interaction. It confirmed his feelings that there are vast fields which reason and science haven't yet explored and students want to know about them.

"For me," he said, "it's a leap of faith. There may be a time when that faith will recede, as more knowledge is forthcoming, but if we live with that receding faith and then plunge out into further unknown areas, too, we grow. As more of what we call supernatural becomes explained as natural, that cuts away the area of the occult, while, at the same time, gives us the ability to ask deeper questions."

He believes the supernatural is exciting. It means man is dynamic, expansive and that something in his nature reach-

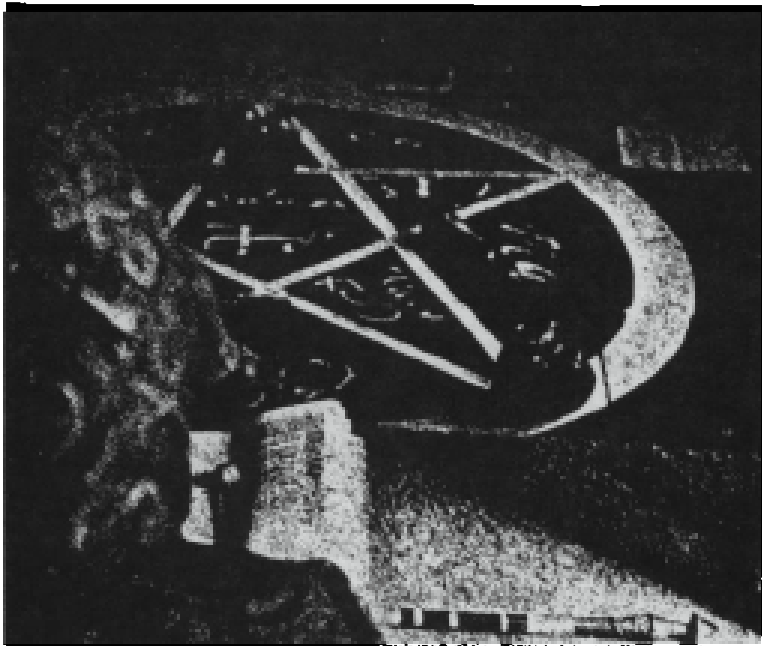
Page 12 (EP)

Bell, book and pentagram (above) introduced seniors to the Black Arts. Invited lecturers included a witch who came down with laryngitis and couldn't speak, but a psychic had the audience spellbound. A chemist, historian, several ministers, as well as psychics, a faith healer and a philosopher explained the supernatural and black magic, with its essential ingredients (top), a grimoire or magic formula book, and other trappings.

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very excited about the opening of the new Pepperdine campus at Malibu," the ad quotes Ira as saying, "I'm very pleased, too, with the dedicated Christian men and women on the fac-



Preparation (above) for rites of necromancy (communication with the departed) is a fascinating aspect of the occult. A church school is the safest place to explore the world of the supernatural, Laurence Keene (below), assistant professor of sociology and a minister, decided. Asked to select and teach the first of Pepperdine's Great Issues series, he chose the supernatural. For (faculty, administration, alumni, students and teacher, it pushed out boundaries a little further.



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UNCONVERTED CHRISTIAN CHURCH PREACHER/Pepperdine Faculty member Laurence Keene (above), one of those "dedicated Christian men" Ira North is "very pleased" with—or is he?

ulty. 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 train-

There are vast fields which reason and science haven't yet explored, and students want to know about them.

From Page 9

es beyond himself. In a sense, Keene credits the popularity of the course to this excitement, describing the students' enthusiasm for the occult as a reaction against two things: Narrow religious dogmatism that is inflexible, legalistic and rational, for one, and a technological, dehumanizing culture that squeezes out feeling, for another. These reactions not only explain the growing occult cult, but also explain the attempt to get involved in feeling and emotional experiences, a neo-romantic movement that reflects itself in the Jesus movement, occult, witchcraft and astrology.

It's an attempt to have a religious experience at a feeling level rather than a rational level, Keene believes.

"Basically it's a movement

to a new brand of emotionalism, some religious, some secular, but all with a common ingredient: I want to feel again," Keene said.

A flight from reason and measurement, then, this movement also might explain the growth of sensitivity groups or an attempt to recover a sense of identity at a feeling level.

