

Contending FOR THE Faith™

Volume VI, 1975

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Is The Truth Of The Gospel As It Is In Christ Jesus Any Longer Of Major Concern At Abilene Christian College?

One of the most astute observers in the churches of Christ, as we head deeper and deeper into the apostatizing '70s, is brother **Garland Elkins** minister to the Getwell Church of Christ of Memphis, Tennessee. Not being over-awed, as some, by his own human wisdom or brilliance, more than most brethren nowadays, Elkins is wont to give a "thus saith the Lord" for everything he says or does in matters of faith and practice.

Along in January, a year ago, this unusually considerate servant of the Lord invited me to go with him to the 1974 Lectureship of Abilene Christian College, in Abilene, Texas. Time was when I should have jumped at the opportunity, for it still is my belief that, in former days, the administration and faculty of Abilene Christian College actually stood for the truth. Some of them still do! However, as I explained to brother Elkins, that was long ago. And from the experiences that I had had at ACC Lectureships of recent years—up to the time I finally gave up on them some three or four years ago—I had concluded that **THE TRUTH OF THE GOSPEL AS IT IS IN CHRIST JESUS IS NO LONGER OF ANY MAJOR CONCERN AT ABILENE CHRISTIAN COLLEGE**, therefore that I would not be attending their annual Lectureship in 1974, 1975 nor any other year until the necessary corrections are actually made (not just promised) sufficient to restore scriptural confidence in ACC.

Elkins Attends Anyway

Even though I declined to go with him, brother Elkins decided that he would attend anyway—and I

assured him that I would not judge him if he did so; however, that I should be intensely interested in any report he had to make upon his return. .

He went. Then, beginning with his regular weekly church bulletin, **The Getwell Reminder** for March 21, 1974, Elkins' fair (but nonetheless devastating) reports began to flow. His initial report was as follows:

I ATTENDED THE 1974 ACC LECTURESHIP (1)

It was at the suggestion of brother Thomas Warren and the Getwell elders that I had the privilege of attending the 56th Annual Bible Lectureship at Abilene Christian College, conducted February 17-20. In earlier years, I had heard many complimentary remarks concerning the lectures. However, for several years I have had many friends who did not attend, due to the *compromise with liberalism*. Other friends, faithful gospel preachers, continued to attend, hoping that eventually a stronger stand would be taken.

The purpose of my going was to maintain a booth under the large exhibit tent for the *Spiritual Sword*. It was our desire to allow more people to become better acquainted with this periodical in order that it might have a greater distribution. Many favorable comments were heard.

At the *Mission Magazine* booth I had a discussion with one of the ACC faculty members. It took me approximately an hour to get him to say that instrumental music in the worship of the church is sinful. In all fairness, it should be stated that there are many faithful faculty members there. I did not get to hear all the lectures presented, but many fine brethren spoke. However, I do not think any school should use any preacher of questionable soundness. The particular faculty member under consideration strongly denied that I John 3:4 condemns instrumental music and contended that the passage had reference only to moral transgression and, therefore, did not include doctrinal transgression. He insisted that we consider

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the context and I was glad to do so; but when I asked him about verse seven, he asked, "What does verse seven say"? I John 3:7 says, "Little children let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." I pointed out that this includes not only moral transgression but righteousness involves doctrinal matters as well. (Psalms 119: 172; Romans 5: 21)

The lectures which I heard were lessons that had to do with moral matters and some very fine lessons were presented. I was not privileged to hear brother Parker Henderson, but I heard many compliments of his lesson. I have the lectureship book, and from it it is easy to see that many people have been and/or are concerned about the fact that liberals have been used by the school in earlier days. I quote a portion from brother Henderson's lecture which is entitled: "The Church at Home Must Be strong." It reads: "In the second place the need of the hour is for strong churches at home! We desperately need preachers that will preach that old Jerusalem gospel at home as well as abroad. The old gospel of Christ is still God's power to save (Rom. 1:16). It is still the 'truth that will make us free' (Jno. 8:32). We must have men that speak where the Bible speaks and are silent where the Bible is silent. We must do Bible things in Bible ways and we must call Bible things by Bible names (I Pet. 4:11). We dare not, we must not, we cannot think of men above that which is written (I Cor. 4:6). Men of uncertain sounds should not be allowed in the pulpits of the churches. Preachers that preach to the people of God at home or at lectures such as this must continually call men back to the word of God and the one true church for which Christ died (Acts 20:28). Abilene Christian College and the other Christian colleges of our great brotherhood were established by men who believed the Bible, they are supported by men who believe the Bible and the teachers and administrators are men who believe the Bible. They resent preachers who come to this platform and leave an uncertain sound. The board members resent it, the graduates of the school resent it and the current student body of Christians resent it. I know this is true because some of my best friends are teachers and administrators here and they resent it. Many of my co-laborers on the mission field and in training preachers are graduates of Abilene Christian College and I am a graduate; and they resent it and I resent it. I have a son who is a student here and he resents it. I know preachers all across America and the world and they resent it. Therefore, I speak on behalf of Abilene Christian College—from its very capable president to the youngest Christian on the janitor's staff; I speak on behalf of the board of trustees from its chairman to the newest member of the board; I speak on behalf of the students, the graduates and friends of Abilene Christian College; I speak on behalf of the mothers and fathers who send their children here and to the other Christian schools. You preachers that do not believe the old time gospel of Christ, you preachers that have sold out preaching the gospel for some kind of social improvement program, you preachers who preach no distinctive gospel of the New Testament, you who compromise and sell the Lord, His gospel and His church down the road to apostasy, WE DON'T WANT YOUR GARBLED, UNCERTAIN SOUND PREACHED HERE, TAUGHT HERE OR TALKED HERE. We can never disciple all the nations if the one nearest to being disciplined should lose her love for truth, for the Christ, for His church and for his word. We must be strong at home to ever be strong abroad."

Although, to be quite honest, I felt that brother Henderson, in his characteristic kindness, had given many of the teachers and administrators at Abilene Christian College more credit for believing the Bible than they demonstrate, yet, otherwise, I found his

foregoing declaration most excellent and was happy that brother Elkins included it in his initial report.

A few weeks passed; then, under date April 11, 1974, his second article appeared, as follows:

I ATTENDED THE 1974 ACC LECTURESHIP (2)

In a previous article, I mentioned discussing the issues with several liberal brethren. It was a privilege to be associated with brother Pat McGee at the lectures. He stood firmly for the truth and against all error; and although I appreciated him greatly before the lectures, during that week I learned to respect him even more highly.

In the past many of the liberals have been used by ACC in various capacities. Whether they will continue to do this remains to be seen. One fact is crystal clear, since they have used liberals in the past and have not repudiated them, the liberals very apparently still feel an affinity for the school, and therefore still attend the lectures in large numbers. If that within itself does not say something to observant brethren, then why are they not in attendance at lectureships where liberalism is exposed?

Frankly, I could not see any appreciable difference in the position of the ACC professor concerning the use of instrumental music in the worship of the church and that of Victor Hunter, Don Finto and Walter Burch. All of whom do not hesitate to fellowship the Christian Church, in spite of the fact that the Christian Church has corrupted the worship of God with their innovation of instrumental music, and with other errors too numerous to mention. Instead of rejecting false teachers as the inspired Paul commanded (Titus 3:10,11), Hunter, Finto and Burch will embrace them!

A number of years ago, brother Walter Burch (now an erring brother) wrote some outstanding newspaper articles on the subjects of the church, the plan of salvation, the Christian home, the sin of instrumental music in the worship and other subjects too numerous to mention. I pointed out to him that when I moved to Virginia there was already a challenge on my desk from a Christian Church preacher for a debate on the instrumental music question. The reason being that the church there had run brother Burch's article on the sin of instrumental music in New Testament worship in the newspaper. The article was so well-written and contained the truth. It exposed the error of instrumental music in such a fashion that the Christian Church felt the force of truth and immediately felt the need to attempt to refute the truth contained therein. We accepted their offer to debate but they declined the offer. I asked brother Burch if he still believed what he wrote in those ads. He made it plain that he no longer endorses them. I also asked him if he would fellowship the Christian Church and he unhesitatingly replied "Yes"!

Brethren, it should be remembered that this erring brother was in the recent past used by the brethren at Fifth and Highland as a consultant to the Herald of Truth program! In the light of Romans 16:17,18 and 2 John 9-11 who would dare to defend such action?

What seems to escape great numbers of our elders and preachers over the brotherhood is the direct link-up between the liberals on ACC's faculty and administration and those at Fifth and Highland, Herald of Truth, Mission and Integrity Magazines,

Sweet Publishing Company, Campus Advance, Pepperdine University and the myriad supposed-to-be "churches of Christ" where such false teachers are being harbored. It is not that they are false in one connection and true in another. Rather, practically all phases and facets of our brotherhood now have been infiltrated by these heretics—and they can never be eradicated from our midst until faithful brethren mark and avoid such, as we are commanded to do!

Again, under date of April 18, 1974, brother Elkins continued his report, as follows:

I ATTENDED THE 1974 ACC LECTURESHIP (3)

As stated in previous articles, while attending these lectures I engaged a number of very liberal brethren in discussion of religious subjects. Victor L. Hunter, editor of MISSION, contended that Mark 9:38 authorized the fellowship of people in the denominations. For almost as long as I can remember I have heard denominational people pervert that passage in an effort to justify the many false and contradictory doctrines of denominationalism. The person to whom John referred was working miracles by the authority of Christ, for John said that he was doing it "in thy name." Jesus points out that if the man could work a miracle in his name that was evidence that he belonged to him, and therefore he should not be prevented from working for the Lord. If the man had been an enemy of the truth, not only would John have been right in opposing him, the Lord himself would have done the same. (Matt. 7:21-23; Matt. 15:12-14).

Division is the very foundation of denominationalism. Without the teaching of conflicting doctrines denominationalism could not exist. Therefore, if division is wrong, denominationalism is wrong. Jesus prayed, "that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." (John 17:21). When Victor Hunter or anyone seeks to build denominationalism, he seeks to nullify the prayer of Christ. It is impossible to be one while supporting denominationalism. Denominationalism repudiates the teaching of the apostles. (1 Cor. 1:10). In fact, it makes infidels. Jesus prayed, "that the world may believe that thou hast sent me." (John 17:21). Denominationalism would make God contradict himself. God is not the author of such confusion! (1 Cor. 14:33).

Hunter says that "MISSION should be ecumenical in flavor, listening to other voices and conversing with other communities, thus avoiding the narrowness of isolation and the barrenness of prolonged navel gazing." (December, 1972, Vol. 6, No. 6, pp. 17). Such is the view not only of Victor Hunter but also of other writers in MISSION Magazine. Paul D. Phillips wrote, "I do not know that it is the purpose of God for man in the twentieth century to attempt a restoration of the New Testament church." (December, 1973, Vol. 7, No. 6, pp. 31). It would be very interesting for Hunter and Phillips to explain how it is that when the people on the day of Pentecost had obeyed the gospel that the Lord "added to the church daily such as should be saved." (Acts 2:47). We have obeyed the same gospel and therefore are members of the same church. Both Hunter and Phillips will have to admit that either these simple acts of gospel obedience made men members of the New Testament church in the days of the apostles or else they will have to deny the Bible account of such (Acts 2:1-47).

I raise the following questions: (1) When men obey the same gospel today will not that make them members of the same church of which the early Christians were members? (2) Would it make them members of any other church? As to the ecumenical movement, I have participated in some of that-type meetings. I have found that when the truth is presented those who speak so lovingly of their ecumenical theories can become quite vicious. A few years ago I was invited to such a meeting, and on the third night while discussing the subject of baptism, as I was giving book, chapter and verse, proving that baptism is for remission of sins, many of the priests and preachers became so upset that they arose and walked out of the meeting. The ecumenical movement is largely the old denominational theory of "agreeing to disagree," or as stated by some denominationalists, "You go to your church and I will go to mine and we will walk along together." Denominationalism is of Satan and when Victor Hunter or anyone else advocates it, they are advocating his doctrine. (James 3:14-16). It cannot be denied that MISSION endorses the denominational movement. Jim Bevis frankly advocates not only fellowship with denominationalism but also a false view of the operation of the Holy Spirit. "We feel that the movement of the Spirit in the emerging church has arisen above denominational lines, whether it be the Church of Christ, the Baptist church or whatever. I feel a kinship with the emergers and I feel that we are united and really trying to make the church what the Lord wants it to be." (March, 1973, Vol. 6, No. 9). There you have it—the liberals among us are committed to a direct operation of the Holy Spirit theory which they affect to believe is operating in all the denominations to bring them together as a so-called "emerging church." The liberals among us are advocating rank error. The time is far overdue that such men should be exposed for what they are, false teachers!

ATTITUDE OF 'MISSION' TOWARD THE SCRIPTURES

It is little wonder that the church would be attacked and the truth concerning it compromised when the thrust of MISSION Magazine is to deny that the Bible is "infallible, inerrant and harmonistic (without change or variation)." Note the following quotations: "We have continually gotten hung up over the question of the nature of the scriptures." "The most fundamental assumption we employ in our reading of the Bible is the inherited, traditional assumption about the nature of the Bible itself. The Bible has been assumed to be infallible, inerrant and harmonistic (without change or variation)." "Precisely because the Restoration Movement churches have been so Bible-bound, it is necessary that we take the risk involved in a continual critical study of the text of the Bible and our assumptions about the nature of the Bible (some other religious groups could ignore the whole question). In part, it is necessary because we have used the Bible as a hammer to smash fingers and knock heads on numerous occasions." (December, 1972, Vol. 6, No. 6). These statements were made by Roy Bowen Ward, former editor of MISSION.

Victor L. Hunter also says, "The problem with a restoration theology is that it rests on the premise that the mission of the church is to set up a 'true church' in which all the details of church life are exactly like they were in the first century world." (March, 1972, Vol. 5, No. 9, pp. 6). It just occurs to me that it would do Hunter good to read the following passage. "Who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ministry the more excellent by so much as he is also the mediator of a better

covenant, which hath been enacted upon better promises." (Heb. 8:5-6).

It is very apparent that MISSION will print most anything, even profanity, if it is something which shocks or attacks the truth. Brethren, it is far later than most people think. The liberals among us are in dead earnest in an effort to cause a wholesale apostasy from the truth. Let us be faithful in a faithless generation!

Concluding this four-article series, under date May 30, 1974, Elkins finally wrote—

I ATTENDED THE 1974 ACC LECTURESHIP (4)

In this final article of this series I call attention again to the fact that the Liberals were in attendance at these lectures in considerable numbers.

The modern day Charismatic Movement, with its accompanying so-called "tongue-speaking" and "miracle-working," has produced a variety of error and havoc, both without and within the Lord's church. Far from being confined to the sects, the movement has now penetrated many congregations of the Lord's church.

Although there exist some minor differences in belief and practice, Charismatics believe that they either possess spiritual gifts, or if they do not others do, which have been provided to them by the Holy Spirit.

One such Liberal is DON FINTO, who preaches for Belmont, in Nashville, Tennessee. Doubtless some (perhaps even Finto) deny that FINTO and BELMONT are Liberal. However, Jesus said, "By their fruits ye shall know them." (Mt. 7:15-20). In the case of DON FINTO we have not only his fruit, but also the admissions of DON FINTO; for I engaged in a rather lengthy discussion with him at the 1974 ACC lectureship, and Pat McGee also participated. Some of DON FINTO's admissions are very revealing.

1. He frankly stated that he will fellowship the Christian Church, in spite of their great sin of using instrumental music in the worship of the church, etc.

2. He contended that there are no grounds for disfellowshipping, with the exception of those who become contentious. He explained that he meant if someone brought in an instrument, and we (faithful) brethren opposed it, we (sound brethren) "could conceivably be the object of a withdrawal."

3. He stated that he believes that Holy Spirit baptism is available today.

4. He said that he would fellowship DAVID WILKERSON, well-known Pentecostal preacher, and one of the most dangerous false teachers of our day. WILKERSON is the author of THE CROSS AND THE SWITCHBLADE, a book filled with false doctrine. PAT BOONE gives WILKERSON some of the dubious credit for leading him into the error of Pentecostalism. In endorsing DAVID WILKERSON, DON FINTO becomes "partakers of his evil deeds." (2 Jno. 9-11).

In the 1972 ACC World Mission Workshop a speaker referred to DON FINTO, and stated that some from Nashville had gone to New York to study under WILKERSON. The speaker advocated the miraculous leading of the Holy Spirit

and miracles. I asked DON FINTO if (1) he knew the speaker, and (2) was he truthful? To both questions he replied, "Yes."

Following are some excerpts which are taken from the above referred to speech at the 1972 World Mission Workshop:

"...I spent three days there and went back to Nashville and started getting together with DON, and he would share with me some and then other Christians would share with me." He says, "And so about two weeks later, I was talking with DON one night and it was a very obvious choice to make." He further states, "and I knew that night I needed to make a DECISION which I had NEVER REALLY MADE before." "...Most of the feelings inside of me were INHERITED feelings, and therefore it was not really a personal relationship with Jesus. And that night I committed my life to the Lord." "...And through very many different circumstances which we don't have time to go into now, I FELT that the Lord wanted me to become involved in the ministry which I was so involved in the other end of the game with the devil so much, and that is drugs." After that he decides Johnny Cash might be interested in his plans, so he goes to Cash's house and does not find him. He then sits on the side of the road and says this to the Lord, "And I said, Lord, if you want me to see this man, just send him to me, and right then he came over the hill in a jeep, and I said, thank you, Jesus. This thing works you know." He continues by saying, "And we got together a staff and went to New York and we went to the TEEN CHALLENGE centers, where DAVID WILKERSON has been ministering this way for the Lord for a long time, and saw some of the things they were doing." Finally, he claims that they performed a miracle on their farm. "They gathered around in a circle, put their hands on her, and asked the Lord to HEAL her and HE DID INSTANTLY. All symptoms gone away, clean, beautiful, A MIRACLE OF GOD—she has felt the power!"

Further evidence of the liberal views of DON FINTO as well as JIM BEVIS is seen in the following interview with Victor L. Hunter, of MISSION, 1973, Volume 6, Number 9:

FINTO: "...the empowering of the Holy Spirit in our lives..."

BEVIS: "...an openness to the presence of the Spirit..."
 "...an attempt at openness to the movement of the Holy Spirit..."
 "...These are people who are wanting to be deep in the Spirit, and who are wanting a truly Spirit-filled congregation."

BEVIS: "Right. There are 'charismatics' in our fellowship. ...an openness there which is leading to true freedom in Christ..."

FINTO: "...the Church of Christ has become almost completely denominationalized."
 "...try to escape the denominational implications. I can appreciate and love my brothers who are still in a denomination and I'm not saying I'm not in a denomination."

BEVIS: "I know of a church which prayed for weeks that the Spirit of the Lord might move among them, and when he did it scared them to death."

FINTO: "To really be free one must just keep on being honest, seeking fellowship with other honest and open Christians, no matter where they are found, and just let the Lord do with them what he wants."

Brethren, the quotes in this article are certainly enough to convince any honest person that DON FINTO and JIM BEVIS not only endorse error but also teach error. How long will weak and compromising brethren seek to leave the impression that these men are not really false teachers?

In view of DON FINTO's position which definitely shows that he believes in a miraculous operation of the Holy Spirit, many brethren are now asking why REUEL LEMMONS would allow FINTO to write an article in the FIRM FOUNDATION in which he sought to cover his real position by claiming that being "led by the Spirit" and providence are the same? It is very obvious from the above quotations that he believes, as does DAVID WILKERSON, that being "led by the Spirit" entails the miraculous.

Of Kings and Spooks

Although, of course, practically every so-called "Christian" college among "us" has some sort of annual Bible lectureship, in reality there are but two with any real significance to the brotherhood of Christ in general—those at Abilene Christian College and at Freed-Hardeman College.

Although both of these two lectureships are held each year in February, basically (doctrinally) they are poles apart. And no more dramatic demonstration of their polarity exists than that liberalizing false teachers (such as Finto, Bevis, Hunter, Burch, Ash, Shipp, Saunders, Anderson, Chalk and others like them) stride like kings on ACC's campus, whereas they are more like spooks in their seldom appearances at Freed-Hardeman College. Why the difference?

When you get right down to it, basically, it is this: More and more, particularly over the past ten to 15 years, the administration at Abilene Christian College has set a course of doctrinal compromise with Liberalism, which makes these Liberal heretics feel right at home. On the other hand, at Freed-Hardeman College, the administration has maintained the same course across the years of continuing to speak where the Bible speaks and to remain silent where the Bible is silent.

It has taken loyal, faithful brethren and churches quite a while to wake up to this fact; however, over the past three or four years, in particular, literally thousands have been coming to their doctrinal senses. Whereas ACC finally had to give up entirely on her falsely so-called "Annual Preachers Workshop" (which was actually a hot-bed for heresy)—and attendance at her Annual Bible Lectureships has been on the wane, during this self-same period attendance at the Freed-Hardeman Lectures has ALMOST TRIPLED (more than 4,000 attended last year)—and hopefully more than 5,000 are being anticipated this year.

If I genuinely believed that the Abilene Christian College of 1975 was genuinely committed to the principles of the Restoration Movement, as I have every reason to believe it was in the days when my own uncle John M. Rice used to raise funds for the college to keep its doors from closing, then I should be encouraging brethren to take part in either of these two lectureships—or both. In good conscience I no longer can do this. I simply do not believe it is so.

Politically oriented as they are (rather than doctrinally), ACC's administration evidently has been racking its brains trying to figure out a way to convince faithful, sound brethren once again that everything is still all right WITHOUT MAKING THE

NECESSARY CHANGES TO MAKE IT SO. This year they have come up with a gimmick that may actually convince some—for a little while. They are limiting their speaker list this year to those who are 65 years of age or older. Some of those who have accepted their invitation to speak not only are long-time personal friends of mine now but friends of my father (now deceased) before me. It deeply grieves me that I cannot conscientiously be on hand to hear them. Lord willing, I WILL be on hand for the Freed-Hardeman Lectures. As for ACC, I will encourage my brethren to stay away in droves—and do so myself—until the administration and faculty decides to GET BACK ON THE BOOK and STAY there.—Ira Y. Rice, Jr., Editor

WHAT LIBERALISM HAS DONE TO THE CHURCH

Max R. Miller

EDITORIAL NOTE: When Roy J. Hearn, Director of Memphis School of Preaching, found that his duties with the school combined with editing *First Century Christian* were proving to be too much of a work load, he decided to stay with the school and Max R. Miller, of Woodbury, Tennessee, was chosen to succeed Hearn as editor of the paper. I have long known of brother Miller's firm, uncompromising stand for the truth of the gospel as it is in Christ Jesus. A better choice could not possibly have been made. Brethren Hearn and Franklin Camp continue on as associate editors of this wonderful publication. If you are not taking it, you should. Single subscriptions are \$3 per year—or, in clubs of five or more, \$2.50. Address all subscriptions to brother Miller at 106 Terrace Lane, Woodbury, Tennessee 37190.

For the past nine years or more, first via three volumes of *AXE ON THE ROOT*, and now via five volumes of *CONTENDING FOR THE FAITH*, I have tried to awaken this doctrinally lethargic brotherhood to the inroads of Liberalism and what it would do to the church. In December, while sister Rice and I were overseas in missionary work, the following article by brother Miller appeared in *First Century Christian*. Taking his stance not from what Liberalism WILL do to the church—but what it HAS DONE ALREADY, this clear-thinking editor's article should make us all have second thoughts. IYR Jr.

We constantly hear of the threat of Liberalism to the New Testament church. The tone of these warnings is that Liberalism will do great damage to the church, bring about its restructuring and finally cause it to lose its New Testament identity having joined the ranks of denominationalism. Indeed, such are the goals of the liberal movement among us. But note: the expression of these warnings are all directed to the future of the church, expressive of what will or may happen at a future date.

Liberalism has been (past tense) working against the church. Liberalism is efficiently and consistently making lethal inroads into the church now, and, no doubt, will continue to do so for some time to come.

The Lord's church has gone through many changes in the last score years. Some of these changes have been for good: expanded, world-wide mission programs, training its preachers in its own schools, tremendous development of property, greatly increased membership, and numerous other good

works. On the other hand, many of the changes seen in the church over these years are not good. Truly, a new breed of preachers has arisen among us, and, in some places, a new gospel is being preached (Gal. 1:6,7). A denominational spirit is stalking the church and desire for spiritual survival is weak. J. D. Tant often would say, "The church is drifting." Today he would have said, "The church is in stampede." This stampede into apostasy is especially prevalent in the urban churches and gaining momentum daily. These adverse changes and motions toward denominationalism and apostasy are the fruitage of Liberalism in the church.

Knowing Liberalism by its Fruits

Let us look closely at the effect of Liberalism in the church and see what dastardly works it has already accomplished.

There is much confusion and frustration in the church of Christ. This Paul speaks of as being "tossed

to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness.” (Eph. 4:14). The church gives ear to liberal forces in the church; to men who openly and without shame question or outright deny the inspiration and authority of the sacred Scriptures. Their introduction of the quasi-Bibles has left many local churches in a quandary as to what truth is. The modern versions of heresy have led many away from the security of faith because they have led them away from the Word of God (Rom. 10:17).

The elders of the church in too many places have stood still and have seen the church go from under their hand. Liberal “leaders” in the church have stolen the church in many places—and the elders let them steal it. How did they steal the body? Elders of little faith or conviction, men afraid (Mt. 25:25-30; Rev. 21:8), who would not make bold decisions when such should be demanded of them by the Lord, but rather waited to hear from the church. They were afraid of the people and especially the minority of the loud and often vicious element of liberal forces in the church. Judas got 30 pieces of silver for the Lord’s body in delivering it to His enemies. The elders who have sold out to the Liberals have made a worse deal than Judas! I suspect their eternal fate will be as bad or worse than that of Judas.

The influence and effect of Liberalism is robbing the church of its zeal and dedication to reach and teach the lost, baptizing them for the remission of sins (Mt. 28:19; Acts 2:38). With Liberalism’s broad philosophy of fellowship—why baptize? The simple plan of salvation as has been preached since Pentecost is too simple and naive for the sophisticated man and woman of the 20th century! What are many of the leading preachers in the brotherhood doing in their home congregations? On what do they place their emphasis: the social gospel—preaching, but not that which convicts and converts sinners to Christ, themes designed not to disturb the brethren—is not this the emphasis too often? Can we not realize that many churches in the mission field are actually converting and baptizing more to Christ than many of our big churches of the big brethren!

Tomorrow Will Be Too Late

Liberalism has closed the ear of the church to the many warnings that are being cried out. It doesn’t want the preacher to point out heresy and heretics in the local pulpit. They don’t want certain brotherhood journals circulated among the members. Those who cry the warning are less desirable in the midst of the church than are the Liberals who are day-by-day stealing away the precious body of Christ.

Liberalism is developing a church that is more concerned about its acceptance by the denominational churches in the community than its acceptance by the Lord. The denominational churches and their social gospel and fruition thereof are lauded even in our pulpits. Acceptance by the denominations and the social community is a must for the liberal restructured church. The expose of denominational error and winning the denominationalist to Christ and His church through His gospel are taboo.

Liberalism has introduced into the church a spirit of stupor, a dulling of the spiritual senses. The pall of stupor has and is robbing the church of its concern. Denominational-style preaching (stories and personal experiences) is replacing book, chapter and verse in gospel preaching, but that is of little concern. There are those in the church using women in public prayers and those who know such is sinful are not concerned enough to oppose. “Leaders” are replacing the Eldership, opening the door to every heresy and those who count themselves faithful aren’t concerned enough to “contend for the faith” (Jude 3). The dulled spiritual senses do not want to fight for truth and survival. They would say, “Let us die in peace.” Yes, die in peace: spend eternity in the torments of hell.

The question is not what is Liberalism going to do to the church. We should be concerned with what it already has done and is now doing to the church. Tomorrow will be too late.

“Watch ye, stand fast in the faith, quit you like men, be strong” (I Cor. 16:13). These are the words of a man who loved the truth and the church. The church of his day was endangered. He warned them of Satan’s devices (II Cor. 2:11), of Satan’s ministers transformed into ministers of righteousness (II Cor. 11:15), and of the sophistry of their world-oriented wisdom (I Cor. 1:18-21). Let us today heed also his warnings and admonitions. Let us take our stand in the faith. Let us fight the fight of faith, and let us preserve our Lord’s church in its purity and power.

BROTHER . . .SISTER . . .WHAT ARE YOU DOING TO HELP WIN THE BATTLE FOR TRUTH?

We deeply appreciate the many words of encouragement coming in from all sides, the great majority telling us to “keep up the good work.” And we fully intend, Lord willing, to do so. Nevertheless, the CAUSE needs more than your APPLAUSE to survive. It costs enormously to pay for paper, printing and postage to get out these big mailings FREE to the CHURCHES. We are more than willing to do the work; but we need your help to defray these costs. All such contributions, of course, are tax-deductible. Please make out your checks payable to SHADES MOUNTAIN CHURCH OF CHRIST and mail them to CONTENDING FOR THE FAITH FUND, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.

**SAN FERNANDO (CALIFORNIA) BULLETIN
ANNOUNCES CARL KETCHERSIDE TO HOLD
MEETING WITH WESTCHESTER CHURCH**

In the regular weekly bulletin of the San Fernando (California) church of Christ, under date January 7, 1975, the following item appears:

THE WESTCHESTER CHURCH OF CHRIST is holding a meeting each night next week with CARL KETCHERSIDE of St. Louis. Bro. Ketcherside is a very unique individual who has some extremely important things to say to the church of today. I would encourage everyone who can to attend at least one night of this meeting. See our bulletin board in the foyer for more details.

That Carl Ketcherside should have been invited for a meeting with the Westchester (California) congregation, where Harold Thomas preaches, comes as no particular surprise. After all, brother Thomas was withdrawn from by the church at Norwich, Connecticut, for the self-same type of Liberalistic heresy of which Ketcherside is the "daddy" possibly more than any other man among the churches of Christ. (Thomas divided the Groton, Connecticut

congregation over this heresy—and the Norwich church resulted from it; when he moved to Atlanta, Georgia, he preached for the Willowbrook congregation— which had split off from another congregation because it was not "liberal" enough for them.)

What attracted my attention to this particular item was not the item itself, but that it apparently was written by one of the San Fernando elders, brother Other J. Long, whom I have known, respected and loved for more than a quarter of a century. That brother Long and the San Fernando congregation should be encouraging their members to pay any attention whatever to Ketcherside and his Liberalism is nothing short of tragic. Indeed Ketcherside does have "some extremely important things to say to the church of today." Here is what he should say: "I have been sowing Liberalistic false doctrine all over the brotherhood. I've been wrong. I repent." Then he should ask for the forgiveness and prayers of his brethren—brotherhood-wide! IYR Jr.

What our Readers are Saying . . .

Aaron Nicholas, Stamps, Arkansas, August 21, 1974: "Received my copy of *Axe on the Root* August 20. I could hardly wait until it arrived, and when it did arrive I could hardly lay it down long enough to eat. I am the same way with *Contending for the Faith* . . . You could not have chosen a better title than *Axe on the Root*. You are chopping on the tap-root of the colleges where all or most of this false teaching begins because there is where we send our boys and girls to get a higher degree of education . . . If they taught the true principles of righteousness, all of this false teaching would have to come from some other source . . . Our colleges that wear the name CHRISTIAN COLLEGE should teach the same gospel that Christ commanded the apostles to teach, the same gospel that the church is commanded to teach today . . . As I read *Axe on the Root* on page 98, I noticed a preacher from Michigan saying he enjoyed your book—and in the very next breath he, North Hackett, said he does not endorse all of your thinking set forth in this publication. His criticism is unjustified. That is what I like about you: you speak out what people say, good or bad. Your answer was excellent . . . I do not have words in my vocabulary to express how grateful we are to have men like you to give us *Axe on the Root* . . . I will pass *Axe #1* on for others to read . . . RUSH me back # 2 as fast as possible. May God bless you. My little help is not much, but action speaks louder than words..."

doctrine. We need more Christian brethren to do the same. May God bless you in your effort of defending the truth..."

J. Woody Stovall, minister, Hartsville, Tennessee, August 14, 1974: "... I appreciate your efforts in regard to stopping the growth of errors being taught by our brethren on the subject of the Holy Spirit. I find it very difficult everywhere to get faithful brethren to realize that we are in real danger, until it comes right into their midst. I'm especially aware of how easily the seeds of error can be planted because of some personal contact with Stanley Shipp and Landon Saunders. It is unfortunate that many assume that a dynamic personality guarantees faithful presentation of truth. That is the biggest thing these brethren have going for themselves..."

Mayme D. Shivers, Trenton, Tennessee, June 10, 1974: "I read *Contending for the Faith*, I think you are doing a good work..."

Bill Miller, Huntsville, Alabama, July 20, 1974: "...I think that you do a needed and excellent work for the Lord by keeping the brotherhood alert to false teachers and error that they preach. It is also evident that the church is faced with many deceits and temptations which are presented as good works, when in reality they are contradictory to God's word. We need more men like you who stand for truth and oppose error on all fronts..."

David B. Cron, Huntsville, Alabama, September 17, 1973: "As a young person, I appreciate your efforts to preserve the church of my generation. The cause of New Testament Christianity is gaining ground among university students, I believe the wave of emotionalism has reached its peak . . . Continue to 'fight the good fight of faith.'..."

Roy J. Hearn director, Memphis School of Preaching, Memphis, Tennessee, May 1, 1974: "...We appreciate very much the great work that you are doing in exposing affairs and power to you . . . We know that it is a great task on your part but it's accomplishing good, and we hope that you may be able to continue in every way..."

NOTE: Brother Nicholas enclosed a contribution to help on our *Contending for the Faith* fund. IYR, Jr.

Gary W. Lewis, Youth Director, St. Charles, Missouri, August 12, 1974: "...I had the privilege of reading your July/1974 issue, and I appreciated so much the exposure you gave of Stanley Shipp and Jim Reynolds teaching false

Contending FOR THE Faith

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

FLORIDA EVANGELISM SEMINAR/1974

Ernest S. Underwood
Gainesville, Florida

EDITORIAL NOTE: In times such as these, when honest brethren often do not know whom to believe, occasionally one comes along, like Nathaniel, in whom "there is no guile." Such an one is brother Ernest S. Underwood, who preaches faithfully to the 39th Avenue congregation in Gainesville, Florida.

When I saw his timely article re: the Florida Evangelism Seminar/1974 front-paged in **THE DEFENDER**, edited and published by William S. Cline and the Bellevue Church of Christ, of Pensacola, Florida, I was so impressed with it that I asked for and was granted permission to reproduce it for the benefit of our readers, as well. I have known brother Underwood for a long time and always have found him completely reliable. IYR Jr.)

On the dates of August 21-24, 1974, the FLORIDA EVANGELISM SEMINAR was conducted, sponsored by the Crossroads Church of Christ, in Gainesville, Florida. This writer attended most of the sessions of the four-day period. The speeches of Lynn Anderson, Chuck Lucas, Bob Hendren, Richard Whitehead, Doug Kostowski, Harold Hazelip and Roy Osborne were both heard and taped.

On September 15, 1974, this writer, along with five other members of the 39th Avenue Church of Christ, of Gainesville, attended the evening services of the Crossroads Church of Christ to hear and tape the sermon by brother Richard Whitehead, an elder of that church. Brother Whitehead was speaking on and defending the position that a woman can lead in prayer in the presence of a man in the devotional and worship services.

This article is this writer's evaluation of both the seminar and the speeches made at the Crossroads church. Capitalized words and phrases will indicate the speakers' emphasis,

Emotion-Charged Atmosphere

The atmosphere of the seminar was emotionalized to something akin to an "ole time Oral Roberts Holiness" meeting. About the only difference was the absence of the organ with its subtle tones as found in Roberts' meetings. When questioned, several of the young people expressed to me their conviction that the HOLY SPIRIT WAS MOVING AMONG THE GROUP, and that He was PERSONALLY LEADING THEM APART FROM THE WORD. There was a general martyr complex evident in most of the speakers. The general attitude was that if one disapproved of the emotionalism and the teaching that was being done, that he either had a "low mentality" or was a "porch-sitter." A porch-sitter was described as one who

would not participate, but would only be critical of "those in the road" who were doing the work. Anderson, Lucas and Hendren especially stressed this idea.

LYNN ANDERSON was the first speaker. After praying, "Oh, God, that you'll sensitize every spirit here tonight and speak through me," he more or less attempted to defend his past actions by trying to gain sympathy from the audience. In speaking of preaching the Word, he stated, "It's from the revelation of God; and when you live with that word and you just lay with that word, and you live by it and you declare it, it's going to get you in trouble—and I don't just mean with the sinners out in the world. Some of the people on the right hand are going to say, 'You didn't read that out the way it sounds like I've

always heard it; you must be a liberal,' whatever that is. In Canada that is a political party. Maybe in the States, too, I don't know." He had previously stated that if one stood by his convictions his reputation would be destroyed by "those who had enough influence."

QUESTION: Who among us, the "right hand" people, has ever attempted to mar anyone's reputation or accused them of being a liberal simply because they lived by and declared the Word? If we have such men, they should be marked. Admittedly, there are those who love the Truth, who will rise up and condemn by the Word those who claim modern-day visions, those who contend for fellowship with so-called "Holy Spirit filled" people, those who state that God's word is cold and lifeless, those who call the church of the Lord "a big, sick denomination," etc. When one contends for such things as these, can it be said that he is "living by and declaring" that Word? Let the reader judge. Furthermore, is brother Anderson claiming that he is unaware that there is such a thing as liberalism in the church today? Is he saying that many of the things that are being taught by men who would re-structure the church are not false, or is he saying that all the concern shown by faithful brethren about such false statements is a laughing matter to him? What is his meaning in the statement, "YOU MUST BE A LIBERAL, WHATEVER THAT IS. IN CANADA THAT IS A POLITICAL PARTY. MAYBE IN THE STATES, TOO, I DON'T KNOW..."? Are those who oppose liberalism doing so for political reasons?

Acceptable Without Obedience?

In the course of his lesson, brother Anderson used two illustrations that left the definite impression that one can be acceptable to God without obedience. These illustrations had to do with (1) a

(Continued on Page 4)

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Ira Y. Rice, Jr., Editor
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TEN BIBLE REASONS WHY CHRISTIANS SHOULD NOT ENGAGE IN SOCIAL DRINKING

Ira Y. Rice, Jr.

I. BECAUSE OF ITS NATURE IN GENERAL

“Wine is a mocker, strong drink is a brawler: and whosoever is deceived thereby is not wise.” (Proverbs 20:1)

II. BECAUSE OF ITS EFFECTS ON THOSE GIVEN TO WINE OR STRONG DRINK

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.” (Proverbs 23:29-32)

III. BECAUSE OF WHAT IS SAID ABOUT GIVING STRONG DRINK TO OTHERS

“Give strong drink unto him that is ready to perish . . .” (Proverbs 31:6)

“Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!” (Habakkuk 2:15)

IV. BECAUSE OF WHAT IS SAID ABOUT DRUNKARDS

“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a DRUNKARD, or an extortioner; with such an one no not to eat.” (I Corinthians 5:11)

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God.” (I Corinthians 6:9-10)

V. BECAUSE OF WHAT IS SAID ABOUT DRUNKENNESS

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the DRUNKEN; the Lord of that servant shall come in a day when

he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” (Matthew 24:45-51)

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and DRUNKENNESS, and care of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:34-36)

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and DRUNKENNESS, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” (Romans 13:12-14)

“Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, DRUNKENNESS, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Galatians 5:19-21)

“...they that be DRUNKEN are DRUNKEN in the night. But let us who are of the day, be sober...” (I Thessalonians 5:7-8)

VI. BECAUSE OF PAUL’S TEACHING ABOUT DEFILING THE TEMPLE OF GOD

“Know ye not that he are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” (I Corinthians 3:16-17)

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your bbody...” (I Corinthians 6:19-20)

(NOTE: In recent years, medical science has proved that the debilitating effects of alcohol on the body begin sooner and are more far reaching than is popularly supposed. (YR Jr.)

VII. BECAUSE OF PAUL’S TEACHING AGAINST ADDICTION

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.” (I Corinthians 6:12)

(NOTE: The addictive power of strong drink is too well known for need of argument. (YR Jr.)

VIII. BECAUSE OF THE PROBABILITY OF CAUSING OFFENSE

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things that make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.” (Romans 14:13-23)

IX. BECAUSE CHRISTIANS ARE TO AVOID EVEN THE APPEARANCE OF EVIL

“Abstain from all appearance of evil.” (I Thessalonians 5:22)

X. BECAUSE CHRISTIANS ARE TO PROVIDE THINGS HONORABLE IN THE SIGHT OF ALL MEN

“...Provide things honest in the sight of all men.” (Romans 12:17)

“Providing for honest things, not only in the sight of the Lord, but also in the sight of men.” (II Corinthians 8:21)

“Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” (I Peter 2:12)

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Philippians 4:8)

(NOTE: Let’s face it, brethren; social drinking is simply not honorable in the sight of all men. For this reason (as well as for the other nine reasons foregoing), Christians should NOT engage in social drinking. (YR Jr.)



THE FLORIDA EVANGELISM

SEMINAR / 1974 (Continued from Page 1)

drunken Indian, and (2) a Roman soldier. In both cases, especially with the Roman soldier, brother Anderson left the impression that both men were servants of God, though, in his illustrations, neither had obeyed the gospel.

Me-thinks that brother Anderson gave us the key to his overall situation, when he stated, "I'LL NEVER FORGET THE DAY I REALLY UNDERSTOOD JESUS HAD WASHED MY SINS AWAY. Man, I'd been preaching for years. I'd been an ATHEIST for a while during that time . . . and, you know, AN ATHEIST PREACHER IS REALLY A WRETCHED MESS." Yea, verily! It is said of Ezra that he (1) determined to SEEK God's law, (2) then DO it, and (3) then TEACH it. (Ezra 7:10). Perhaps if brother Anderson had followed the same course he would not be upholding the false doctrine that he is now doing.

Who Is the Enemy?

The next speaker was CHUCK LUCAS. Brother Lucas read several passages of Scripture that have to do with man in a sinful state. He declared that we are now living in such a time, and that we must fight the enemy. In relation to this he asked, "Does the average Christian and the average church really understand who the enemy is and where the enemy is? I don't believe it!" He then told us that the church in the past had been wasting her energies in fighting among the members. He stated, "So much of the energy of the modern day church has been and continues to be fightings among brothers and sisters in Christ, rather than going out and fighting the enemy." For proof of this statement, he said, "Listen to our sermons, read our publications, and see for yourself where our time and energies are being spent. Get a list of the issues of today. Look at the programs that tell us about the issues facing the church today. See what those issues are. And you'll begin to see that we're spending our time on TRIVIA; things that are IRRELEVANT in our fightings with our brothers and sisters in Christ rather than out fighting the enemy that is before us. Look at the issues that have plagued the church through the years. Read up on your church history and you'll see that we have occupied our time and energy and attention, that we have fellowshipped and disfellowshipped because of communion cups, and Sunday School literature, and humming in praise to God, and on and on we could go. MAY GOD HELP US! . . . Certainly we must fight unbelief and false doctrine wherever it is found, whether it's in or out of the church. But the saddest tragedy of all is that most of our fighting in the church has been over matters of opinion and

expediency WHERE GOD HAS NOT LEGISLATED."

The reader is urged to refer to a dictionary for the meanings of the three words that brother Lucas used. These words are: TRIVIA, OPINION and EXPEDIENCY.

Look, Read, Listen

Brother Lucas has urged us to look at the programs, read the publications, and listen to the sermons and then realize that our time has been spent in unimportant matters. As I look over the program of the Freed-Hardeman Lecturship for the past five years, I see such issues discussed as: "The Church and Fellowship," "Jesus Christ the Son of God," "The Church Faces Liberalism," and "The Church of Christ—Essential, All Sufficient, Indestructible, Perpetually Relevant." As I read such publications as THE SPIRITUAL SWORD, THE DEFENDER, FIRST CENTURY CHRISTIAN, CONTENDING FOR THE FAITH, THE GOSPEL ADVOCATE and others, I see the above topics plus "The Inspiration of the Bible," "Pentecostalism," "Marriage, Divorce and Re-Marriage." I read of the apostasy of the Fifth and Highland church in Abilene, the "cover up" at Pepperdine, and much more. There is the instrumental music question, the theistic evolution issue, the tongues question, the virgin birth discussion, all of which are extremely important to the life of the church. Yet, brother Lucas, after telling us to look at these things, tells us that they are matters of opinion, expediency and trivia. If he is so unaware of the issues as to not know what they are, then he needs to do his homework; however, if he is aware of the issues and then contends that they are simply matters of opinion, expediency and trivia, let the reader judge the brother's position on these doctrinal matters.

QUESTION: Has God not legislated on any of the aforementioned matters? When God specified SINGING, did this not exclude playing, humming, whistling, etc.? Not according to brother Lucas! To him such is but trivia and matters of opinion. Is the position that a woman can lead prayer in the presence of men a matter of trivia or opinion? Does brother Lucas believe that God has not legislated in this matter? Not only does he believe this to be a matter of opinion, but the church where he serves as the minister practices this and publicly proclaims that such is permissible.

Undying Love and Loyalty

As brother Lucas continued his speech, he claimed his "undying love and loyalty" to God's word and the church. He charged his hearers not to accuse him for not believing in God or His word.

QUESTION: If he has such love and loyalty to God and His word, why

does he endorse such known false teachers as Roy Osborne, Lynn Anderson, Don Finto, and such like? Why does he endorse and work with an eldership who openly endorse and practice false doctrine? If one doubts this accusation, let him read the following statement of endorsement of one of the elders of the Crossroads church. In speaking of having the opportunity to stand and speak to his audience, brother Richard Whitehead commented, "You expect the great lessons, the great speeches to be given by the rocks and the pillars in the brotherhood, and I just want to say, brother, we've got a bunch of those rocks, a bunch of those brothers that's been collected to bring to these seminars over the past seven years, and now this eighth seminar as you've already witnessed is a tremendous experience in sharing the minds and hearts of so many wonderful Christians who love the Lord." Who are the "rocks and pillars" who have appeared on the program of the seminar over the past eight years? To name a few: Roy Osborne, Andrew Hairston, Bob Hendren, Jon Jones, Jim Bevis, Joe Schubert, Kent Dobbs, Alonzo Welch, Paul Breakfield, Don Finto, John Allen Chalk and Prentice Meador. Brethren, do you count these men to be the "rocks and pillars" in the church? Pick out one of them that does not either teach or endorse false doctrine. It can't be done. One can see that both the Crossroads church and brother Lucas do endorse false teachers while all the time professing to love God. They, like those of Titus 1:16, come under the condemnation of God. Paul says in that passage, "They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate."

"God Is Dead" & "Jesus Movement"

Brother Lucas next gives his attention to various campus works, showing that by the statistics they are not even holding their own. He then states, "We did better when God was dead than we're doing during the Jesus Revolution. And that's what's been taking place in our country in the past ten years. A spiritual revolution, a spiritual awakening. WHERE HAVE CHURCHES OF CHRIST BEEN DURING THIS PERIOD OF TIME? Well, I'll tell you where a lot have been: sitting back criticizing the Jesus Movement and the Jesus Revolution rather than getting in there with the relevant, pure gospel message of Jesus and taking advantage of this climate and this opportunity—that's where many have been."

On the surface the above statement may sound rather good, however, let's look at the fruits of brother Lucas and the Crossroads church. Was it getting in there with the "pure, relevant message"

when they endorsed and passed out by the thousands the perversion known as **GOOD NEWS FOR MODERN MAN?** Was it the pure gospel, when, at another seminar sponsored by the same group, the student trainees were told not to mention such words as "sin, conviction, and conversion" as they were sent forth to "witness" what Christ had done for them? Read on and see if his teaching on baptism is the pure gospel.

Lucas on Baptism

The following are quotations all given in the context of brother Lucas' teaching on baptism. He said, "We must understand that conversion requires a miraculous new birth. I know that's a scary word, but I must be faithful to the proclamation of God's word. And if the new birth is not a miracle, **NEITHER IS THE RESURRECTION OF JESUS CHRIST.** And if the resurrection of Jesus Christ is a miracle, **SO IS BAPTISM!**" "That's why baptism is not a work. We try to distinguish the kinds of works that don't save you and the kind of works that do save you and all of these things which are **TOTALLY OUT OF HARMONY WITH GOD'S WORD.**" To prove this, he quoted Ephesians 2:8-9. "A lot of people never understood baptism, and I believe that if we as the church **REALLY** understood it...men would not put up the arguments that they put up. Because baptism is not a work that I do or that you can do, it is allowing God to do what only God can do, forgive your sins." "There is no other way to share in the death, burial and resurrection of Christ than in baptism, **MATURE BAPTISM, LORDSHIP BAPTISM.**" "And why we cannot extend fellowship to those who have not done so; and how we **MUST** accept as brothers and sisters in Christ **ALL WHO HAVE!**"

Now let us analyze. Is baptism a miracle? That this is the point in which God forgives sins no one who understands the Bible would deny. But, is it a miracle? When one simply obeys the commands of God in the attitude required by him, has a miracle taken place? In the natural birth does a miracle take place? We would all admit that God has a part in imparting life to the child, but no miracle has been performed. God's natural order has just been observed. By the same token, when one obeys God's commandments in becoming a Christian, no miracle has been performed; God's spiritual order has just been observed. Since brother Lucas puts baptism in the same miraculous category as the resurrection of Christ, he denies that the age of miracles has passed!

Furthermore, IS it "totally out of harmony with God's will" to distinguish between works that save and works that don't save? Evidently Paul and James did not think so, because they both made this distinction. (See Romans 3:20; Galatians

2:16; Titus 2:14; James 2:14-26). By making the statement and then quoting Ephesians 2:8-9, brother Lucas implied that he is in sympathy with the Calvinistic theory of salvation apart from ANY kind of works. He further indicts the apostles, the writers of the epistles, and many faithful gospel preachers of the past and present by saying the subject of baptism has never really been understood by the church. Has he suddenly received some new insight on the subject that even the inspired men did not have?

It would be interesting to know what he meant by his reference to "MATURE BAPTISM, LORDSHIP BAPTISM." I do know that in some quarters of the brotherhood it is being taught that one does not necessarily accept Jesus as Lord at his baptism. It is taught that it is not until one is "totally committed" to Jesus that he receives Lordship baptism. I am personally acquainted with a young lady who had been baptized for the remission of sins, being properly taught. However, this young lady attended a **FLORIDA EVANGELISM SEMINAR** less than a year after her baptism, and was "re-baptized" after "learning what it really means to be a Christian." Perhaps this is why a **CAMPUS ADVANCE** bulletin from Tallahassee, Florida, carried the statement about how thrilling it was to "lead children of God into the water to meet their Lord in baptism."

Lucas on Fellowship

Notice the statement of brother Lucas on fellowship. He strongly emphasized the words spoken. Is it true that we **MUST** fellowship as brothers and sisters in Christ all who have been baptized? If so, then fellowship must be extended to the **Mormons, the Adventists, the Jehovah's Witnesses, et al.** Leroy Garrett or Carl Ketcherside could not have been any more forceful in stating this position.

Brethren, it is my opinion that this man, Chuck Lucas, is a false teacher and heretic. He is extremely dangerous in the fact that he has the ability to exert a great deal of influence on young people, thus leading them astray. His mouth, like theirs of Titus 1:11, must be stopped. "Mark them that are causing divisions and occasions of stumbling..." (Romans 16:17)

Deliberate Alienation

Parents, elders, church leaders, have you ever wondered why many of the young people come back from these seminars and retreats with a sometimes rebellious, sometimes a "holier than thou" attitude? If you had heard the speeches of brother **BOB HENDREN**, you would have some idea why. There was an obvious attempt to alienate the young people from the church leaders and the older people. While discussing

Timothy's youth, brother Hendren state, "You know a lot of people despise you just because you're young...there are people in congregations who just despise you because you're young; they have no other reason for it; you're just young and they hate you for that." Brethren, how many of you just hate the young people for ANY reason, especially because they are young? Brother Hendren makes this accusation against the congregations, not the world. He continued, "And I think a lot of us...you, are really put down because, 'Oh, these young people are trying to come in and change everything' (statement made in a mocking voice-ESU), you know, and there are people who despise you that way, and so Timothy had this burden that he had to be aware. You need to be aware of that liability, that people aren't always going to listen to you because they consider you're not, you know, dry behind the ears, whatever that means." Notice that these young people have been told that they are **DESPISED, HATED, and PUT DOWN JUST BECAUSE THEY ARE YOUNG.** Is this the reason you have resisted their suggested changes, because you hate and despise them, or is it because the suggested changes were out of harmony with the will of God?

Brother Hendren went on to compare the seminar and the home congregation as follows: the seminar equals cloud nine; the home congregation equals Podunk. Concerning this, he stated, "What I think is a lot of times people go back from the seminar on cloud nine, they go back where their congregation is and they say, 'Ahhhhhh!' You've heard of post-mortem depression. This is sort of a post-seminar depression. And they say, 'Aw, nothing good can come out of Galilee,' you know, wherever. Podunk, wherever you are."

I believe such statements are designed to drive a wedge between the young people and the established Biblical leadership. That this is the fruit of these seminars is plainly evident in many congregations. In fact, in almost every case, if not in every case, where liberalism has surfaced in the State of Florida, the sponsoring congregation of these seminars has been the mother of it. Statistics bear this out.

Direct Leading of Holy Spirit

Brother Hendren next tried his hand at teaching the direct leading of the Holy Spirit in our lives today. Commenting on II Timothy 1:14, he compared God giving us the Holy Spirit to a boy giving a girl an engagement ring. He commented that when God gives us the Holy Spirit, He gives of Himself. Then he complained, "And anyone that would rob the meaning of this because he's afraid somebody might start speaking in tongues or something, it's almost

incredible to me that we would fear the gift of God to that extent and feel that God couldn't handle it." Notice his arguments: (1) The gift is the Holy Spirit. (2) This gift has the ability to cause one to speak in tongues. (3) Some fear the gift and therefore try to rob the passage of its meaning. (4) God gives the gift and He can handle it. Continuing on with this subject, he stated, "Only those who truly possess the Spirit will EVER have the insight that is necessary to maintain the pure preaching of the word." If this argument is true, then we have the miraculous operation of the Holy Spirit today to the extent that one can speak in tongues, and to the extent that ONE MUST HAVE THIS MIRACULOUS INSIGHT in order to be able to preach the truth.

Porch-Sitters and Road-Travelers

In speaking of "porch-sitters" and "road-travelers," brother Hendren said of the porch-sitter, "I think we have a whole crop of these types around. They feel perfectly free to make a lot of critical comments on the travelers. 'Did you ever see anything as ridiculous as that lady out there on that road? Look at that hat. Look at that guy; look, look at that guy, needs a haircut. There he is out there on that road and he needs a haircut. What's the matter with that guy? Doesn't he know that barber shops exist? (Laughter) Doesn't he know how long 'long' is? (Laughter) and how short 'short' is? (Laughter) Look at that guy trying to travel that road in Bermuda shorts. (Laughter) Nobody should be seen dead in those things!"

"But the people on the road, they have an entirely different set of problems. Their problems are all practical in nature. Instead of sitting back like the people on the porch, you know, and wondering how God can exist in three Persons, I really wonder how he does that, they say, 'How can I better have a relationship with this loving and living God?'"

Of Prayer-Life and Faith

In speaking of the prayer-life in the individual, brother Hendren used an illustration of a West Texas church, "A young preacher, and he was preaching away out there and a big pillar of the church, you know what a pillar of the church is, big pillar of the church one day in Bible class spoke up, they were studying the Holy Spirit. He said, 'I don't believe that prayer gets any higher than the church building ceiling,' of course, in that congregation, he was probably right. (Laughter) But ah, 'Oh, I can't believe it. I've heard you get up and make many prayers. Why did you do that?' 'BECAUSE IT'S A COMMAND!' (Laughter) I guess that's really the logical fruit of what's been preached. I, I, it's perfectly logical. 'I PRAY BECAUSE I'VE BEEN COMMANDED TO PRAY.'

Well then a prayer ought to be, 'Oh, arbitrary God of the universe who demands things from us we don't want to give to you, here is my prayer, if you want to listen to it' " (Laughter)

In commenting on the necessity of faith, brother Hendren said, "If your faith is in the right person, it's going to be all right even if it is weak, if it's in the right object. And that's just another subtle form of salvation by works that we can boast about. 'But where is boasting?' Paul says. It's excluded by what manner of law—by law of works? NO! But by a law of faith. IT'S EXCLUDED. What are you going to boast about? Only in your weakness, Paul says. You say, 'I gotta lot of faith. You need to have the kind of faith I've got.' No, you need to have faith in Christ. And that will make it strong because it's in the right object. I know HIM, WHOM . . . A lot of people think, you know, that Christ, I mean, you know, they, they come to the Bible, they want to learn the Bible as so many unrelated facts or, you know. On the day of Judgment, they, they must feel like that God's going to conduct a multiple-choice exam on the questions on the Bible, on the curve, or something. Can't you just see it now? 'All right, have your seats. Make sure that you don't have anything written on your cuffs. Check those fingernails, Gabriel. (Laughter) Okay, the first question is how long was the ark? (Laughter) 350 cubits, 180 cubits, or, as Doug Kotowski would say, '400 poles.'" (Laughter)

Surely the reader can see the sarcasm, the ridicule and the irreverence in the above three paragraphs. In another place, he spoke of Bible study as a period of time when someone stood up and told you what to believe. Is it any wonder that young people come back from such seminars with dispositions which create problems on the local level?

What of Harold Hazelip?

Brother HAROLD HAZELIP preached a good sermon; however, the force of it was taken away by his blanket endorsement of the seminar. It is my firm conviction that brethren who do not hold these heretical positions that are espoused by the FLORIDA EVANGELISM SEMINAR sponsors will neither appear on the program nor will they give their endorsement to them, whether by speaking on the program or by editorial endorsement. If these brethren are so gullible as to not know, yet still endorse such, then they should be taken out of responsible positions in our colleges and schools. If brother Hazelip does not endorse the false doctrine that was taught during this seminar, he should publicly retract the statement he made at the beginning of his speech, in which he said, "It's really a privilege to me to be here at least for 24 hours or so . . . You have one

of the most exciting works among university students going on at Gainesville on a consistent basis that I know anything about. I've visited several campus works, and we have a good one I think at Memphis State University, but I don't know one anywhere that reaches the lives of as many people as you reach here on a regular basis."

If this is not an endorsement of the work, then I am at a loss to recognize one. Could you, the reader, endorse the things you have already read about in this article?

What of Welsh, Kostowski and Osborne?

Brother ALONZO WELSH was the speaker after the banquet on Friday night, and he, too, gave his whole-hearted endorsement to the work being done, and the doctrine being taught at the seminar. He especially commended brother Lucas as a faithful proclaimer of God's word. Except for being willing to debate anyone on whether there were hypocrites in the church of Christ, and being extremely critical, his speech was a run-of-the-mill type, highly-emotional lesson.

Brethren DOUG KOSTOWSKI and ROY OSBORNE also spoke on the program. Brother Kostowski's speech amounted to very little one way or the other. He exhibited some knowledge of drama in his presentation. (If the reader would know more of the position of brother Osborne and his false doctrine, I would direct your attention to the September/1974 and October/1974 issues of *CONTENDING FOR THE FAITH*, edited by brother Ira Y. Rice, Jr., and the October/1972 issue of *THE DEFENDER*, edited by brother William S. Cline. Both of these brethren deal effectively with brother Osborne and his heresy.)

Women Praying with Men Present

In the remainder of this article, I will deal with the sermon preached by brother RICHARD WHITEHEAD, an elder of the Crossroads Church of Christ, of Gainesville, Florida, the church that sponsored this "Seminar". The sermon was preached at the evening service of the Crossroads church on September 15, 1974. The subject of the sermon was, "MAY WOMEN PRAY IN THE PRESENCE OF MEN?"

Brother Whitehead began his lesson with a prayer in which Christ was not one time mentioned. He prayed that we hear God's message concerning the lesson and that God would "remove from our hearts and minds the traditions and practices of men that we might know and understand exactly what your message is for us tonight." He also prayed that we would have appreciation for the others' point of view, and that we would not be dogmatic, but have an open mind to receive the truth.

It was apparent even in his prayer that he was setting the stage for the

acceptance of his lesson, implying that what he was to teach on the matter was scriptural and other views were mere traditions of men.

Opinion or Doctrine?

Brother Whitehead introduced two passages of scripture, which he claimed contained the principle of the subject of his lesson. These passages were Romans 14:4ff and Colossians 2:16ff. He stated that the principle of these passages was that there were things in the realm of opinion in which two or more could disagree and still have fellowship. Thus, he placed the subject under consideration in the realm of opinion, not doctrine. He then contradicted himself by saying, "I hope that when we finish our study tonight we will have a scriptural basis for the position that we occupy, we will know why we believe what we believe, and why we practice the things that we practice." At this point, he began to claim that it was scriptural for a woman to lead in prayer in the presence of men. He, therefore, left the realm of opinion, and, as will be noticed later, he ultimately took the position that it is SCRIPTURAL for a woman to occupy the pulpit in a worship service.

Next, he presented "proof passages" which he claimed authorize a woman to lead in a prayer over the man. These passages were Acts 1:14; 2:42; 12:12; 16:13-15; Luke 2:34-38 and James 5:16. In each of these passages, he argued that one cannot know who is doing the praying, whether man or woman; therefore, he concluded that a woman can lead in prayer in the presence of men.

If we accept the above rationale, we will have to abandon all arguments on the silence of the Scriptures and accept sprinkling for baptism, infant baptism, instrumental music, etc. Such are the consequences of this type of fallacious reasoning.

Does Singing Justify Praying?

He took up I Corinthians 14 and made the argument that if a woman is allowed to sing, she should be allowed to pray also. It is important to keep in mind that his entire subject and argument is whether a woman can LEAD in prayer in the presence of men. After making the above argument, he stated, "We have made the exception for singing, why not praying?" He then quoted I Corinthians 11:5 to prove that women both prayed and taught publicly in the assembly. In relation to this very point, which he had declared to be scriptural, he stated, "Now that's going a lot farther, brothers and sisters, than I could possibly be comfortable with. I just was brought up the same way you are. I've got a lot of things stuck back here in my mind that just wouldn't allow me to feel at all right. And there hasn't been any women occupying this pulpit, and leading in this

congregation in praying. But if you asked me to bring to your attention the very scripture that prohibits that thing after I've read I Corinthians 11, I might be hard pressed. I know I can't accept it, but I hope my mind will also open up to the message of what God is really saying in His word."

As we analyze the above statement, we notice: (1) He argued that I Corinthians 11 allows the woman both to teach and to lead prayer in the public assembly. (2) He stated that no women are allowed to do this in the congregation there. (3) He stated that the reason for not allowing them to do so is not because the Scriptures forbid it, but because of the way he has been raised. The obvious conclusion is that he is forcing his opinion and tradition upon the women by not allowing them to practice that which is their scriptural right. If his argument is correct, and it is scriptural for a woman to lead in prayer in the presence of men, then he has no more right to forbid her to lead in prayer than he does to forbid her to eat the Lord's Supper.

Dominion Over the Man

In discussion of the woman having dominion over the man, he said, "We already have seen the scriptures that indicate that the woman cannot domineer over a man. Now, yet, the Bible itself makes an exception to that very principle, and it is in Acts the 18th chapter and verse 26." Notice that it is his argument that the Bible makes an exception to the rule that the woman can DOMINEER. In his proof text there is not the slightest indication that Priscilla took the lead and had dominion over her husband and Apollos. After reading Acts 18:26, brother Whitehead stated, "That then indicates to me that I Timothy 2:12 certainly does not apply and cannot apply to every teaching situation." Keeping in mind that his whole subject in this section of his argument is the domination of woman over the man, one can see his apparent attempt to array one scripture against another. Does I Timothy 2:12 apply to every teaching situation wherein a woman would DOMINEER over a man? If not, who can rightly determine when it applies, if in fact it ever does apply? Apparently the above argument is made to break the force of Paul's teaching to Timothy.

One of the most absurd arguments made by brother Whitehead in his defence of the woman leading in prayer over the man was as follows: He asked, "How can a woman, think about this, usurp authority over a man when she is TALKING TO GOD?" The consequences of this type of reasoning are tremendous. If a woman cannot usurp authority over the man "when she is talking to God," this means that she, if she had the urge, could interrupt the prayer of another, the

sermon, the song service, etc. After all, if she is talking to God, who is to say that she is out of place by so doing? Keep in mind that the subject is not whether it is decent and in order, but whether she usurps authority if she does so.

Are We Just Tradition-Bound?

After putting forth all his "arguments" in favor of a woman leading in prayer in the presence of a man, brother Whitehead concluded, "Then what is the problem? I think we make our judgments based on our own experience, what others approve or disapprove, on tradition. Why are you uncomfortable with women praying in a devotional group together? I think I can tell you why. It's because this has not been our experience with it. You're not used to that. That's why I'd be uncomfortable with a woman up here at 11 o'clock praying a prayer." I stated earlier in this article that he would ultimately take the position that a woman could occupy the pulpit at the public worship service. In the above statement he does just that. In the statement you will notice that he said that the reason he would be uncomfortable with a woman "up here," the pulpit, is because of what others approve or disapprove, because of his experience, because of tradition. If these are his reasons, and not the Scriptures, then he becomes guilty of binding where God has not bound. Such is the position of those who wrest the Scriptures.

After all the above false doctrine had been advocated, brother Whitehead had the audacity to say, "We need to practice speaking where the Bible speaks, and being silent where it is silent." Yea, verily!

* * * * *

CONCLUSION: So it was with the FLORIDA EVANGELISM SEMINAR and the CROSSROADS CHURCH OF CHRIST. It is my firm conviction that such practices, false doctrines, persons, and congregations must be marked. This is the same conviction of the elders under whom I serve. Every word of this article has been read and endorsed by every member of the eldership of the 39th Avenue Church of Christ, of Gainesville, Florida, where I serve as the minister. We of this congregation humbly ask the reader to examine the evidence presented in this article and then refuse to recognize the Crossroads Church of Christ, of Gainesville, Florida, as a faithful body of the Lord's people until such time as they repudiate their false practices and doctrines and repent of them. Apostasy must be stopped! It can only be done, when it is marked and withdrawn from. We of the 39th Avenue Church of Christ have thus taken our stand, and we are prepared to defend that stand.



Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

IS DAY OF RECKONING COMING FULL CIRCLE FOR PEPPERDINE UNIVERSITY?

As Abraham Lincoln once phrased it, you can fool ALL of the people SOME of the time, and SOME of the people ALL of the time; but you can't fool ALL of the people ALL of the time.

For a good long while now, what used to be known as PEPPERDINE COLLEGE—and is now known as PEPPERDINE UNIVERSITY—has presumed upon the credulity of the brotherhood of Christ by referring to itself as “Christian.” Truly, according to its masthead in *The Pepperdine News*, “Christian” ranks only **third** (after “Independent” and “Liberal Arts”) in order of mention. Nevertheless, there for all the world to see, it styles itself as “Independent—Liberal Arts—Christian Pepperdine University.”

“Christian” Part is Compromised

Just when the “Christian” part of Pepperdine began to be compromised might be hard to trace. Certainly, it was not brother George Pepperdine’s intention that the institution that was founded almost 40 years ago and continues to bear his name should be anything other than Christian. And no doubt many could point out some good fruit that was born to this exercise in Christian education, at least in its early years.

Nevertheless, even before its venerable and respected founder had departed this life now many years ago, Pepperdine College already had apostatized from the faith. In 1957, brother M. Norvel Young was brought out from Broadway Church of Christ, Lubbock, Texas—together with brother J. P. Sanders—for the express purpose of salvaging what then remained of Pepperdine College and bringing it back around to the way of truth whence it had departed.

For the first several years after they arrived on the scene, Young and Sanders seemed to be having some success in accomplishing that whereunto they had been sent. However, within just a few more years, the same old drift toward apostasy was increasingly evident once again.

Couldn’t Clean House All at Once

Because of something called “tenure”—as brother Young explained to us all—it was not legally possible to go in there and clean house all at once. Hence, even after he and Sanders arrived, they continued to keep quite a number of

non-Christians on their faculty. However, we were all assured that as non-Christians went off the faculty, either by moving, retirement or death, they would be replaced by Christians—and that no more non-Christians would be added.

All that anyone has to do to discover the deception in all this is just to secure a list of all those who have been added to the faculty in the past eight or ten years, check their religious affiliations, and you will know for certain that their word was not kept. Not only have those responsible for the administration at Pepperdine seemingly gone out of their way to hire members of the church who themselves were *known* to be heretic and apostate—even *before* they were hired—but hiring practices were so loose that *one* non-Christian told them straight out that he was not sure whether there was even a God or not, but if he was hired he promised not to teach anything that would hurt them! Another faculty candidate was merely asked if he believed in the virgin birth of Christ; he said he did—and they hired him!

Young and Banowsky; Banowsky and Young

When William S. Banowsky was brought out from Broadway/Lubbock, in 1967, it was widely supposed that he was to be some sort of understudy for brother Young. When Sanders moved up to Columbia Christian College (on *leave of absence*, we were told), a wave of wondering washed across the brotherhood as to what all this could mean. However, when Banowsky was appointed President—and Young was made Chancellor—the wave of the future at Pepperdine began coming clear. Now for the past several years Pepperdine

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University (as it now is called) has been Young and Banowsky, Banowsky and Young.

Which, in and of itself, would not necessarily be bad, if they and Pepperdine were remaining true to their claim of being Christian. However, with the passage of time, more and more Pepperdine evidently has become both a vehicle by which both Young and Banowsky have been *feathering their own nests* (most handsomely) in a financial way, but, especially in Banowsky's case, he has made the university practically an arm of the Republican Party and a tool of his own political ambitions. So much so, in fact, that by 1970, to the wonderment of Christians brotherhood-wide, Pepperdine already had introduced a new School of Law—and by 1973 (June 18-July 6) was featuring what was blatantly titled the "PEPPERDINE UNIVERSITY - ROBERT A. TAFT INSTITUTE OF GOVERNMENT SEMINAR."

Politics and High Finance

For the past few years, whereas the supposedly "Christian" side of Pepperdine has continued to be played down and down—to the extent that faithful Christians in California are made to wonder why they even bother to call it *Christian* and more—the Republican, *political* side has practically overflowed the pages of their official paper, *The Pepperdine News*. You can hardly pick up an issue without noticing that *another* Republican speaker has appeared on campus. Not that individuals have not the right to be Republicans, if they so desire; but what business has a supposed-to-be CHRISTIAN university tying itself to *any* political party—be it Republican or otherwise!

As if *that* was not enough, even with the nation-wide shadow of "Watergate" yet upon us, within the past 18 months or less they have sought to compromise even the Attorney General's office (for the State of California) into giving them a clean bill of health—even though admittedly they took a total of \$247,100 by dishonestly paying checks to a non-existent firm ("University Planning Consultants"), knowing all the while that it was an unChristian device for enriching themselves personally out of funds contributed to Pepperdine for which tax-credit had been given! (At that very same time they were letting on to the faculty that they could not have raises in salary because the money just was not available!)

Who Initiated Investigation With Attorney General?

Although they have tried to make it *appear* that it was *they* who initiated proceedings to get themselves investigated by the California Attorney General's office, the fact is that it was not until *someone else* had lodged a complaint with the Attorney General, in the spring of 1973, that they took the ploy of requesting such an investigation. This is clear from a letter from *their own legal representatives*. Please note carefully the first part of the second paragraph in said letter, which we are now quoting, in full, as follows:

October 29, 1974

Lawrence R. Tapper, Esq.
Deputy Attorney General
Department of Justice
Los Angeles, California

Re: Pepperdine University

Dear Mr. Tapper:

This letter confirms our recent discussions with you and summarizes the trustees' understanding of the manner in which all questions concerning Pepperdine University have been resolved.

In the spring of 1973 you received a complaint regarding some of the affairs of Pepperdine University. At about the same time, because it regarded this complaint as unfounded, the Pepperdine Administration contacted your office requesting a thorough investigation by you, in your role as the representative of the people of California, the ultimate beneficiaries of charitable organizations. The files and personnel of Pepperdine were made available to you for this purpose. Your investigator came to the campus in June of 1973 and spent a substantial amount of time there during the next three months. In addition to reviewing any and all files he requested, he and other representatives of your office interviewed the chief administrators as well as other officers and employees of Pepperdine.

After concluding your initial review and analysis of the facts over a course of many months, you requested additional information in several specific areas. Pepperdine has fully provided all such information to you.

You have raised some general questions regarding the governance of Pepperdine, especially the relationships and the allocations of responsibility among its Board of Trustees, Committees of the Board, Officers of the Board and the University Administration. As you now know, the Board and Administration were concerned about some of these same matters and were working toward resolving them before your investigation commenced. That work has continued and borne considerable fruit.

For instance, some time before your investigation, Pepperdine's counsel had pointed out the need for a revision of the institution's articles and bylaws and had suggested a thorough review and updating of these instruments. Proposed revised versions of these documents were prepared by counsel early in 1973 and were studied and evaluated by the Executive Committee, Messrs. Don Miller, George Evans and Robert Jones. As further revised, they were discussed at the August 3rd and September 17, 1974 meetings of the Board. Under guidance received from the Board at those meetings, as well as suggestions which we have received and are receiving from your office, counsel are preparing drafts which we plan to submit to you shortly for your review and comments. As you know, we would like to be able to submit final drafts to the Board for adoption by the end of the year. Substantive changes from the prior articles and bylaws will reflect, among other things, improvements in the Board's committee structure, limitations on the delegation of powers by the Board, provision for disclosure of potential conflicts of interest and mandatory retirement provisions.

Also, some time ago the Board determined that its size should be increased to more nearly reflect the greatly increased size and significance of the institution which it now manages. Accordingly, eight highly qualified persons have been added to the Board of Trustees during 1973 and 1974. They are Mr. Hubert Derrick, Mr. Joe R. Barnett, Mr. Thomas G. Bost, Mrs. Evelyn Clark, Mr. John D. Katch, Dr. D. Lloyd Nelson, Mr. T. A. Rogers and Dr. Jack Scott. Since six of the eight reside in Southern California, a large attendance at future Board meetings will be assured.

You also expressed concern regarding the payment of a portion of the compensation of Drs. M. Norvel Young, William S. Banowsky and Charles B. Runnels. We believe it is noteworthy that you have raised no question regarding the level of compensation paid to these or any other Pepperdine employees. The particular method of disbursement used, as has been explained to you, was adopted only for the purpose of preserving internal confidentiality, and was devised in the early 1960's by the Executive/Finance Committee of the Board, in furtherance of a plan to give Dr. Young additional compensation either by way of or in lieu of retirement benefits. Neither Dr. Banowsky nor Dr. Runnels, as you know, was even employed by Pepperdine until several years after this system was instituted. The entire arrangement, including the amounts of all compensation paid, has been explored in detail by counsel and by the entire Board of Trustees of Pepperdine and, at its meeting in April 1974, the Board fully ratified the actions of the

Executive/Finance Committee. In the future such confidentiality as is deemed necessary will be maintained by the use of an executive payroll to be approved annually and in detail by the full Pepperdine Board of Trustees.

You have also expressed concern regarding investments by Drs. Young and Banowsky in a limited partnership, the general partner in which is Topodynamics Incorporated. You have been concerned that because Topodynamics was engaged by Pepperdine to act as its agent during the early development of the Malibu campus, the making of investments by officers of Pepperdine in a Topodynamics-sponsored venture, even though entirely unrelated to the Malibu campus or Topodynamics' work there, might create a potential conflict of interest. We have advised Drs. Young and Banowsky that these personal investments, which were made entirely with their own funds and have always been a matter of public record, were not improper and it is not necessary to divest themselves of them. Nevertheless, to avoid any possible criticism, they have elected to dispose of these interests. Dr. Young has purchased Dr. Banowsky's interest and has donated both interests to Pepperdine. The Board expressed its appreciation to Dr. Young for this gift, reaffirming its gratitude for his dedicated leadership over the last 20 years, which has been largely responsible for Pepperdine's past success and future growth.

Pepperdine is pleased to note that you have not found an intent on the part of any person affiliated with Pepperdine to deal unfairly with the University, and that despite your reservations as to the manner in which some of Pepperdine's affairs were conducted in the past, you have concluded that Pepperdine has reaped substantial benefit from the leadership of its current Board and administration.

With the implementation of the matters discussed above, we understand that all questions which you have raised concerning the past conduct of the affairs of Pepperdine will have been resolved to your satisfaction and your investigation closed.

We thank you very much for your thorough and prompt conclusion of this matter, as well as for these positive suggestions as to ways to improve the University.

Very truly yours,

LATHAM & WATKINS

(Signed) By James M. Cowley

MUSICK, PEELER & GARRETT

(Signed) By Ralph E. (Unintelligible)

Counsel for Pepperdine University

cc: Charles A. Barrett, Esq.

In response to the foregoing letter, Mr. Charles A. Barrett, Chief Deputy Attorney General, wrote as follows, under date October 30, 1974:

Latham & Watkins
555 S. Flower
Los Angeles, CA 90071

Music, Peeler & Garrett
1 Wilshire Blvd.
Los Angeles, CA 90017

Re: Pepperdine University

Gentlemen:

Thank you for your letter of October 29, 1974. While written from the viewpoint of your clients, we have discussed it with you previously and are satisfied that it is a fair characterization of the events and discussions that have transpired, and that with the implementation of the proposed programs and changes this matter can be put to rest and our investigation closed.

Obviously this does not foreclose future steps by the University to further improve its service to the people of California, nor relieve the University or its administration and Board of Trustees from requirements which otherwise apply to their handling of Pepperdine's affairs.

In closing, we would like to thank you for your assistance over the past several months.

Very truly yours,
(Signed)
Charles A. Barrett
Chief Deputy Attorney General

With the foregoing correspondence in hand, whoever is responsible for such publicity at Pepperdine being circulated began sending out copies of the same, together with the following note attached, as a news release, under date of Thursday, October 31, 1974:

DEPARTMENT OF JUSTICE
Office of the Attorney General
EVELLE J. YOUNGER
3580 Wilshire Boulevard, Suite 800
Los Angeles, California 90010

FOR FURTHER INFORMATION:
Jerry Littman - Los Angeles
(213) 620-3087
Al Gordon - San Francisco
(415) 557-3888

Dr. Howard A. White
Pepperdine University
Executive Vice President
(213) 456-4271

RELEASE: Thurs., Oct. 31, 1974

LOS ANGELES - In an exchange of correspondence released today (Oct. 31) between State Attorney General Evelle J. Younger and Pepperdine University it was announced that agreement has been reached between the Attorney General's Office and Pepperdine and its officials in connection with a charitable trust matter.

According to Chief Deputy Attorney General Charles A. Barrett the correspondence sets forth both a full statement of the background of the matter and the steps which have been taken in the University's behalf.

COPIES OF THE CORRESPONDENCE ARE ATTACHED.

GENERAL STATEMENT IN RESPONSE TO INQUIRIES REGARDING THE ATTORNEY-GENERAL/PEPPERDINE ANNOUNCEMENT

About two years ago, a small group of ideological critics of Pepperdine began to circulate a number of irresponsible charges, particularly among Pepperdine's major supporters. None of our supporters found these charges credible. Nonetheless, it became apparent that these critics were determined to continue their campaign of harassment by rumor and innuendo. Therefore, in the spring of 1973, Pepperdine requested a thorough investigation of all of these matters by the Charitable Trust Division of the Attorney General's Office to lay them to rest for once and for all. This agency of the State of California has full and exclusive statutory responsibility for the supervision of non-profit charitable and educational activities.

At the time Pepperdine made this request, the Board and Administration were already engaged in a program of reviewing and, where advisable, updating operational procedures to reflect the growth of Pepperdine from a college into a multi-campus university. For instance, drafts of revised articles of incorporation and by-laws had already been prepared by counsel and were being studied.

As you might expect, it was a rigorous and time-consuming experience to be second-guessed with 20-20 hindsight as to all of our activities over the course of 10 or 15 years of rapid and sometimes hectic growth and change. Nonetheless, the comments and suggestions of the Attorney General's Office proved valuable in our process of self-evaluation.

As a result of this process, Pepperdine has accomplished several objectives:

1. The Board has been substantially expanded and its role in the governance of the University strengthened.
2. Improvements in the by-laws include provisions for:
 - a. Clarification of the allocation of responsibilities between the Board, Committees, and Officers.
 - b. Disclosure of information designed to avoid conflicts of interest.
 - c. Mandatory retirement provisions.
 - d. Limitations on delegation of responsibility by the Board.

The purpose of our requesting the Attorney General's inquiry was to put this matter to rest for once and for all. We believe that the conclusion reached after a thorough and exhaustive study has accomplished this. We are pleased to be able to devote our full attention once again to the conduct of the affairs of an institution of higher learning of which we and the people of California can be proud.

If pressed for information on specific subjects

We requested an investigation by the State agency charged with the supervision of charitable trusts because we realized this was the only way to put this matter to rest. The investigation is complete and the conclusions are a matter of record. It would be totally contrary to the best interests of the University to repeatedly rehash the details of these matters.

Irresponsible, Ideological Critics? You Judge.

The trouble with all that you have just read by way of correspondence with the Attorney General's Office and covering explanations is that it was not just "a small group of ideological critics of Pepperdine" who were circulating those charges--neither were they "irresponsible." The fact of the matter is that some of our most responsible brethren--supposedly of the self-same faith as those under investigation--when (after repeated attempts to secure them) the necessary corrections simply were not forthcoming, decided that the only way to get action was to let it be known far and wide exactly what was going on.

Among those who did the "circulating" were Archie W. Luper and Ira Y. Rice, Jr., through the pages of *Contending for the Faith*, both of whom flatly deny that we are either "ideological critics of Pepperdine" or "irresponsible." We have but published the words of truth and soberness that we found, after much careful investigation in our own right, the situation called for. (Read Ezekiel 3:17-21.)

Denny Walsh and Sacramento Bee Uncover "Peppergate"

However, if you think that we did a job of investigating and reporting, neither one of us did anything at all to compare with that done by Denny Walsh, staff writer for one of California's leading newspapers, *The Sacramento Bee*.

Sometime along in February, brother Luper called long distance from California, saying that a Mr. Walsh had just been in touch with him about what was happening at Pepperdine and that he had given him my name and number. That in all likelihood Mr. Walsh would be telephoning to me, too.

Within less than an hour the telephone rang. It was Mr. Walsh calling me in Memphis, Tennessee, all the way from

Sacramento. I, of course, was happy to hear from him—though I deeply wished it might have been in reference to something else. Just as carefully and as truthfully as I knew how, in response to his queries, I told him what I knew. If it was something I did not have from original sources, I told him that, too—further informing him whom to call to talk to that he might be as sure as humanly possible of his facts.

Luper, Rice Visit Walsh at Sacramento Bee

March 9-14, 1975, brother Luper and I were together in the great lectureship sponsored by the Visalia (California) churches of Christ relative to "PROBLEMS FACING THE CHURCH." The third day that we were there, Luper received a telephone call from Mr. Walsh. He had learned of our presence, and while we were that close he wanted us to come on up to his office to pay him a visit at *The Sacramento Bee*.

The Sacramento Bee

Wednesday, March 12, 1975

Secret \$77,500

Pepperdine Prexy's Fund

By Denny Walsh
Bee Staff Writer

Dr. William S. Banowsky, prominent educator, Republican national committeeman for California and a prospective candidate for the U.S. Senate, was the recipient of \$77,500 channeled surreptitiously out of the treasury of Pepperdine University to a nonexistent company.

From May 1973 through last October, the office of Attorney General Evelle J. Younger, a Republican, investigated this and other alleged financial irregularities in the affairs of Pepperdine.

The attorney general's staff concluded that while there had been possible misappropriation of the Los Angeles school's funds, structural and procedural changes in the administration of the university agreed to by its trustees at the insistence of the attorney general should provide adequate remedy.

Banowsky, the president of Pepperdine, and Dr. M. Norvel Young, its

chancellor and another recipient of money paid to the nonexistent company, told *The Bee* the payments were kept secret to prevent the college's faculty and staff from learning about the extra compensation. Such knowledge might have created unrest and resentment among the institution's middle-level personnel, they said.

Since coming to Pepperdine in 1968 as executive vice president, the charming, articulate, 38-year-old Banowsky has obtained millions of dollars in donations to the school from wealthy Southern Californians and others. Thanks largely to his and Young's labors, the institution has experienced rapid physical expansion and enrollment growth.