Students in Supernatural I used no text, relying on notes to study for their final. Keene had them write a paper midway through the course on any aspect of the supernatural. He got reviews of *The Exorcist*, studies of Hindu philosophies, discussions of ESP and parapsychology. The final was an objective exam. Students were expected to understand and relate to the occult in terms of the specific disciplines that had been presented. It proved their



Sticker, covote: No lamb chops

Denver Wildlife Research Center
Newswreck, April 2, 1973

early enthusiasm had not waned. Many of them, in fact, had changed positions during the course, moving from skepticism and disbelief to tolerance.

"I found some students who considered themselves liberal, non-religious people who, when they took the course, were able to discover a sense of belief in the supernatural, because it was explained from a new and different perspective," Keene said. "And their conclusion was: Well, I believe in that. If that's what is meant by the supernatural, then I believe in it."

Alums and parents were affected a little differently. Some openly wondered what their children were getting into. Told that a minister was teaching the course and most of the speakers were Pepperdine faculty, parents' objections subsided. Not all of the administration was sanguine about the World of the Supernatural, either. Some, like the parents, felt threatened. No one made strong objections, however, and Keene expects the course to be repeated within the next year or two.

Newsweek first leaked the story in its Behavior section with magic effect. High schools and colleges across the country called and wrote Larry Keene for information. Finally he decided to package the course for use by other schools, including the University of California system's extension school program.

Students, faculty and administration all felt the effect of the occult study, but no one more than Keene who, after only four teaching years at Pepperdine, was selected as teacher of the year, largely, he believes, on the strength of this innovative class.

Certain true believers put it to the white magic or the power of spirits and ghosts delighted by an academic hearing.

"I suspect I'm basically a preacher," Keene said. "I love

to teach and love to preach. I want to exhort people to be the best they are meant to be and live up to their potential, not to cheat themselves. I guess I really haven't left the ministry. I think I just changed a pulpit for a podium."

An associate minister at the Little Brown Church in North Hollywood, Keene describes his work there as "kind of part time." He also does marriage and family counseling and, with his wife, worked as a missionary in Venezuela before their five children arrived.

"I'd go back in a minute," he said, smiling. He likes Pepperdine, too, especially its urban campus.

"It's interracial, an urban setting. That seems like it's where our country is or is coming to be," he said.

Keene's only regret is that the course wasn't more experiential and less academic. The next time around he would balance experience and academics better.

"Not all that's learned is taught," he said. "Sometimes it's caught."

For faculty, administration, alums, students and the teacher, *The World of the Supernatural* pushed out boundaries a little farther.

"It was a faith recovering experience," Keene said.

"Many who felt themselves outside the pale of religion discovered that at the deepest level of analysis they were really religious, people of faith -- if not in the traditional sense, then in terms of believing in more than what man sees and is able to reason toward."

"I think it brought relief to a lot of people, because I think there is a sense of despair in many who have come to the place where belief is the final thing they've given up and they aren't happy about it."

"The supernatural," he said, "becomes a self-surpassing surpasser of all."

— *Kit Svedaker*

'Many who felt themselves outside the pale of religion discovered that at the deepest level of analysis they were really religious ...'

Los Angeles Herald-Examiner CALIFORNIA LIVING, Week of July 8, 1973

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ed 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?"

So, while Ira North and others continued fantacising about a "Pepperdine" that is not--and has not been like that for many years, if ever--and while Reuel Lemmons keeps telling about "THE NEW FACE AT PEPPERDINE" and how Bill Banowsky "is as dedicated..as any man we have ever met" and that he "will not let you down," we on the West Coast continue to watch in dismay as year by year our "lams" are being fed to psychics, alchemists, faith healers, tongues-speaking Episcopalian priests--not even to mention homosexuals, lesbians, and H.R.s (Harding Rejects)--in the guise of "guest lecturers"--and all in the name of so-called "Christian education!"

Which is bad enough. But if you think that is bad, just wait until the facts begin surfacing relative to what we are calling-- for want of a better term-- "PEPPERGATE"! It will not be possible, in this issue, more than to introduce the matter. However, as you note, we are introducing it as the climax of this issue--and we fully intend to develop it point by point, along with other matters, over the next several months.