In addition to its south-central Los Angeles campus, now typical inner-city commuter school, Pepperdine boasts a sparkling 626-acre campus, nestled in the Santa Monica Moun-

What Mr. Walsh did *not* tell us was that he already had *finished* his report and it was *in the process of being made ready for press* at the very moment he called! You can but imagine our astonishment when, just as we were entering the paper's premises, we noted the top-front-page headline, complete with photos of brethren Young and Banowsky, the following article (here photo-reproduced), entitled, "SECRET \$77,500 PEPPERDINE PREXY'S FUND:"



Dr. M. Norvel Young

Dr. William S. Banowsky

tains overlooking the Pacific shore and the rugged beauty of Malibu Canyon northwest of Los Angeles. Of the \$63 million sought for creation of the Malibu facility, \$38 million already has been raised.

It was for their herculean money-raising efforts, Banowsky and Young said, that some of the school's trustees felt the two educators deserved compensation beyond their regular salaries.

(Since Banowsky arrived in 1968, contributions to the small, privately-endowed liberal arts college have totaled about \$45 million. Banowsky is credited with a major role in an increase in the school's assets from \$5 million to \$75 million and its enrollment from 1,200 to 7,000 students.)

While there is no doubt that Banowsky and Young have borne most of the fund-raising burden at Pepperdine, the board of trustees did not ratify the secret-compensation arrangement until last April — eight



Dr. William S. Banowsky's home is at the top of a hill overlooking the Malibu Canyon campus of Pepperdine University.

Pepperdine University President Got \$77,500 Secretly Through Phony Firm

Continued from page A1

years after the procedure was initiated, 15 months after the last hidden disbursement was made and nearly a year after the attorney general began investigating the university's financial affairs.

Between 1966 and 1973, Banowsky, Young and a third Pepperdine administrator received \$247,100 beyond their regular salaries, according to the books of the school. The same records show the sum was paid to "University Planning Consultants" of Los Angeles to satisfy periodic statements submitted by that "company" for "consultant services to executive committee, board of trustees." The payments were authorized by Young, who was president of the school until Banowsky took over in 1971, and by Donald V. Miller, executive committee chairman in 1966 and now board chairman.

Checks were drawn on a Pepperdine account at a Los Angeles bank and hand delivered to Young. The checks, cashed at another Los Angeles bank, came back to the school's accounting department without a signature endorsement. Instead, they bore a "University Planning Consultants" stamp, or those same words on a piece of paper scissored from a letterhead and pasted on the back of the check.

As Young put it in a recent interview with The Bee, "University Planning Consultants was just an invoice" — a device through which he and Banowsky were rewarded beyond their regular salaries.

Banowsky's current annual salary is \$52,500. In 1971, his first year as president, the compensation was \$45,000, of which \$15,000 was routed

through University Planning Consultants.

Banowsky noted that he was not at the institution when the secret payments to Young began and said that he was not familiar with the mechanics of the procedure for several years after he arrived. He acknowledged, however, that he had accepted the periodic lump-sum payments without question.

The payments originally were conceived in the early 1960s as compensation in lieu of retirement benefits for Young. In 1970 Charles B. Runnels Jr., vice chancellor of Pepperdine, became the third beneficiary of the system when he received \$7,000 through University Planning Consultants.

Some Pepperdine trustees, although they served on the school's

board during the time of the secret payments, learned of them only as a result of the attorney general's investigation or because increasingly sharp questions were raised by individuals critical of the Young-Banowsky stewardship of the university.

Board, Staff, Faculty Have Close Ties

According to James M. Cowley, a Pepperdine lawyer, the information was kept from the board because "there is a particularly close relationship among members of the board, staff and faculty, and it was common for word of the board's business to circulate on the campus."

That closeness is at least partially accounted for by the fact that Pepperdine has strong ties to the Churches of Christ. Under the university's articles of incorporation, only members of that church may serve as trustees. Many of the faculty and staff also are members of the church, and church members direct the religion courses and conduct the devotional activities. Banowsky and Young are Churches of Christ ministers.

The arrangement for secret compensation to Banowsky and Young was discovered by a small, loosely knit group of persons inquiring for various reasons into Pepperdine affairs.

All members of the group agree that Pepperdine in recent years has turned partly away from the conservative approach to Christian education intended by its founder, George Pepperdine, who created the school 40 years ago with profits he made as founder of the Western Auto Supply Co.

Banowsky has been the focus of the criticism emanating from these disaffected Pepperdine watchers because they blame him for a lot of what they construe as a philosophical and ideological shift to the left on the part of the institution. His entry into Republican politics heightened the group's anxiety because he is viewed by them as a moderate at best, and thus not someone they want to see gain stature in their party.

The dissidents include a former donor to the college, an attorney with an undergraduate degree from Pepperdine, two of the school's former employees, a Ventura businessman active

in Churches of Christ affairs, and the editor of one of the church's publications.

Much of what the group learned about the school's internal operations came from a former chief accountant at Pepperdine, who supplied information about financial irregularities and unorthodox accounting procedures he said he had encountered while employed at the school.

On May 23, 1973, the dissident lawyer began giving this information, including what he had learned about the scheme of secret compensation, to the attorney general's office. Pepperdine administrators, board members and attorneys all agree with Younger's staff that a thorough investigation then ensued.

He Says Younger Planned No Probe

However, in a telephone conversation in April 1973, Banowsky told one of the dissidents, who was then employed at Pepperdine, that he (Banowsky) had contacted Younger, "that Younger wasn't interested in investigating Pepperdine, that Younger had great respect for Pepperdine, that he enjoyed Younger's complete confidence," according to notes of the conversation made by the dissident.

Lawrence R. Tapper, the deputy attorney general in charge of the Pepperdine investigation, said he does not know of any contact between Banowsky and Younger on the matter, and that any such contact had no impact on the investigation.

"I have never worked so free from influence at the top as I have under this man (Younger)," added Tapper, who has served under three California attorneys general.

Younger, contacted by his office on behalf of The Bee in Acapulco, where he is on a combined business-vacation trip, would say only that "full control and responsibility over the Pepperdine matter" was in the hands of Charles A. Barrett, chief deputy attorney general. Younger refused to comment on any contact he might have had with Banowsky.

Banowsky conceded that he may have described Younger as disinterested in investigating Pepperdine but said that if he did so, it was only to discourage the dissidents. He added that he first talked with Younger about the probe in June 1973.

Banowsky and Cowley both feel strongly that Tapper was tough to the point of harassment with them. Tap-

per, however, generally is satisfied with the settlement of the case, and feels he did only what his job demands.

Under California laws, a nonprofit corporation holding property in trust, as Pepperdine does, is subject at all times to examination by the attorney general, who may institute such civil proceedings as he deems necessary to insure that the affairs of the corporation are being conducted properly.

"This office was unquestionably disturbed about University Planning Consultants" and certain other things. Tapper told The Bee. "We have insisted on and assisted in a restructuring of the board, its committees, and the functions of the school's executives. This has been accomplished in part through amended by-laws, drafted by this office, incorporating the most modern techniques of fiduciary management."

But the attorney general's office has no plans to go to court on the matter, Tapper said, because "the only legitimate purpose of our doing so would be to get the money back."

"If we got the money at the cost of turning off contributors to the university and announcing to the world that we thought that people were misappropriating, I'm not so sure that what we gained in a judgment would not be far exceeded by what might be lost to the university and to the public, because then you start turning the public off on all kinds of charity, and that's not our objective.

"But don't get me wrong. If I don't get what I think we're entitled to by way of negotiation, I don't hesitate to sue. In this case, I don't think we would have gained any more."

Both Banowsky and Young told The Bee that they now think University Planning Consultants was a mistake and that Pepperdine is a better institution because of the attorney general's investigation.

An executive payroll has been established at the college that includes all of its senior administrators and was set up with formal trustee approval.

Banowsky Attacks Dissident Band

Banowsky does not try to hide his bitterness toward the little band of antagonists who have challenged his integrity.

"We have been subjected to a scurrilous, right-wing political attack, in which our opponents have ap-

proached each constituency — donors, the church, alumni, students — with cases tailored to the particular constituency," he said.

Asked if he would have approved the secret compensation scheme had he had the opportunity at the time it was first implemented, Banowsky said:

"I suspect that if I had had occasion to reflect on this, it would have given me pause."

But he said he feels his "potential political career was victimized by a matter that I just walked into."

As California's Republican national committeeman, Banowsky has brought his considerable talent for fund raising to bear for the GOP. He has been nudged along in politics by former Gov. Ronald Reagan, at whose behest he headed Richard M. Nixon's 1972 campaign for re-election in Los Angeles County.

The Pepperdine president does not object to being called a Reagan protege, although he is careful to note that he has never had "a private, one-on-one" conversation with Reagan. Influential Republican financiers who in the past have backed Reagan have urged Banowsky to seek public office, including the governorship in 1974. In the post-Watergate era especially these kingmakers see great potential in this minister-turned-educator, so bright, smooth and free of scandal, with a seemingly endless supply of energy and ambition.

Currently Banowsky is weighing whether to seek the GOP nomination for the senate seat now occupied by John V. Tunney, a Democrat.

The reasons most often advanced by Banowsky and his associates for his cautious approach to political candidacy are his fear of losing, uncertainty as to the extent of his backing, and disillusionment with politics brought on by the Watergate scandals.

There has been no public hint that he fears the information about University Planning Consultants might surface and damage him during the course of a campaign. But conversations Banowsky had with the dissidents betrayed his concern about how they intended to use the information.

NOTE: If you think this is something wait till you see the students' reaction next month. at least Pepperdine University has the right initials — P.U.!

Los Angeles
Times
CC PART II ★
TUESDAY, FEBRUARY 18, 1975

Bill Banow Pepperdine Pre

BY JOHN DREYFUSS
Times Staff Writer

It is almost impossible to know Bill Banowsky well.

But it is becoming increasingly difficult to avoid knowing him at least superficially.

Banowsky is president of Pepperdine University. He is the Republican national committeeman from California. He is a peripatetic public speaker.



ON THE GO—President Bill Banowsky of Pepperdine jogging on campus baseball field.

He is the motion picture producer, corporate board member, part-time student, appears three times a week in the Examiner.

Banowsky is a man of many faces, a man of conflicting and confusing influences.

He is afraid of his intellect and is asking himself whether he is a part-time student and a full-time professional.

Or should he be a full-time student and a part-time professional?

Most men of his caliber are merely having a good time.

But Bill Banowsky is not. Once the president in the generally active pre-Christ—Banowsky, articulate, charismatic, calculator-driven man.

But he is ambitious. In the pursuit of education.

The procedure, he is getting a master's degree in Ft. Worth.

Banowsky is a member of the Church of Christ. He attended the University of Nashville and received a degree in social work from the Church of Christ.

He was a member of the University of Mexico, and a member of the USC and the University of California.

William Banowsky came to Pepperdine in 1959, and then-President Banowsky.

He was a member of the University of Mexico, and a member of the USC and the University of California.

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He was a member of the University of Mexico, and a member of the USC and the University of California.

He's a Man at the Crossroads

Torn Between Education and a Fling at Politics

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aced doctoral candidate in speech at USC. He was 22.

It took him only two years to become Pepperdine's dean of students. He was then entering his last year at USC and, though he didn't know it, his last year at Pepperdine for five years.

Students who came to Dean Banowsky with problems said he tried to force his own solutions on them. He did not guide them in finding their way.

Banowsky got sparse satisfaction from dealing with detailed, individualized student problems.

His preference and his forte—as has become painfully clear at Pepperdine—were to paint his own broad canvas with sweeping strokes rather than to help others carve their personal cameos.

While dean of students, he heard that the Broadway Church of Christ in Lubbock, Tex., was looking for a preacher.

Banowsky called it "one of the most coveted positions in the brotherhood,"

and he quietly made it known he wanted the job.

"Then they started a nationwide search for their new minister," he said. "I thought they'd never discover me."

But they did. So, after a year as dean, the 27-year-old Banowsky was called to be the minister of 2,000 souls in Lubbock.

"Bill was tremendous for the church," said Joe Barnett, the current minister there.

"We needed aggressive, dynamic leadership, and he provided it. Attendance increased by 50%."

"The thing I loved about the ministry," Banowsky said, "was having a soap box. Preaching was right at the heart of what we were doing as a church, and I did it very well, frankly."

"It was a very thrilling kind of an ego thing."

But, after five years, Banowsky said he "sort of ran out of room."

"I think I found the life of the local minister a bit prosaic," he said. I didn't

like to be taken for granted.

"The local minister is expected to present the benediction at the Rotary Clubs and preside at the weddings. He's a little bit removed from real life.

"Frankly, I was never much of a Holy Joe. I was interested in guttier opportunities."

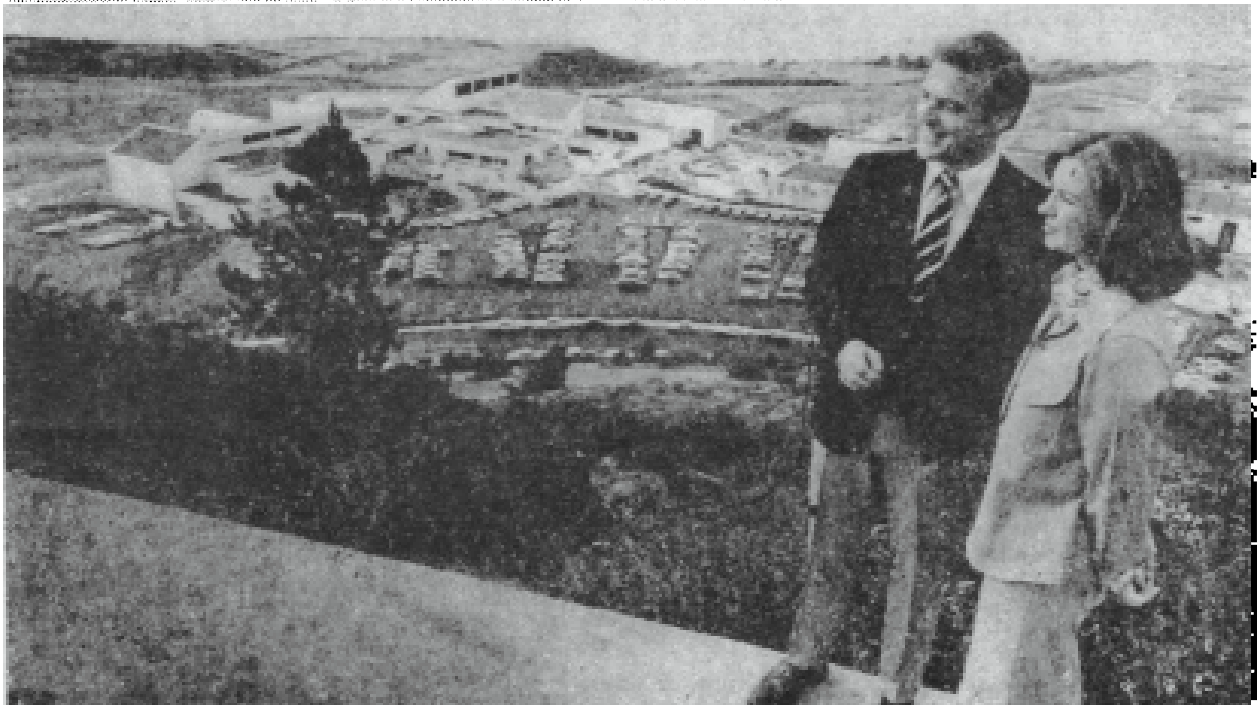
Banowsky found his opportunities and became less attached to formal religion, although he remained deeply religious.

Pepperdine's Norvel Young, who preceded Banowsky as the Broadway Church minister in Lubbock, and who has deeply admired Banowsky for more than 15 years, said:

"His religious roots are still very strong, but his experience as an educator and his study of philosophy make him less provincial and more undenominational."

When Banowsky decided to seek "guttier opportunities," he looked to Pepperdine—and beyond.

Please Turn to Page 6, Col. 1



VISTA—Banowsky and his wife, Gay, on terrace outside their home and office overlooking campus. Times photos by Bruce-Cox

Bill Banowsky: Where To Now?

Continued from First Page

"I thought there would be an opportunity to do great work for Pepperdine—and also have doors open outward into a field of service."

By "field of service," he said, he meant politics.

Banowsky returned to Pepperdine's South-Central Los Angeles campus in 1968 as executive vice president.

But it was not the modest, 33-acre campus that had tempted Bill Banowsky back to Los Angeles. What tempted him was a mountainside in Malibu.

He came home to Pepperdine to build a new campus on a grand scale. And he did it.

There was little money in the college treasury; Banowsky raised more than \$36 million. Several possible sites were available; Banowsky insisted on Malibu. There were 138 acres; Banowsky fought for 412 more, and he got them. There was university president Norvel Young, whom Banowsky calls his "father image," Banowsky took his place. Young moved upstairs to the university's chancellorship.

Between 1968 and 1971, Banowsky rose from executive vice president of Pepperdine's downtown campus to chancellor of the Malibu campus and, finally, to president of the university.

He did it with a flair.

Banowsky met important people, charmed them, impressed them, and convinced them to give millions to Pepperdine.

Chief among the university's donors is a wealthy, elderly widow.

Pepperdine has become her second family, and the woman has supported it with many millions of dollars.

In bringing the widow into the family, Banowsky became her friend. He accompanied her on weekly trips to her husband's grave, he frequently took her to the Hollywood Bowl, and often he sat with her at public events.

But in the last two years or so, Banowsky has paid less public attention to her. Increased responsibility for squiring her has fallen to other Pepperdine administrators.

Banowsky's critics are quick to question the depth of his friendship for his prime donor—a friendship that appeared to wane once her money was committed to the university.

With candor that surfaces at unexpected moments, Banowsky said one reason he and the elderly widow are together less is that her far-right views make it inadvisable for him to be seen with her too much in public.

He also said that, while he still sees her and remains devoted to her, his responsibilities at Pepperdine have expanded, leaving less time for their relationship.

Banowsky is not one to linger once he considers a job complete.

He is a castle builder, and when the castle is up he seems not to care much about maintaining it. He looks for new challenges.

The problems of the present intrigue him. The solutions of the past are a bore.

Occasionally Banowsky will attack a problem viciously, as in the case of Clint Wilson, president of the faculty at Pepperdine's Los Angeles campus.

"I respect him quite a bit," Wilson said. "He's done a lot for the university."

But then Wilson added, "I've talked to other faculty members, and have come to see him as a cold, ruthless kind of person."

Wilson has a personal and professional reason for seeing Banowsky in that light.

Last November the student newspaper on the downtown campus contemplated running a controversial article involving the university administration.

Wilson, as assistant professor of journalism and director of student publications, received unsolicited advice on how to handle the story from his campus provost, a university vice president and Banowsky's executive vice president.

After Wilson had already decided the article did not merit publication, he received a repeat call from Vice President Larry Hornbaker.

They talked about the story, Wilson said, and then suddenly Banowsky is on the line.

"He says, 'Hello, this is Bill Banowsky. I've been listening in and I want to tell you right now that if you're going to run the story you will do it this week. And I don't want it to be run after that.'"

Wilson remembers that Banowsky then told him if the story ran in more than a week, Wilson would be fired and the student newspaper would be shut down.

Banowsky gave no reason for wanting to rush the article into print, Wilson said.

Wilson told Banowsky he would publish or not according to the merits of the story, and that he disapproved of Banowsky's threatening tactics and his telephone eavesdropping.

"He said he didn't like my attitude about this, and he would restate once again what the consequences were if we ran the story at a later date," Wilson said.

After the restatement, Wilson said, Banowsky asked, "Do you understand me?" And I said 'yes,' and I said, 'Do you understand me?' and he said, 'yes,' and hung up without saying goodbye."

The story never ran.

Hornbaker remembers the essential points of the incident much as Wilson described it.

It was an incident that provides a rare view of Banowsky as an angry and overtly threatening man.

His public image—and his usual demeanor—are the opposite: a suave negotiator.

The big job remaining at Pepperdine is to achieve an academic excellence to match the other gains made in Banowsky's tenure, such as the physical impressiveness of the Malibu campus, the 313% increase in student body, the new law school and the innovative business-school program.

The broad brush strokes are on Pepperdine's canvas. The detail work remains. But Banowsky is wondering if it's again time to find a clean canvas, this time, politics.

Perhaps Banowsky took his first major step toward elective politics in 1973, and it was abortive.

He told Norvel Young he was resigning from Pepperdine to become president of a small, financially troubled Texas college. The step would have been downward on the academic ladder.

But it would have been a step up politically.

Banowsky is a native Texan. He is a well known and greatly admired former leader there in a popular church. The distance from college presidency to elective political office would have been shorter for him in Texas than California.

But Pepperdine's principal donor made patently clear her objections to Banowsky's resignation.

And a wealthy prospective donor in the East also indicated his displeasure.

Banowsky decided not to resign.

In part, it was out of loyalty to Pepperdine. And in part it was in fear of destroying his image, a friend of Banowsky's said.

"He could have lost in the sense that all of this (Pepperdine) could have gone down the drain, and he could have been blamed," the friend explained.

But the incident was an indicator. Bill Banowsky was running out of room again.

Some of his colleagues say that in the last year or two he has lost interest in Pepperdine. They say the castle is built and it's time for maintenance.

One colleague estimated Banowsky spends only 15% of his time on university matters. Another quoted a highly placed university administrator as setting the figure at 10%.

Banowsky counters such allegations by observing that the time he spends in apparently nonuniversity activities, such as his television show and political speaking, gives Pepperdine a high profile.

If he were not providing that profile, Banowsky is fond of saying, people would be asking "Pepper who?" when the university is mentioned.

In his fund-raising efforts for Pepperdine, Banowsky rubs shoulders with wealthy and influential Republicans.

And they quickly sensed a political winner.

They saw a handsome man projecting strength, honesty and sincerity—an articulate, bright and ambitious university president with a lovely wife, four sons and the physical stamina required of political victors.

Banowsky became chairman of the Los Angeles County Committee to Reelect the President. And he was appointed California Republican National Committeeman.

He weighed the prospect of running for the House of Representatives but found the scales likely to tip against him.

He thought hard about entering the governor's race, but decided Ed Reinecke had too much grass-roots support. ("Bill wishes he had run," his wife Gay said after Reinecke was indicted by a federal grand jury and dropped from the race.)

Now he is agonizing over whether to set his sights on the U.S. Senate and enter that race next year.

A number of people close to Banowsky say he is so afraid of losing that he will never run for major political office.

Others say he will run for the Senate if he gets the right financial and political backing.

Banowsky grants that he is torn. "I'm pulled in two directions," he said.

However, in a bedroom-office of Banowsky's home, Arnie Steinberg, a 27-year-old wunderkind of conservative political public relations, is mapping a minutely detailed, highly computerized political battle plan for the Senate race. It's ready just in case Banowsky decides to run.

But this contemplative, moody, basically aloof man appears to be leaning toward staying at Pepperdine.

"I'm just less sure," he said of political life. "Maybe it's Watergate and maybe it's having had some of this political experience I've had."

One of Banowsky's most sensitive and constant observers is his sister, Nancy Myers, a Ph.D. candidate at North Texas State University.

She can break through that aloofness which caused Los Angeles County Supervisor (and Pepperdine graduate) Kenneth Hahn to call Banowsky "a great guy to be around," but "not a man to reveal his heart."

"I've noticed some changes in Bill in the last two years," his sister said.

"He went through a period two or three years ago when it was pretty obvious that his goal was to get into politics. He had pulled away more from his church beliefs and traditions than he is now.

"He's grown a little more mellow, he's maybe not as ambitious as he was. He thinks things over more. I see him growing more conservative in that he is more cautious."

And Mrs. Myers added that her brother objects to "wheeler-dealer" politics. "It's the dirty stuff he doesn't like about politics."

Banowsky knows he's at a crossroads. He knows he must decide soon to commit himself to one route or the other.

On a recent warm evening, Banowsky sat in a favorite spot outside his home overlooking the electric sparkle of the Malibu campus.

He mused about his choices, asking where he could do the most good, where he could have the greatest influence.

Returning to the office in the corner of his home, Banowsky admitted his confusion. Self-consciously, as if he feared a derisive smile in response to what he was about to say, Banowsky asked, "Do you know what I really want to do?"

Without waiting for an answer, he said, "I want to do what God wants."

(NOTE: Putting back that \$77,500 he took would be a good place to start! Jy (Gr.)

"BROTHERHOOD WATCHDOGS"

By James D. Bales

The term "watchdog" is often used in religious circles in a bad sense. However, what is wrong with a genuine watchdog? There are many families who have them, and the only trouble with a watchdog is if he fails to warn of the approach of strangers. When he fails, to that extent, he is not a good watchdog. In the Old Testament, there were watchmen on the walls of Zion. In the New Testament, Paul told elders to watch or take heed, since even within the eldership apostasy could develop. (Acts 20:28-32). We are to be leaven-detectors (Matthew 16:6, 12), and fruit inspectors. (Matthew 7:15-20). We are to contend for the faith. (Jude 3). Although there are some who cry "wolf, wolf," when there is no wolf, there are wolves and they need to be dealt with even if they are in the clothing of sheep. (Matthew 7:15; Acts 20:29).

Although there are some things which are none of our business, anything which threatens to undermine the Bible and its teaching should be our concern. In the spirit of love, we should use our influence to oppose the error and uphold the truth.

—Bremen (Georgia) Bulletin

ELDERS CAN STOP THE SPREAD OF LIBERALISM

William S. Cline

I firmly believe that the elders of the local congregation have the divine right and responsibility to determine what shall be taught and who should do the teaching. (Acts 20:28-31). Much of the trouble that we are presently experiencing could be avoided if elders of local congregations would be more careful of who does the teaching and preaching and what is taught.

Preachers known for their liberal views should not be used in meetings, lectures, youth rallies or any other function that the church has. It is time that the elders take away their audiences. But not only do we need to take away their audiences, we need to take away their pay. It is high time we heed the command of John. By inspiration he wrote,

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If therefore any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (II John 9-11). Throughout the brotherhood it has been common practice in many circles to use men for meetings, lectureships, youth meetings, etc., who are known to espouse liberal views. One day elderships will answer for their flagrant disobedience to John's injunction. There can be no right in fellowshipping false teachers.

When Will Respect of Scriptures Cease?

The church needs elders who will stand up and be counted; elders that will stop the mouths of the gainsayers. Thus elders that are following New Testament doctrine will not only cut the false teachers' audience and pay, they will mark them as such and will have no fellowship with them. In Romans 16:17, Paul said, ". . . mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." In Titus 3:10-11, he said, "A man that is a heretic (false teacher) after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." We have no choice in the matter! If we fellowship false teachers, we disobey God. When will elders be as concerned about obeying Romans 16:17 and Titus 3:10-11 as they are about obeying Acts 2:38?

The elders that tolerate false teaching and corrupt practices share the guilt of the false teacher or the evildoer. (II John 11). I recently read of an eldership that would not fire their preacher, even though they knew him to be a rank liberal. Their excuse was, "If we let him go, we are afraid he will leave the church of Christ and go into some other denomination." Their first responsibility, as I see it, was not to fire him thus letting him go to some other congregation of the Lord's people to teach his false doctrine. This has been done too many times during recent years. The elders should first seek to convert him to the truth of the teaching of Christ. If that cannot be

accomplished, then they have no alternative but to withdraw fellowship from him (thus firing him at that time) and mark him as a false teacher. If this act of New Testament discipline fails to bring him to repentance for the salvation of his soul, then he may as well be in a denomination. Elders must obey New Testament teaching. And if following the will of Christ drives a man to a denomination, he must go. False teachers cannot be tolerated or harbored in the church of Jesus Christ! May God have mercy on such spineless elders!

If Elders Don't Take Heed, Who Will?

Never has there been a time when those who have the oversight of the Lord's church should be more careful in what the church is being taught than now. Elders should know every person that teaches both from the pulpit and in the classroom. They should be acquainted with every piece of literature that is being used. When some of our literature is copied from sources that do not believe in the inspired Word, it is easy for error to creep in. It would be a giant step in the right direction, if elders would refuse to buy any material from those who are printing false doctrine. When they learn that they cannot sell their material then they will stop printing it.

Among the qualifications of elders is one that states, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9). Paul continued in verse 11 talking about those false teachers and the responsibility elders had to them by saying, "Whose mouths must be stopped . . ." Not only must elders know the word and be able to correct the false teacher, they first of all must be able to recognize error when it is taught. Just recently I heard of a preacher who taught from the pulpit the direct operation of the Holy Spirit separate and apart from the Word. There were elders in that audience that did not even notice that error was being taught! If that is the caliber of elders the Lord's church has today, then may God help us! I am thankful for godly elders that know and love the truth. They are willing at any time and in any way to defend it. May their number increase and their faith and courage wax strong in these days of trial and turmoil.

Elders, the question as I see it resolves itself around this point: Shall the church continue to teach and practice a "thus saith the Lord," or shall we change our teaching and practice to suit the whims of contemporary man? You overseers hold the answer.

THE POOR LETTER "E"

Someone has decided that the letter E is the most unfortunate letter in the alphabet. It is always out of cash, forever in debt, never out of danger, and always in hell. No little credit is due, however, in that it is never in war and always in peace. And we are deeply indebted to the little letter, since it is in the beginning of existence, the commencement of ease, and the end of trouble. Without it there would be no meat, no life, and no heaven. It is the center of honesty, and although it starts off in error, it ends by making love perfect.—*Hawthorne Herald*

"DON'T BE NEGATIVE"

Dale I. Royal

I have read more articles lately that are critical of criticism. They have been very negative toward negative preaching. Their major message was clearly summed up in brilliant logic: "Don't say don't!"

All of us realize that a factious spirit is carnal but is there not just as great a danger in the other extreme of overlooking error under the guise of brotherly love? After all, love for truth must always be above love for people. (Jeremiah 9:3; John 8:32). In fact, "what the world needs now" is love, love, love for Christ, His church and the Bible. Too many rebels within the body of the Lord forget the salient pathos of John 15:14: "You are my friends if you do whatsoever I command you!"

Aversion is Not New

An aversion to negative preaching is nothing new. In Jeremiah 1:10, the fearless prophet is commanded by God to pull down, root up and destroy error. But the man of Anathoth dealt with people who "would not receive correction" (Jeremiah 7:23-28); so into Babylon they went for 70 years of bondage.

It was not positive truth that caused the teaching of Jesus to be repulsive, but His exposure of error—or negative preaching—that drove Him to Calvary (Matthew 23; Mark 12:24). According to some brethren's logic today, Christ is being impeached and His motives impugned.

Fear Hinders Growth

One of the main reasons the church is not growing numerically in many areas is our fear that we might hurt someone's feelings. Especially is this true in our failure to convert the world (or baptize aliens). If a lost man comes into many of our assemblies, it would be difficult for him to learn how to be saved. He might even think he wandered into a Dale Carnegie session or a society of Chamber of Commerce directors.

If those writing these articles against the "aginner" had written to Timothy, I am confident that II Timothy 4:2-5 would read like this:

"Preach glittering generalities; tell hilarious jokes; smile often and be sure to dress in a mod style. Be urgent in your compliments and instant with flattery and statistics. For the time has come for 18-minute sermonettes lest the brethren get restless and get to the Cafeteria later than the Baptists and Methodists for Sunday dinner. Do the work of a counselor and hospital visitor; make full proof of your community activities. Above all else keep abreast of Theological Terms and educational attainments; make full display of your diploma." Selah!

Satan's Empire Must Be Shaken

Nathan would still be standing there before David, if he had waited for positive preaching. Even his positive

pronouncement, "Thou art the man," was a definite rebuke to the sinful king. There is no way to preach "the whole counsel of God" (Acts 20:26-32) without shaking Satan's empire. Studying the Bible will cause one to be negative toward those who are negative toward negative preaching. False prophets were commended by evil men (Luke 6:26) because they let them alone. When a sinner is pinched, he just has to holler. Jehoiakim did not like Jeremiah; Ahab disdained Elijah and Micaiah; and Herod's mistress could not tolerate John's preaching. Stephen was killed and Paul was rocked for exposing Judaism's errors. Those of us who are labeled NEGATIVE PREACHERS stand in great company. I AM POSITIVE ABOUT THAT!

**"Don't be negative, said some to me;
But they were as negative as could be.
Don't be negative was their constant cry
But from the Cross I heard Jesus sigh:
'Twas not sweet positive truths I taught
That caused my painful death to be wrought.
It was exposure of error, lust and greed,
That prompted my enemies to plot the deed.'
So regardless of the cry of many
I must be free from the blood of any.
And when the Judgment opens wide,
We can stand with the prophets side by side.
Preach it, brother, preach, never compromise.
God must be glorified; it cannot be otherwise."**

A PREACHER WHO "WOULDN'T DO"

A church was in need of a preacher. One of the elders was interested in finding out just what kind of a preacher the church wanted. In order to do this, he composed a letter as though it had been received from a preacher and read it to the committee selecting a new preacher:

"Gentlemen:

Understanding that you need a preacher, I would like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone.

Some folks, however, have some things against me. I am over 50 years of age. I have never preached in one place more than three years at a time. In some places I have left town after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrong-doing. My health is not too good, though I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities. I have not gotten along too well with the religious leaders in different towns where I have preached, and I am sure that they will not recommend me. In fact, some of them have threatened me, taken me to court and even attacked me physically. I am not too good at record keeping. I have been known even to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee, and asked if they were interested in the applicant. They replied that he would never do for THEIR church. They were not interested in any unhealthy, trouble-making, contentious, ex-jailbird—and were insulted that his application had ever been presented.

But one of them did ask the preacher's name; and the elder replied, "The Apostle Paul."

—The Informer

What our Readers are Saying...

Buford C. Holt, minister, Tifton, Georgia, December 13, 1974: "I am enjoying the *Contending for the Faith*. I don't know the source of your information, but I know if you did not have the proof these modernists would sue you for slander. So keep giving the facts and they can't reach you... God bless you in your work. If I can render assistance any time, please call upon me..."

John Wadley, minister, Karns/Knoxville, Tennessee, December 21, 1974: "...Keep your good work up. Your last three issues were exceptionally valuable. You have made a good connection there in Shades Mountain..."

Johnny Wearden, minister, Wilson, North Carolina, November 25, 1974: "...I and our brethren here in Wilson say, Amen! and keep on keeping on. We appreciate your stand for the truth against all error and those in error..."

Ray Crawford, minister, Grovespring, Missouri, November 21, 1974: "We are very interested in the 'happenings' in the brotherhood and are very pleased to read this week about the action taken in the St. Louis area by the faithful brethren there... It is very apparent that we must take our stand against false teachings both in 'the brotherhood' and out... I am a young minister and do not look for a way to be a 'Big' name in the religious world, but would consider it an honor to be recognized as a 'behind the times' book, chapter and verse preacher who is completely against any compromise with falsehoods. (Matthew 12:30). Modern times cannot and must not try to change what God's word (absolute truth) says..."

Walter W. Pigg, Jr., Almo, Kentucky, January 31, 1975: "...We know that there are quite a number of people who would hang your hide on a pole if they could. Your influence in speaking out against the many errors within the brotherhood today is greatly needed and we trust that it will continue... With best wishes for success in your new location..."

A preacher whom I shall not now name, but whose communication I appreciate immensely, wrote under date September 18, 1973, as follows: "The elders here have requested that I not distribute any more copies of your monthly publication, *Contending for the Faith*, to members of the congregation at (). Therefore, please cancel my order of 15 copies per month. I personally would love to continue to receive a monthly copy... I regret that this has been their decision, and I sincerely appreciate all the work (both foreign and domestic) that you have done for the Lord's church. May he continue to bless you in your efforts for the church."

(NOTE: Probably the No. 1 reason that we are losing the battle for truth among the churches of Christ in general (and we are) is the fact that a majority of elders are more concerned for "peace" than for "purity," forgetting that "the wisdom that is from above

is first pure, then peaceable..." (James 3:17). Whereas there are elders (definitely in the minority) who, like Paul, are "set for the defense of the gospel" (Philippians 1:17), the simple fact is that the average elder is willing to "contend earnestly for the faith" just so long as it does not disturb the peace of the local congregation. I can name literally scores of churches whose elders started putting out *Contending for the Faith* among their members—then were unable to endure the complaints of "liberals" (or liberal-sympathizers among them). The easy way out was just to cancel the bundle-order, even though it meant that their members thus, unwarned, would drift farther and farther away from the truth, becoming "sitting ducks" for every liberalizing false-teacher that comes along.

In one instance, recently, whereas the elders weathered the criticism from within the congregation, they finally knuckled under to that from several surrounding congregations where such false teachers as Landon Saunders, Lynn Anderson and (more recently) Stanley Shipp have been used. Thus, instead of fighting the good fight of faith through to final victory in their area, those elders are now following the path of peace with impurity. It may provide them some temporary relief from outside pressure. The history of such compromises is filled with well-intentioned elderships who finally either "went liberal" themselves or else had to step down from the eldership and leave the congregation simply because they either could not or would not stand. No doubt there are thousands of elderships who will be offended at my pointing this out; however, brethren, as old brother W. D. Black used to say, "That's the way it IS, and it can't be any I Ser." When the present apostasy becomes full grown, it will be the responsibility of compromising, surrendering elderships fully as much as the out-and-out liberalizing, false preachers. Elders, this may not be a pleasant thought—and my purpose is not unnecessarily to offend; but unless we can get you to stand, the entire battle against all these false doctrines blowing like hurricanes through the brotherhood is a lost cause. Just consider this: CAN YOU AFFORD TO ACT LESS THAN RESPONSIBLY IN VIEW OF THE JUDGMENT? IYR Jr.)

He who deliberates fully before taking a step will spend his entire life on one leg.

Jayne Petrus, Willow Springs, Missouri, August 28, 1974: "This Lord's Day past I read *Contending for the Faith* for the first time. It has so despaired me... However, my main purpose for this letter is to inquire about John F. Wilson, of Springfield, Missouri, and what specifically he has done to become an 'enemy of the truth', and leading young folks and others into error and apostasy... What specifically is he doing and teaching that is contrary to the Bible? Is it factual? And why has the church where he meets and teaches

(South National Church of Christ, Springfield, Mo.) not corrected him or disfellowshipped him?... I am so concerned, distressed, and depressed about the church and what is happening... I would gratefully appreciate all factual information you can give me concerning John Wilson..."

(NOTE: In my reply of September 9, 1974, I said, in part, "Dear sister Petrus: ... Were it not for my conviction that 'truth crushed to earth shall rise again,' I, too, probably should despair over what is happening to 'us' as a brotherhood just now. However, although error may seem to have the advantage—for a time—yet, in the end, truth always wins... You asked specifically what brother John F. Wilson has done to become an enemy of the truth. I went into this matter in some detail in our February issue for 1972. What I published was true then—and there have been no changes made since then, as far as brother Wilson is concerned... Enclosed please find a copy of that issue. If you will read it carefully, I am sure that you will come clear on why we declare brother Wilson to be an enemy of the truth... As to why the church where he meets and teaches not correcting him or disfellowshipping him, we have no idea. They surely have had every opportunity to do so. But, instead, they just keep him on, denying that he is saying or teaching error. As long as elderships will do that, it means that the truth has no chance where they have influence... But truth will out. And brethren eventually will wake up to the fact that brother Wilson was a false teacher all along... God bless you for caring..." IYR, Jr.)

David O'Connell Memphis, Tennessee, May 31, 1974: "...I greatly admire and appreciate your stand for truth. In these trying and difficult times, we must stand up for 'the faith once for all delivered unto the saints.' I pray God's blessings on your work..."

Charlie Roberts, Lansing, Michigan, May 30, 1974: "...Keep up the good work..."

Mrs. Margaret Gant, Bell Buckle, Tennessee, October 9, 1974: "I have read with interest... *Contending for the Faith*... I admire you for the stand you have taken. So many of our elders, deacons and preachers have added to or taken from the sound scriptures. It seems that more and more are letting the things the world does creep into their worship..."

Mrs. Allen D. Hagler, Temple, Texas, November 11, 1974: "I am thrilled about the new sponsor you now have. The Shades Mountain group must really be a great congregation!... It seems that some members in the church refuse to recognize the facts of liberalism, speaking in tongues, etc., that are making such deep inroads into the church... May God bless you as you continue 'Contending for the Faith'..."

Quentin Dunn, minister, Sabinal, Texas, July 27, 1974: "Since *Contending for the Faith* deals more directly with vital issues than most publications, I believe it deserves a wider circulation... Enclosed \$8 for subscriptions..."

Robert C. Stewart, Abilene, Texas, September 24, 1974: "Enclosed is my check for \$10.00 to be used to send copies of the August 1974 issue of *Contending for the Faith* to churches of your choice throughout the brotherhood..."

Charles Ed Casteel, minister, New Providence Church of Christ, Hazel, Kentucky, September 24, 1974: "Brother Rice, please feel free to use me in any way that you can. This work can not be laid aside; the defence must continue; and the voice must be heard...I personally appreciate the detailed review by brother E. R. Harper. I think this will cause a great number of people to go back and reread the Highland report, and maybe we should...Keep your work going and keep contending as you have in the past..."

Mrs. Kathryn Van Alstine, Memphis, Tennessee, September 28, 1974: "Please use this contribution so that many more copies of *Contending for the Faith* may be distributed throughout the brotherhood..."

Mr. & Mrs. Max R. Crumley, San Jose, California, September 24, 1974: "The August issue of 'Contending for the Faith' which contains brother Harper's report of the Herald of Truth affair came in yesterday's mail has been carefully read and studied by us. It is a tragedy!...Yes, we feel as you do, that this issue ought to go out to brethren everywhere so that they can be informed of all the truth regarding this situation. We deplore the countless millions of dollars being poured into

the various colleges and their programs that are literally sowing the world down with religious error. The gullible swallow it, for the most part, without question. But brethren who strive to follow closely by The Book and live carefully the simple life are forever hampered by 'insufficient funds!' Why? Why must it be so?...Enclosed is a small check to be used to get this information out to the brotherhood. It is only a drop in the bucket compared to the need...We shall send more as we can...We wish you success in the Lord's work. These are grave times..."

(NOTE: Max Crumley is an old-time gospel preacher. IYRJR.)

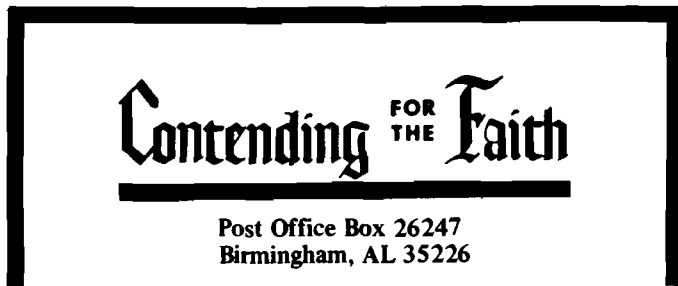
Robert Reid, elder, Worthington, Indiana, September 23, 1974: "About two or three months ago a brother gave me several copies of *Contending for the Faith*. This was my first exposure to your paper. Since these were mostly about the problems at Highland and the Herald of Truth, I was very troubled, since we have supported the *Herald of Truth* for many years...After reading all I could get—Memphis Meeting transcript, Highland letters and talking with various brethren—I've sadly conceded that you are right. We have stopped our support and pray that some way the *Herald of Truth* can be

salvaged and Highland restored...I am enclosing a check for \$10.00. Please send me all three volumes of *AXE ON THE ROOT* and a year's subscription to *Contending for the Faith*. Also six copies of Volume V, No. 8...Use the balance as you see fit—only wish it were more..."

B. B. Harding, Hart, Texas, September 28, 1974: "Enclosed is \$10 for album No. 2 (I have *Mansion Over the Hilltop*, which is wonderful) and as many copies of brother Harper's report of August 74 *Contending* as the balance will afford...I love brother Harper. He worked in our Salt Lake City Campaign in 1950. I know his soundness..."

Eugene Springer, minister, Bloomington, Indiana, July 9, 1974: "I have just read your last issue of 'Contending for the Faith' and enjoyed it very much. The various articles by the different writers were very good..."

Sandy Varner, Abilene, Texas, July 10, 1974: "We think this paper tells it like it is, and after going to Highland all our lives and our dads both elders there we hate to see what is happening to that congregation. They have both resigned now. My father is B. G. Clinton..."



DEBATE NOTES ON HOLY GHOST BAPTISM—by Ray Hawk. In a day when Holy Ghost baptism is being claimed by some for Christians in the church today, one of the best ways to prepare yourself to meet the arguments being hurled from every side is to study the notes of those who have defended the truth successfully on this question in public debate. Brother Hawk has performed a distinct service in making his debate notes available from his 1973 doctrinal confrontation with E. J. Reynolds of the Church of God.
Paper \$1.50

THE FAITH UNDER FIRE—by James D. Bales. What is the Bible? What is the wisdom of this world? What is the church? Can we be members of the New Testament church today? What is Phariseism? Does the Christian have any freedom? What about baptism? What about the Judgment?
Cloth \$3.50

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Pepperdine Versus Christian Education

Dan Flournoy

EDITORIAL NOTE: One of the finest young preachers now coming along in the western states is brother Dan Flournoy. Almost two years ago, when I learned of a set-to he had had with an official of Pepperdine University (Dan's *alma mater*), I let him know that I should be most happy to publish his reactions growing out of this confrontation. He probably thinks I am never going to publish what he wrote; however, I have been saving it for just such a time as this. Here it is. IYRJR.

On May 29, 1973, this writer met with an official of Pepperdine University (who, for obvious reasons, asked not to be quoted or named) at Lindsay, California, to discuss the concept of Christian education especially in regard to an article the writer was preparing on the subject. The following is an account of that discussion:

The question was asked, "What do you, as a representative of Pepperdine University, tell prospective students about Pepperdine? He said that he tells them that Pepperdine is a Christian University. "Do you explain that Pepperdine has a large number of denominational faculty members?" He explained that while Pepperdine is not exactly like some of the other Christian colleges among us, nevertheless there is a "Bible thrust" at Pepperdine. It seems that a number of years ago somebody hired some denominational teachers and a few liberals in the church and now it is just impossible to get rid of them. He explained that on the new Malibu campus every faculty member is a member of the church. However, upon checking the 1972-73 catalog for Malibu Campus, it was discovered that at least one member of the Malibu faculty is not a member of the church.

Asking the Wolf to Guard the Sheep!

After some discussion concerning the FACT that liberalism was so well entrenched at Pepperdine before the "big blow

up" and change of administration in 1957, and the FACT that Pepperdine has been hiring known liberals and those who have resigned from other schools under pressure, the next question logically is: "What do you do about the theological liberalism at Pepperdine?" It was explained that no one is allowed to "go beyond the doctrine of Christ" (II John 9) and that evidence of such would be grounds for "possible dismissal." After citing a known case of false teaching by a member of the Bible faculty at Malibu, this writer was assured by our anonymous official that he would report this case to the proper authority. "Who might that be?" (Brace yourself for this one!) Why, *Dr. Tony Ash*, chairman of the Religion Division at Malibu. (Talk about asking the wolf to guard the sheep!) A suggestion was made that a check should be made on brother Ash by consulting his recent commentary, *The Gospel According to Luke, Part I*, in which he affirms the "Two Document Theory" as a source for the origin of Luke's Gospel. (pp. 11,12). H. C. Thiessen has thoroughly exposed this Modernistic philosophy in his *Introduction to the New Testament*. (p. 107ff.).

Finally, we asked our phantom fogleman: "What do you tell prospective students and parents about this liberalism?" He said that if he felt that a student did not have a strong faith that he would suggest that he attend **some other school!** He actually admitted that on several occasions he had counseled students NOT to go to Pepperdine because he felt their faith was not strong enough. He cited a specific example of a boy who enrolled at LCC because of his advice. It was pointed out,

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Ira Y. Rice, Jr., Editor
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however, that he would never tell a parent that he felt his child's faith was not strong enough for him to attend Pepperdine. (May we ask: "Who made thee a judge?")

Is Pepperdine a CHRISTIAN College?

It is admitted then, in so many words, by this official Pepperdine propagandist that the school is not a "Christian College" in the sense that we have been led to believe. While M. Norvel Young proudly boasts, "At Pepperdine every course is taught from the point of view of the Christian faith," (*Firm Foundation*, January 12, 1971, p. 26), our anonymous official has shown us clearly that it just is not so! May we ask how can "every course" be taught from the point of view of the "Christian faith" when many courses are taught by those who are not Christians? Most parents, we believe, want to send their young people to a Christian college in order to strengthen their faith. However, it is recommended by this official himself that if the faith is not strong enough *already* to overcome theological liberalism it would be better to attend some **other school!**

We are for true **Christian** education, i.e., "every course taught from the point of view of the Christian faith." However, we are set against Modernism, Liberalism and skeptical philosophy hiding behind the *name* "Christian!" Each man can speak for himself, but I am tired of hearing about "Christian education" at Pepperdine when I know that as a **student** there I had more teachers who were *not* Christians than were! One of those teachers even *ridiculed the church* in class. I am sick of hearing those who castigate anyone who would warn of the liberalism at P.U. as being a "rumor monger." Those who praise the school and go along with their public relations schemes are "concerned Christians"—but those who warn are "schismatic old sore heads." I am sad to see young people sold a "bill of goods" about the so-called "Bible thrust" at P.U. and then see their faith destroyed by "form criticism" and the "Christological Symbols" of the Bible. I am tired of hearing the same old line about the "problems" the school faces and the promise that things will change.

I am only one of many who have expressed chagrin and heart-break at what has gone on and is going on at Pepperdine in the name of Christ. I trust that friends and brethren will awaken to the threat and danger from those who do not walk uprightly according to the gospel.

FLOURNOY SUBMITS CLIPPINGS FROM PEPPERDINE PUBLICATIONS TO BOLSTER FOREGOING CHARGES

Available space in this issue of *Contending for the Faith* does not allow reproduction of them all; however, clippings submitted by brother Flournoy and others both then and since lend graphic support to the charges he has made in the foregoing article.

For instance, here is one written by Jack Mulkey, a staff writer for *The Pepperdine News*, which appeared in their issue for May, 1973. When I personally first saw it originally, like so many others oblivious to what is actually being taught at Pepperdine, I passed right over this article without paying any attention to it. However, when Flournoy and some half a dozen others clipped it out and sent it in for my appraisal, I

studied it as carefully as I hope you now will and saw what they meant. But read it for yourself:

At Theologian Conference

Clark Presents Paper

By JACK MULKEY
Staff Writer

A paper titled "Christological Symbols: Intention vs. Function" was presented by Dr. Royce Clark, assistant professor of religion, at a combined meeting of theologians in Oakland recently.

"Christianity, as grounded on a past event and its interpretation, has generally held that in some way the original Christological (study of the uniqueness of Christ and its symbols) assertions by the church have normative value for Christianity in any era," he said.

Specifically what the element of normative value in the original assertions is remains debated.

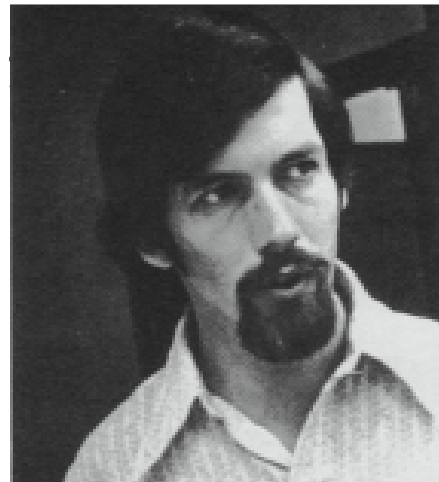
The Malibu teacher read his paper before a joint Western Regional Meeting

of the American Academy of Religion, the Society of Biblical Literature and the College Theology Society at Holy Names College.

Clark said his paper uses two theologians as models. Paul Tillich is a "function model" while Wolfhart Pannenberg is an "intention model."

He explained that Pannenberg believes the normative element is found in the intent of the original disciples, but that an overemphasis is developed here which results in authoritarianism which Pannenberg himself sought to avoid.

"On the other hand," Clark said, "Tillich's implicit understanding that the function of the assertions or symbols is the normative element results in mere description with no criteria for evaluating between more or less fruitful Christological claims."



DR. ROYCE CLARK
...Religion Professor

JUST ONE "T" IN DIRTY

(NOTE: Just how many bulletins from churches all over the nation flow across my desk from week to week I am not quite sure. However, occasionally an article comes along that is so striking that I see it reproduced practically brotherhood-wide. I don't know who wrote it originally, but I picked this one up from GEORGE DARLING's bulletin, while he was still at Pensacola, Florida. IYR.Jr.)

He was not too well educated and his manner was somewhat rough and crude. He became a Christian and was boiling with enthusiasm to be of service to his Savior.

The preacher handed him a list of ten names with this explanation: "These men are all members of the church, but they seldom attend services. Some of them prominent men of the city. Contact them any way you can. Here is some church stationery you can use to write them letters. Get them back to church."

The man accepted the challenge with rugged determination. About three weeks later, a letter came to the office from a prominent physician in the city—his name had been on that list. Inside the letter was a \$1,000 check and this note:

"Dear Preacher: Enclosed is my check for \$1,000 to make up for my missing contributions for the past several weeks. I'm sorry for missing worship, but be assured that I'll be present this Lord's day and every Lord's day following. I won't miss worship again if I can help it. Sincerely, (Signed) Dr. Jones.

"P.S. Would you please tell your secretary that there is only one 't' in dirty and no 'c' in skunk."

Now that you have read it for yourself, what is *your* appraisal? Did you see anything wrong with it? If you did not, please read it again. Study it. In the first place, what business has Clark or *any* teacher from *any* supposed-to-be *Christian* college campus presenting a paper of any kind—or even attending—"a combined meeting of theologians" in Oakland, California, or anywhere else! It is like Elijah "presenting a paper" at a "combined meeting" of the 400 prophets of Baal! Does not Clark—and Pepperdine—recognize that EVERY SINGLE SO-CALLED "THEOLOGIAN" that the *world* acknowledges as such is a FALSE TEACHER?

But, then, especially in view of what has been passing for "Christian education" at Pepperdine, perhaps that is *why* he went. False teachers do crave the association and the approval of their fellows. Rather than adopting two false teachers as his "models"—Paul Tillich and Wolfhart Pannenberg—I can think of *another* Paul that he could have used, who said, "Be ye followers of me, even as I also am of Christ." (I Corinthians 11:1).

How does Clark's position about Christianity being grounded on "assertions by the church" square with the apostle Paul's teaching in I Corinthians 2:1-5, 13 and Galatians 1:11-12?? The "normative value" in the "original assertions" may remain debated by Royce Clark; but from these quotations and other similar such from the apostle Paul, no such "debate" exists for the Christian!

As for that last paragraph, from Clark, if you will read it again and evaluate it carefully, you will begin to see why so many "uncertain sounds" continue coming from Pepperdine.

room with the exception of a few. Actress Irene Dunne wore her white mink and rhinestone-studded vest to her table. And Julie Ferraro wore her champagne floor-length coat during the cocktail hour. The coat matched her short champagne wig which almost made the brunette Mrs. Ferraro unrecognizable to friends.

"These are the most ingenious decorations for an ecology award dinner: Live trees," Dr. Banowsky told his dinner partner, party chairman Mrs. Howard Keck.

The decor, said Mrs. Keck, was masterminded by Kitty LeRoy, whose producer-husband Mervyn helped Pepperdine officials stage the presentation.

Although invitations and dinner tickets clearly stated "white tie preferred," there were a num-

ber of prominent hold-outs like Reese Milner, Elliott Plowe and Conrad Hilton.

Wearing Black

"If Conrad Hilton's wearing black tie then it must be alright," said David Gill Evans, who escorted Mrs. Margaret Martin Brock.

"No one at our table is wearing white tie," reported Mrs. H. Bradley Jones of Pasadena in an eye-catching Donald Brookes bare-midriff salmon pink halter gown. It all started, she said, when Leslie Cooms of Palm Beach said he wouldn't wear one. "And George Frelinghuysen at the next table said no, too." The dissenters included Brad Jones, Jack Pike, John Finucane, Frank Kilroe and Whitney Tower of New York City, all of whom came in black ties.

Odell McConnell escort-

ed Mrs. Frank Roger Seaver, sporting her Sweetheart of Sigma Chi pin. And among those joining the Keck's table were Sammy Colt with Mrs. Jerry Wald and Dr. and Mrs. Richard Barton. And actress Loretta Young was at a nearby table.

Earlybird arrivals included Judge and Mrs. McIntyre Faires, the William Holzhausers, Swedish Counsel Gen. Walter G. Danielson and his wife Beryl, the James Le Sages, the Al Herds and Vair McKinley with fiancée Scott McCormac.

The Robert Sullys (she's patroness president) arrived on the early side with their guests the Jon Kluges.

On the other hand, Col. George C. Bales, USAF, ret., Pepperdine vice president in charge of administering the Tyler ecology award program, and his

wife Peggie, Dr. Banowsky's assistant, left the ballroom to dress only minutes before the first arrivals, so busy were they overseeing party preparations.

Tom Ingersoll escorted Mrs. Norman Herman while Paul Fisher came with Margo Hirsh and Herb and Juli Hutner were the guests of the William Ballards.

Party committee members on hand also included Mrs. Theodore A. Fouch, Banowsky, Olin Wellborn III, Clark Gable, Garth Huse, Mortimer Kline, Robert L. Humphries (who sat with the Simon Ramos), Murray Ward, Patrick Frawley and the Frawley's daughter Eileen.

Astronaut Harrison H. Schmitt, speaker of the evening, gave a poetic rendition of how the earth looked from the moon.

Whereas, truly, the *Los Angeles Times* report, foregoing, does not bring out the fact that it was a dinner with dancing, the fact remains that it was! This was brought out most forcefully in a signed article by that same Jack Mulkey, who,

by then, had become the Managing Editor of *The Graphic*, Pepperdine's well-known student newspaper. Please study carefully his February 15, 1974 report, as it appeared in *The Graphic*, as follows:

'ep patrons sponsor program

Dinner spotlights Tyler recipients

by JACK MULKEY
managing editor

The three winners of the first John and Alice Tyler \$150,000 Ecology Award were presented checks for \$50,000 each at gala Beverly Wilshire Hotel ceremonies Friday night.

The award, administered by Pepperdine, was won by Dr. G. Evelyn Hutchinson, professor emeritus of zoology, Yale University; Dr. Arie Jan Haagen-Smit, professor emeritus of bio-chemistry, Caltech; and Maurice F. Strong, director of the United Nations Environmental Program.

"It was impossible to separate these three in the selection process," California Gov. Ronald Reagan told the \$100 per plate audience. "Each has contributed so much."

According to Pepperdine Executive Vice President Howard A. White, the event, which included a cocktail hour, bottles of champagne at every

table and dancing, was not considered an official university function.

The program was sponsored and planned by the Patrons of Pepperdine, an independent support group organized by Mrs. Tyler.

However, White gave the invocation, Chancellor M. Norvel Young presented the winners and President William S. Banowsky acted as master of ceremonies.

The dancing and use of alcohol, obviously in conflict with the university's policies for its own students, prompted White to release a prepared statement earlier this week.

"The trustees of Pepperdine University have formulated the campus policies that are reflected in the catalogues and student handbooks," said White. "These policies are designed to be in harmony with the purposes of our founder, to relate to the Church of Christ, and to meet the approval of other important elements in our constituency.

"The trustees obviously do not determine the

violates the university's anti-dancing policy.

The decision, announced at a meeting of the student life committee Tuesday, is the latest chapter in a continuous student-administration-trustee battle over dancing.

At the same meeting in which the decision was announced, the student life committee agreed to write a new statement on dancing for the 1974-75 student handbook.

The hoedown was to have included a demonstration by two area square dance clubs. "Old Malibu Days" chairman Dan Hudson told the committee that the square dancing was to have been "a learning experience which is part of the Western atmosphere" associated with the homecoming week activities.

Hudson had been forced to take the matter to the committee on an appeal after Dean of Student Life Bob Thomas vetoed the hoedown.

In a memo to Hudson last week, Thomas wrote, "To do otherwise is bound to open a 'plethora' of appeals as to what is 'dancing' and what is not, what kind is permissible and what is not, when and where will the university approve such activities and when and where not, etc."

The extent of involvement by the board of trustees in the final decision is not totally clear.

Provost Jerry Hudson said this week that he had requested an opinion from Dr. M. Norvel Young, university chancellor and chairman of the board, as soon as he (Dr. Hudson) had learned of the action taken by Dean Thomas.

"Knowing the potential for a conflict, I wanted to know if it (square dancing) was part of the policy," Dr. Hudson said.

Dr. Young was unavailable for comment. Dr. Hudson said he did not know what inquiries Young had made. President William S. Banowsky, another member of the board, also could not be reached.

However, Dan Hudson said that Dr. Banowsky was "surprised" when he was told of the student life committee action on Wednesday.

The "Old Malibu Days" chairman had argued in an open session of the student life committee that students were not seeking a full revision of the dancing policy.

Hudson also said, "We feel that because square dancing is part of the curriculum, students should be able to take part."

Square dancing is taught in a physical education rhythms course to meet requirements for the state teaching credential.

In the memo to Hudson stating the final student life committee decision, Thomas said, "Believe me, I regret the awkwardness of the situation that this has involved.

"I hope that as a representative and

leader in the SGA that you will impress upon other leaders the necessity and advantages of clearing all groups and activities with student life before they are committed or publicized," he said.

The Student Government Association constitution includes an article specifically giving the administration veto power over all SGA decisions.

Editorial

Perspective

No hoedown

The decision to eliminate square dancing from the homecoming activities should perhaps be reevaluated.

The hoedown, which was to have included a demonstration by two area square dance clubs, was canceled by the board of trustees early this week. According to Bob Thomas, dean of Student Life, the board ruled that square dancing violates the university's anti-dancing policy in support of a decision made by the Student Life Office.

Although the hoedown was announced in chapel on Monday as already approved by Old Malibu Days Chairman, Dan Hudson, Thomas claims that Hudson was told that any approval of square dancing would have to come from the board of trustees. Hudson was also told that the student life office was against it.

As a result of the misunderstanding, the "Old Malibu Days" committee is faced with the prospect of being unable to deliver a promised homecoming event.

In a memo to Hudson stating the final decision, Thomas said, "Believe me, I regret the awkwardness of the situation. I hope that as a representative and leader in the SGA, you will impress upon other leaders the necessity and advantages of

clearing all groups and activities with student life before they are committed or publicized."

Notwithstanding the right of the university to make such a decision and the inadvisability of making plans without university approval, Hudson's plan for square dancing would seem to be well within Pepperdine's policy.

As Hudson logically points out, square dancing is part of Pepperdine's curriculum. It is taught in a physical education rhythms course to meet requirements for the state teaching credential.

Also hoedowns would seem to be well grounded in American heritage and well within the limits of respectability for any institution. This opinion was apparently shared by Provost Jerry Hudson and President William S. Banowsky who are supposed to have expressed surprise at the board's decision.

Unfortunately, the board's decision does not appear to be an indictment against square dancing as much as it is an attempt to avoid the problem of separating the different kinds of dancing within an ethical definition.

The Focus can appreciate the board's position, but disagrees with its method of reconciling the situation.

Two more weeks passed; then, under date of March 15, 1974, the following front-page article by Editor-in-Chief John Ince appeared the *The Graphic*:

Council assails dance standard

Statement lists student objection to Pep's current dancing policy

by JOHN INCE
editor-in-chief

The SGA council is expected to release a "white paper" listing student objections to Pepperdine's present attitude concerning dancing and calling for the liberalization of its dancing "policy."

According to SGA sources, the action taken in an emergency council meeting this week, is aimed at convincing university administrators to consider Pepperdine's student enrollment as it is today rather than the way it was 37 years ago.

The "white paper" asserts that the present policy is part of the "founder's strict Church of Christ background and Pepperdine students—most of whom shared that background—never saw fit to challenge it." The document declares that things have changed since 1937 and that the present student enrollment comes from a wide variety of ethnic and religious backgrounds which don't manifest an anti-dancing philosophy.

The confrontation, apparently the result of several events during the year, was flamed by the student life committee's decision to deny permission for a student square dance as part of the homecoming festivities early this month.

Student life's decision, supported by Chancellor M. Norvel Young, claims that to allow square dancing would open "a plethora of appeals as to what is dancing and what is not, what kind is permissible and what is not, when and where will the university approve such activities and when and where not."

Last week, the Assembly rejected this explanation on the basis of "inconsistent" application

of this policy in connection with official university participation in the Tyler Ecology Award ceremonies which included ballroom dancing.

Although Executive Vice President Howard White said that the Tyler event was not an official university function, SGA asserts that Pepperdine lent the event its name and official participation. In the face of this, the "white paper" charges Bob Thomas, dean of student life, and other administrators were shirking their responsibilities for deciding student life policy because of a fear of the board of trustees.

"The board is regarded by the administration to be so totally opposed to dancing that it would fire the first administrator who publically supported it," said the SGA document. "It is hard to imagine this phobia inasmuch as there is no evidence that the board has even considered the matter of dancing in the past few years."

SGA also questions the idea that major donors would be offended by allowing dancing. The student leaders cite as an example one of Pepperdine's donor's very generous donations to the University of Southern California "which is known for its wild frat parties."

"The SGA believes that it is time that the university administration takes a long look at dancing rather than parroting the old line that the board is against it when they don't even know this is to be the case," the document states. "It is time that the university consider the feelings of its students when making—or in this case, avoiding making—policies."

According to recent statements by the student life office, the upshoot of the present controversy may be the inclusion of a very stringent dancing policy in the student handbook for next year.

Backing up the Student Government Association council's "white paper", *The Graphic* once again carried a stringent editorial on the point, on Page 6 of that same issue, as follows:

6-PEPPERDINE

15 MARCH 74

Editorials

Undefined traditions

The SGA council has drawn up and accepted a "white paper" which states student government's objections to Pepperdine's undefined traditions and policies. The Graphic applauds this action.

Among other things, the SGA is taking the university to task on the discrepancy between the language in the student handbook and the actual policy Pepperdine's board of trustees chooses to enforce. According to the official document, the university's tradition on dancing, as presented in the student handbook, "holds out to students the possibility that the attitude (on dancing) is somewhat flexible."

The SGA asserts that this flexibility does not indeed exist and cites as examples the strong administrative reaction following illegal dancing after the Champion concert in December and the recent cancellation of the homecoming hoedown.

According to the "white paper," the student life office is shirking its responsibility to decide student life policy issues because of a fear of the board of trustees. The SGA is not convinced that major donors would be offended by allowing dancing and does not see any evidence that the board has even considered the matter of dancing in the past few years.

The SGA holds that it is time the university administration consider the feelings of its students when making—or in this case, avoiding making—policies.

Essentially what the SGA is objecting to is the undefined middle of the road policy Pepperdine seems to be straddling. According to President William S. Banowsky's statements in chapel Monday, Pepperdine is purposefully staying in the middle of the road because the tension resulting from a collision between Christianity and academia is supposed to be good.

To paraphrase Dr. Banowsky, Pepper-

dine wants to remain free to draw the best from both worlds. Academically, the university is trying to be Harvard while philosophically trying to be Lubbock Christian. Banowsky says that the tension created by this philosophy, or lack thereof, is what the university wants.

The Graphic agrees with the President in that there exists a great deal of tension at Pepperdine, but we dispute his idea of the source. Many Christians can emphatically state that the acquisition of a first rate education does not necessarily diminish or even seriously challenge one's faith. Without this challenge, there can be no tension.

However, there is tension and even frustration when the university's rhetoric and practice don't jive. If one intends to challenge another person's personal conduct in the area of dancing, one's personal conduct should be above reproach.

It is the belief on the part of many Pepperdine students that the university's recent conduct deserves some reproach. These students wonder how Pepperdine can offer square dancing as a class, participate in the Tyler Awards banquet featuring champagne at every table and ball-room dancing, and then cancel a homecoming square dance.

Notwithstanding legalistic explanations and justifications for this action, students are discovering answers to this question. Pepperdine can offer a class in square dancing because it meets the requirements for the California teaching credential and Pepperdine wants to recruit students who want to become teachers.

The university can lend its name and official presence at the Tyler Awards banquet because it provides excellent publicity for Pepperdine. Finally, Pepperdine can cancel the homecoming square dance because a square dance on campus would not make the university look good to some of its donors or its church affiliation.

In previous issues of *Contending for the Faith* we have brought out many of the things in conflict with plain, simple New Testament Christianity both taught, practiced and fostered at Pepperdine. There is a growing question in my own mind as to whether Pepperdine, as a whole, has any clear concept of what Christianity really is. One clipping that was brought to my attention, from *The Pepperdine News*, for July,

1971, was presenting even "Yoga" evidently in the light of approbation. Don't they even know that Yoga is a Hindu theistic philosophy? All these years that my family and I were overseas trying to win Hindus away from such ignorance—only to come back home and find Pepperdine *advocating* it! But here is the article—

8-PEPPERDINE NEWS, JULY 1971

Student practices ancient art of Yoga

By MARY JOHNSON

Maj Harilela wraps his feet into the essence of the past, folds his hands to encircle the present and leaves his body to liberate the future.

And, he does it all through the powers of meditation.

Such meditation is an art form known as Yoga, and Harilela, in his first trimester at Pepperdine, is one of its masters.

What Yoga has done for Harilela is to bring him mental, physical and spiritual well-being. He explains the purpose of Yoga is to help the individual find himself.

The process begins with twelve basic limbering-up exercises designed to relax the muscles of the body in anticipation of the meditation.

Then, the legs are drawn in close and crossed with a foot resting on each thigh. The hands are folded into the lap and with the spine and head held straight the individual has assumed the Lotus position or posture.

It is in this position that the mind is readied for meditation.

"You start with a single thought and drive it out of your consciousness. This is an attempt to make the mind a complete blank by discarding each thought in turn until a perfect state of peace is reached—one free of all interrupting thoughts."

Harilela describes this perfect state of mind as seemingly contradictory.



MENU FOR MEDITATION—Take between two and twelve limbering up exercises, mix well with right attitude and healthful concentration and you have Maj Harilela's recipe for the art of Yoga.

—Photo by Rick Williams

"You are aware of yourself and yet there is nothing in your mind."

He also says the individual who has achieved this

state is actually "above" his sense perceptions, his physical being.

"It is a void which surrounds you, a nothingness

in which you can find yourself because only you exist there.”

The only problem Harilela sees with attaining this state is he is so relaxed and peaceful that he would like to stay that way forever.

Through the continued practice of concentration, Harilela says he has become more disciplined in

his studies, and, as a natural by-product, a better student.

“I know I am better organized. I set times for my studies and my social life and find I enjoy both more this way.”

It appears that although Yoga may have Harilela “all tied up” it most certainly will never tie him down.

In October, as I recall, we gave widespread publicity to the fact that the faithful churches of the Greater St. Louis area, where Stanley Shipp lives, had *withdrawn* from him as a false teacher. This information was sent out brotherhood-wide, including every church in the State of California for which we had an address. It is inconceivable that Tony Ash and the Pepperdine Administration did not know of this. Yet, in the February 6 issue of the *Gospel Advocate*, on Page 93, the following item appeared announcing that one of the “main speakers” on their annual lectureship next month will be (you guessed it) **Stanley Shipp!** Read it for yourself—

GOSPEL ADVOCATE
February 6, 1975
Pepperdine University
Lectureship
David Ogilbee

“From Death to Life: The New Man” will be the theme of the annual Pepperdine University Lectureship scheduled April 27-30 on the Malibu campus. April 25 and 26 will be devoted to a Youth Works Seminar and April 27 through 30 will be devoted to the Bible Lectureship.

Main speakers will be Carl Mitchell, Frank Pack, Carl Baccus, Jerry Rushford, Ira North, Charles Hodge and Stanley Shipp.

Again included in the program will be the “missions hour” headed by Dr. Carl Mitchell, where people will have reports or projects to present. Interested individuals should contact Carl Mitchell at (213) 456-4352 or write c/o Pepperdine University, Malibu, Calif., 90265.

Also of interest will be this year’s “The Church at Work” including special presentations of local congregations’ work in areas of service. Each congregation will provide a display with personnel to discuss their area of works with others.

Lectureship correspondence may be directed to Tony Ash, Lectureship Director, Religion Division, Pepperdine University, Malibu, Calif., 90265.

Also, in a recent issue of yet one more Pepperdine publications, called *Manna* among those interviewed concerning their positions on I Corinthians 14:31-35 was William S. Banowsky. Here is *Manna’s* report, in part:

“University President William S. Banowsky is among those in the Malibu Church of Christ who see Paul’s statements in light of culture. ‘Paul told slaves to stay in subjection at a time when it was proper to own another person,’ Banowsky said. ‘Did God tell him to say that? Or was it the cultural conditions of the time?’

“That women can’t participate in public worship more

actively is a tragedy. That a woman like Mrs. Helen Young, who has one of the keenest Christian messages, is prevented from expressing it in public worship is not God’s will, but man’s,’ he said.

“The Church of Christ has no clergy system. Ministers aren’t ordained. We believe in universal priesthood, so why couldn’t a woman like Mrs. Young become a minister?”

Well, brethren, there you have it. What are we of the churches of Christ going to do—just hide our heads in the sand and pretend none of this is happening and hope it will go away?

In some recent correspondence with Mr. Trent C. Devenney, a Los Angeles attorney, regarding Pepperdine, he replied, in part, saying,

“... I was interested in your comment, ‘As a Christian brother, of course, they know that I would never ‘go to law’ with them, so they have nothing to fear from me on that score.’

“Let me preface my remarks by saying that I know, and have respected, your religious dogma which prevents members of your churches from suing each other. There has never been any question in our minds about that issue. The question in our minds, on the other hand, has been whether you and your brothers are going to ‘disfellowship’ Pepperdine and its officials. That action, as you have represented to us, is your religious substitution for secular litigation.

“Referring again to your statement, quoted above, I naturally find it hard to understand how you can consider yourself ‘a Christian brother’ of men and women who obviously have no substantive regard for the Christian side of the brotherhood. Leaving off the modifier, Christian, I’m becoming very interested in the ‘brotherhood’ aspect of your churches.

“I have recently received correspondence from a long-time friend who lives in the South. She is a member of an old and prominent Southern family and, being a Catholic, she’s not a member of the churches of Christ. She wrote in praise of a college—and its apparent conservatism—which is associated with the churches of Christ. To my unmitigated concern, she has invested her name, her money and her time into a venture which I consider very suspicious, at best. I think it’s another Pepperdine—from start to finish. The same format and design appears throughout their literature.

“If your brothers are going to keep their heads so closely tied together, in the face of obvious moral and ethical transgressions, then those of us who aren’t Christians—according to the standards of the churches of Christ—will just have to pull ourselves, and our investments, away from associations with your brethren.

“I’m frankly suspicious of the “brotherhood” aspect of your churches, leaving off the Christian reference. Your casual comment, in your letter, surprises me. That ‘brotherhood’ business can cover up a multitude of business and professional sins, and I hope to make it my business—as an alumnus of a church of Christ college—to see to it that none of my friends or associates are victimized by the ‘business-end’ of that brotherhood...”

Farther down in his rather lengthy letter, referring back to Pepperdine, Devenney went on to say, “... The tribe of brothers who presently control the institution (Pepperdine) will be laid low, very low indeed. At the present time, I don’t know any man in your brotherhood that I would trust long enough to bring out here to take over Pepperdine. They’re all looking more like flim-flam men than anything else!

"And I certainly hope that the circumstances at Pepperdine have not become a sort of standard, *modus operandi* in your other brotherhood colleges. With all the money given, and being given, to these colleges by people who are members of other Christian denominations, there is the distinct possibility that those donors may come to feel that they have not been shown the respect and consideration that their sincere commitments deserve. Regardless what the brotherhood of the churches of Christ may maintain, as religious dogma, those donors mostly consider themselves to be members of the broad Christian community.

"As you can see, I'm very concerned about the general status of your brotherhood—from the standpoint of its business connections, as they may affect your donors and your colleges.

"My attention naturally roams back, occasionally, to Columbia Christian College and the financial problems they've had in the past 18 months. We all knew that there were some crooks operating up there—and probably brotherhood-wide—and maybe we too magnanimously turned our heads, leaving it to your Christian brotherhood to resolve. I don't think you people are going to do one thing about business morals and ethics because I'm beginning to think that everyone with an ounce of "respect" or authority in your churches and colleges is a potential collaborator (or "brother," as you put it!).

"We just can't be sure where your heads are at!

Sincerely,

(Signed)

Trent C. Devenney

cc: Archie Luper
Geo. S. Benson
P.K. Bramlett"

There was more to his letter than this; however, it seemed to me that our brotherhood needs to begin to take notice of what at least one Roman Catholic attorney, who was friendly to the churches of Christ before, is coming to think of us.

In my reply of March 8, 1975, I said in part,

"...It should be evident to you, from all that I have carried in *Contending for the Faith*, re: Pepperdine, thus far, that neither I nor those standing with me extend any fellowship whatsoever to Pepperdine and its officials. The doctrine of "local autonomy" of congregations sometimes makes disfellowship difficult to apply, particularly in cases such as this. For, whereas I know of congregations by the score who neither support Pepperdine nor send their children there for training, yet, in fact, Pepperdine is not really under the local jurisdiction of any single congregation. Hence, brethren generally are in a quandary as to how best to make their inward feelings of disfellowship effectively felt.

"I could not agree more, however, that it is high time the brotherhood devised a way consonant with the scriptures and took appropriate action, lest people generally mistake us as being simply irresponsible in such matters.

"Something you said on Page 3 of your letter probably needs further consideration. Whereas we of the churches of Christ can and do withdraw our fellowship from offending parties, (read II Thessalonians 3:6,14), yet we are strictly taught to "count him not as an enemy, but admonish him as a brother." (See verse 15.) He may be no longer in my fellowship, but he still is my brother—and I have to so consider him if I follow the teaching of the New Testament.

"Regarding the issues of my paper that deal with Pepperdine being spaced in terms of time, this can be accounted for on at least two grounds: 1) Archie Luper, truly, has entertained a hope (however forlorn it may be) that somehow he was going to persuade Pepperdine to straighten this all out and make it right. Although I personally have never

at any time had any such delusions, nevertheless, on the outside chance that he might succeed in this, I have delayed coming out with certain editions for several months at a time. 2) It is not just Pepperdine that is in the process of apostatizing from the truth of the gospel, but we are having similar problems with Abilene Christian College and elsewhere. Thus, my paper is not contending for the faith (Jude 3) with Pepperdine alone, but on many, many fronts. Often it is my editorial judgment that something else is more in need of treatment at a given time than is Pepperdine. You are deeply concerned with just that one phase of our brotherhood apostasy; I have to deal with every phase. Truly, that is my problem—not yours. However, I feel that you need to understand this, for the spacing you refer to is not based on any lack of concern either on the part of Archie Luper or of mine.

"...Although I know of very few men that I would trust enough to bring out there to take over Pepperdine, if this were possible, you might be surprised that we are not all "flim-flam" men, as you described. On the other hand, I have been disheartened and dismayed how truly few of my brethren really will stand when the chips are down. But there are still some who will . . .

Sharing your exasperation,

(Signed)

Ira"

Whatever we of the churches of Christ either do or do not do, brethren, the Pepperdine matter swiftly now is being taken out of our hands and is being made a matter of secular, public concern. No sooner had *The Sacramento Bee* brought out its expose of March 12, 1975, than practically every major newspaper in the State of California picked up the story and ran it. Television and radio have had a field day with it. And it appears that every move Pepperdine makes to try to counter with further "cover up," they just get in deeper and deeper.

Surely the time has come at last for Young, Banowsky, Runnels and company to make a clean breast of wrong-doing and to make a beginning toward cleaning up this whole mess by putting back the whole \$247,100 which they took under false pretenses. Once that is accomplished, maybe we can all go to work on helping them to straighten out the rest. However, until at least *this* much is done, it looks like Mr. Devenney has us dead to rights. The more you think on it, especially when "the rest of us" are doing not one crying thing to correct it, it does make us look like a bunch of "flim-flam" men, doesn't it! Men and brethren, what shall we do?

INSTEAD OF CORRECTING ANYTHING, CHANCELLOR'S COUNCIL "WHITEWASHES" PEPPERGATE WITH "WHITE PAPER"

Is it really too much to expect nowadays, brethren, that when one of us errs he should be expected to repent therefore of his wickedness and pray God (and ask others to pray for him) that he might be forgiven, that we might all go along together in peace?

Instead of this, just as Highland/Abilene earlier tried covering up with that infamous, deceitful "Blue Paper," which E. R. Harper exposed in our August/1974 issue for what it was, now, under date March 13, 1975, from Pepperdine's *Chancellor's Council*, here comes the latest brotherhood whitewash which they deign to style a "White Paper." Please read it photo-reproduced on the next two pages.

CHANCELLOR'S COUNCIL

WHITE PAPER

An Occasional Report with Comment and Interpretation Issued for Members of the
Chancellor's Council by the Task Group on Data Distribution

MARCH 13, 1975

First let me please request that you read this report completely. If you stop before the end you will deprive yourself of needed information essential to a balanced understanding of the subject about which we are writing. This document is intended to summarize the main history and results of an investigation of Pepperdine University begun in the spring of 1973 by the Charitable Trust Division of the California Attorney General's office which is charged with the overseeing of all non-profit organizations, churches, hospitals and non-profit schools. The investigation was officially concluded in October of 1974.

We believe members of the Chancellor's Council may derive from this report that the investigation has found nothing irregular or improper in the official conduct of the University Administration. You will also derive that some very constructive recommendations have been made by the Attorney General's office by Pepperdine's Board and Administration.

Although this document is intended primarily for the information of members of the Chancellor's Council and is not for general distribution, you may use the information at your discretion in order to control any rumor or report which proceeds because of incorrect information.

First, let us briefly review the history of this matter. In the spring of 1973 a complaint regarding some of the affairs of Pepperdine University was made to the Attorney General's Charitable Trust Division. Even though Pepperdine's Administration considered the complaints as unfounded and proceeding from a small group of ideological and hostile critics, nevertheless the Pepperdine administration requested a thorough investigation by the Attorney General's office. It was the hope of the Administration to lay any charge to rest once and for all. Pepperdine proceeded to make available to the Attorney General's office files and personnel. The Attorney General's investigator came to the campus in June of 1973 and spent substantial amounts of time over the next three months. In addition to his

review of files and records, he and other representatives of the Attorney General's office interviewed the chief administrators as well as other officers and employees of the University. After an initial review and analysis which lasted over a course of several months, the Attorney General's office requested additional information in several specific areas. Again the University provided all such information.

On October 30, 1974, in a letter from Charles A. Barrett (Chief Deputy Attorney General of the State of California) the investigation was officially closed. Barrett's letter thanked the University for its assistance and accepted a letter from Pepperdine's legal counsel outlining steps to be taken to implement the Attorney General's recommendations for improvement. "With the implementation of the proposed programs and changes," Barrett said, "this matter can be put to rest and our investigation closed."

Here it should be noted that the Attorney General's investigation found nothing improper in the conduct of the institution. Also, the Attorney General's office found no intent on the part of any person affiliated with Pepperdine University to deal unfairly with the University.

In addition to these conclusions, the Attorney General's investigation produced a very constructive side-effect in that several improvements were suggested for the future governance of the University.

It is noteworthy that at the time the University made the request for an investigation, the University's Board of Trustees and Administration had been reviewing and up-dating the procedures for governing the University. Some of the same subjects under review were included in the Attorney General's recommendations for improvement. For instance, the Attorney General's office suggested changes having to do with the relationships and allocations of responsibility among its Board of Trustees, committees of the Board, officers of the Board, and the University Administration. This is only one area of improvement

planned in recent revisions of the University's Articles of Incorporation and By-Laws which have already been prepared by Pepperdine's legal counsel. They are presently under study and will be submitted to the Attorney General's office for review and comment in preparation for a final draft which will be submitted to the Board for adoption on March 14. The changes in these Articles and By-Laws will reflect improvements in the Board's committee structure, limitations on the delegation of powers by the Board, provisions for disclosure of potential conflicts and mandatory retirement provisions.

A specific recommendation of the Attorney General's office was that Pepperdine's Board of Trustees be enlarged. Its larger number would more nearly reflect the greatly increased size and significance of Pepperdine University. Accordingly eight persons have been added to the Board of Trustees during 1973 and 1974. They are Mr. Hubert Derrick, Mr. Joe R. Barnett, Mr. Thomas G. Bost, Mrs. Evelyn Clark, Mr. John D. Katch, Dr. D. Lloyd Nelson, Mr. T.A. Rogers and Dr. Jack Scott.