Although, according to widespread publicity from Pepperdine, really huge sums of money have been raised from non-church of Christ donors for the university over the past four or five years, nevertheless, at this time-- right now-- just when they should be on "easy street," they are practically moving heaven and earth to find money to pay off a \$3,000,000-loan between now and January 1st. In addition to which yet another one is outstanding for \$12,800,000! If they actually raised all they said they did, does it not seem curious that they still owe all this other money besides? It seemed to me that if I were one of their BIG DONORS, surely, I'd want this looked into.

Then, earlier this year, first one thing and then another began to be brought to our attention that made some of us begin to wonder. Not the least of which is a photo-reproduction of a photo-reproduction (but you can still make it out) of a bill to Pepperdine for \$40,000, okayed by M. Norvel Young and counter-okayed-to-pay by Donald V. Miller. (Look on Page 7.)

All of which seems to be well in order, until we came to find out that there is NO SUCH FIRM as "UNIVERSITY PLANNING CONSULTANTS" in Los Angeles! Not just in 1972, but for the past several years, each year about the same time a check has been paid out for \$40,000 to this same non-existent firm! Since the firm, itself, does not exist, then WHO CASHED THE CHECKS and WHO GOT THE MONEY? And since this is one loop-hole through which large sums of the donors' hard-earned cash apparently has been slipping through, might there be still others --running into the MILLIONS maybe!

We aren't saying just yet--but we want the facts--and so does the Attorney General! IYRJR.

University Planning Consultants

Los Angeles, California

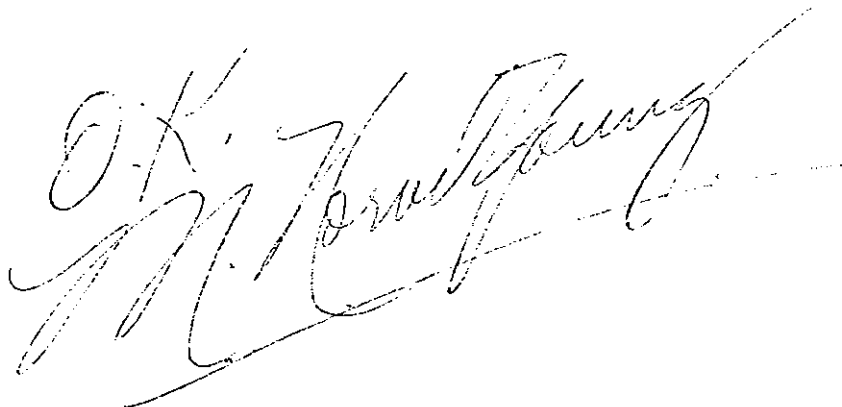
March 15, 1972

Mr. Donald V. Miller, Chairman
Executive Committee
Board of Trustees
Pepperdine University
5065 Sleeping Indian Rd.
Fallbrook, California 92028

STATEMENT

For Consultant Services
To Executive Committee, Board of Trustees
Pepperdine University

\$ 40,000.00

A large, stylized handwritten signature in cursive script, appearing to read "O.K. Hartman". The signature is written in dark ink and spans across the middle of the page.

OK to pay
DVM

EVELLE J. YOUNGER
ATTORNEY GENERAL

STATE OF CALIFORNIA



RECEIVED AUG 25 1973

OFFICE OF THE ATTORNEY GENERAL

Department of Justice

STATE BUILDING, LOS ANGELES 90012

August 20, 1973

Trent C. Devenney, Esq.
411 West Fifth Street
Los Angeles, Ca. 90013

Re: Pepperdine University

Dear Mr. Devenney:

In your letter of July 27 you indicated you had heard that we are conducting a thorough investigation in the above matter. That is correct.

Since your initial contact with our office around the end of May, Mr. Tapper and his staff have been attempting to follow up on the charges you made concerning Pepperdine University. Such has not yet been completed, and we are therefore not presently in a position to judge what our conclusions will be.

You may rest assured, however, that any determination we make will be based upon a full investigation of the facts. You must understand that we intend to control this investigation, and while constructive suggestion from any person in connection with our work is welcome, we do not intend to relinquish our responsibilities in connection with this matter.

Yours very truly,


EVELLE J. YOUNGER
Attorney General

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