The Attorney General's office expressed concern in regard to the method of payment of a portion of the compensation of Chancellor M. Norvel Young, President William S. Banowsky and Vice-Chancellor Charles B. Runnels. It should be noted that the concern is highlighted in the words "method" and "portion of the compensation." The Attorney General raised no question regarding the level or amount of compensation paid to these or any other Pepperdine employees. The method of disbursement was devised in the early 1960's in order to protect internal confidentiality. The plan was devised by the Executive Finance Committee of the Board as a part of a plan to give Dr. Young additional compensation either by way of or in lieu of retirement benefits. The entire arrangement, including the amounts of all compensation paid, has been explored in detail by Pepperdine's legal counsel and fully ratified by the Board of Trustees. *However, in the future, such confidentiality as is deemed necessary will be maintained by the use of an executive payroll to be approved annually and in detail by the Pepperdine Board of Trustees.*

Along with the foregoing "White Paper," Don Miller, Chairman of Pepperdine's Board of Trustees, had the following statement:

March 13, 1975

Statement by Don Miller, Chairman of the Board of Trustees

In behalf of Pepperdine University and its Board of Trustees, I wish to comment on a story carried in the March 12th *Sacramento Bee* and carried statewide by UPI.

The Attorney General's office also expressed concern regarding an investment by Drs. Young and Banowsky in a piece of real estate as limited partners with Topodynamics Inc. The reason for the concern was because Topodynamics was engaged by Pepperdine to act as its agent during the early development of the Malibu campus. Thus the making of an investment by these officers in a Topodynamics-sponsored venture, even though entirely unrelated to the Malibu campus or Topodynamic's work there, might create a potential conflict of interest. However, the Attorney General's office found that Drs. Young and Banowsky's investment in the Topodynamics venture was entirely of their own personal finances and was always a matter of public record. Further, the Attorney General's report indicated that the investment was not improper and it was not necessary for them to divest themselves of the investment. *Nevertheless, to avoid any possible criticism, Young and Banowsky have chosen to dispose of their interests.*

Let me briefly recapitulate some of the above facts. Charges were made against Pepperdine University to the Attorney General's office in 1973. Concurrently Pepperdine University requested an investigation. The investigation was concluded in October of 1974. The Attorney General's office found nothing irregular or improper in the official conduct of the Administration. Further, it found no intent on the part of any person affiliated with Pepperdine University to deal unfairly with the University. However, in the process of its investigation the Attorney General's office made several suggestions which the University has received and is now at one stage or another of implementation.

It is our judgment that the Attorney General's report cleared Pepperdine and its Administration of the charges originally made. Furthermore, it is our judgment that the Administration has acted responsibly in fielding and acting upon the recommendations for improvement made by the Attorney General's office.

Robert R. Marshall, Chairman
Data Distribution (Task Group)

Pepperdine University, in 1966, established a plan to provide additional compensation to several senior officials. This was several years prior to Dr. Banowsky's arrival at Pepperdine. The annual compensation does not reflect the unprecedented growth of Pepperdine University during the last decade. The University's compensation of its officials is clearly in line with that of other educational institutions.

Every payment received by President Banowsky or Chancellor Young or other administrators of the University was fully authorized in advance by the Executive Committee of the Board of Trustees, and the amounts ratified by the Trustees. A confidential account called

University Planning Consultants was authorized by the Executive Committee and payments were made out of this account only on the authority of the Executive Committee. University Planning Consultants was nothing more than the title of the confidential account. The Board has concluded in retrospect that while the method used was not the best, nevertheless, there was clearly no wrong doing. Pepperdine has reaped substantial benefits from the leadership of its Trustees and administrators.

Brethren, you may believe the foregoing statement by brother Miller if you want to; it just does not quite square with the facts. Evidence has come to hand that a great many of Pepperdine's faculty remain unconvinced; and Pepperdine students—according to an opinion poll published in their student newspaper *Inner View*—openly question their own Administration's integrity! Appearing in their edition for March 14, 1975, the item is here photo-reproduced as follows:

The Bible

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the ways of hell disclosed. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, a river of pleasure. It is given you in life, will be open in the Judgment, and be remembered forever. It involves the highest responsibilities, will reward the greatest labor, and condemn all who trifle with its sacred contents.

Author Unknown.

Administrative integrity questioned

STUDENT POLL

	Yes	No	No comment
1. Have you heard news accounts of a secret University fund?	29	10	1
2. Do you feel the entire story has been told? ...	1	25	3
3. Should any administrators resign?	9	14	6
4. Do you feel that the University has been embarrassed?	20	9	—
5. Has its reputation been damaged?	17	12	—
6. Do you feel differently toward the University after hearing the news?	6	23	—
7. Were you surprised at the news?	4	25	—

Editor's Note: Forty students were polled yesterday regarding the involvement of University Administrators in receiving secret funds from a dummy corporation. Of the 40 students, 29 responded to the survey, 10 had not heard the news and one refused to comment.

By MIKE HUDSON

In a survey conducted yesterday at Pepperdine - Los Angeles, most students in-

dicated they were dismayed that Dr. William S. Banowsky and two other top University administrators had received almost a quarter of a million dollars in secret payments.

Of the 40 students surveyed, only one person was confident of Banowsky's integrity.

Bill Hopper, graduate senator, said, "When I first heard the news, I was a little

shocked. But after seeing Dr. Banowsky on television, it appeared there was no wrong doing."

Another student, wishing to remain anonymous said, "We don't have health care facilities at Pepperdine - L.A. The administration gets a quarter of a million dollars and all we get is sob stories about Pepperdine's cash flow."

ARCHIE W. LUPER APPEALS TO NORVEL YOUNG TO REPENT

The one single brother among us who has done more than anyone else to try to root out the facts in order to effect correction of this sordid financial/doctrinal mess at Pepperdine University is Archie W. Luper, of Ventura, California. In a further attempt (of many) to persuade at least M. Norvel Young to correct his part of this wrong-doing, under date March 13, 1975, he wrote him again, as follows:

M. Norvel Young, Chancellor
Pepperdine University
23200 Pacific Coast Highway
Malibu, California 90275

Dear Norvel:

Recently I was asked by brother Glenn Wallace to speak Tuesday, March 11th, at noon for the elders and preachers and other concerned brethren on the Visalia lectureship program in Visalia, California. Just before my time to speak I received a telephone call from Denny Walsh, a reporter on the Sacramento Bee, in Sacramento, California (who I have been in contact with for several weeks). He asked me for an appointment the next day at 2 p.m. As I entered the foyer of the Sacramento Bee I noticed the Wednesday, March 12th edition that had just come off the press with your picture and brother Banowsky's picture on the front page. He explained to me he had an appointment with you and brother Banowsky on March 1st in Malibu. Much of the information that was published no doubt came from this interview. I have read and studied this entire article and in my judgment, with the information I have, it is quite accurate. I have also read and studied the report from the Attorney General's office and the letter dated October 29, 1974 from Latham and Watkins, Pepperdine's attorneys. This material was given me by brother Jim Foster, an elder at the Shades Mountain congregation in Birmingham, Alabama, who received it from Jimmy Lovell.

Because of Ezekiel the 3rd chapter, verses 17 through 21, I must plead with you to repent of your wrong doings and make things once again right with the Lord. Norvel, you have acknowledged to me some things that are wrong and sinful. As your brother in Christ, I now ask you to give all of this money back to Pepperdine University.

You have also involved brother Winston Moore and brother Jim Bill McInteer in using Pepperdine employees in your 20th Century

Publishing Company. Brother Don Miller is also guilty of lying when he told me "all of the members of the Board of Directors of Pepperdine University had knowledge of University Planning Consultants." He needs to repent.

In my judgment, one of the greatest wrongs in all of this unholy conspiracy was brother Reuel Lemmons refusal to point out the sinful activities to those of you at Pepperdine who are guilty of wrong doing. Notwithstanding the fact I pleaded with him to please help you. I believe he will be responsible to God as a member of the Board of Directors of Pepperdine University, as Editor of the Firm Foundation, and as one of yours and brother Banowsky's dearest friends. Instead of pointing out to you the obvious wrong doings, he attempted to whitewash and cover everything up calling it a campaign of calumny. He also needs to repent.

Norvel, as you probably have noticed, I have had very little to say about brother Banowsky. The reason is - I do not have confidence in him as a Christian in the Lord's Church. His recent statement in one of Pepperdine's publications, "Manna," that "women can't participate in public worship more actively is a tragedy. That a woman like Mrs. Helen Young who has one of the keenest Christian messages is prevented from expressing it in public worship is not God's will but man's. The Church of Christ has no clergy system. Ministers aren't ordained. We believe in universal priesthood, so why couldn't a woman like Mrs. Young become a minister." This is just another typical statement from brother Banowsky that is dead wrong according to the Bible. In the same publication, it was Dr. Richard Hughes, professor of Religion at Pepperdine, who said, "the fact that women don't have a voice in the Church is much more the result of our own culture rather than being Biblical." Norvel, no wonder you're having so many problems at Pepperdine. You need to clean house.

The last thing Denny Walsh said to me when I left his office yesterday in Sacramento was, "I truly believe in the long run this article will help Dr. Young and Dr. Banowsky." I hope so, too.

Norvel, as God is my judge all through this unhappy investigation of unethical, dishonest and un-Christian actions concerning Pepperdine University I have tried to help you, and most important, I have loved you as a Christian brother.

May God help us all to be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven us. Ephesians 4:32.

Because of the Cross,

(Signed)

Archie W. Luper

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Highland's Cancellation Of Somerville Appointment Is Further Evidence Of Perfidy

EDITORIAL NOTE: In all the recent controversy regarding the Highland Church of Christ and its sponsorship of Herald of Truth, the one single fact that stands out clearer than any other is this: The ONLY way brethren can get the Highland elders and their representatives to tell the TRUTH of what has been happening (and is still going on) at Highland is to have face-to-face confrontation between themselves and

those who left Highland in protest over Highland's doctrinal perfidy. As further evidence of their treacherous dealings, please consider how they treated the elders of the Somerville, Tennessee congregation, as demonstrated by the following open letter sent out to 52 congregations in the Somerville area explaining why the meeting they had arranged with the Highland elders was never held. It is an eye-opener.

September 24, 1974

Dear Brethren:

On Sept. 7th the elders of the church in Somerville, Tenn. sent out invitations to a meeting concerning the Herald of Truth program scheduled with one or more of the elders of the Highland church of Christ in Abilene, Texas. The elders and preachers of fifty-two congregations of the Lord's church within an approximate 50 mile radius of Somerville were invited. The meeting was scheduled for Sept. 15th at 8:00 PM. On Sept. 12th the Somerville elders were notified by Bro. Edgar Orman, Memphis representative for the Herald of Truth, that the elders of the Highland congregation in Abilene were cancelling the meeting. The reason given was that they would not meet with a collective group. We spent the next two days calling long distance to all the congregations invited informing them of the cancellation. We feel that an explanation is due those involved. The background and particulars of this meeting are as follows:

Perhaps all churches in the Mid-South area will remember the "Memphis Meeting" on Sept. 10, 1973 and the fiasco that followed on Sept. 11th. The Sept. 10th meeting was a meeting with some of the Herald of Truth representatives and the preachers of the Memphis area and the meeting on the 11th was with the elders and preachers of the area. The outcome of both meetings was, to say the least, very disappointing to all participants. Many elders and their preachers drove over 100 miles to the Sept. 11th meeting only to be sent away with the promise that answers to the questions raised would be forthcoming.

On Oct. 5, 1973 Bro. Edgar Orman, Memphis representative for the Herald of Truth program, contacted the Somerville elders and requested a meeting to fulfill his promise. The elders agreed to a meeting and offered the Somerville facilities to the Herald of Truth people with the suggestion that since Somerville was centrally located between Memphis

and Jackson they invite the churches of this area to the meeting. No response was heard from the invitation until the week of the 1974 Freed-Hardeman lectureship where Bro. Orman, incidentally, met Bro. Charles Henley, one of the Somerville elders, and informed him that he was working on the meeting. Several months passed with no word from Bro. Orman, so on June 25th the Somerville elders informed him, by letter, that since they had not heard from him concerning the requested meeting they were assuming that such a meeting was not desirable, and did not feel obligated to keep the offer open any longer. Several weeks later Bro. Orman was in Somerville visiting with one of the members of the Somerville congregation, an individual contributor to the Herald of Truth program. Bro. Orman was asked about the proposed meeting. He expressed his desire to talk with one or more of the Somerville elders that evening but none could be reached. Maurice Lusk III, who serves as the minister of the Somerville congregation, was called and went out to talk with Bro. Orman. During that meeting Bro. Orman informed Bro. Lusk that the reason he had not been in contact with the Somerville elders was that he was having difficulty arousing interest in such a meeting from the Memphis area churches. He explained that he had sent out numerous inquiries to the area churches and had only seven responses. Bro. Lusk suggested that he let the Somerville elders take care of advertising the meeting and Bro. Orman, in the presence of Bro. Lusk, Lloyd Taylor and his wife, expressed his desire to see such a meeting take place if the Somerville elders were in agreement. He requested a meeting with the elders as soon as possible. The meeting between Bro. Orman and the Somerville elders was arranged and took place Aug. 7th. At that time Bro. Orman set a tentative date of Sept. 15th for a meeting with one or more of the Highland elders. A few days later Bro. Orman called Bro. Vernon Tapp, one of the Somerville elders, and informed him that the Highland leders had confirmed Sept. 15th.

The Somerville elders then instructed Bro. Lusk to draw up a letter inviting the area congregations and informing them of the four areas of discussion. The letter was sent out on Sept. 7th to fifty-two

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Ira Y. Rice, Jr., Editor
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congregations. A copy of the letter was sent to the Highland church of Christ in Abilene, Texas. On Sept. 10th Bro. Orman called Bro. Vernon Tapp, one of the Somerville elders, and insisted that the Somerville elders had agreed not to invite anyone to the meeting. Bro. Tapp called Bros. Stroup, Shivers, and Henley, the other Somerville elders, all agreed that such was not the case, they had made no such agreement. On Sept. 12th Bro. Orman called Bro. Stroup and informed him that the Highland elders in Abilene were cancelling the meeting. He requested a meeting with the Somerville elders that evening to discuss the matter. A meeting was set for 10:15 PM, at that time Bro. Orman arrived at the meeting with Bro. Art Haddox, an elder from the Highland church in Abilene. None of the elders knew that Bro. Haddox was coming with Bro. Orman. They met until 1:00 AM, Bro. Haddox informed the Somerville elders that the Highland eldership had established a policy not to meet with collective groups of preachers and elders. They would meet with individual elderships but not with a collective group. At the onset of the meeting Bro. Haddox wanted several of his comments kept "off the record". The Somerville elders informed him that everything said in the meeting was to be "on the record" and at that point set up a tape recorder to assure that such be the case.

The Somerville eldership does not feel that the Highland elders in Abilene were justified in their cancellation. The meeting was to be chaired by Bro. C. W. Stroup, one of the Somerville elders. The discussion was to be limited to the Herald of Truth programs, their writers and speakers; and all questions were to be submitted in writing. With this arrangement there was little reason to fear an emotional upheaval. The only thing that was wanted from this meeting was truthful answers in hopes that confidence in the program and its overseers be restored. That confidence was not restored, more questions now stand forward than before! It is a curious thing to us that the Highland elders in Abilene feel adequate to give answers to the questions of individual elderships but do not feel adequate to give answers to the questions of elders and preachers assembled collectively. Truth is truth whether spoken in the seclusion of an office or in an auditorium. If they feel that their answers will satisfy three or four elders, why would they feel that the same answers will not satisfy three or four hundred elders assembled at the same time? And why are they so afraid of the preachers of the Memphis area? Is it that they are afraid of what the Memphis preachers know about them? There's something about secrecy that always arouses suspicion. If there is any one question that stands in the mind of this eldership it is this: "If the Highland elders have nothing to hide, then why all this secrecy?" One cannot help but think of the term "cover-up" which has become so iterated in the political arena of late. God grant that such a term not be applicable to actions conducted within the Lord's church.

We hope this letter adequately explains the cancellation of the Sept. 15th meeting. If we can be of any further service please call on us.

Yours in Christ,

The elders of the
church of christ,
Somerville, Tenn.

Vernon Tapp
C. W. Stroup
Charles Henley
H. R. Shivers

NOTE: Lest any suppose that *Contending for the Faith* in any way took advantage of the Somerville elders in publishing this letter (which was intended originally just for the elders of the 52 churches of Christ within the 50-mile radius mentioned therein), please know that I wrote for (and secured) their permission to publish it, as witness the following exchange of correspondence:

April 24, 1975

The elders of the church of Christ
Highway 64 West
Somerville, Tennessee 38068

Dear Brethren:

Quite some time ago, brother Garland Elkins, minister to the Getwell Church of Christ, in Memphis, where my wife and I often attend when I am not away on speaking appointments, handed me a copy of the general letter you sent out under date of September 24, 1974, wherein you had set forth the background of Highland's cancellation of a meeting they had scheduled with you regarding Herald of Truth.

I have had this letter with me ever since. However, some other matters have been very pressing and I have not been "on" the Herald of Truth matter now very much for several issues of **CONTENDING FOR THE FAITH**.

This morning, however, I got out your letter and read it most carefully. It is indeed a most revealing document. It is my conviction that brethren not only within the Somerville/Jackson/Memphis vicinity, but brotherhood-wide, need to read what you said.

Inasmuch as it clearly is a general letter, I suppose I could have just gone ahead and published it without getting in touch. On the other hand, I wanted you brethren to know that I deeply appreciate what you had to say, also the way you have gone about it. I could not agree with you more, when you raise the question, "If the Highland elders of Abilene have nothing to hide, then why all this secrecy?"

Of recent date, in addition to your letter, I have had several other bits and pieces of information placed in my hands, all of which add up to another issue to be primarily devoted to the Herald of Truth/Highland situation. I should like to make your letter the centerpiece of the issue I have in mind. Therefore, I shall appreciate it deeply if you will grant me written permission to publish your above-mentioned letter *in full* in a soon-forthcoming issue of *Contending for the Faith*.

God bless you for caring,

(Signed)

Ira Y. Rice, Jr.

To which, almost by return mail, I received the following by way of reply from Somerville:

April 28, 1975

Ira Y. Rice, Jr. Editor
Contending for the Faith
2956 Allshore
Memphis, TN. 38118

Dear Bro. Rice,

The Somerville elders received your letter requesting permission to publish the Sept. 24, 1974 letter concerning the Herald of Truth meeting and cancellation. They have asked me to inform you that you have their permission to publish the letter "in full". The elders and I are persuaded that the events of September were very revealing concerning the true motives of the Highland eldership. We accommodated them in every way; nothing in our actions could have been interpreted as unchristian or even unkind. This congregation has supported the Herald of Truth for years, however, in May of 1973 we broke our relationship with them until such a time confidence in the Herald of Truth personnel be restored. Such a time has not come!

We have a complete file on our correspondence with the Highland elders, plus a tape of the Sept. 12th meeting with Orman and Haddox. They tell a very sad story to say the least. We would like to think that things in Abilene might improve but they will not until the Highland

Street people learn the meanings of the words truthfulness, honesty, and faithfulness. God bless you in your work.

Your brother in Christ,

(Signed)

Maurice W. Lusk, III
For the elders

I was away on speaking appointments, when the foregoing letter reached my office. As soon as I returned, I wrote as follows:

May 7, 1975

Maurice W. Lusk, III, Minister
Church of Christ
Highway 64 West
Somerville, Tennessee 38068

Dear brother Lusk:

Please convey to the elders there at Somerville my sincere appreciation for granting me permission to publish the letter *in full* regarding the Herald of Truth meeting and cancellation that was sent out under date September 24, 1974.

I agree with them and you completely that the events leading up to that letter are most revealing as to the true motives of the Highland eldership. How they could have agreed to such an important meeting and then back out—especially under the circumstances surrounding it—is beyond my comprehension. That is, of course, if they really wanted to do the right thing.

Once this letter from Somerville receives general circulation, I am sure it will cause many to think again who may be still helping Highland in their error.

In the Greatest Cause,

(Signed)

Ira Y. Rice, Jr.

WHOM DO THE HIGHLAND ELDERS THINK THEY ARE DECEIVING NOW? WHICH STORY WAS THE TRUTH?

Probably the single most valuable attribute an elder or any Christian can have is carefulness to tell the truth whatever the cost. Once it is generally understood that a brother—even if he is an elder—cannot be depended upon for simple honesty, nothing else much seems to make any difference.

Those of us who read the "propaganda" being put out by the Highland elders toward the close of 1973 and all during 1974 will recall their claims that, regardless of the exposures they had been receiving through 1973/74, contributions to Herald of Truth were at an all-time high.

Even when I was reading those claims, I found them hard to believe, since I personally knew of literally scores of churches who had dropped their support—and I knew there must be hundreds more who had done this also but had not said anything about it.

Then, just the other day, brother Dan Jenkins, minister of the Shades Mountain church of Christ, in Birmingham, brought something to my attention, which had somehow come to his hands from Highland. Entitled, "After Two Decades of Television Programming...Recovery and Discovery," this

statement calls itself "An Assessment of Herald of Truth Television Programs in 1975."

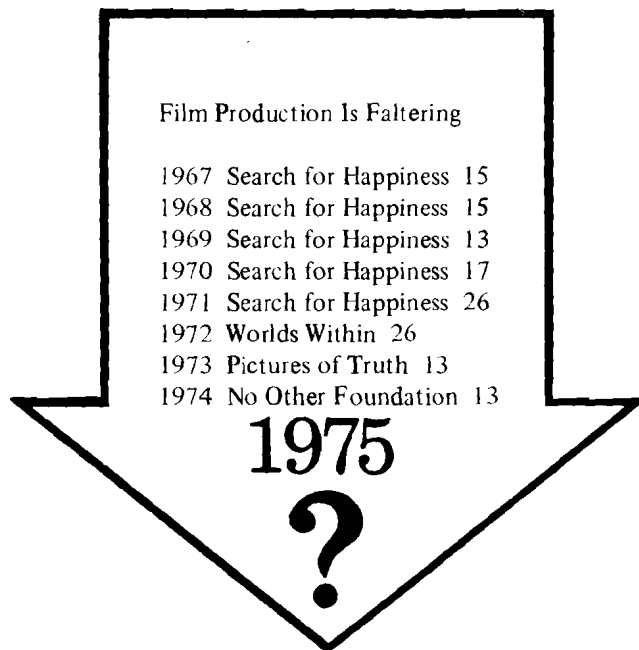
Beginning with an introduction as to "Why This Assessment Was Made," and setting forth "FIRST, THE GOOD NEWS," as "PART ONE," it was not until you came to the middle of the folder that you came to "PART TWO: NOW, THE BAD NEWS."

Since I personally was not sent one of these statements, there is some question in my mind as to how "selective" the Highland elders were in sending it out. Rather than your having to depend on *my* say-so as to what they said, following is a photo-reproduction of it. The question to consider is which time were they telling the truth? Last year? Or in this current statement? But read it for yourself—then decide:

66 The next section takes an unflinching view of some of the ministry's problems, focusing again on television. Some problems are urgent, and in need of immediate treatment. Others are so deeply rooted that years of work will be needed to overcome them. Starting now.

PART TWO: NOW, THE BAD NEWS

1. *Film production has dropped off sharply; we are losing stations much faster than we are adding new ones.* In 1974, only thirteen films were made – a combination of events – the criticisms by some, the wait-and-see attitude of others – led to a cutback in production. Though the decisions may well have been necessary at the time they were made, the shortage of new films may affect every aspect of the ministry for the next several years unless direct, immediate measures are taken to head off the problems.



2. *Without fresh programming, stations are dropping the Herald of Truth. They are shoving us into inferior time slots. We are forced off the major market stations and onto smaller ones.* The number of TV stations carrying Herald of Truth programs is at a five-year low. Just in the last twelve months, the number of TV stations has dropped from 140 to 114. 99

Before considering anything further they had to say in this folder, brethren, ask yourselves this question: Were the Highland elders and their Herald of Truth representatives being truthful with the brotherhood, when 1) all during late 1973 and 1974 they were sending out great, swelling reports that contributions to Herald of Truth were "better than ever," or when 2) they, just like Watergate, indicate that what they were telling us is no longer operative but that, in fact, "film production has dropped off sharply" and they are "losing stations much faster than we are adding new ones"—and that the *reasons* for this situation is that the "criticisms by some, the wait-and-see attitude of others...led to a cutback in production." If their claims in 1973-74 were *true*, instead of having to to *curtail* production, they actually should have had the money to *increase* production. If not, why not? If what they are telling us *now* is *true*, then their claims of late 1973 and 1974 were (as many of us supposed) *false* and *intended to deceive*.

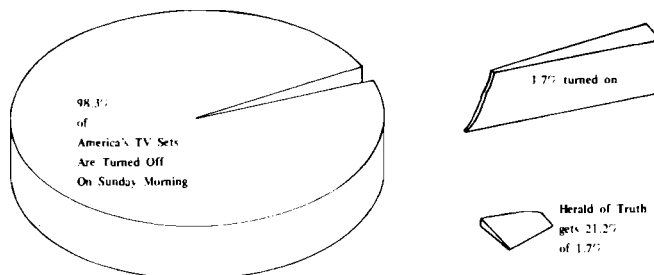
If the dearth of fresh programming they are now experiencing was brought on by loss of brotherhood confidence occasioned by their own perfidy, then who is to blame? The churches and individuals who dropped their support because Highland elders and representatives quit being faithful to the truth? Or are the Highland elders and their representatives to blame for that self-same reason? It should be clear to all that, as popular as Herald of Truth had been for almost a quarter of a century, those who dropped their support would *not* have done so, if only they could have been convinced that the Highland church and its elders *themselves* remained faithful to that same truth they purported to herald! Certainly every possible opportunity was accorded them to make full proof of their ministry. Instead of doing so, they resorted to every sort of deception and "cover-up" made notorious in the so-called Watergate investigations. Even now—at this late date—if brethren generally could be convinced that the Highland elders finally had recognized their error and genuinely repented of it, I have no doubt that the enormous support they have lost could be restored. But as long as they continue as they have been (and still are) in the all-too-recent past, they can continue to send out such "assessments" as the one in hand, but it will not make one bit of difference. Whether they have the money to make even one more film—or if they have the remaining 114 stations dropped, as 26 already have been dropped—is not the point. The point is: When will the *sponsors* of Herald of Truth *themselves* ever again regain their loyalty to the truth whence they have departed? Until *this* happens, nothing else matters very much.

These deluded brethren seem to think that by focusing brethren's attention on something else that is *not* the issue,

those of us whose concern is for the truth *itself* will forget what the issue really is! Well, it won't work. However, as I studied on down through their report, I was struck by one idea—that those responsible for Herald of Truth *programming* are—even in this “assessment”—pre-conditioning those who still continue to support them for still *further* changes and departures which they clearly have in mind. If they were as concerned for what **God's word** tells us as they are for what sociologists and communications analysts tell us, brethren, they would not be having all this trouble that they now are. But read on down their report, photo-reproduced below, and see if you can discern what they are trying to tell us. If it is what some of us *think* it is, then it is all the more reason why scores and hundreds of other congregations still supporting them ought to drop them, too. Here is what they further had to say:

“3. *The Sunday morning audience, our target for two decades, are not the prime prospects for evangelism.* For the first time, some relatively hard data is at our disposal to determine the effectiveness of Herald of Truth television against competing programs. Although 20% of the available audience is a satisfactory figure, we must realize that on Sunday morning only 1.7% of the TV sets in America are turned on.

A Tiny Bite Of a Teeny Slice of the Pie



What do people do on Sunday morning? Sociologists and communications analysts can tell us (if we don't trust our own guesses): Sunday is a day of rest. Some are sleeping. Others are relaxing. Of course a large percentage, anywhere from 25 to 35 percent, may be getting ready for church or are already there.

Who, then, is the most likely viewer for a Herald of Truth television program? According to the survey of November, 1974, most Herald of Truth viewers were over 50 years of age. Six of the nine largest audiences were in Bible Belt cities. (Exceptions: Detroit, Indianapolis, Los Angeles.)

Of these religiously conservative older people, how many are actively looking for new religious convictions (are prospects for conversions)? How many are committed to maintain their long-held beliefs to their dying day?

Some observations of Ed Bailey of the University of Nebraska School of Communications are revealing.

A predominantly conservative person is not too likely to change convictions when watching a Herald of Truth program, for he is probably watching it to help reinforce his own convictions about morality the family, the state of modern life. When the speaker comes to a point with which the viewer might disagree, baptism for example, a conflict that communicators call “cognitive dissonance” ensues.

The point to note here is that only a small percentage of these conservative listeners ever come to feel the need to bring their attitudes in line with those of the speaker, to convert. A far larger percentage of the regular listeners may long ago have decided to “agree to disagree” with us as, say, husbands and wives often do. No amount of escalation of teaching on baptism can guarantee an increase in baptisms. It might rather increase the possibility that the viewer will stop watching the program, because its reinforcement value for him has been lost.

4. *Some signs indicate a point of diminishing returns in response to Sunday morning programming. A disappointingly high percentage of those who write in may already be members of the church of Christ. In contrast, response from outsiders is much higher in weekday programming.*

Response to Sunday morning radio and TV combined accounts for only about 25% of total response. If response is considered as a principle objective, then other priorities may need to be re-examined. But we must also consider the effect of the program on those who watch but never see the need or have a convenient way to respond.

“Heartbeat” day-time radio and “One Way” prime time TV specials account for ten percent of the responses, even though these approaches are still in their infancy.

It seems increasingly clear to many that the fertile fields for evangelism lie beyond the so-called Bible Belt.

5. *Program content and format must be determined by the points of contact we have with those we are trying to reach. If these efforts are mis-perceived by supporters, or exploited by destructive critics, we must inform and educate, inspire, persuade, challenge. We cannot fall victim to political expediency.*

Program content and format are the beginning and the end of the Herald of Truth ministry. The circle is completed when we come back to this starting point. All other concerns — the number and quality of programs, stations, audiences, and responses, participation by sister congregations — are integral parts of this circle.

One who probably knows the inner convictions of members of the church of Christ as well as anyone recognizes the problem:

There will always be a divided opinion over how strong radio and television preaching should be.

Those who have never done any of it, and those who have been thrown off the air because of caustic preaching, are sure the bark should fly. We thoroughly disagree.

We have alienated our share of potential saints with "hard" preaching. Most brotherhood "hard" preaching is for local consumption anyway, to give the preacher a chance to show how "sound" he is.

The writer recognizes that the problem is ultimately a spiritual one, requiring bold solutions:

The leaders of the Restoration, and the apostles themselves, did not want to alienate people; they wanted to draw them.

Radio and television stations do not want their audiences alienated either.

Somewhere along the line we have reversed that idea. An alienating negativism has isolated us until we are almost completely preaching to ourselves.

We heartily favor a different approach to an audience that can turn you off with a flip of the dial.

As the writer continued, he recognized how many church leaders would respond to the announcement that a new Herald of Truth series "will stress the plan of salvation, the binding nature of the Scriptures, and the importance and nature of the Church." He also saw how the viewing audience would most likely respond.

That announcement will please all brethren, but we sincerely doubt that it will build a larger listening audience, and a listening audience is what we are going to all this trouble and expense to build.

It doesn't make good sense, really, to do what we, down deep in our hearts, know will lessen the number who are listening.

Reuel Lemmons, editorial
Firm Foundation, May 21, 1974 99

As we were reading Highland's Point No. 3, foregoing, I was astonished that it took them *two whole decades*—think of it: **TWENTY YEARS!**—to decide that "the Sunday morning audience" are not the "prime prospects for evangelism."

Instead of looking to and trusting the plain, simple, unadorned word of God for instructions just to "preach the word," it now is evident they have turned to "sociologists" and "communications analysts" to tell them what to do! If that is not the import of Point No. 3, then what is? What does it matter whether the speaker comes to a point with which the viewer might disagree or not? Paul told Timothy simply to "preach the word." (II Timothy 4:2). What Highland referred to as "cognitive dissonance" is nothing more than what Paul called "out of season." In which case, are we to change our programming? Or to be "instant in season, out of season?" As brother Marshall Keeble used to explain it, this simply means to "preach it when they *like* it and preach it when they *don't* like it." Highland may follow their sociologists and communications analysts, if they want to, but they are losing those of us listening to such as Paul, Keeble and the Lord Jesus Christ.

Under Point No. 4, it really makes no difference whether the programming is done Sunday morning or weekdays, but how odd of Highland to refer to their own brethren's writing in as some sort of *disappointment!* As for "Heartbeat" and "One Way" prime time TV specials accounting for "ten per cent of the responses," the fact that *both* of these two programs have been a great disappointment to faithful brethren generally seems to make no difference to Highland. As long as they have "responses," what difference does it make whether the cause of **truth** is served or not!

As for their use of that approbrious term "Bible Belt," have they no understanding of how such a term came into use? It was coined, not by some faithful Christian with good intentions, but by that notorious iconoclast **H. L. Mencken**. And he did not intend anything complimentary by it either! It was invented in sneering derision of those throughout the South and across Arkansas, Oklahoma and Texas where, far more than elsewhere throughout the land, the Bible was honored as the divinely-inspired word of God in Mencken's day. For Highland to pick it up and use it as they did may somehow honor Mencken but should make Christians cringe.

It was not until they got down to Point No. 5, that the writers of this "assessment" finally got to where they were headed all along. They were getting ready to announce that, regardless of mis-perceiving supporters and destructive critics, they were contemplating a change in their program content and format. Which is what some of us just *knew* they would do, when all this recent controversy started coming to a head and we saw they were determine to whitewash (but not correct) what was transpiring at Highland.

What is not generally understood by brethren—brotherhood-wide— is that once a new program is filmed and "put in the pipeline," as they call it, it takes two years for that program finally to take its turn in being aired over Herald of Truth. This accounts for the fact that many of the programs over the past two years, since this controversy arose, are much the same as they were immediately before. Now, however, that the two years are up, we predict that before too long, perhaps gradually, we are going to see some radical changes both as to content and format of Herald of Truth. The very fact that those who now are in the eldership at Highland no longer are committed to the plain, simple truth of God's word would within itself dictate such a change. But if

you will read and study Point No. 5, in their foregoing "assessment" again—closely—you will see for certain that they already have made up their minds that such changes be made. Quoting from that great upholder of Liberalists, Reuel Lemmons, they set up straw men such as "strong" preaching, "caustic" preaching, and "hard" preaching and proceed to knock them down. Anyone who has studied closely what we have had to say throughout this controversy will find no contentions from "us" that preaching should be either "strong," "caustic" or "hard"—but that it be true. Truth, brethren, as in "Herald of Truth," that is the question! It is not our purpose—those of us who insist upon plain, simple truth at Highland and on Herald of Truth—just to *alienate* people. Neither the Highland elders, Reuel Lemmons nor anyone else could want to *draw* people to the Savior any more than we. But the *drawing* power is in the truth of God's word.

(Read John 6:44-45 and Romans 1:16.) We deny most emphatically that "an alienating negativism has isolated us until we are almost completely preaching to ourselves." The fact is that anyone drawn by anything other than the unadorned word of God is not drawn to the Lord. Even if the plain, simple teaching of this word *did* alienate the masses from us (which we deny), we *still* would have to preach it without addition, subtraction or perversion. Anything more, less or else simply will not do. Instead of bothering ourselves about extraneous matters such as what will or will not build a greater listening audience at the expense of the word, faithful Christians and congregations need to be concentrating entirely on getting the plain, gospel truth preached and taught irrespective of the size of the audience. If they will do so, the size of the audience will take care of itself.

66

Personalidad cubana convertida a Cristo

El doctor José M. Naredo Vidal, que ejerció un importante cargo en el Ministerio de Educación durante el Gobierno del general Batista en Cuba, ha sido convertido al Evangelio de Cristo y es miembro, juntamente con su familia, de una iglesia bautista en Abilene, Texas.

El doctor Naredo, catedrático en una Universidad del Estado de Texas, envía a sus compatriotas cubanos el siguiente saludo a través de las páginas de RESTAURACION:

"A mis compatriotas cubanos, que sé que pasan días difíciles, que busquen y lean, confiando en el Señor, los versos 5 y 6 del capítulo 55 de Isaías, de los cuales mi familia y yo tenemos una grata experiencia.

Cordialmente,

JOSE M. NAREDO"

En los círculos cubanos ha sido muy apreciado el informe dado a conocer en nuestro número anterior sobre la situación de los cubanos en España.

El grupo de hermanos cubanos residentes en Madrid sigue trabajando con verdadero interés por ganar a otros compatriotas para Cristo. Del 22 al 29 de agosto llevaron a cabo una campaña especial de evangelización en el templo de la Iglesia de Jesús, en Madrid. Predicaron los pastores Rodolfo Loyola, José González y Alfonso Guevara.

99

HIGHLAND/HERALD OF TRUTH BUILD-UP OF JUAN MONROY, IN SPAIN, MAY BE ONE MORE THING NEEDING LOOKING-INTO

Having devoted approximately 11 of the past 20 years myself to working as a missionary overseas, I know something

of the problems facing the spread of God's word into unevangelized nations, hence, admittedly, am somewhat reluctant to bring up the matter of Highland/Herald of Truth's 1974 build-up of their representative in Spain, Juan Monroy.

However, brethren, I have had evidence in my hand for more than a year now which leads me to wonder whether

Monroy ever really has been converted to genuine, New Testament Christianity himself or that he even knows the difference between one who is a Christian and one who is not.

What has made it extremely difficult to "check on" Monroy is that the nation of Spain itself—ever since the Spanish Civil War, back in the '30s—has been somewhat of a closed corporation. Then, too, Monroy's work has been almost entirely in the Spanish language—so there was the "language barrier."

However, across the years, since his supposedly being "discovered" as a New Testament Christian, when he visited the booth "we" had at the New York World's Fair a decade ago, Monroy has published a periodical, which has been a principal vehicle of contact for his evangelistic activities in Spain. Some of these fell into the hands of certain brethren, who had them translated from the Spanish into English. You can but imagine the astonishment with which said translations were greeted. For instance, on Page 7 is a photo-reproduction of an article which appeared on Page 25 of his issue for October, 1971. It is given on Page 7 exactly as it appeared in his original publication. In the event that you do not understand Spanish, following is a careful translation into English:

CUBAN PERSONALITY CONVERTED TO CHRIST

Doctor Jose M. Naredo Vidal, who performed an important task in the Ministry of Education during the government of General Batista in Cuba **HAS BEEN CONVERTED TO THE GOSPEL OF CHRIST AND IS A MEMBER, ALONG WITH HIS FAMILY, OF A BAPTIST CHURCH** in Abilene, Texas.

Doctor Naredo, professor at the University of Texas, sent to his Cuban compatriots the following greeting in the paper of RESTORATION:

"To my Cuban compatriots, for whom I know difficult days pass, who confident in the Lord may search and read verses 5 and 6 of chapter 55 of Isaiah, from which my family and I take great strength.

Cordially,

Jose M. Naredo"

The information given in our previous issue on the situation of the Cubans in Spain has been greatly appreciated in Cuban circles. The group of Cuban men residing in Spain continues working with genuine interest to win other compatriots for Christ. From the 22nd to the 29th of August **THEY CONDUCTED A SPECIAL CAMPAIGN OF EVANGELISM IN THE TEMPLE OF THE CHURCH OF JESUS IN MADRID. THE PASTORS RODOLFO LOYOLA, JOSE GONZALES, AND ALFONSO GUEVARA PREACHED.**

The following year, in April, 1972, on the editorial page of Monroy's paper, under the heading "OREMOS POR PABLO VI," the following editorial appeared.

PAGINA EDITORIAL

OREMOS POR PABLO VI

Si en estos momentos hay en la tierra un ser humano necesitado de la ayuda celestial, éste es Pablo VI, Papa de la Iglesia Católica, Apostólica y Romana.

La prensa ha dejado entrever, en distintas ocasiones, la posibilidad de que Pablo VI dimita este mismo año. No nos sorprendería. Lo que nos sorprende es que continúe aún en su puesto.

Este hombre envejece, adelgaza y enferma a pasos agigantados. Este hombre debe tener el alma más angustiada que la del propio Señor Jesús en el huerto de Getsemani. Nadie sabe cuántas noches Pablo VI habrá sudado gotas de sangre.

Los sufrimientos no le vienen al Papa de campos extraños al suyo. No le hacen sufrir los comunistas, ni los ateos, ni los protestantes, ni los paganos. Son los propios católicos. Los católicos están haciendo enfermar al Papa. Los católicos están insultando al Papa. Los católicos están matando al Papa poco a poco. Los mismos católicos que dicen amarle le están haciendo sufrir hasta lo indecible.

Los católicos de América Latina, con sus participaciones continuas en movimientos guerrilleros, de clara acción política y subversiva, están llenando de dolor el corazón del Papa. Los católicos norteamericanos, con sus ataques descarados a dogmas tan sagrados para el catolicismo como el del celibato y el de la infalibilidad, ataques que llegan a tocar la misma persona del Papa, están haciendo que este hombre enrojezca de vergüenza. Los católicos de Holanda, al borde del cisma, llevan la preocupación y la pena al Pontífice de Roma. Los católicos de Francia, con sus escándalos públicos en la televisión y más recientemente con la polvareda en torno a los famosos documentos altamente comprometedores del fallecido cardenal Tisserant, están dejando sin sueños las noches de Pablo VI. Y los católicos de España, con las vergonzosas disputas entre si, con todo ese barro que se están arrojando mutuamente como consecuencia del ya famoso documento en torno a la Asamblea Conjunta Obispos-Sacerdotes,

en cuyo escándalo han querido implicar al propio Papa, están clavando más espinas en el corazón de Pablo VI.

Asombra la capacidad de sufrimiento que tiene este hombre. Ser Papa en la Iglesia católica de hoy es cosa muy difícil. Para este oficio hay que ser más que hombre. O menos que hombre. Hay que ser Dios e imponer la voluntad con una sola palabra o hay que ser menos que hombre, dejar a un lado los sentimientos humanos y someter a todos mediante métodos tremendistas, imponiendo la ley y el orden con una mente fría, sin contemplaciones.

Oremos por el Papa. Pidamos por él a Dios. Si los propios católicos no son capaces de ayudarlo en las horas difíciles que está viviendo, hagámoslo nosotros. Dios también oirá nuestras oraciones por Pablo VI. Que conserve la serenidad en su corazón. Que mantenga clara su mente. Que dé iluminación a su espíritu. Que su cuerpo pueda tener el reposo necesario. Y pidamos también por su alma. Que un día libre de las ataduras del cuerpo, dejadas ya las miserias de esta tierra, el alma de Pablo VI pueda descansar en el eterno reposo de los que mueren en el Señor. Los caminos de Dios son a veces ocultos y misteriosos y El tiene formas de tratar con el hombre que nosotros desconocemos. 99

Translated into English, Monroy's foregoing editorial read as follows:

LET'S PRAY FOR PAUL VI

If in these times there is on the earth one human needy of celestial help, this one is PAUL VI, POPE OF THE CATHOLIC CHURCH, APOSTOLIC AND ROMAN.

The press has ceased to wonder about, on distinct occasions, the possibility that Paul VI may resign this (same) year. It would not surprise us. What is surprising to us is that he may still continue in his position.

This man is growing old, is becoming thin and sick by leaps and bounds. THIS MAN MUST HAVE THE MOST GRIEVED (WORRIED) SOUL SINCE THAT OF THE OWN LORD JESUS IN THE GARDEN OF GETHSEMANE. NO ONE KNOWS HOW MANY NIGHTS PAUL VI MIGHT HAVE SWEATED DROPS OF BLOOD.

The sufferings do not come to the Pope from areas strange to his own. Neither the Communists, the Atheists, the Protestants, nor the Pagans make him suffer. They are his own Catholics. The Catholics are insulting the Pope. The Catholics are killing the Pope little by little. The same Catholics who say to love him are making him suffer inexpressibly.

The Catholics of Latin America with their continuous participation in guerilla movements, of clear political and subversive action, are filling the heart of the Pope with pain. The North American Catholics, with their impudent attacks on dogmas so sacred to Catholicism as that of celibacy and of infallibility, attacks that come to touch the very person of the Pope, are making this man turn red from shame (disgrace). The Catholics from Holland, on the border of the schism take the worry and punishment to the Archbishop (Pope) of Rome.

The Catholics of France with their public scandals on T.V., and more recently with the round-about dispute of the famous, strongly compromising documents of the late Cardinal Tisserant, are leaving the nights of Paul VI without sleep. And the Catholics of Spain, with the shameful disputes among themselves, with all that mud that is being thrown mutually as a consequence of the now famous documents in respect to the United Bishops-Priests Assembly, in which scandal has wanted to implicate their own Pope, are nailing (sticking) more spikes into the heart of Paul VI..

The capacity of suffering that this man has is astonishing. To be Pope in the Catholic Church of today is a very difficult thing. For this office one must be more than a man. Or less than a man. One must be God and impose the will with a single word or one must be less than a man, leaving to one side the human sentiments and submit to all intervening methods of imposing law and order with a cold mind, without complications.

LET'S PRAY FOR THE POPE. LET'S PETITION TO GOD FOR HIM. IF THE OWN CATHOLICS ARE NOT CAPABLE OF HELPING HIM IN THE DIFFICULT HOURS THAT ARE COMING, LET'S DO IT (MAKE IT OUR DUTY). God also will hear our prayers for Paul VI. That he may conserve the serenity in his heart. That he may maintain his mind clearly. THAT HE MAY GIVE ILLUMINATION TO HIS SPIRIT. That his body may be able to have the necessary repose. AND WE MAY ALSO PRAY FOR HIS SOUL. THAT HE MAY ONE DAY BE FREE OF THE BODY, THE MISERIES OF THIS EARTH ALREADY RELINQUISHED, THE SOUL OF PAUL VI MAY BE ABLE TO REST IN THE ETERNAL REPOSE OF THOSE WHO MAY DIE IN THE LORD. The ways of God are at times strange and mysterious and He has ways of dealing with the man that we forget.

The following month, May, 1972, the article, which we are photo-reproducing on the next page appeared in Monroy's periodical, of which a translation into English reads as follows:

D. ERNESTO TRENCHARD DIES IN MADRID

On the night of Wednesday, April 19, the outstanding evangelic leader, MEMBER OF THE ASSEMBLIES OF BROTHERS, Ernesto Trenchard died. He was 70 years of age.

Born in England and licensed in Philosophy and Letters by the University of London, MR. TRENCHARD SPENT ALMOST HALF A CENTURY WORKING AMONG THE EVANGELIC CHURCHES OF SPAIN. He was an outstanding master of the Bible. The Assemblies of Brothers of all Spain were benefited with his majestic lessons extracted from the Book. He published a document of Biblical commentaries and maintained a Bible course for correspondence that was followed by a high (great) number of students.

The burial of his body took place on the morning of Friday, April 21.

The death happens when this edition of RESTORATION is in production. AFTER THIS HURRIED NOTE OF URGENCY, IN OUR NEXT ISSUE WE WILL PUBLISH AN

EXPANSION OF THE SAME, DESCRIBING THE PERSONALITY OF THE SERVANT WHO ALREADY REJOICES IN THE ABODES (DWELLINGS) OF HIS LORD.

BRETHREN, WHEN YOU SENT IN YOUR MONEY, IS THIS THE SORT OF DOCTRINE YOU THOUGHT YOU WERE SUPPORTING?

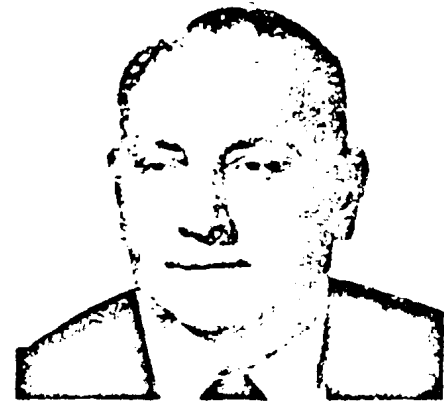
We are aware, of course, of a certain perverse delight some of our brethren take in defiant disregard of these warnings, going right ahead to send in their support to Herald of Truth—even when the evidence keeps piling up that the sponsors of Herald of Truth (just as perversely) are determined to sponsor error.

On the other hand, those of us responsible for these warnings find it almost impossible to believe that if supporting brethren of Herald of Truth could only be made to see what it is they are supporting they would continue to do so.

In the case of the support that thousands sent in to aid and abet Juan Monroy, Herald of Truth's representative in Spain, the foregoing three articles are given in evidence of the type of teaching thus being supported by unsuspecting brethren and churches of Christ. From a careful reading of them, Monroy believes and teaches—

1. That one who has been "converted to the Gospel of Christ" can still be "a member, along with his family, of a Baptist church" in Abilene, Texas.
2. That it is right to refer to preachers as "pastors"—and that it is all right for said "pastors" to conduct evangelistic campaigns for other than the church authorized in the New Testament in Madrid.
3. That Paul VI is worthy of "celestial help" in his work as Pope of the Roman Catholic Church.
4. That the Roman Catholic Church is "apostolic."
5. That the worries of Pope Paul VI are comparable to the grief of our own Lord Jesus in the garden of Gethsemane.
6. That Pope Paul VI, in his worry, may have "sweated drops of blood"—just like Jesus.
7. That if Roman Catholics are not capable of helping Pope Paul VI in his work (as Pope), then Christians should "make it our duty" to "pray for the Pope" in this regard.
8. That God will hear our prayers for Pope Paul VI, conserving the "serenity in his heart," maintaining his mind clearly and giving illumination to his spirit, while he (Paul VI) continues on as Pope.
9. That not only we should pray for his body, but for his soul, also, that when he finally dies (evidently while still being Pope of the Roman Catholic Church), Paul VI's soul "may be able to rest in the eternal repose of those who may die in the Lord."

**FALLECE EN MADRID
D. ERNESTO TRENCHARD**



En la noche del miércoles 19 de abril pasado falleció en Madrid el destacado líder evangélico, miembro de las Asambleas de Hermanos, don Ernesto Trenchard. Contaba setenta años de edad.

Nacido en Inglaterra y licenciado en Filosofía y Letras por la Universidad de Londres, el señor Trenchard llevaba casi medio siglo trabajando entre las iglesias evangélicas de España. Fue un destacado maestro de la Biblia. Las Asambleas de Hermanos de toda España se beneficiaron con sus magistrales lecciones extraídas del Libro. Publicó una docena de comentarios bíblicos y mantenía un Curso Bíblico por correspondencia que era seguido por un número elevado de estudiantes.

El entierro de su cuerpo tuvo lugar en la mañana del viernes 21 de abril.

El fallecimiento del señor Trenchard se produce cuando este número de RESTAURACION está metido en máquinas. Tras esta apresurada nota de urgencia, en nuestro próximo número publicaremos una ampliación de la misma, destacando la personalidad del siervo que ya goza en las moradas de su Señor.

10. That one who died as a "member of the Assemblies of Brothers" after almost half a century of work among the evangelical (i.e., denominational) churches of Spain, nevertheless was a servant of the Lord and now "rejoices in the abodes (dwellings) of his Lord."

Brethren, now really, are you ready to subscribe to the foregoing ten points of doctrine? I do not believe that you are. Yet, all during 1974, the sponsors of the Herald of Truth were calling upon you over and over and over again to send your money to Highland/Abilene, that they, in turn, might use it in the support of this self-same man—JUAN MONROY—as their

representative of the Herald of Truth in Spain! If Monroy teaches the foregoing doctrine through his periodical, which he calls *Restoration*, what makes you think that he would teach otherwise on Herald of Truth in Spain!

DID LYNN ANDERSON (OR DID HE NOT) PERMIT A SO-CALLED "COMMUNION SERVICE" IN A RECENT WEDDING?

I can just hear the gasps of gullible elders and churches all across the brotherhood, when they suddenly realize what kind of teaching they were deceived into supporting as recently as this past year, via the Herald of Truth, in Spain.

Yet, what is the real difference between supporting **Juan Monroy** while he teaches such things as these, and in supporting **Lynn Anderson** while he continues to teach and practice things equally as erroneous while serving as minister to Herald of Truth's **sponsoring church** at Abilene?

In March, I was told (fourth hand) that Lynn had celebrated a "Communion Service" in a wedding somewhere recently. As far gone as he is—doctrinally speaking—I just could not believe that he could be *that* far gone. Therefore, when I was with brethren attending the First Annual Bible Lectureship, at Visalia, California, that month, two of the brethren were prevailed upon to call brother Anderson by telephone for his either confirmation or denial of the report.!

Anderson told those two brethren that he had not actually celebrated the Communion Service *himself* in the wedding—that he had conducted the wedding up to that point, then gave way for *others* to do so! If this is the way it was, then, the least that can be said is that such a Communion Service was celebrated in a wedding that Lynn Anderson *performed* and that he *acquiesced* in it, though he did not perform *that part* of the ceremony himself. Romans 14:22 teaches, "Happy is he that condemneth not himself in that thing which he alloweth." II John 9-11 teaches, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

Well, brethren, is the observance of the Lord's Supper as a part of a *wedding ceremony* according to the doctrine of Christ?

If not, is such an evil deed?

If so, did Lynn allow it?

Did his participation in a wedding ceremony wherein he *knew* such was to be done as a *part of it* amount to bidding "God speed?"

If so, did he *partake* in the evil deed?

This is but the *most recent* in a long series of doctrinal errors perpetrated by Highland/Abilene's minister, Lynn Anderson. When you get right down to it, I would not turn on my heel for the difference between Lynn Anderson's doctrinal

error and Juan Monroy's doctrinal error. BOTH of these errorists are **fully supported** by the sponsors of the **Herald of Truth**. There is some question in my own mind, at least, as to how much brethren and churches who support Highland with their contributions to Herald of Truth thus are "partakers" with these "partakers" of evil deeds. Think it over.

SEVERAL MORE CHURCHES 'MARK' HIGHLAND AFTER MEMPHIS ASSURANCES UNFULFILLED

Although the Highland elders and those associated with the Herald of Truth evidently think they have weathered the storm and that most of the faithful churches are going to go along with them whether they correct anything or not, we keep hearing rumblings from around over the brotherhood that makes us know the issue is far from settled. The most recent of these comes from Jonesboro, Arkansas, whence the following report was sent to us for publication, in April:

TWO MEETINGS

The signers of this letter are not out to destroy the Herald of Truth, or the credibility of Art Haddox and the Highland elders, or others associated with the Herald of Truth. This feat has already been accomplished. The program is now, in many instances, an instrument of error! We issue this conclusion after having studied recent sermon materials approved by the Highland elders, having talked face to face with a Highland representative, and waiting nearly two (2) years after having been assured in Memphis, Tennessee on September 10, 1973, that corrections would be made.

On April 1, 1975, Brother Paul McGaughey, a representative of the Herald of Truth, requested and was granted an opportunity to visit with some elders and preachers in Jonesboro, Arkansas. Brother McGaughey called from Jacksonville, Arkansas about 10:30 a.m., and the meeting took place in Jonesboro at 1:30 p.m. on the same day, lasting until 5:30 p.m.

Let it be clearly stated that the issue is not one of churches cooperating in efforts to preach the gospel to every creature on earth. The real issue may be succinctly stated: false doctrine is being presented by the Highland church via the Herald of Truth and their preacher, Lynn Anderson.

Our readers are prayerfully encouraged to consider the following materials. All underlining is ours for emphasis, except where noted.

On September 10, 1973, two elders from South Fifth and Highland, Lynn Anderson, Landon Saunders, Harold Hazelip (for night session) and Batsell Barrett Baxter met in Memphis, Tennessee with a number of Mid-South elders and preachers for the purpose of discussing problems relating to the Herald of Truth.

At this meeting, Art Haddox, an elder from Abilene, stated, "We remain committed to the authority of the Bible, the *inspired* word of God. We are committed to the church, the Body of Christ. We are committed to teaching lost souls the New Testament *order* of becoming a child of God: believing, repenting, confessing Christ as God's son, and being baptized by immersion for the remission of sins and being added to the Lord's church. We are committed to standing firm against charismatic movements in the Lord's church."¹

This statement was part of the opening remarks of Brother Haddox, yet before the meeting was over a number of conditions, teachings, etc., were established to be in existence that were in direct conflict with his affirmation as to their commitment.

A T.V. script, written by Tony Ash, approved by the Highland elders and speaker Harold Hazelip² entitled, "The Search For Truth" (No. 986), stated while speaking of the Bible, "We are assuming that it is the inspired Word of God, though this *certainly* is also an area in which we should be open to whatever facts are pertinent." Remember,

Brother Haddox said, "We remain committed to . . . the authority of the Bible, the *inspired word of God*."

This script also said, "And to help *us* understand and *believe*, God has promised the Holy Spirit." This is Calvinism and was followed by quoting John 16:13, which applies only to the apostles. The conclusion drawn was, "The Spirit of Truth has come. *He* is waiting to 'guide you into all the truth' . . . if you will but let Him in." Again Brother Haddox said, "We remain committed to . . . the *word of God*." After irresistible pressure was brought to bear by those present (approximately 150) it was stated that this film would be scrapped. QUESTION: How could a *sound* writer, *sound* elders and a *sound* preacher approve such in the first place? Also, if repenting of false teaching was the motivation for scrapping No. 986, why have subsequent scripts contained the same basic error?

Highland's elders say of their preacher, Lynn Anderson: "We know that many statements have been circulated about Lynn Anderson, the preacher for the Fifth and Highland church. We know him. He *loves you*. He *loves the church*."³ Yet, Brother Anderson said, "I frankly said to my wife, You know, the Church of Christ is a big, sick denomination, and I mean exactly every one of those three words, big, and sick, and denomination."⁴

Much more error could be documented but this shows the inconsistency and glaring discrepancy between what these people *say* they believe and what they *actually practice*. The conflicts are obvious. The full report of this meeting can be obtained from the Getwell Church of Christ, 1511 Getwell Road, Memphis, TN 38111 (\$2.25). We also want to emphasize that in this meeting we were promised corrective steps would be taken and sound teaching be forthcoming. But have these promises been fulfilled?

Almost nineteen months after the Memphis meeting, Paul McGaughey, a Herald of Truth representative, came to Jonesboro, Arkansas. Eleven (11) men were quickly gotten together: Kenneth Gossett, Ron Gholston and R. J. Mooney (elder) of Southwest; Melvin Elliott, Wayne Walton, Marvin Hinton (elder) and Bill McElroy of Fisher Street; Floyd Winningham and Tom Steed of Nettleton; William Hull of Brookland; and Fred White, a visiting preacher from Wisconsin.

In this meeting Brother McGaughey began in much the same fashion as the Memphis meeting, affirming the soundness of the elders, preacher and congregation at Fifth and Highland. Again the inconsistency and conflicts of his statements were shown to be in direct opposition to the real situation.

For those who may not have access to this paper, on page 15 of "Herald of Truth: A Special Report" by Highland's elders it is stated, "How are the scripts handled? Who chooses the writers? Who approves the material?" (their underlining) The following is their explanation: "The elders approve each writer and the material they write. NO material is aired that has not first been approved by the speaker and finally by the eldership." Job said, "If I justify myself, mine own mouth shall condemn me . . ." How true.

Two T.V. scripts, used as late as January of this year (1975) were presented in the Jonesboro meeting. They were "An Invisible Sun" (No. 1021) and "The Undertaker is Sorry" (No. 1004). Brother McGaughey said the elders are sound. No. 1021 states, "Moreover, without God's redeeming and sanctifying work in you, you would be as incapable as clay to shape yourself into a creature pleasing to God the potter." . . . "Like the gingerbread boy of the fairy tales, you will come to life."

One could quote a considerable portion of this sermon that teaches Calvinism. It speaks of "inner light," "inner power," "an invisible sun within," and attributes this to the Holy Spirit. After many such statements, this script states, "As God's sunshine is allowed to illuminate every dark corner of your inner self which you have kept hidden, *repent* of those sins and receive His *full* forgiveness." (Acts 3:19). God calls you, *then*, to acknowledge Him before men and in obedience to God's command, as we find it in scripture, be baptized and receive the gift of the Holy Spirit." (Acts 2:38? Mark 16:16). We have not left out, "For the remission of sins," *they* did—and put forgiveness after repentance and before baptism. These statements are a complete perversion of what the scriptures cited by them actually say.

Again we call your attention to Brother Haddox's statement in Memphis: "We are committed to teaching lost souls the New Testament *order* of becoming a child of God." No. 1021 is a direct contradiction to Brother Haddox's statement.

Let us also look at "The Undertaker is Sorry" (No. 1004). "The Divine Life, which each of us in person is called to live, is within us. *Faith*, hope, charity, the moral virtues, and the gifts which our father . . . as we said, sorely tried by his children . . . *gives* us." John Calvin taught faith was the gift of God. No new Testament writer or faithful preacher ever taught such. This script further states, "The worlds within us are God-given gifts; otherwise, we would merely be butterflies flitting aimlessly here and there, or lower creatures unable to think, to reason, to assume dominion over the earth as the Lord willed in creation (Genesis 1) or to experience the mental and emotional sensations that caused the writer of Hebrews to ask . . ."

Psalms 8 is quoted and then, "It is because we have the special 'worlds within us' that we are able to perceive things like glory and honor and conscience, and thoughts about salvation and life everlasting. This is part of man indwelt by God, affirming that man is the imbodiment of the Divine, and that every human being contains within himself something of God, is of infinite worth, too sacred to be exploited, oppressed, belittled—either by others or by ourselves." It is only a short step from this to "once saved, always saved."

This script also states of the repentant, ". . . he is as beloved and precious to God as if he had *never* sinned . . ." In fact, death-bed repentance is taught. "Christ saved one thief at the *last gasp*, to show that there may be late repentance." This script also clearly teaches forgiveness at repentance. Later this script does accurately quote Acts 2:38.

Brother McGaughey said of statements in these scripts that they were indefensible and false. Yet he maintained the elders were loyal to the truth. Frankly, it is beyond our comprehension as to how one can attempt to maintain such a position. We maintain the writer (unknown to us), the elders, and the speaker, Batsell Barrett Baxter, who approved these scripts taught false doctrine.

To further his inconsistency, Brother McGaughey said, "Thank God," when he heard Lynn Anderson was fired; but his answer to what did he think of his rehiring was that he had to support the decision of the elders. He used such expressions as "stupid," "foot in his mouth," "mouth moving before putting brain in gear," etc., but maintained Brother Anderson was a sound preacher.

Has Brother Anderson changed? August 21-24, 1974, the "Florida Evangelism Seminar" was held at Gainesville, Florida. Some of the rankest heretics were there spreading the devil's doctrine. Brother Anderson was there and he prayed, ". . . Oh God, that you'll sensitize every spirit here tonight and speak through me." He preached that Christians are priests and that ". . . there's that daily, existential, moment-by-moment communication available to the priest of God." Further, "I'll never forget the day that I really understood Jesus had washed my sins away, and I'd been preaching for years. I'd been an atheist for a while during that time . . . and you know, an atheist preacher is really a wretched mess." Seems he needs to believe Acts 22:16.

If possible, Brother McGaughey compounded his contradiction by upholding Brother Anderson as a sound preacher and even went so far as to say that his "vision" sermon and "Big Sick Denomination" sermon had a good effect on the congregation at Highland. Consistency is a jewel, yes, a rare one among the staff of the Herald of Truth. The above, and this only touches the hem of the garment, proves that some writers, the elders and speakers (Batsell Barrett Baxter for Nos. 1004 and 1021) are not even close to being loyal to the truth. Many other scripts could be cited containing false doctrine, but space will not allow. The Jonesboro meeting ended with a promise that things would get better. Seems we have heard this before.

Every signer of this article believes in the principle of co-operative efforts to preach the gospel and some have helped to raise thousands of dollars for the preaching of the truth. Now your dollars (thousands of them) are being used to preach *false* doctrine and more thousands are wasted in an attempt to cover this "hot bed" of heresy. We will not remain silent. We challenge you to get the documents and read for

yourself. Further, we will meet publicly with any representative of the Herald of Truth and Lynn Anderson in defense of the accuracy and/or unscripturalness of these statements.

We call upon these men to repent of their Calvinism and other errors and publicly confess and ask forgiveness. Choose sound men to write the scripts and speakers who will not shun to declare the whole counsel of God. Better still, put the program under the oversight of men whose image has not been tarnished by false doctrine or discredited by an attempted cover-up of false doctrine and those mature and stable enough that they will not let "hurt feelings" (and become... "so sickened and frustrated by what was going on that we were blinded.")⁵ motivate them to fire sound men and use heretics and hirelings.

- 1 MEMPHIS MEETING, (Memphis, TN.: Getwell Church of Christ, 1973) pp. 1
- 2 MEMPHIS MEETING, pp. 23 and "Herald of Truth: A Special Report" (Elders, Highland Church of Christ, Abilene, TX., 1973) pp. 15
- 3 *Ibid.*, p. 13
- 4 Sunday morning sermon, July 22, 1972, Highland Church of Christ, by Lynn Anderson
- 5 "Herald of Truth: A Special Report" (Elders, Highland Church of Christ, Abilene, TX., 1973) pp. 5

(Signed)

Melvin Elliott,
Fisher Street Church of Christ

J. K. Gossett,
Southwest Church

William H. Hull

Wayne Walton, Fisher Street

William H. McIlroy

Marvin Hinton, Elder,
Fisher Street

Floyd Winningham
Nettleton Church of Christ, Jonesboro, Arkansas

R. J. Mooney

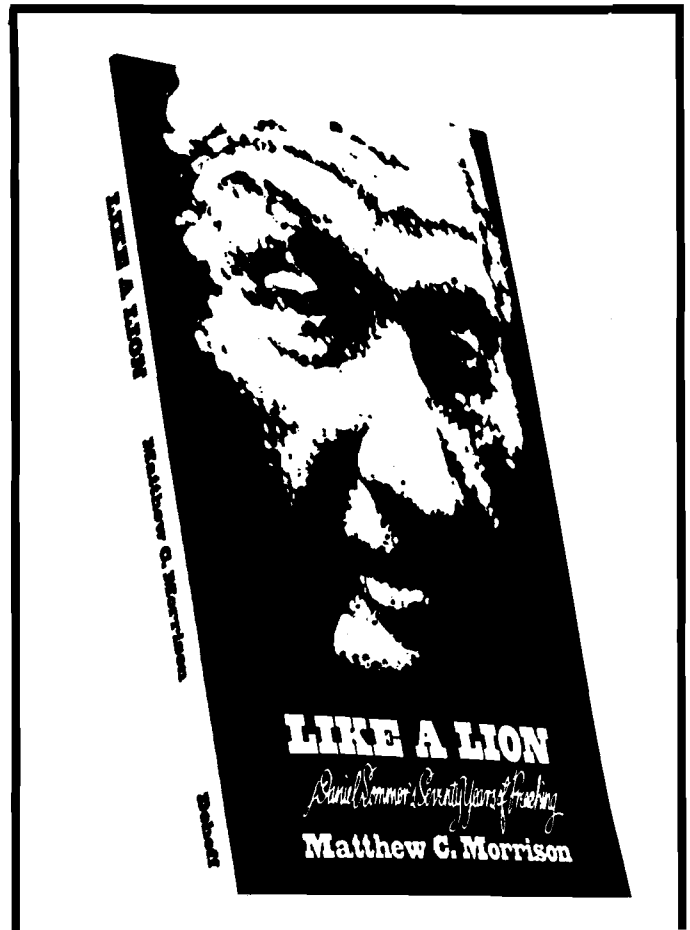
ADDENDUM

After the above was written and upon the request of Brother McGaughey, five of the ten men who met with him assembled with others to view the Herald of Truth film, "An Invisible Sun," No. 1021. We were asked to give our evaluation.

First, we want to say that the scenery, filming and overall presentation were of superb quality. Secondly, two paragraphs in the script were not included in the film, but they do compound the errors in the script. In the *third* place, Brother Baxter changed the wording in one instance. The script reads, "...repent of those sins and receive His full forgiveness..." Baxter said, "...repent of those sins in order to receive his full forgiveness..." He read the remainder exactly as quoted above. If he had placed forgiveness after baptism in the film, that part would have been acceptable. However, as forgiveness was not said to follow baptism, it is our conviction that the average listener would have not seen the necessity of baptism for forgiveness.

The truth remains, as is stated above, the *script* that Highland mails out is false. Of further significance, the *script* states of Adam and Eve, "...they lost that 'invisible sun' " when they sinned in the garden. Later it states, "Man is not born with that invisible sun within." At this point in the film, a tiny infant was shown. We see no conclusion that could be reached but that of original sin.

No one present at the viewing of the film would say it was acceptable. An elder stated that Baptist doctrine came through in several places. The conclusion of us five is that the changing of a place or two would not make the film acceptable, but that its overall emphasis is anti-scriptural, clearly favoring the Calvinistic approach. The gospel is God's power to redeem man—not an "invisible sun within." Man has the power to accept or reject this gospel. The Holy Spirit is not given to man to bring this power. Therefore, we conclude this film should be destroyed in its totality.



MATTHEW C. MORRISON PUBLISHES DOCTORAL DISSERTATION ON DANIEL SOMMER'S 70 YEARS OF PREACHING

The only two ways that one actually earns the right to a hearing on anything is either through his own personal experience or through deep study.

With the appearance of his new doctoral dissertation, entitled, *LIKE A LION—Daniel Sommer's Seventy Years of Preaching*, Matthew C. Morrison effectively demonstrates that he has earned such a right.

When I first picked up this book, I admit to a certain amount of pre-conditioning that had set me against the subject of his eight-year-long study. For, in my youth, the word "Sommerism" stood for those who had made a "hobby" out of Anti-Bible-College-ism. I knew, of course, that when Daniel Sommer was quite an aged man, he had gone to Freed-Hardeman College and publicly recanted his decades-long stand against such college's very right to exist as a matter of principle. However, not having heard his speech nor ever having met the man, I was not prepared for the masterful way in which brother Morrison swiftly drew me into an unbiased, warm, in fact enthusiastic re-evaluation of this giant among preachers.

One thing I learned from a careful study of this valuable, new contribution to Christian literature is that "Sommerism,"

when that term was originally hurled across the brotherhood, had nothing to do with being Anti-Bible College at all. Originally, it was charged against him and his followers for their stand against such innovations as missionary societies and instrumental music! It was only later that their stand against Bible colleges, as such, changed what earlier could be agreed with into something that could not.

In commenting on his recently published book, Morrison said, "Akin to the wilderness Indian fighter, the religious leader in the Midwest during the latter decades of the nineteenth century evoked respect from his followers through decisive action. Living in the adversary climate of jab and gouge political infightings, and Bible-thumping doctrinal jousts, Sommer's aggressiveness, dipped in the acid of antagonism, was not only allowed, but often admired. For example, he referred to one debate opponent as 'a splinter from the butt-cut of total depravity'."

This rhetorical study is a generous slice of religious Americana—a looking back to our origins, Morrison declared. It may be of particular interest to the reader who desires respite from soft-tea preaching, public doublespeak, and media mush.

For those who would enjoy a vicarious experience reaching from the days of the Campbells, Scott, Stone and others who pioneered the Restoration Movement almost to the present (Sommer died in 1940), we highly recommend a careful study of this book. You will not agree with everything that is said. I know I did not. However, you will be thrilled and enthralled by most of it; and in a time when the brotherhood is trying to get away from basic things, you will take comfort from imbibing the spirit of a man who really cared about the truth of gospel regardless of whether he was right or wrong.

Please send your orders for *LIKE A LION—Daniel Sommer's Seventy Years of Preaching* to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Available in paper-back only, this book is priced at \$3.95. Believe me, you will not regret a penny of it. We hope that every concerned Christian in the brotherhood gets a copy and becomes saturated in the spirit of this book. IYR Jr.

PRECIOUS ENCOUNTER

Kenneth R. Ware

A preacher for churches of Christ has come out with a guide book for religious sharing sessions or "rap" sessions, being the above title. This book can aptly be referred to as the universal guide for conducting rap sessions among churches of Christ. Church of Christ members in this area (St. Louis, Missouri) are very familiar with the book.

The book gives these instructions for beginning such sessions:

1. Keep the groups small. Even if you have 50 to 100 attending, be certain to divide them up into **small groups**.

2. It would be best if everyone was seated in a circle.
3. It would be much better if all were seated on the floor.
4. The atmosphere would be improved if the lights were dim.
5. It would be fine if some sister, well qualified, would begin the prayers and chain testimony to start the spiritual atmosphere of the meeting.
6. Always remember when questioned about the meetings to smile. Ignore any criticism because you are going to get a lot of it.
7. If the desired results are not obtained, touch hands with your neighbor, squeeze slightly, close your eyes, silently go to God in prayer, and you will have a turn on.

Does that sound like something that our brethren would print, advertise, and sell for use among us? The gospel (?) preacher who authored the book is **Marvin Pegg**. The religious book suppliers who have it for sale are numbered among our brethren. We can only say that we hope that brother Pegg doesn't get into serious trouble for plagiarizing, for his "Precious Encounter" is almost an exact reprint of a **Pentecostal** publication.

At a recently-held workshop in which personal-encounter meetings were discussed, the following things were heard (via tape):

1. Worship of the Lord's church as you and I know it was referred to as a "farce."
2. Worship was spoken of as "traditional meetings" where we have no room to share our joys and sorrows, and where we are not permitted to "confess our faults one to another."
3. New Testament worship which the church engages in regularly was spoken of as a "spectator sport."
4. The speaker played upon the fact that some say the Lord's return is drawing near. He stated he could not argue with that. Upon that basis he made a plea for more and more meetings to share the fellowship which is so needed before the Lord's return.
5. The church was criticized for not seeking out one another's fellowship. The speaker said that he thought he knew the reason why. He said, "We have to have a scripture for everything" (sarcastically)—and he had one. With that he read 1 Corinthians 5:9-11 and concluded that the church must be filled with fornicators and idolators and for that reason we did not seek one another's fellowship.
6. The Sunday morning handshake was spoken of as being **hypocritical**. (Should be a hug and kiss, or a "black power" handshake?)
7. Worship services as you and I know them were said to produce "open hostility." And the week-day night meetings were said to be "non-bristling" experiences.
8. One individual in the meeting said one of his big problems was that they would try to "share the Lord with someone in their meetings" and then that individual would come to "our" assemblies and say, "This is Christianity?"
9. One asked what to do about a leadership that is suspicious of them trying to get small groups started. The answer given without any hesitation was, "Take the leadership away from them!"

Oh, Church of Christ, Where Goest Thou???

—The Reminder
St. Charles, Missouri

"STANDING FOR THE TRUTH" IS NEWEST ADDITION TO PUBLICATIONS SET FOR DEFENSE OF THE GOSPEL

Of more than ordinary interest to those of us who have been striving all these years to awaken this sleeping brotherhood to the present apostasy is the introduction of a new publication to be known as "STANDING FOR THE TRUTH."

With brethren **Curtis Allen** and **Dan Campbell** serving as co-editors, in bringing out their new paper they announce the following editorial policy:

"It will be the policy of this monthly journal to present Biblically oriented articles that will be both informative and enlightening to the reader. We purpose to 'stand for the truth' against the fast-growing liberal trends of worldliness and modernism that face the Lord's church today. Emphasis will be placed on personal godliness in a society whose righteousness is rapidly digressing from the Creator's original plan. We intend to attack false ideas and teachings, and plead for sound-mindedness and truth. We will not promote a 'social gospel' nor 'another gospel,' but will endeavor to heed to the Holy Scriptures.

"It is our plan to improve the journal as it is needed. We will bring the best possible articles that we have available.

"We want to emphasize that the particular thoughts and view of any one writer may not necessarily reflect the views and thoughts of every man who writes for this journal. Although the editors will be responsible for all articles, we are mere men, as are the writers. Being of this nature, we are capable of error and do not claim a 'patent' on truth. We invite constructive criticism from anyone.

"SOME THINGS WE WILL NOT BE

"We will not be a gossip column, nor will we engage in 'bickering' among brethren. This paper will not be used as a platform for anyone's personal battles nor for the purpose of exploiting anyone's opinions on Biblical truth.

"THANK YOU,

(Signed)

Curtis Allen
Dan Campbell"

Those interested in subscribing for this new publication, send \$2 to: **STANDING FOR THE TRUTH**, Post Office Box 861 Hawthorne, California 90250.

DOES IT DO ANY GOOD TO DEBATE?

George E. Darling, Sr.

In the early 1800's, when such men as the Campbells, the Scotts, the Stones, the Smiths, and other men who had a leading part in the Restoration Movement, were active in bringing about the restoration of the New Testament church, debates were much in order, well attended and considered to be one of the greatest sources of teaching in religious circles. One needs only to read a little restoration history to appreciate the ability of these men who so successfully defend the faith until it became almost

impossible to find a champion to defend the cause of error.

There are men of a generation of debaters who have without doubt stemmed the tide of digression that would have swept the church into the abyss of ignorance, superstition, denominational error and liberalism. Where would the church be today had men such as G. C. Brewer, E. M. Borden, C. R. Nichol, J. D. Tant, Joe Blue, Rue Porter, N. B. Hardeman, Gus Nichols, Foy E. Wallace, Jr., G. K. Wallace, Guy N. Woods, Robert R. Price, Roy Deaver, Thomas Warren, James D. Bales (and need we name countless others who have been willing to "debate at the drop of a hat?") settled back in complacency with an attitude of indifference? Not only do we have these well known men to thank, but we also are indebted to the many "little" unsung heroes who have stood firm in the face of the opposition of truth. How many times have our brethren gone upon the platform of "honorable discussion" to meet a seasoned veteran of denominational error with his vast libraries, and an almost unending source of support, which is prevalent in a sectarian organization? Denominations who were bitter enemies have been known to join hands to combat the soldier of the cross who dared to challenge their theological stand. But **truth has triumphed** and the victory has been so signaled that today the cry has gone up in the camp of the enemy, "Beware of the little man with one book."

Open Discussion Means Truth Victorious

Why the Silence of the premillennialist today? Where is the man who would debate the origin of the species, materialism, total depravity, predestination/foreordination; instrumental music, adventism, free love, impossibility of apostasy, the plan of salvation, inspiration of the scriptures, the divinity of Christ, the Godhead, etc., etc.? The silence is due to the one fact that the **victory** has been won as the result of open discussion on the platform of debate. **The truth has stood the test!** Men have been made to realize that the only way error can prosper is through **silence!** They have learned not to allow their error to be **investigated** in **public** discussion. It is alarming to hear preachers—especially young preachers—make such statements as, "Debates do more harm than good." The stubborn fact remains that every inch of ground that we have gained in the churches of Christ since the beginning of the Restoration Movement has been gained as the result of intense **BATTLE!**

We cannot love the devil into submission! Neither can we compromise him out of existence! As a matter of fact, the devil only flees when he is **resisted!** (James 4:7). This idea that we can out-manuever the devil is ridiculous. He refuses to be ignored. His fiery darts continually threaten the soldier of the Lord. We must put on the Christian armor, use the "sword of the Spirit," which is the word, and **FIGHT** the good fight of faith. Brethren, this does not mean "cream puffs at 20 paces."

Many times the criticism against debating is formed through a limited concept, and the critic sees it as nothing but a "mud-slinging contest." This writer does not encourage nor endorse such events. However, he does desire to see the time when discussions of religious differences will again be popular among the religious people of the world. **Brethren, we have nothing to fear. We have the truth!** And we should be more willing to debate than any other people in the world.

Throughout the brotherhood there are elders, preachers, deacons, Bible school teachers and members who are not only opposed to debating, but would not support a defender of the faith with their presence should such a discussion be arranged in their city. What has happened to our courage and conviction?

"WE WANT POSITIVE PREACHING"

Winfred Clark

Does this sound familiar to you? It does, if you are a preacher. Some men are told that they will be expected to do positive preaching. Well, brethren, our answer ought to be, "We are positively going to preach."

1. That Jesus is the Christ.

That is exactly what Peter and the apostles did in Acts 2. They positively showed that the one the Jews had killed was the one God made both Lord and Christ. There just wasn't any question about where they stood. Peter positively told them that they by wicked hands had killed him. He was positive that they were wrong. There just wasn't any doubt about it. Such preaching is positive.

2. That Denominationalism is sinful.

Jesus positively wanted his disciples to be one. (John 17:20-21). He was very positive in his prayer about unity. This would of necessity show positively that division is sinful.

Paul was very positive that there is one body. (Ephesians 4:4-5). If he is positive that there is just one body, and he is, then he positively would not endorse sinful division.

The feeble liberals now respond that there is error in the church. Yes, but that doesn't justify not teaching and working to get it out. Their reasoning (?) is that if you have error in the church, among members of it, and there is error in denominationalism, then one is no better than the other. Shall we just justify error then? The answer is no, a thousand times no. The fact that sin may get into the church does not justify the existence of a denominational body.

Would you endorse a denomination because Judas betrayed Christ? They had Pharisees then. Would their sect be justified because Ananias and Sapphira lied? If such action did not justify a denomination then, does it now? No, again we say, no.

We ought to be positive about this. There is no need for us to fall back in fear because some spineless, liberal-minded and worldly-minded people would have it so.

In the most positive fashion those who so teach should be marked and avoided. (Romans 16:17-18). Paul was positive about such. I positively

Mrs. Russell V. Collins, Jr., Memphis, Tennessee, December 23, 1974: "We are greatly concerned and want to stay informed . . ."

Sydney J. Wheeler, Fountain Run, Kentucky, December 21, 1974: "I never had read your paper till recently. The copies came to the Fountain Run Church of Christ. You had several things in them I had never heard before, so I am sending for a one-year subscription . . ."

Cecil A. Weeks, Montgomery, Alabama, December 18, 1974: "I wish to express my appreciation for the effort you are making to warn an ever increasingly liberal brotherhood of the very extreme dangers facing the Lord's church from false teachers . . ."

believe it should positively be done. When are we going to get completely on the offensive against error? Are we going to sit back until it engulfs even the faithful?

I am positive that nobody can justify a church that exists that is not the church of the Lord in fact. If it started anywhere other than Jerusalem I am positive that it is the wrong one. If it started after Pentecost, it positively started too late. If you get into one other than by obeying the gospel (1 Peter 4:17), I am positive that you are in the wrong one.

3. That compromise is condemned.

They tried to get the apostles to not teach or preach anymore "in the name of Jesus." They positively did not want anymore of that kind of preaching. (Acts 4:18).

Did you know? The apostles just positively could not but speak the things they had seen and heard. (Acts 4:20). Now can't you just hear some of these folks. They would say, "They are such unloving creatures." All the time their false doctrine would be ruining the souls of men. We can be thankful that the apostles were positively positive preachers.

Give us more positive preachers, positively preaching.

—Bremen (Georgia) Bulletin

Many Strange Ideas

Brethren through the years have filtered through many strange ideas concerning the eldership. Among these ideas are:

1. The qualifications are to be possessed by the group and not individually. This is absurd, but one brother said he could marry five wives if the other four could meet the rest of the qualifications!

2. Another view is that an elder must have "most" of the qualifications but not all of them. He could have all qualifications but be given to wine, be a brawler, self willed, etc. The problem with this view is that he can make his choice. An elder comes to my mind that had a believing daughter—but she was faithful in the Catholic church. The real question is: could he and his fellow elders say, "Well, he has MOST of the qualifications; so he is all right?"

There are many other views that need to be discussed along these lines, but space at this time does not permit me to deal with these issues further. Let us seek truth that we may be free. (John 8:32).

—Standing for the Truth

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

What Use is a Warning if Faithful Brethren Choose to Ignore it!

Of all the frustrating things hard for some of us to understand now going on practically brotherhood-wide, one of the most stupid of all is the smug practice now wide-spread of supposed-to-be faithful brethren and congregations refusing to honor one another's withdrawals of fellowship from those who would undermine and if possible destroy the truth of the gospel as it is in Christ Jesus.

Of what possible use is a warning, brethren, if "the faithful" choose to ignore it!

Ira North, Madison Are Chief Offenders

Because of the many good works of the church at Madison, Tennessee, where Ira North is the preacher, and because it probably now has grown to be the largest single congregation in the brotherhood, there is a general tendency on the part of many to overlook brother North's and Madison's continuing offense of riding rough-shod over the withdrawal actions of faithful brethren and congregations. Just who is "in charge" at Madison—Ira North or the elders—is not apparent; it has not been for quite a long time. We have reason to believe that when the elders finally set their foot down at Madison, they still can exercise their will—but they seldom do.

Take, for instance, when the brethren now meeting at Norwich, Connecticut, finally had to withdraw for doctrinal reasons from the brethren at Groton, Connecticut, ten miles away. Their notice of withdrawal was sounded out far and wide. I know it was, for I had been preaching at Norwich, knew the situation, and helped to sound it out. Did Ira North pay any attention to the warning? He did not. In fact, he went to Groton, preached a meeting for them and had the unmitigated gall to give them a clean bill of health as a sound, faithful congregation! This was a bald-faced misrepresentation of the facts. Groton was an apostate church **then** and **still is!** Those who might wish to study the facts of the matter for yourselves will find them published in my book, *Axe on the Root*—Volume III. If brother North had **not** encouraged them

in their error as he did, Groton might finally have been made ashamed and repented. By making them think they could have fellowship *without* repentance, he but confirmed them in their apostasy.

When it already was clear to all who would look that brother **Pat Boone** was turning heretic and on his way out of the fellowship, who had Pat to come and take a leading part in a special service at Madison? Although **James L. Lovell** has held the church and doctrine of Christ in contempt for more than 35 years, who was it that caused Madison to pay him special honor? (Demonstrating that Lovell has not changed, consider these two quotations from his March/1975 issue of *Action*. On Page 3, he said, "There will be saints in heaven who never heard of the 'Church of Christ' but there will be no one in heaven (I am not thinking of exceptions as those who lived before the cross, babies, and so on) who is not in the church which Christ purchased with His own blood..." Farther down, at the close of his article, he further stated, "No person will ever be saved or lost due to any particular name he wears but rather upon the heart that is within him." From these two statements, it is abundantly clear that Lovell neither believes that the church of Christ is the church which Christ purchased with His own blood, nor does he believe there is salvation in any particular name. Read Romans 16:16 and Acts 4:12. Yet *this* is the man Ira North chose to be honored at Madison!)

Dishonoring of Withdrawals Continues

Knowing so well how naive brethren will argue that the above-mentioned instances are several years old, please note, 1) that they never have been repented of and corrected, and 2) that Ira's and Madison's same pattern of dishonoring the brethren's withdrawals **continues!**

Take, for instance, as recently as this past December, when for doctrinal reasons it became necessary for the 39th Avenue brethren to withdraw from the Crossroads Church of Christ, in Gainesville, Florida, this was published far and wide—brotherhood-wide. There was no way for Ira and

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Ira Y. Rice, Jr., Editor
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Madison not to know of it; I am personally aware of efforts that were made *specifically* to bring it to their attention. Yet, in the Crossroads bulletin for Sunday, March 23, 1975, their preacher, Chuck Lucas, announced the following, on Page 3:

"The Crossroads Singers leave Saturday for Nashville, Tennessee where they will be singing Saturday evening at the Madison Church. On Sunday, they will sing at Donelson, Wednesday evening at Gallatin, and Thursday evening at West End. Also included on the tour is the recording of a record album on Tuesday and Wednesday, a performance in Bowling Green, Kentucky, and back to the Decatur Church in Atlanta for Friday evening before returning to Gainesville on Saturday. We pray God's richest blessing on them and their singing ministry during this Spring Tour.

"I will join the Singers in Nashville Saturday evening at Madison and will be preaching at both services Sunday at the Donelson Church of Christ where Bob Hendren ministers. I will return to Gainesville Tuesday evening..."

It is my understanding that each and all of the above-mentioned congregations were notified of the withdrawal action outstanding against the Crossroads church—yet these Crossroads Singers were received into the houses of these congregations and bidden God speed! (Brethren, does II John 9-11 mean nothing at all?)

Lemay Elders Cancel Ira North Meeting

Not only did Ira North and Madison violate the withdrawal action outstanding against Crossroads/Gainesville, in March, but when Pepperdine University announced they were having Stanley Shipp right along with Ira North to speak on their annual lectureship, in April, this was just more than the elders at the Lemay/St. Louis Church of Christ could take.

It seems that the Lemay congregation previously had scheduled a gospel meeting with Ira North to begin May 2, 1975. Subsequently, after Stanley Shipp (over a period of years) had led many of the St. Louis young people away after various false doctrines, it became necessary for Lemay to mark Shipp as a false teacher and to withdraw from him. You can but imagine the chagrin and frustration the Lemay elders felt, when they saw the advertising from Pepperdine that Ira North, who was to preach their next meeting, was ignoring their withdrawal action and would be appearing in fellowship with Stanley Shipp on the Pepperdine Lectureship. What to do!

Sometime either late in March or early April, the Lemay elders regretfully brought this to the attention of the Madison elders—that if indeed Ira North appeared on the Pepperdine Lectureship along with Stanley Shipp, they would find it necessary to cancel Ira North's meeting at Lemay.

As usual, the Madison elders evidently took no action on this; Ira North appeared in fellowship with Stanley Shipp on the Pepperdine Lectureship in April. True to their word, the Lemay elders cancelled his appearance with them, as follows:

April 24, 1975

TO AREA CHURCHES

Dear Brethren:

We regretfully notify you that we have cancelled Brother Ira North for May 2, 1975, 8:00 P.M. This action was taken because he is appearing next week on same lectureship program at Pepperdine University with Stanley Shipp. We would appreciate you making this announcement.

Our own Gospel Meeting is only one week away. We solicit your prayers and presence.

Sincerely,

(Signed)

Noel Davis, Elder
Cecil F. Low, Elder

Maybe if enough elderships and congregations start following Lemay's example and actually cancel the meetings of brethren such as Ira North who dishonor them by ignoring their withdrawals from false brethren such as Stanley Shipp and others seeking to lead us all into apostasy, it will at least get their attention that we are determined to be ignored no longer. It is simply incredible that supposed-to-be *responsible* brethren such as Ira North and the Madison elders could so treat the elders of the Lemay/St. Louis Church of Christ!

Now THREE Churches Have Marked Crossroads

Even if *just one* congregation genuinely withdrew from another for scriptural reasons, that, within itself, should be

TAKE HEED HOW YOU BUILD

A striking story is told of a rich man who wanted to help a poor carpenter and his family. He hired the carpenter to build a house on a hillside, and when all plans were made, went on a journey.

The carpenter said to himself, "My boss is away, and I can use shoddy material and neglect the supporting work that doesn't show. The house will be weak, but nobody will know it. Too, I can save in the deal." So he built a ramshackle house.

When the rich man came back, the carpenter said, "Here is your house." "Thank you," said the rich man, "here are the deed and the key. I'm giving it to you." And the carpenter grieved that he had robbed himself.

We reap what we sow. We have to live in the house of life that we build. If we do not do our job, we pinch ourselves, we shrivel up and lose our ability to discern between right and wrong. We have to live with ourselves.

It is a tremendous fact that each of us is building today the house we must live in tomorrow. We can build a palace or a hovel, a mansion or a jail--or a pigpen . . . but we must live in it. TAKE HEED HOW YOU BUILD!

--via Gospel Rays

sufficient for all other right-thinking brethren and congregations to respect the withdrawal and to be actuated thereby.

In the case of the Crossroads/Gainesville, Florida congregation, however, not just one but three nearby churches of Christ have withdrawn thus far--and it will not surprise me at all if every faithful congregation in the State of Florida soon follows suit! The reason being, of course, as brother B. C. Carr, director of the School of Preaching, in Lakeland, Florida, found upon investigation, that practically all of the doctrinal liberalism and neo-Pentecostalism now running rampant among the Florida churches trace their source back to Crossroads (formerly 14th Street), in Gainesville.

One of the chief means by which all this false doctrine is being planted at Crossroads/Gainesville is their annual "seminar," to which they invite the young people of every congregation not only throughout the State of Florida but from surrounding states as well. The elders of the South Miami congregation, Miami, Florida, were so disturbed by the "fruit" this seminar was bearing among the churches of that state that they sent brother James W. Watkins, III, who now preaches at Cleveland, Tennessee, to Gainesville to appraise what was going on because of the feedback. After he had personally attended one of the recent seminars, following is his

REPORT ON TRIP TO GAINESVILLE

If there is one word to describe the seminar in Gainesville, it is "DANGEROUS." While the speakers, with good personalities and good speaking ability were winning the audience, they also were planting false doctrine in the minds of the kids.

One of the things which stood out throughout the seminar was the high level of emotion among the young people. They were ready to laugh or cry or hug somebody whom they didn't know with little or no prompting. After the lakeside devotional on Thursday night, the majority of kids were hugging one another and calling that "Christian love."

Also at the lake side devotional a girl read scripture and some girls started some of the songs. Jim Shewmaker started this song, "Spirit of God Fall Fresh on Us." (This song is certainly questionable.)

On Friday, August 11, Bob Hendren gave his *Bible Exposition on Ephesians*. In it he said, "We have allowed ourselves to hold an untenable doctrinal position on baptism. We have said that man must work in order to be saved because baptism is a work.

"Our response is that baptism is not a work. It is just a part of our faith. Col. 2:12 and Gal. 3:26-27."

On Thursday night, August 10, Landon Saunders gave a talk entitled, "We are God's Workmanship." In it he used the same methods in a modified way that the Pentecostals make use of in their revival meetings. He began with a low-pitched smooth voice and then changed his tone gradually until he reached a level of excited, high-pitched, fast-moving speech and then he would come back down again, very rapidly, to his original smooth style. This was continued throughout his speech.

He traced conversion and Christian growth generally as the following:

Belief--Yielding to God--Open to God--God moves from head to heart--cut free from world.

The pentecostal will trace the same growth in almost identical pattern: Belief--Conversion--Yielding to God--Open to God--God moves from head to heart--Baptism of Holy Ghost which cuts one free from the world.

Saunders put a great deal of emphasis on being able to "feel" God. He said that there are times when we can go into a "total blackout" and not be able to "feel" God through "sensation" but we know that he is molding us and drawing us closer to Him.

There was a great deal of emphasis on *sensation* at the seminar. It was stressed that we should be able to "feel" God and his impulse in our lives. Also that we should be able to feel the needs of our fellowman.

A second thing upon which much emphasis was put was *yielding to God*. In other words, open yourself to God's prompting. This is a Pentecostal concept.

A third key word was *persecution*. They seemed to delight in talking about how persecuted they were by their "selfish, narrow-minded, legalistic brethren." (That's us, by the way.)

A fourth key word was *love*. This "love" which they spoke of put strong emphasis on accepting the socially unacceptable, but no emphasis at all on the mature aspect of love which keeps itself above those things which are wrong because they harm our influence for Christ. For example, a great deal of emphasis on our accepting those people with long hair and no shoes into our worship in order to convert them. This much was good, but there was no emphasis on the fact that after one of these long-haired, barefooted souls becomes a Christian, he cannot continue to be dirty, long-haired, and barefooted because of the damage that it would do to his influence.

Probably the most dangerous individual of the seminar was Roy Osborne. He worked not on the emotions but on the intellect. He didn't go for the lights being out or holding hands, but he sought to implant within the intellects of those to whom he spoke the idea that following the commands of Christ was relatively unimportant. I have inserted a part of the Thursday night prayer group dialogue as an example of what I am talking about.

On Saturday, August 12, Osborne gave a speech entitled, "The Two Shall Become One." In it he sought to relegate the idea of obeying the gospel as simply John 3:16 and nothing more. That is what we respond to and not the commandments which Christ gave. I have the tape of this talk and even though he moves in a very subtle way, the alert ear can detect what he is seeking to do.

The seminar is sponsored by the 14th Street congregation in Gainesville. It is dangerous because it can confuse and mislead the thinking of the young people which support it.

It is my recommendation that this seminar never be supported by the South Miami church until that time in which it will speak the truth with openness and boldness and will openly make it known that it has ceased to believe those things which it now teaches concerning doctrine and women leading in singing and prayer and etc.

Thank you for allowing Beverly and me to attend the seminar.

In Him,
(Signed)Bill

That "part of the Thursday night prayer group dialogue" to which brother Watkins alluded, per foregoing, reads as follows:

PRAYER GROUP

Leader: Roy Osborne

Member of the group said:

"When I go into a town in which there are two congregations, I do not judge them on the basis of whether they are called 'liberal' or 'conservative' but rather on the basis of which congregation is doing the most. Christ said 'by their fruits you shall know them, and these are their fruits, the amount of work they are doing.'"

Roy Osborne said:

He agreed with the young man and then added these thoughts. "The words liberal and conservative are meaningless words. They mean whatever their speaker wants them to mean. They are sometimes even used in the place of curse words."

"When Paul spoke of having the same mind and striving in one spirit, what was he talking about? He certainly was not talking about doctrine, because all of us at one point or another disagree on doctrine."

He then used these examples: He said, "I was meeting with a group of preachers at one time and I asked them if they all believed in the inspiration of the Bible. THEY ALL said yes. I then began to expound upon one of the theories of inspiration and before long one of the preachers raised himself and disagreed with what I was saying. He then proceeded to expound upon HIS thoughts on inspiration and almost immediately someone disagreed with HIM. This continued until almost everyone found that they held a different view of inspiration than everyone else in the meeting.

You see, they didn't agree. There are two different kinds of definitions—general and specific. Most people will agree with a general definition but when it comes to specifics, people tend to become more individualistic.

This is true in all things. Take, for instance, apples. If I were to ask two people if they liked apples they would probably say yes. But if I took the apples and ground them up into baby food, one may not like it, because he likes a good hard winesap, while the other may love it because of his dentures.

People have their differences." (At this point, he said something to the effect that if we had to wait for people to become one in doctrine, we'd never get together.)

He DID say, "When II John 9 says 'Whosoever goeth onward and abideth not in the doctrine of Christ hath not God,' it is not talking about doctrine, but the doctrine of Christ. All that is is that Christ is our savior and that He loves us." (And what he means to us.)

During the prayer two girls led the group in prayer.

In discussing the foregoing report and excerpt delivered to the South Miami elders by brother Watkins, I was assured by brother Lynn Cook, South Miami's preacher, that there is "no way, under any circumstances would we participate or become involved in Crossroads' seminars."

**39th Avenue/Gainesville Elders
Mail Statements to Florida Churches**

After long and deliberate contemplation of what the situation regarding Crossroads/Gainesville actually called for, the elders of the 39th Avenue/Gainesville congregation finally, under date January 31, 1975, sounded out the warning under the following covering letter:

January 31, 1975

TO Churches of Christ in the State of Florida:
Whom it may Concern:

Dear Brethren,

Enclosed are copies of The Defender and two letters that we have sent to the elders of the Crossroads Church of Christ in Gainesville.

This issue of The Defender contains a report of the Florida Evangelism Seminar — 1974. In it you will be able to see the false doctrine that is being taught, practiced, and endorsed by the Crossroads church.

The letters are self-explanatory, giving our action taken because of the above-mentioned false doctrines.

Since writing the letters and the article we have met with the elders of the Crossroads Church of Christ on two occasions for a total of about seven hours. Unfortunately, these meetings only served to confirm the fact that they do endorse, teach, and practice false doctrine.

For this reason we have found it necessary to mark them as an apostate church and to turn away from them. (Rom. 16:17-18).

The purpose of this letter is to inform you of our action and to show you the evidence of the accusations made. You may use this letter and the enclosed material in any way you deem necessary.

A copy of this letter, with the enclosed material, is being sent to every church in the State of Florida of whom we have a mailing address.

If there are questions we may be able to answer please feel free to contact us.

Sincerely,

The Elders

The two letters, which the 39th Avenue/Gainesville elders inclosed, along with a special copy of *The Defender*, with the foregoing letter, were as follows:

Letter No. 1

November 6, 1974

The Elders
The Crossroads Church of Christ
2720 S. W. 2nd Avenue
Gainesville, Florida 32607

Dear Brethren,

We recognize the great opportunity which you have at the Crossroads Church of Christ to direct and mold the lives of many of the young people of our day. Some of our young people have in the past become involved in the activities that you have provided. Others, on occasion, have expressed a desire to visit and fellowship the young people of your congregation, and have sought our advice on the matter. Regretfully, we have had to discourage this action.

As elders of the Thirty-Ninth Avenue Church of Christ we feel our grave responsibility to feed this flock and provide it with wholesome spiritual food. We would like to feel that we could recommend the teachings and activities of the congregation under your oversight, however, this is not the case. Having seen some of the fruits of it, and having personal knowledge of false doctrines and practices which you have proclaimed and espoused, we are compelled to discourage any of our young people from participating in any of your activities. We sincerely regret that it has become necessary for us to take these measures, however, as shepherds over the flock, we feel we must protect those under our oversight from that which will damn their souls.

We take this position because we believe that the following doctrines have been taught and/or practiced by the Crossroads Church of Christ:

1. Baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.
2. That since baptism is a miracle, that miracles have not ceased and are prevalent in the lives of men today.
3. That the Holy Spirit leads and/or directs Christians today separate and independent of the Word of God.
4. That the only reason that women are forbidden to lead in prayers in the public worship service where men are present is tradition, and is not forbidden by the Scriptures.
5. That women are allowed to lead in the prayers in the devotionals and "soul talks" where men are present.
6. That there is no biblical distinction between works that save and works that do not save.
7. That Christian fellowship must be extended to all persons who have been "baptized for the remission of sins."

Brethren, we call upon you to either deny that the above-mentioned doctrines have been taught, and practices espoused, or to publicly repudiate them.

We believe that the Scriptures teach that each of the above-mentioned practices and doctrines are false. For this reason we cannot recommend such to our people. In fact, we feel that the Scriptures obligate us to resist, expose, and condemn them. This we intend to do.

In love for men's souls we call upon you to cease all false practices and to renounce them, that we may work together in this city to expand the kingdom of God.

In love of the Truth,

Bill Fugerer, elder

Van Land, elder

Bob Martin, elder

Letter No. 2

December 9, 1974

The Elders
Crossroads Church of Christ
2720 S. W. 2nd Avenue
Gainesville, Florida 32607

Dear Brethren,

On November 6 of this year (1974) the enclosed letter was delivered in person to the office of the Crossroads church. Since we have not received a response we can only assume that you do not intend to reply.

Therefore, the Thirty-Ninth Avenue Church of Christ must regretfully consider the Crossroads Church of Christ as an apostate church. We can no longer extend Christian fellowship to you, neither can we endorse your teachings and activities until such time as you repent.

Sincerely,

Bill Fugerer, elder

Van Land, elder

Bob Martin, elder

University Avenue Marks Crossroads

Originally, both the 39th Avenue congregation as well as the Crossroads congregation, in Gainesville, Florida, got their start from the old University Avenue congregation there—so, naturally, there was considerable interest area-wide as to what decision the University Avenue elders might take in all this. It seemed long in coming; however, along in March, it finally came, as follows:

An Open letter to the University Avenue church of Christ (March 16, 1975)

From: Your Elders.

We believe in the autonomy of local congregations of churches of Christ. We have therefore been hesitant to comment critically regarding certain teachings and practices that prevail at the Crossroads church of Christ which we do not believe to be in harmony with the scriptures.

First, we commend the great zeal and love demonstrated by the Crossroads church in their special ministry with the student population. However, the teaching which some university students receive from their association with Crossroads leads to discord when the students

leave Gainesville and become a part of other congregations. We will give two examples.

1. *Direct operation of the Holy Spirit.* Reports have come to us on how students from Crossroads cause discord by statements they make on how they are led by the Holy Spirit. We have discussed this problem with the Crossroads elders. They attribute statements regarding direct leading by the Holy Spirit to incomplete teaching and misdirected zeal. The Crossroads elders stated that their personal conviction is in agreement with ours that the Christian should seek his direction from scripture as in II Tim. 3:16-17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." James 1:5, "If any lack wisdom, let him ask God . . ."

2. *Women leading in prayer where men are present.* The teaching and practice at Crossroads is that women lead prayers in devotionals where men are present. What is written in the scriptures?

I Cor. 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

I Cor. 14:33-35, "For God is not the author of confusion, but of peace, as in all churches of the Saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law."

I Tim. 2:11-14, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived but the woman being deceived was in the transgression."

We cannot precisely identify the source of teaching on Holy Spirit activity which leads to discord. It is primarily because of differences in beliefs concerning the proper role of women in assemblies (where both men and women are present) that we have had very little fellowship with Crossroads during the last several years. Our prayer and hope is that this situation may be scripturally resolved

(Signed)

Marvin Brooker, Sr.

Herschel Goins

Barney Colson

Kuell Hinson

Central/Winter Haven Marks Crossroads

Three days later, signed by the men of the Central Church of Christ, of Winter Haven, Florida, the following letter was sent:

March 19, 1975

The Elders
Crossroads Church of Christ
2720 S.W. 2nd Avenue
Gainesville, Florida 32607

Dear Brethren:

For quite some time we have been deeply concerned about false teaching emanating from Crossroads church of Christ. Together with other sources of information, this has been seen in statements of some of the college students who attend there and who come home during summer vacations, etc. We love these young people. We shall do all within our power to uproot the error which has been planted within their hearts and to help them mature as Christians, but we will not tolerate false teaching within our midst.

This congregation is not now nor have we ever been in sympathy with the following doctrines which have come from Crossroads:

1. Baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.
2. Miracles are prevalent in the lives of men today.
3. The Holy Spirit leads and/or directs Christians today separate from and independent of the word of God.
4. Women may lead prayers in devotionals and "soul talks," when men are present.
5. There is no Biblical distinction between works that save and works that do not save.
6. Christian fellowship must be extended to all who have been "baptized for the remission of sins," even though they may teach error.

We stand solidly against the aforementioned errors, and cannot fellowship those who teach them. We do pray that Crossroads church will recover itself from the error listed in the six mentioned items. We are sending copies of this letter to sister congregations in Central Florida.

Sincerely,

(NOTE: Since we cannot be certain of the spelling of some of the names of the brethren who signed the foregoing letter, from Central/Winter Haven, Florida, we are photo-reproducing them below. IYR.Jr.)

Blaine Cook
 Brown Summers
 Hubert McCarty
 Bill [unclear]
 Tony [unclear]
 John H. [unclear]
 Samuel W. [unclear]
 Michael [unclear]
 Floyd [unclear]
 B. [unclear]
 [unclear]
 C. J. [unclear]
 J. W. [unclear]
 Manuel [unclear]
 W. [unclear]
 Gary [unclear]
 L. F. Marshall
 Dennis W. [unclear]
 Philip V. [unclear]

Tom Cook
 Gene McGee
 Ron Spurgeon
 Bob Sheffer
 Bobby Flowers
 Hank Barber
 Frank Anderson Jr.
 Curtis Brumfield

Crossroads Elders Make Statement

As appears to be common practice among some nowadays, when one is caught teaching and/or practicing error, instead of repenting of it and correcting it with the brethren, the Crossroads elders sought to explain it all away with a "statement." As much actual error as has been established against them in the mouths of many witnesses, it should be self-evident that it will take somewhat more than the following statement to correct the offense and restore the fellowship of their brethren; however, lest they charge us with not giving them at least a hearing, following is the reply to these charges, which they put out in April:

April 15, 1975

STATEMENT FROM THE CROSSROADS ELDERS

Recently, certain allegations and charges have been made against the Elders and the Minister of the Crossroads Church of Christ in Gainesville, Florida, and questions have been raised and widely circulated regarding our programs and teachings. While we do not agree with the methods employed in bringing these charges and in making public these allegations, we do not wish to assess the motives of those who have taken this action. We feel as Nehemiah felt in the long ago that the importance of our work here demands that we not divert our efforts to engage in debate or controversy (Nehemiah 6:3). However, we do feel a responsibility to make known our position to those who have been sincerely misled.

In response to the charges, we wish to state our position as follows:

- (1) We believe that baptism is essential to have the forgiveness of sins for everyone who has reached the age of accountability and that it must be preceded by belief in Jesus Christ as the Son of God, genuine repentance, and a willingness to confess Jesus as Lord. We believe the Bible teaches that baptism is a sharing in the death, burial, and resurrection of Jesus Christ (Romans 6). While we must respond to God in obedience, the saving action requires the work of God; (Colossians 2:12) "You were buried with him in baptism, in which you were also raised with him through faith in the working of God who raised him from the dead." In this passage, Paul states that the same power that raised Jesus from the dead is the power that raises us from the waters of baptism to a new life. See also II Corinthians 5:17, John 1:13, John 3:5-8, I Peter 1:3. This was *all* that was intended by the use of the word, "miracle."
- (2) We emphatically deny the modern day so-called "tongue speaking" and the "miraculous gifts of the Holy Spirit." These things are not taught or practiced in this congregation and have never been taught or practiced here. We do not believe in the

"direct leading of the Holy Spirit separate and independent of the word of God," but rather, we believe that the Holy Spirit indwells the Christian (I Corinthians 6:19,20) and works in conjunction with and in harmony with the written word, the "sword of the Spirit" (Ephesians 3:14-21, Romans 8:12-14, Hebrews 4:12).

- (3) We believe that a woman must be in subjection to the man at *all* times. She cannot, under any circumstances, domineer or usurp authority and her manner of life publicly and privately should be one of a quiet demeanor, a calm and gentle spirit, and one of submissiveness.

We do not believe that it is in accordance with God's will for a woman to serve as a preacher or elder, to address the church assembly or assume a leadership role in the church. These things have never been advocated or practiced at the Crossroads. We do believe that in groups outside of the church assembly that women may take part while still being in subjection to the man and maintaining an attitude of submissiveness. We believe, for instance, that women can make comments and ask questions at home, in Bible classes, in study groups, and in devotionals and may, in each of these settings, participate in chain-type prayers where everyone is given the opportunity to pray aloud, taking turns of course. We would never call upon a woman to lead the group or to pray alone. We believe that we would be making a law where God has not made one if we should forbid women to participate in prayers outside the church assembly. We also believe that it would seriously hurt our program to disallow such participation. Of course, as we have stated many times and as our members well know, we do not believe that this practice should be insisted upon in other congregations or groups if the brethren there hold a contrary opinion. We believe that as an autonomous congregation we have the right and responsibility to do those things that are in harmony with the scriptures, as we understand them, and that would bring about the greatest amount of good in our work and we believe that the fruit of our work certainly demonstrates the effectiveness of our teaching and practice.

- (4) We believe, in the matter of "salvation by works," our position can be best understood by harmonizing John 6:29, Ephesians 2:8-10, and James 2:14-26. We believe that works are the *demonstration* of the faith that saves us by the grace of God.
- (5) We do not believe and have never advocated that fellowship should be extended to those in denominational groups. However, we have no right to make anything a test of fellowship that God does not make a condition of salvation (I John 1:7). We are certainly "eager to maintain the unity of the spirit in the bond of peace" (Ephesians 4:3).
- (6) Some have raised the question of why we do not eliminate certain speakers from our Seminar programs who have been charged with "teaching false doctrines." Some speakers we have used in the past are no longer used; however, we do not believe that anyone should be eliminated simply because they have been criticized, even severely, until we have proof for ourselves that such persons are indeed "teaching false doctrine." We would not, of course, exclude a speaker solely on differences in matters of opinion or understanding.

All of the positions stated above are held by both the Elders and the Ministers of the Crossroads congregation. These positions are not now, nor have they ever been, a source of division in this congregation. It is our prayer and our hope that this statement will lay to rest once and for all the allegations, charges, and questions that have been circulated. We believe that our fruit, as Jesus indicated in Matthew 7:18-20, is the best test of the teachings here at the Crossroads. We invite all to come and see first hand our commitment to Jesus Christ and our complete reliance on the written word as our only rule of faith and practice. Finally we commend to you these words of Jude, "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now, and forever more. Amen." (Jude 24,25).

(Signed) ... Rogers L. Bartley, Elder Richard H. Whitehead, Elder

SHOULD CROSSROADS STATEMENT BE TAKEN AT FACE VALUE?

Normally, when a confession of fault is made, it is my own conviction that it should be taken at face value, prayers should be offered for forgiveness on all sides, and everybody go on from there—together. Provided, of course, that the confession of fault *itself* was not an evident attempt to deceive, as so often is the case!

However, anyone who thinks that the foregoing *Statement from the Crossroads Elders* was intended *even by themselves* as a "confession of fault" did not read it carefully. Its overall intent, as I study back through it, is obvious self-justification for practically all that they have done, said or *allowed* to be said or done which has caused so much division and offense both in doctrine as well as practice over the brotherhood these past several years.

Among the reasons why this Crossroads Statement cannot be taken at face value are 1) things stated therein *known* to be otherwise than stated, and 2) their obviously unrepentant use of false teachers, "until," they say, "we have proof for ourselves that such persons are indeed 'teaching false doctrine.'" "How are they *ever* to have such proof, when they obviously neither seek it themselves nor seriously weigh the evidence from so great a cloud of witnesses! All the proof they (or anyone) should ever need concerning the false doctrine and/or practice of *many* if not *most* of the speakers they have used on their "Seminars" these past eight years has been collected and published through THREE VOLUMES of *Axe on the Root* and through FIVE VOLUMES of *Contending for the Faith* over the past *nine* years! Such publication was not done "in a corner," but openly, out where EVERYONE—even the Crossroads elders—should be able to see it. Not only have we been careful to document voluminously what could be documented, but we have done this via *photo-reproduction* to the extent possible of the offenses charged.

Before swallowing the Crossroads Statement *whole*, let us all think back for a moment. Despite their "all that was intended by the use of the word, 'miracle,'" disclaimer, the three elders of the 39th Avenue Church of Christ, reporting back from their long, long, long discussions with the two elders of the Crossroads Church of Christ testify that in their presence the Crossroads elders contended for the following:

- (1) That miracles still happen today. Although arguing that man cannot perform any such miracles, they claim that miracles still happen. This argument was made in defence of Chuck Lucas' statement that baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.

OBSERVATION: If miracles have not ceased, the logical conclusion is that we do not yet have all of God's word. According to 1 Cor. 13:8-9; Eph. 4:7-15; and Heb. 2:2-4, the purpose of miracles was to confirm the word and to bring the church to maturity.

- (2) That since our young people have been educated to the point that they can read that preachers cannot preach that the Bible condemns drinking. There was a time when preachers preached against strong drink but since the young people have learned to read the Bible for themselves, this cannot be done because the young people know that it isn't in there.

- (3) That he, Richard Whitehead, would have no qualms about a woman leading the song service at the eleven o'clock service. He

admitted that his position on the woman leading prayer would also lead one to the same conclusion concerning the woman leading the song service.

Other positions held and/or actions taken by the Crossroads Church of Christ that can be proved are as follows:

- (1) That the only reason a woman is not allowed to lead a prayer from the pulpit at the eleven o'clock service is tradition. There is no scripture which forbids such practice.

Proof: Refer to quotes in the January/1975 issue of *The Defender*, page 12, paragraphs 1 and 5; or listen to tape of Whitehead's sermon on the subject.

- (2) The endorsement of false teachers such as Roy Osborne, Don Finto, Jim Bevis, Bob Hendren, etc. Each of these men have been used as speakers at the Florida Evangelism Seminar, a thing sponsored by Crossroads.

- (3) The endorsement of *Good News for Modern Man* perversion.

- (4) The extending of fellowship to a denominational preacher by having him as a speaker at the dedication services of their new building at Crossroads.

(NOTE: This appeared in the local newspaper.)

As for the Crossroads elders' and Chuck Lucas' choice of speakers, is it not rather odd (especially in view of the disclaimers in the "Crossroads Statement") that they persist in featuring brethren at violent variance with their own avowed views? Please consider some of the speakers put forward in their *Florida Evangelism Seminar* in the past eight years—and their positions on different subjects—as follows. (It should be noted that at the 1974 seminar Crossroads Elder Richard Whitehead stated in his speech that such men were "rocks and pillars" in the church!):

ROY OSBORNE HAS TAUGHT:

- 1. That the Church of Christ is only a part of the family of God today.
- 2. That the Church of Christ is denominational if and when it separates itself by a particular name and a particular set of doctrines.
- 3. That truth is not absolute, but relative. That one cannot really know what is truth and what is subjective feelings.

LYNN ANDERSON TEACHES AND/OR HAS STATED:

- 1. That the Church of Christ is a big, sick, denomination.
- 2. That the word of God is ineffective until it is energized by the Holy Spirit.
- 3. That "tongue speaking" (the modern-day, Pentecostal brand) is not a cause or reason to disfellowship anyone. That if one opposes the tongue speakers this might be reason to disfellowship the opposer.
- 4. That modern-day visions are still available. He claims to have had one.
- 5. That denominational baptism is acceptable.
- 6. That "it is not doctrine that unites us, it is love," and that "love is the only power we have."

JIM BEVIS:

- 1. Claims that the Holy Spirit works separate and apart from the word of God.
- 2. Extends fellowship to the denominational churches.

CHUCK LUCAS:

1. Endorses all of the above-mentioned, as well as endorsing Don Finto. In fact, he and his wife were advertised as appearing as teachers at the Nashville Evangelism Seminar which was sponsored by Belmont.

ALONZO WELCH

1. Gave his unqualified endorsement to Chuck Lucas. (Listen to tape.)

As to what attitude faithful brethren and congregations should take toward participating with Crossroads, Belmont and other congregations featuring such false teachers on their so-called "Seminars," the advice one of our Shades Mountain elders, brother Brice Jones, gave a certain well-known preacher and his elders in Birmingham would seem to be particularly appropriate. If you don't want to get something on your feet, he told them, stay out of the barnyard.

THE FIGHT IS ON!

by Dale C. Flowers

Paul told the Christians to **"Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."** (I Corinthians 15:58). Paul said, in the next chapter, **"Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love."** (I Corinthians 16:13 ff). The New Testament church did not grow in the first century because men were less than men. It grew, despite strong opposition and persecution, because men heeded the commandments of Paul. The restoration movement did not succeed because men hid in a corner and quaked at denominational error. It grew because men set their hearts to **"seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances."** (Ezra 7:10).

Brethren, if the church is to survive in this generation we must set our hearts to know the law of Jehovah. We must seek it with all that is within us. We must know it. We must put it into action. The gospel is God's power to save man. We must learn to use it effectively. The time is past for a study of opinions. The time is past for man to interpret the Word according to his wishes and desires. The time has come for us to make a diligent study of God's Word. The time has come for us to become serious in our desire to lead souls to Christ.

How Defeat Error If We Don't Know Truth?

There was a time, in the not too distant past, when a Christian could explain the truth in the face of the strongest error. There was a time when God's children could readily use the BIBLE to refute error. We MUST know the TRUTH so we can know error when we hear or read it. We MUST know the TRUTH in order to defeat the doctrines and fables of men. We MUST know the TRUTH so we may teach it in all its simplicity.

A man once said he would give half his life to know the TRUTH like brother Nichols knows it. He was informed that was the price brother Nichols paid. Brethren, we must be willing to pay the price.

There was a time when the champions of the faith were supported by the brethren. The champions of the faith still

need the support. It is distressing for a man of great ability using it to keep peace within the camp, rather than battling the enemies from without. For every false teacher today, there is a sympathetic wall of supporters who are defending and protecting him. Brethren, before we run to the support, defense and protection of any man who is under fire by men of tested ability and faith, we should first examine the man to see if he is worthy of our efforts, If his stand is for the TRUTH—fine—support him. But if our motive is sympathy, let us beware unless we become a partaker of his evil deeds. Let us remember, it is not man's commands we obey, but God's. It is not man's gospel which will judge us, but God's.

—Liberty Co-Worker

HOW DOES ONE SEEK TO PLEASE MEN?

Paul Kidwell

"As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I would not be the servant of Christ." (Galatians 1:9-10).

A common desire with teenagers is to be accepted by their peers. They are not alone in this desire. All of us like to be liked. We enjoy popularity. We relish the attention of others. We take pleasure from the plaudits of others. We like to please others.

In religion this can be dangerous. Many are more interested in pleasing the **members** of the body than in pleasing the **Head** of the body. Some who preach have become more adept at political maneuvering and "apple polishing" than the politicians themselves. Personal magnetism, together with a dash of the Carnegie philosophy of never crossing anyone about anything is sold as a desirable commodity.

A Fearful Responsibility

Gus Nichols said at a recent Freed-Hardeman Lecture series, **"The men who preach have a fearful responsibility. A man may preach the Bible every day and still be lost for failing to preach the truth . . ."** He went on to explain that the needs of an audience must be considered. The man who deceives himself by a "selected" gospel is being foolish.

If I could be content to preach less than the whole gospel, I would leave the church of our Lord for greener pastures. I would preach whatever anyone wanted to hear—provided they would pay the right price. I would be more interested in the reception given me by the worldling than in the correct teaching of the Master. I would never speak out against any form of sin or doctrinal error in the group—everyone knows this is the way to win friends and influence people. I would devote my efforts exclusively to being the charming, witty, always complimenting (flattering), constantly laughing, eternally optimistic (never seeing danger) pleaser of men.

. . .but then I would not be a servant of Christ. Neither are they who do such.

—Bremen (Georgia) Bulletin

Does the Lord Have Yet 7,000?

In I Kings 19 the poignant story is told of Elijah, falsely charged with being a "troubler of Israel," fleeing for his life before the wrath of wicked Jezebel. When the Lord came to him and said unto him, "What doest thou here, Elijah?" twice he answered, "I, even I only, am left; and they seek my life to take it away."

But the Lord knew better—and, in commanding him to return whence he had come, he revealed to Elijah, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (Verse 18).

Admittedly, in these times of stress when so many of the Lord's people (hoards of elders and preachers included) seem determined to follow every false way into apostasy, those of us who are fighting for the truth may often feel lonely. But when I look back through the thousands upon thousands of letters of encouragement received over the past nine years since undertaking this confrontation with false teachers of error some nine years ago, I keep reminding myself that the Lord has yet 7,000 who have not and will not bow the knee.

Over the next several issues, I purpose to share some of these letters with readers of *Contending for the Faith* that you, too, may glean some of the encouragement that I have and take new courage to continue the battle for truth. The first batch of such letters in this new series are presented, as follows:

D. A. Johnson, Smithfield, North Carolina, August 25, 1973: "...Having finished reading and studying the contents (of current *Contending for the Faith*), I am constrained to thank our God for the valiant soldiers of the cross, such as yourself and our many other brethren, who, out of a deep love for our Lord and His church, 'contend' so earnestly for the faith... Now in my 75th year and the near approach of the 28th anniversary of being 'added' to the church, I am gravely concerned about the perceptible erosion of the faith and devotion of the saints, the yielding to the lures and blandishments of the Prince of this world, and this while our faithful preachers are so forcefully holding forth the gospel in its purity!... Brother Rice, I have little of this world's goods and am in virtual retirement, but in the words of Peter, 'Such as I have, give I thee'—meaning, I shall implement your work in any and every way that I can..."

Larry A. Jelley, Columbia, South Carolina, August 23, 1973: "May God bless you in your efforts to serve Him..."

N. J. "Stan" Stanford, elder, Columbia, Tennessee, August 23, 1973: "...\$3.50 for 40 copies of July issue of *Contending for the Faith*, which I have just finished reading. This issue supports the suspicions I have had for *Herald of Truth* ever since they condoned and defended brother Chalk and Landon Saunders. However, I did not realize that conditions were as bad as they are. I have used my influence to help keep *Herald of Truth* out of Riverside's budget since they continued their support of the above men... Maybe they will straighten things out, if enough money stops coming in..."

Jan M. Hornbuckle, M.D., Memphis, Tenn., February 8, 1972.—"We continue to appreciate your bold efforts to withstand error face to face. It will continue to be our prayer that our Lord will bless your efforts more exceedingly."

Clayton Tuggle, minister, Ozark, Alabama, August 21, 1973: "I have been in contact with brother Art Haddox and of course his letter says that everything is fine—that it was mostly a mandatory retirement thing with brother Harper. Since the last contact with him, I received a mimeographed, typed letter by a brother Cawyer, a former elder at Highland. If what he says is true, it is high time already, long ago that something is done to either straighten out those in charge, or drop it (*Herald of Truth*) altogether. As soon as we can get the straight on this, I feel certain that the church here will drop its support and put it into World Radio or elsewhere (if what I've read and heard is true)... I would like copies of the past issues of *Contending for the Faith*—especially those related to the current *Herald of Truth*..."

Bruce R. Curd, minister, Columbus, Georgia, August 11, 1973: "May God continue to richly bless you as you point out the areas where creeping liberalism continues to menace the church of our Lord..."

Curtis M. Hull, Eureka Springs, Arkansas, September 17, 1973: "...The church here in Berryville has been in a quandary as to the *Herald of Truth*, as we help support this work. Your... issues of *Contending for the Faith* contained about the same information we had already received. We are checking into this matter further. We feel so bad about a good work of this sort falling to the foes of truth... It seems we are living in a time that even the best works are being used sooner or later in the wrong way..."

Carmel L. Akers, Grethel, Kentucky, November 5, 1973: "Bro. Roy Hall recommended that I subscribe for this paper. Bro. Hall is from Fed's Creek, Kentucky, and is well known in this area..."

A. G. Hobbs, Fort Worth, Texas, February 9, 1973.—"Please put my name on the list to receive *Contending for the Faith*... I appreciate so much your love for the truth and your 'guts' to speak out..."

Ray C. Bartholomew, elder, Littleton, Colorado, January 27, 1973.—"The latest editions of *Contending for the Faith* just arrived (Oct-Nov, and Dec.) These are outstanding examples of the great work you are doing in behalf of the 'cause of Christ' and for all of us who don't know how, or have any way, to express our sentiments, which are in complete accord with what you are saying and doing. May God bless you and your family as you continue to serve the Lord and 'contend earnestly for the faith, once delivered to the saints.'

It seems some of our brethren are blind, or just don't care, what is going on at ACC and Pepperdine. Well, I care, and I know there must be others who care. How grateful I am to York College and Harding College, where our son received his education, and where there were those who 'watchfully' cared for his spiritual welfare, based upon 'doctrinal accuracy,' even though he got a good foundation for that in his prior years here at home. He is now an instructor at Harding, with a fine Christian wife...

Our daughter and her husband also attended York College, as did our son's wife; so you see, also the sentimental attachments to both Harding and York. I would be much grieved to see either of them fall by the wayside. There are, no doubt, many who have similar attachments to Pepperdine and ACC, and how heartbreaking it must be to suddenly come into the knowledge that 'all is not well' with the scripturalness of the programs at either 'institution.' Well, regardless of the sentiment, we can no longer support (in any way) either of these two obviously 'secular' educational institutions until there has been some substantial indication of a change of direction by those in charge that would give some concrete proof that the desire of the administration is to serve the cause of 'truth' and not serve a 'double-cross' to the brethren who have high hopes for the spiritual welfare of their sons and daughters who attend these institutions, and who are at the mercy of the 'ravaging wolves' who would 'subvert' them during a time when their parents are no longer there to protect them.

...I just want you to know many of us here at Littleton appreciate the efforts you are putting forth in keeping us all informed of what is happening in the brotherhood. If the heart of each could be searched, I believe you have a vast majority in support of what you are doing... The truth will preserve..."

N. J. Stanford, for the Elders, Riverside Church of Christ, Columbia, Tennessee 38401, January 29, 1973.—"...We wish you continued success in your work and your devotion to the teaching of Bible students at the college there..."

Leonard Mullens, minister, Dallas, Texas, January 11, 1973.—"Enclosed fine \$1.00 for *Contending for the Faith*. I read it with interest and much concern... You might be interested to know that two years ago, the elders here at Kimball Square where I preach read a statement from the pulpit branding Pat Boone as a false teacher and prophet.

Also, I preached a sermon based on some of *Integrity's* and the *Mission* magazine articles which to me advocated a 'merger' of the Restoration Movement with the Pentecostals, and thoroughly condemned such absolute

apostasy from the truth. Our elders, unsolicited by me, and their statement was made just following the sermon, endorsed such preaching. This made me thank God for the elders we have here at Kimball Square.

Recently, I reviewed Kenneth Taylor's *Living Bible* here publicly and four people who had bought the book turned them in to me, saying, 'I won't need this any longer.' It has been my experience that when preachers preach the truth, in love but with deep conviction, and really tell it like it is, there are still brethren who will respond and stand for the truth.

I see letterheads from various congregations these days which use expressions like 'The Family of God,' the 'Household of Faith' and so on, rather than church of Christ. I know these names are scriptural; but I wonder what motivates their use? I am personally happy for anybody anywhere to know that I am a member of the church of Christ, that I oppose instrumental music in the worship, and that I am convinced that the Bible is inspired by the Holy Spirit, and that it alone is the only sufficient and sole guide for us today. Here at Kimball Square, we are proud, though humbled, to be Christians only; to believe that the New Testament church has been restored; and that the truth, which is not relative, is something that we can know to free us from sin and to guide us in the paths of righteousness.

Some who have visited with us here have not returned, because they did not find that for which they were seeking, such as endorsement of social drinking, tongues-speaking, and etc. Frankly, we did not encourage them to do so, unless they are willing to repent.

May God bless all who love truth, and who are not ashamed of Christ and His words in this generation!"

Tom Childers, West Monroe, Louisiana, August 27, 1973: "If you want to send a bundle for the church here, I will encourage them to subscribe . . ."

Raymond H. Bush, Decatur, Alabama 23, 1973: "Keep up the good work you are doing. God bless your efforts . . ."

Foster L. Ramsey, Sr., gospel preacher, Greenville, Texas, August 23, 1973: "Thanks for continuing the Newsletters. Numbers of churches around here are dropping support of Herald of Truth. Frank Cawyer has a bomb-shell in the last issue of Noble Patterson's Ft. Worth Journal . . ."

Dan Thompson, minister, La Cygne, Kansas, March 3, 1972: "One of the faithful brothers in Christ who lives at La Cygne, where I have been preaching about one month, loaned me a copy of your book, *AXE ON THE ROOT*, Volumes I and II . . . Two of the publications you mentioned in Volume II, called *ACTION* and *MISSION MESSENGER*, have appeared in this area. At first I was not disturbed about either one of them, but after reading your book (the reading is not yet completed) I read thoroughly the most recent copies of the papers named above. I was absolutely horrified at the content of *MISSION MESSENGER*. The writings of *ACTION* are not so easily figured out, but I have no doubt of the ill intent of James Lovell to undermine the faith of weak Christians . . . After reading *ACTION* some questions entered my mind, and perhaps you would care to investigate the answers (if you have not already done so. First, just what is this

PEPPERDINE UNIVERSITY located at Malibu in California. Has George Pepperdine College gone astray, or become a university now, or moved to another location, or is this some effort to establish a new sort of unsound educational (?) institution? . . . My second question involves personalities. Why do names like M. Norvel Young, Jim Bill McInteer, and others of seemingly sound preaching, appear as instructors in the *ACTION* paper if the paper is no more sound Scripturally than the issue I read this week? . . . We at La Cygne are small in number (less than 40), and as far as I can determine we are the only New Testament congregation in Linn County, Kansas. But though small in number, we want to be strong in the faith 'once for all delivered to the saints.' We will defend Christ's gospel against any attempts at its destruction by well-meaning but nevertheless unsound preachers and teachers. We appreciate your effort to this purpose by your writing of *AXE ON THE ROOT*. And if any new volumes of the book have come out in recent years or months, please let me know . . ."

(NOTE: In my reply to brother Thompson, of March 26, 1972, I said, in part, ". . . This so-called *PEPPERDINE UNIVERSITY*, of which you inquired, is the same old *GEORGE PEPPERDINE COLLEGE* in a new dress. Probably more than any other single influence on the West Coast, Pepperdine has been leading disciples astray most of the time since its inception back in the '30s. It got worse and worse in the '40s and '50s—so much so that Norvel Young and J. P. Sanders were brought out to try to 'salvage' it for the truth. I think they really tried to do so for a while; however, now for the past several years, Norvel seems to have given up on it—and Sanders has gone to Columbia Christian College. In fact, the way it now appears, Norvel and Bill Banowsky, Pepperdine's new President, appear to be heading down the road of liberalism as hard as they can tear. Pepperdine is so unsound that California Christian parents will hardly let their children attend there. Never in all its history, as far as I have been able to find out, have more than 30% of its students been Christians. And even several of its *teachers* are non-Christians. How are you going to have a 'Christian' school under these conditions! . . . We are putting out a paper now, called *Contending for the Faith*. In fact, within the next issue or two, we plan to bring Pepperdine squarely to the attention of the entire brotherhood as *UN SOUND IN THE FAITH*. We have tried—many of us—across the years to get Pepperdine to come around to the truth and be sound—to no avail . . . God bless you brethren there at La Cygne in your endeavors to be strong in the faith 'once for all delivered to the saints.'" IYR Jr.)

Wayne Smetthers, evangelist, Limestone Church of Christ, Bartlesville, Oklahoma, March 21, 1972: "Do you still have a couple of extra copies of your newsletter, in which you discussed the "tongues-speaking movement" in connection with Clinton Davidson and Camp Shiloh? . . . If you have and could spare a couple, I certainly would appreciate it if you would send them to us. We have a young lady who is wanting to go to Shiloh to work as a counsellor, and I think that your newsletter would be of great help in persuading her not to go."

(NOTE: In my reply of March 25, 1972, I said, in part, "Actually, these are 'only the beginning,' relative to Camp Shiloh. I have far more material *yet to be printed* than I have had the time or space to get out as yet. Several other pressing matters came up at the time, so that I had to wait a while before completing the 'expose.' However, before long, Lord willing, we shall pursue the matter even farther than we have already . . . This apostasy has gone so far now that elders and preachers are at last beginning to awaken to what is going on in ever-larger numbers. Many congregations are now placing standing orders for bundles of *Contending for the Faith* to be sent each issue for local distribution to alert the members both as to *what* and *whom* to look out for in this regard. If the congregation there would like to place such a standing order, we'll gladly send them . . . If you take it up with the elders, please mention that if they are going to place them in the foyer, on a table somewhere, most folks manage to walk right on by in their innocence, never even realizing they are there. However, if they truly want to alert the members, then please pass them out *by hand* or else *mail them directly to the members*. In this way, they *will* be read. Most folks will appreciate the warning; some few will squeal like a pig under a gate. If we are going to preserve the restoration movement, however, we'll just have to let them squeal while we go right on *contending for the faith* once for all delivered.'" IYR Jr.)

Neil Robison and **Chi Parker**, elders, North Carolina Church of Christ, Killen, Alabama, July 3, 1970: ". . . The book, *Axe on the Root*, is very revealing and should be read by every Christian . . ."

Ethel F. Fikes, San Antonio, Texas, November 2, 1970: ". . . I am so vitally concerned with present modern ways of the happenings in some of the congregations. Yesterday, a friend whom I have known for about 35 or more years ate dinner with me, and I was appalled at the way her thinking has changed. Her husband is a young minister in Houston. I believe that they are trying to 'think' according to the youth of today . . . Now, I do not know what you believe, but I do NOT believe in any woman leading a prayer where a man is present. Even though he has given his permission or rather said that it was 'OK' with him, I do NOT believe that God gives him that prerogative. I am a bit funny in that I do not see alternatives where a command or law is given, i.e., an elder should have believing children—not he shall have believing children IF his wife is able to conceive or IF anything. Now, I do believe that women CAN pray where they are in a class of their own sex or in a sick room; and I have done both. Have I done wrong? . . . Also, I am so against long hair on men, that I find it difficult to worship when any one in this category has anything to do with the service. Am I wrong to feel this way? I Corinthians 11:14 really gives me my answer . . . Also can you give me any scripture in the New Testament as to women wearing PANTS. I can find admonition against it in Deuteronomy 22:5, also in NT in I Timothy 2:9 gives a moderated view . . . It is difficult to tell boy from girl, especially when so many boys have such effeminate features. I simply cannot believe

that God could be the author of such conduct..."

(NOTE: Under date November 11, 1970, I finally found the time to reply, in part, as follows: "...As to comparison of beliefs, I do not believe in any woman leading a prayer where a man is present. He has no right to give her such permission. As for her praying for a sick person in a sick room, provided she did not usurp authority over any man in so doing, this should be all right. Also in a class of her own sex or of children, this should be all right, too... An elder should have believing children, i.e., children who are faithful Christians... I agree with you against long hair on men. I have the same feelings for the same reason... There are no scriptures in either the New Testament or the Old as to women wearing PANTS, as such. The Old Testament injunction in Deuteronomy 22:5 was against a woman wearing 'that which pertaineth unto a man,' and vice versa. I Timothy 2:9 simply enjoins modesty.

It varies from one world area to the next and from one country to the next as to what is or is not considered modest—also what does or does not 'pertain unto a man.' For instance, in both China as well as in Pakistan women wear a type of pants—women's pants—and they are considered modest. The way they squat, it perhaps is far more modest than any skirt would be. Of course, the pants they wear are not of the type men wear, hence are not that which 'pertaineth to a man'... Likewise, in Malaysia, Indonesia and India and Pakistan, men customarily wear a type of skirt or sarong. Yet, the type they wear is for men, hence is not that which 'pertaineth to a woman,' etc. It would depend largely as to which part of the world one lives in as to which type of clothing is modest and which is not. I'll admit that sister Rice and I had some adjustments to make on this in our own minds and hearts, when we went out as missionaries years ago... All this trying to make boys look like girls and girls look like boys, of course, is confusing. And God is not the author of confusion... As to dress of whatever type, to be Christian it would have to be modest..." IYR Jr.)

J. H. Jones, Conway, Arkansas: "I have just received July, August and September copies of your paper, *Contending for the Faith*, and I want to compliment you for your stand for the truth. I am one of the elders of the church which meets at Robinson & Center Streets at Conway, Arkansas. I am so thankful for such men as yourself, Bro. E. R. Harper, Cawyer, Willeford and others I could mention. I am 79 years old. I have known Bro. Harper for many years. I feel I know he is sound in the faith. Thank you again for your stand. Please put me on your mailing list..."

Bill Shanes, Lyles, Tennessee, June 25, 1973: "...I have subscribed to this paper for some time now and I am sure that mine will be ready for renewal soon. Just don't want to miss getting any. I look forward to receiving it each month... Another favor I would like to ask of you. Would you please send me the issue you sent out concerning Roy Osborne? I have misplaced it or someone borrowed it and hasn't returned it. I try to keep each issue. Roy Osborne held a week's meeting in this area recently and I am very concerned as to what he is doing that is unscriptural and not safe for our congregation... I admire the stand you take and hope you will continue the good work..."

James T. Cox, Sharon, Tennessee, November 11, 1973: "...I am enclosing a check for... a six-year subscription of *Contending for the Faith*. I have been reading the paper for quite a while now, and appreciate it very much. This is not very much to spend for the cause of Christ and his church, but maybe it will help... I am very much concerned about the trend we are now in, especially about the Herald of Truth program. I think this fits the prophecy of John in the 20th chapter of Revelation—especially verses 7, 8 and 9. So, if we can be of help in turning brethren from this apostasy we have contributed to a good cause..."

Donald P. Ames, minister, Tuckerman, Arkansas, October 26, 1973: "Recently, Bro. Pat McGee forwarded me a couple of copies of your *CONTENDING FOR THE FAITH* dealing with the exposures of the Herald of Truth, for which I commend you for having the courage to expose as these things need to be. I noted in the Sept. issue that you were promising some additional remarks regarding Landon Saunders and the Heartbeat ministry in Chicago... Could I please receive a copy of this next (October?) issue if there is any additional material in it dealing with this subject. Certainly we all need to be informed when so much is at stake, and such grave dangers threaten if this should ever become broadcast over the Herald of Truth itself..."

Mrs. Allen D. Hagler, Rogers, Texas, March 7, 1972: "...As usual the *Contending for the Faith* news disturbed me. I had read the article by brother Meredith in *Gospel Advocate* and wondered what congregation it was. It is still so hard to see how men who have been faithful gospel preachers could go so far wrong and take so many with them. It is such a sad situation to me. I am thankful for men like you (and others) who are exposing this error and liberalism. You have mentioned Reuel Lemmons several times. I hardly know what to think about him, because in the "Tipton Home News" I saw where he had just preached for their meeting at Tipton and several of the boys and girls were baptized... May God's richest blessings be on all the family, but especially on you, brother Rice, for the great work you have done and are doing... I am sending five dollars..."

Mrs. Sherman M. Lee, Albuquerque, New Mexico, October 26, 1971: "...I surely am one of your most interested readers of 'Contending for the Faith.' I will send these... to those I know here in town who I think might be interested—and be glad to do so."

Mr. & Mrs. Grant Best, Oklahoma City, Oklahoma, November 21, 1970: "Please find inclosed \$10.00. Use \$5.00 for 'Contending for the Faith' and \$5.00 for the Singapore/Far East Mission Fund. We would like to give regularly, but our work is seasonal and it is hard to know what to depend on. We will help every time we can..."

(NOTE: The Bests believe in putting their money where their mouth is. We appreciate that. IYR Jr.)

Jackie Durham, Vernon, Michigan, February 1, 1972:—"I would like to subscribe for 'Contending for the Faith.' It is one of the best papers I have read. It keeps us informed of what is going on around us... Keep up the good work. God bless you."

James L. Russell, Garden Grove, California, February 6, 1973:—"Recently my son-in-law in Idaho sent me a copy (Dec., 1972) of *Contending for the Faith*. It was just what I've been needing and looking for! We subscribe to (several well-known publications listed—IYR, Jr.), and your publication easily tops them all... no waste, no beating around the bush... Please start my subscription with January 1973 issue. May God richly bless your efforts in our prayer of faith. You'll be hearing from me again, the Lord willing..."

J. R. Cawyer, minister, Lamar, Colorado, February 6, 1973:—"I noticed with interest the announcement about a special class on 'Denominational Dogma'. I would enjoy being able to attend these classes, however that is impossible. I do wish to take this opportunity to wish you well on them..."

(NOTE: These classes were taught by brother Howard Blazer, Sr., of Athens, Alabama, January 8-25, at the College of World Evangelism, in Downtown San Francisco. They were by far the best I ever saw on the subject. Congregations should call on brother Blazer to come where you are and present this material for those of your area. IYR, Jr.)

Kenneth Mears, October 11, 1973: "...Please renew my subscription to *Contending for the Faith*. I appreciate receiving CFTF very much. I preach in a mission area of Southwest Virginia and CFTF helps me to keep abreast with the things that are happening in the church. While I appreciate CFTF, I do not always enjoy the things that I read in it. It bothers me a great deal to know that while the church here in southwest Virginia is struggling to preach the truth, there are those that seek to destroy 'the faith once delivered.' Perhaps through CFTF the church will be made aware of the efforts of some to destroy that which Christ died to establish. Brother Rice, keep on contending for the faith..."

Ruby Scott, Wichita, Kansas, September 24, 1973: "...In my last issue of the *First Century Christian*, I noticed you had some tracts by brother E. R. Harper in the July and August issues. I would like for you to send me 12. I would also like to subscribe for *Contending for the Faith*... I feel very much concerned over things which are creeping into the church. We have it here in Wichita and it seems to be more or less over the brotherhood... We have a lot of good people who still remain solid for the truth—I am among that number. We have a lot of good preachers, too, and they all have my prayers and support. It has come to the place where we must have the courage to let folks know how we stand..."

(NOTE: To which I can but add, "Amen!" IYR, Jr.)

Stanley Sherman, Orinda, California, September 21, 1973: "...I appreciate your work in exposing error and liberalism and pray that it will die out of the church through efforts such as yours..."

Lynn Cook, evangelist, Miami, Florida, November 19, 1973: "...We have received the 'Contending for the Faith' and feel that you are doing a good job in heading up the paper... We are somewhat disturbed in the area concerning the Herald of Truth and some of the directions through which it seems that it is pursuing. I have talked to Alan Highers and have received letters from several of the others who have been closely associated with it and indications have not been good, to say the least. We are going to study the issue and also the confidential report from the elders at Highland and from this will ascertain what course we will pursue..."

Adrian F. Maynard, Nash, Texas, March 15, 1974: "God bless you. We need more men like you in the brotherhood. I appreciate your newsletter so much...I am enclosing a list of names of people who want to receive "Contending for the Faith." They will send the subscription fee themselves. If you could enclose the January and February issues, I know they each would appreciate it..."

Sadie M. Lowry, Santa Ana, California, March 13, 1974: "Thanks for sending me the February issue of your paper...Being a preacher and trying to get out a paper, am sure you have lots of problems...I enjoy reading the paper and do not want to miss an issue..."

Olan Davee, Miami, Oklahoma, March 11, 1974: "Please send 'Contending for the Faith' to -----. The 'Liberals' have split another church at Flagstaff, Arizona..."

Wilson Stice, Gainesville, Texas, January 20, 1974: "Please find my check...for subscription for six years to *Contending for the Faith*. I would like to have the copies that will bring me up to date...Your good friend brother Glenn Bishop is our local minister and I might add a very devoted servant of Christ. May God continue to bless you in your efforts to contend for the truth and expose all that is not 'thus saith the Lord'..."

A. G. Hobbs, Fort Worth, Texas, November 25, 1974: "Keep up the fight for truth and right. You are one of the few brethren who have the courage to call 'a spade a spade'...Also, let me tell you that my new tract WHAT ABOUT THE LIVING BIBLE PARAPHRASED? is on the press. I need to get 20 churches to buy 1,000 tracts (as many of the new one may be enclosed or 1,000 of the new one—titles may be mixed)...I have a debate coming up with Marvin Hicks, Pentecostal, but time and place have not been decided...Please make these subscriptions retro-active to begin with the last issue if you have any more left. It's a 'shocker' and maybe it will give other elders the courage to follow the same action..."

Robert D. Alley, USS Enterprise, FPO, San Francisco, California, December, 1974: "...I want to send in a couple of subscriptions...If you can, would you send the back issues starting with the Herald of Truth as well as the next year's subscription. I would like for those who are to receive your paper to be brought 'up to date' on this subject..."

Ed Pearson, Branson, Missouri, October 23, 1974: "I have been following the writings of brother Rice since 'Axe on the Root,' Volume I, came out. I was a student at the Bear Valley School of Preaching when 'Contending for the Faith' was first issued, and there I sought subscriptions among the preacher students. We sent a bundle to my home congregation and I preached there after graduation from Bear Valley. Now I am at Branson, Missouri, and wish to receive a bundle of 25 each month, starting with the September issue...The church here stopped supporting the Herald of Truth last year (before I came) and I can supply past issues of 'Contending for the Faith' to anyone with questions here...Since my name is recorded in heaven as a defender of the faith, I surely don't mind you recording it down here. God has blessed the efforts of *Contending for the Faith* as far as I can tell. I know that occasionally it will cause a rotten apple to come to the surface in a congregation and that keeps it from spoiling some good but unseasoned fruit...Please find enclosed a check for \$8 for September and October bundles..."

Dewey Medlin, Middleton, Tennessee, April 4, 1974: "Thank you for your firm stand for truth. We need many more men like you in this great brotherhood. I pray that you will have many more years in this life to 'Contend for the Faith'..."

Ray Hogan, Memphis, Tennessee, April 17, 1974: "...May God continue to bless you in your stand for the truth..."

Carolyn Johnson, Morrow, Georgia, March, 1974: "...I've been overseas for about four years and find a very depressing situation in the States as far as the church goes...My mind wonders as to what has really happened—and through your papers I'm beginning to see...Feel we must all be concerned and enlightened before apathy take over completely...Thanks for *Contending for the Faith*..."

Donald E. Davis, minister, South Barre, Vermont, November 29, 1974: "...I have been trying to get a copy of the information a few years ago you published for brother Clayton Pepper on tongue-speaking at Camp Shiloh. Is this material still available and if so, may I have a copy (ies)? Some time ago I received a fund-raising letter for Camp Shiloh from Pat Boone. Apparently, he is still using a church mailing list to spread error! Has the brotherhood been informed of this? Brother (Willie T.) Cato informs me that he, too, received the same letter. In disgust, I threw the letter away; now wish I had kept it. Anything on that you can share with me will be deeply appreciated...Thanking you in advance...Please have *Contending for the Faith* sent to me..."

Raymond Hagood, minister, Batesville, Mississippi, November 26, 1974: "I certainly do appreciate your strong stand for the truth and your great courage in proclaiming it. *CONTENDING FOR THE FAITH* is a paper that I look forward to each month. Brother Rice, I want you to know that I am behind you all the way and will do all I can to help the cause of God..."

(NOTE: Since brother Hagood wrote the foregoing, he has taken up his new work at Dresden, Tennessee. IYRJR.)

Pat McGee, Singapore, Republic of Singapore, October 27, 1974: "Would you please have all of my *Contending for the Faiths*, issues airmailed to me? I will gladly pay for it, but it takes 2-3 months to get here and that puts me too far behind on everything..."

W. D. Boles, McLoud, Oklahoma, July 10, 1975: "...Because I fully condone what you are doing, I asked the men at the March business meeting to consider you in our budget for this year...It was agreed to send you \$10.00 per month for the rest of this year...I hope this will help..."

Elda C. Lewis, Pekin, Indiana, January 6, 1975: "Enclosed please find \$3.00 check for which please sent four (4) copies of *Contending for the Faith* for October 1974 and place my name on the subscription list for one year of your publication. I saw a copy of the above-named issue and was deeply impressed with the stand for the truth in it."

Johnny Tucker, minister, Hazel Green, Alabama, January 15, 1975: "Keep up the good work!"

Elmer Scott, Kinston, North Carolina, January 7, 1975: "...Keep punching, fellows, we sure do need all we can get..."

Hugh & Frances McCarter, Arlington, Tennessee: "We are enclosing a check in the amount of \$44.00 for a one-year subscription to 'Contending for the Faith' to be sent in a bundle of 25 each month to the Church of Christ, P. O. Box 398, Arlington, Tennessee 38002...We are most impressed with this work and feel it is so desperately and urgently needed to help combat the perils facing the church today...We are planning to send a contribution of \$10.00 per month to be used as needed, beginning the first of January...Our prayers are with you all in this work."

H. H. Evans, Searcy Arkansas, November 13, 1974: "...I have learned of the change-over and I am glad brother Franklin Camp accepted, along with the Shades Mountain congregation, the carrying on of your work...The enclosed check for \$200.00 is sent in hopes it will be of some help. Sorry it can't be more..."

(NOTE: Cost of paper, printing, postage and processing now is running close to \$2,000.00 per month. Subscriptions and bundle orders pay for approximately half of this—however, the remainder has to be made up by concerned Christians contributing to our *CONTENDING FOR THE FAITH FUND* sacrificially and regularly each month. We need many to take brother Evans' contribution as an example. Go thou and do likewise! Please address all such contributions to *CONTENDING FOR THE FAITH FUND*, Post Office Box 26247, Birmingham, Alabama 35226. Tax-deductible receipts will be sent for each contribution. IYRJR.)

Mrs. Griffin Cook, Lewisburg, Tennessee, December 16, 1974: "I will send \$5.00 a month to help insure the continuation of your publication...May God bless you and yours for your courageous spirit..."

Frank R. Williams, preacher, Berryville, Arkansas, February 19, 1975: "...I would...like to thank you for the work which you are doing in speaking out about the large growth of erring brothers among us. I believe the paper is doing a good work which is greatly needed today..."

Beverly Wimp, Missouri, December 23, 1974: "...Many of the brethren at Midwest praise you for your splendid efforts. It is one of the greatest projects in the world..."

Churchill L. Buck, Hannibal, Missouri: "...Someone gave me a copy of your number containing brother E. R. Harper's expose of the Abilene 'mess,' and that dispelled any doubts that I may have previously entertained...I used to personally know brother Harper in our younger years, when he labored in southeast Missouri and northeast Arkansas...I also know of his years of effort and labor for the Herald of Truth program. His life, his integrity and reputation are an open book for all who know him to read...I am glad that he has, at last, spoken out so forcefully. His voice should awaken the brotherhood to the danger threatening us and put all 'fence straddlers' on one side or the other..."

David Moore, Malibu, California, February 27, 1975: "In the January '75 issue of *Contending for the Faith* I noted some references to Pepperdine University and one of its professors, Anthony Ash. As a new student at Pepperdine, I am not very familiar with its workings and teachings and would appreciate any new insight you could give me concerning the institution and its professors as concerns religious matters."

In my reply of March 7, 1975, I said, in part, "...Under separate cover, I am sending you several back issues which give insights into Pepperdine as concerns religious matters...I have lived in the state of California a total of more than nine years. There is no single influence which has done more to undermine the truth of the gospel in your state across the years than Pepperdine University. After you have read the items I am sending you, your reactions would be appreciated."

Max R. Miller, Editor, *First Century Christian*, Woodbury, Tennessee, March 11, 1975: "I appreciate your best wishes regarding my work with FIRST CENTURY CHRISTIAN. Your comments in *CONTENDING FOR THE FAITH* were very generous. I appreciate them. I also appreciate a few subscriptions that came our way because of your comments. Brother Hearn may have gotten even more on his end of the line. Thanks."

"Murfreesboro continues to be the classic example of liberalism. Also an example of what 'contending for the faith' can do. Hamilton Drive church, once the home of Norman Parks, Kent Dobbs and Mike Cook (dynamic 'campus ministers'), Freddie Kittrell and other heretics have been purged (nearly completely) of heresy. This came about only through an exposure of their heresy and the proclamation of truth. The heretics have not repented—they scattered. Norman has a Garrett type house-church and most of the others have gone back to "their father" at North Boulevard. There with John McRay and Rabbi Feldman they can continue their infamous deeds...Continue on. Galatians 6:9, 1 Corinthians 15:58, Matthew 28:20, Hebrews 6:9-10 and all the rest are sufficient cause and encouragement."

Lillian Thomas, Guntersville, Alabama, February 26, 1975: "...I enjoy *Contending for the Faith* and bid you God speed."

Herbert Asher, St. Augustine, Florida, February 26, 1975: "...I appreciate the good work that you are doing..."

Flo Compton, Memphis, Tennessee: "I passed the 16-pager on to another and she mailed it to a friend in Atlanta. C how your work is broadcast! Enclosed is \$3.00..."

Paul A. Crockett, Jr., Obion, Tennessee, September 22, 1974: "Enclosed you will find our check for \$12.00 for which please send us 100 copies of the issue of 'Contending for the Faith' which gives brother Harper's answer to Highland..."

Gus Munden, Marionville, Missouri, May 8, 1975: "I appreciate your work and paper for *Contending for the Faith*...Thank you very much."

Melvin Istie, minister, Trinity, Texas: "I sure appreciate your efforts as a fellow minister and pray God will continue to give you the faith and courage to continue in a faithful fight for the truth...Please send per printing 40 copies to...Trinity Church of Christ, Trinity, Texas."

Ted Cline, minister, Phoenix, Arizona, November 19, 1973: "...Enclosed is a small check to help defray printing and mailing expenses...Please, if you will, send the back issues of *Contending for the Faith* that I have missed..."

Kenneth D. Johnson, minister, Fort Lauderdale, Florida: "...Two one-year subscriptions to your magazine and also sixty (60) copies of your October, 1974, Volume 5, Number 10 issue...Thank you and may God continue to bless you in your efforts for the truth."

Joe Carr, Student, Freed-Hardeman College, Henderson, Tennessee, February 6, 1975: "...The reason I am subscribing is my admiration for your stand on the truth. Your January '75 issue was well appreciated. Please continue to defend the word."

Myrtle M. Fry, San Luis Obispo, California, February 14, 1975: "I enjoy the *Contending for the Faith* very much...Just wish we had more preachers and leaders who would stand more firm for God's word..."

Harrell D. Davidson, minister, Midwest City, Oklahoma, February 11, 1975: "...Those two brethren whose money I have already sent to you have the following names and addresses: They look forward to getting *Contending for the Faith*..."

Maynard Lee Booher, minister, Frederick, Maryland, February 24, 1975: "...Thank you, brother Rice, for making available the information you do at such reasonable prices. I'm sure you have to spend a great deal of time and money in this effort...May our Father continue to bless you with health in order for you to carry on your good work. 'Be of good cheer.'"

Today's Chuckle

Did you hear about the man who decided to procrastinate? He never got around to it.

Harry D. Word, Memphis, Tennessee, February 2, 1975, in sending in a club of six subscriptions, inclosed \$10.00, saying, "Please apply the excess money to your general fund..."

Mrs. Harold Krape, Manchester, Missouri, January 24, 1975: "Do you have a cassette copy of the lesson of Landon Saunders that you referred to in the February, 1974, issue of 'Contending for the Faith', Volume V, No. 2, starting on page 3? I really would appreciate it if you would have a copy made for me and send me the bill. I will gladly pay for it. Please use a good cassette tape, as I plan to make copies from it. Thank you for the good work you are doing."

(NOTE: We did NOT have cassette tapes of Landon Saunders' doctrinally unsound speech which caused such a furor at Freed-Hardeman Lectures, when sister Krape wrote—but we do NOW! His ability to crowd at least 13 errors of doctrine into one short speech was a masterpiece of duplicity. Others desiring this tape, please inclose \$3.75 with your order to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. YJRJ.)

Wayne Price, minister, Altus, Oklahoma, February 3, 1975: "...Appreciate your efforts, Ira, and brother Franklin Camp's also."

Mrs. A. L. Empson, Nashville, Tennessee, January 31, 1975: "I think you are doing a good work letting us know what goes on."

John A. Mays, minister, Corinth, Mississippi, January 28, 1975: "'Contending for the Faith' is deeply appreciated. It is wonderful that there are some brethren who are willing to expose liberalism out of the church and in the church. Keep up the good work...It is my belief that all elders should receive this publication. My prayer is that it will cause more preachers, elders and other Christians to awaken and arise to the great task before us. Thank you very much."

Flora Handley, Burbank, Illinois: "...I am very concerned about the church. Recently a cousin of mine that was brought up in the faith and is now a deacon in _____ spent two week-ends in my home. He followed me around trying to convince me of this Pentecostal movement that so greatly endangers the church today. Pardon me, but I really call them 'holy rollers.' Finally he told me that one of the elders in that congregation has a wife that speaks in 'tongues,' but would not tell me the elder's name...Our minister (Charles Dalton) who knows brother Rice talked to him for three hours in my home, but to no avail. His mother asked me to tell everyone for he might lead some soul astray...Never in my life-time have I heard the things that are prevalent in the Lord's church today...Please continue your publication and mail one to these two addresses..."

Ben S. Flatt, minister, Madison Street Church of Christ, Clarksville, Tennessee, March 24, 1972: "...The trends which are taking place in many areas of the work of the church are somewhat frightening. Although we must use love and kindness, I'm afraid some are now letting their 'tact' and 'tolerance' cover up the truth. We must stand firm and be just as narrow as Christ and the Bible is..."

Mrs. Sadie M. Lowry, Santa Ana, California, February 19, 1975: "...I do appreciate the effort you are putting forth in warning the brotherhood of false teaching. Glad we have men who are willing to defend the truth at any cost. Wish more of our brethren would join you in this effort...The brotherhood needs to be warned what is being taught in our colleges, churches and over the airways. Our future generations depend upon it to succeed for Christ. More power to you...Here is a small contribution to help defray some of the cost of getting out this paper...(\$10.00 enclosed)..."

Richard Collins, Amarillo, Texas, February, 1975: "Our brotherhood has gotten in such bad shape, I believe the following events will happen. The Abilene church will talk about using the wrong type of music on their TV program. They may even use it. Some churches will introduce (instrumental) music in the church. Strong churches will give in to false teachers. They will let people from the Christian Church preach in churches of Christ and these same false teachers will be on lectureships...I do believe Baxter will be removed from Herald of Truth. I will not say what year, but removed so they can get a man on that is well grounded in false teaching. If it was not for Baxter, the Herald of Truth would be teaching miracles and tongue speaking. Brother Baxter has saved Herald of Truth from going off in left field. I do not believe the Abilene church will put up with this much longer."

Paul Sorrell, Dripping Springs, Texas, January 4, 1975: "...Thank you for telling us about how the things are in the brotherhood..."

DOES IT MATTER HOW NOAH BUILT THE ARK?

Maxie B. Boren

To preach that Noah and the building of the ark—stressing the points of faith in God and obedience to His will as being absolutely necessary—is to intellectual sophisticates a laughing matter.

The intellectual mind finds no forceful logic in our emphasizing that Noah built the ark out of gopher wood, and used no other. The intellectual “cringes” when he hears something like that. You see, he doesn’t think it mattered one bit whether Noah used gopher wood or some other kind of wood. In fact, he thinks the very mention of Noah building the ark out of gopher wood, and no other, is hilarious. Such simple reasoning as that doesn’t appeal to him at all. Besides, he doesn’t think Noah and the ark are relevant to today’s world in the least, and to preach on the subject is to re-hash something that is time-worn and totally lacking in modern day application.

Still Reads the Same Way

But the account of Noah and the ark is still in the Bible. It still reads the same way. The force of the simple lesson it teaches still is true. The Bible tells us in Hebrews 11:7, **“By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.”** From this, we know that God had told Noah what to do because faith comes by hearing God’s word. (Romans 10:17). And certainly Genesis 6:13-14 is quite clear on the matter. Noah believed God and did exactly what God told him to do. **“Thus did Noah; according to all that God commanded him, so did he.”** (Genesis 6:22).

Yes, it did matter how Noah built the ark. And it matters today very much that we follow the pattern God has given us for the church, its organization, its worship, its practice, its mission. It is a matter of vital importance that we preach the gospel as it is written without veering from it one way or the other. To pervert the gospel is to be anathema. (Galatians 1:7-9). We still need to earnestly **“contend for the faith.”** (Jude 3).

No, brethren, we haven’t “outgrown” Noah and the ark and the logic of its lesson to us. May we be weary of intellectual sophistry. Remember, **“God chose the foolish things of the world that he might put to shame them that are wise.”** (I Corinthians 1:27). **“For the wisdom of this world is foolishness with God.”** (I Corinthians 3:19).

—*Standing for the Truth*

STRANGE BEDFELLOWS

George E. Darling, Sr.

Modernism, liberalism and Pentecostalism appear to have joined forces to undermine and “restructure” the church, thus destroying the cause of simple New Testament Christianity.

On first impression, we may wonder how these philosophies could work together; but with closer investigation, we discover the one thing they have in common: A DISREGARD FOR THE AUTHORITY OF THE SCRIPTURES.

Modernism denies the fundamental facts of the gospel: such things as the inspiration of the Scriptures, the virgin birth of Christ, His resurrection and ascension, and the miracles of both Old and New Testaments. There are now among us those who, among other things, deny that Isaiah 7:14 is a prophecy of Christ’s virgin birth, thus also denying the inspiration of Matthew. (See Matthew 1:22-23).

Liberalism, which seeks to loose where God has bound, is again making shipwreck the faith of many within the church. Once before, at the beginning of the century, this philosophy led many into digression with the introduction of the mechanical instruments of music, and the missionary society. Now it appears that history may repeat itself.

Pentecostalism is also making gains, confusing many and leading them into error. A few years ago it would have seemed impossible that such a fanatical and unreasonable religion should ever trouble the Church; but it is here and working great havoc. There are some who believe in the direct operation of the Holy Spirit, speaking in tongues, modern-day miracles and a host of other related errors. Men have turned from the authority of the Scriptures and to a religion of superstition, ignorance and hyper-emotionalism.

Modernism rejects Bible authority for human reason; liberalism ignores Bible authority in religious matters to do what seems good in one’s own eyes; and Pentecostalism rejects Bible authority for human feelings and experiences. The bond which unites them is the modern doctrine of “existentialism” which rejects the objective standard of God’s word for the subjective standard of what one deems to be right from his own feelings, logic and experience.

NEWSMAN VISITS CHURCH OF CHRIST

Paul W. Travis

(NOTE: The following article was written by Paul W. Travis for a newspaper in Santa Ana, California. 1YR Jr.)

People look for novelty and want new ways to do things to get a fresh viewpoint. So, if you have never been to a Church of Christ (non-instrument) worship service you might find, as I did, that it is a spiritually refreshing and stimulating experience.

Upon invitation, we attended a service at the Santa Ana Northside Church of Christ, and I found it refreshing and thought-provoking. One comes away realizing that the form of worship he has practiced all his life is, after all, a form devised by man and not by God, and that there are many other forms just as valid, and possibly even more effective, so maybe he should look around.

As Northside’s new minister, Robert E. Scott, puts it, “We emphasize the use of only New Testament procedures, and the dropping off of any man-made, unscriptural forms. Our emphasis is to try to get back to pure, New Testament

Christianity." So Northside has several unorthodox practices. For example, there is no choir; communion is served every Sunday; no church bulletins are passed out before the service to distract from the worship to God; and there is no outside power or denomination controlling the church; and laymen occupy the pulpit, leading the service.

At first, one is sort of bothered by these, to him, strange procedures. And then, while the congregation is singing 'a cappella,' he discovers that without an organ he can better harmonize his voice with others; is more conscious of the sweet quality in the voices of his fellow worshippers; and that the congregation is more effectively drawn together into one body which can better concentrate on the worship of God.

I began to admit to myself that maybe these Church of Christ people have something that should be further explored, that, perhaps my church has picked up some man-made "barnacles" that should be scraped off.

MILD "CUSS" WORDS
(that are not so mild!)

J. M. Powell

There are many distortions in the English language that result when the human impulse to swear is held in check, somewhat, by religious prohibitions. The usual compromise is a word or phrase that suggests rather than states, that at once approaches the forbidden and shies away from it. Thus "God" becomes "Gad"; "damn" becomes "darn"; "God-damned" becomes "Dad-burned", "durned", and so forth. Further distortions of the sacred name are "goodness", "gosh", "gorry", "godfrey" and "golly."

Sometimes people are heard to say "Zounds". This is but a distortion of "God's wounds." "Jesus" is suggested by "Gee-Whiz", "Jerusalem", "Jeest" and for "Pete's sake." "Christ" is alluded to in "Cripes", "for the love of Mike", and the otherwise meaningless "Oh, for crying out loud." The expression "Jiminy crickets" is an attempt to combine the term "Jesus Christ".

A curious exhibition, indeed of the human desire to sin, combined with want of courage! The use of slang and other "cuss" words indicates an impoverished vocabulary. Moreover, it comes close to taking the name of God in vain. The language of Christians should be chaste and "season with salt."

-The Ypsilanti News

Eugene K. Jenkins, Nashville, Tennessee, September 18, 1973: "Enclosed you will find my check for \$25.00. Please send me 200 copies of the July, 1973 issue and 200 copies of the August, 1973 issue of your publication, 'Contending for the Faith.' I would like to get these as quickly as possible and I have inclosed an extra dollar for any help it might be in getting them to me faster..."

Mrs. Robert L. Starkey, Bangs, Texas, May 13, 1974: "...I always look forward to getting my copies of *Contending for the Faith* and enjoy them very much..."

Luther Savage, Mission, Texas, August 6, 1973: "...Keep up the good work..."

**WOODS-FRANKLIN DEBATE
ON HOLY SPIRIT AVAILABLE**

When apostate brother Ben Franklin dared to meet brother Guy N. Woods in public discussion of the Holy Spirit question in May, 1974, great numbers of us wondered how he would fare.

In truth, it was simply pitiful to watch this would-be David attempt to slay one such as Woods, whom he evidently deemed to be the Goliath of the churches of Christ.

As to whether Woods was Goliath or David we leave to the reader to judge—in our own opinion, he was David; but Franklin to be sure was no Goliath.

Still and all, in printed form, this debate makes rather more fascinating reading than it did in the actual hearing! Woods' arguments, truly, are simply devastating. And the fact that all the charts are included in the book—both Franklin's as well as Woods'—makes this a genuine value in the study of the Holy Spirit question, which has wrought such havoc among us of recent years.

If you want a copy, please send \$6.95 together with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. This book will greatly assist anyone in knowing how to give an answer to any who has a question regarding the Holy Spirit and how He functions in the lives of Christians today.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

What About Those Who Protest 'Guilt By Association?'

A great cry often is heard among us (usually from our self-esteemed pseudo-intellectuals) that "guilt" cannot be established by the company we keep. "Guilt by association" they like to call it.

It now has been well over 30 years since I studied all about "guilt by association" in public-opinion courses in the School of Journalism at the University of Oklahoma—so I am not entirely ignorant of what they are talking about.

Christians Go by the Bible

Fortunately, Christians are not bound by what some secular journalism instructor has to say in a public-opinion course—but by "thus saith the Lord." And whether some of our brethren who seek out the association of false teachers are pleased with it or not, Paul said, in I Corinthians 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." Hence, it was by commandment of the Lord that he wrote, in the very next chapter, "Be not deceived: evil communications corrupt good manners." (I Corinthians 15:33).

B. C. Goodpasture, editor of the *Gospel Advocate*, likes to say, "If you look like a duck, quack like a duck, waddle like a duck—and are always in the association of ducks—please pardon me if I mistake you for a duck."

1975 Florida Evangelism Seminar Approaches

Word has reached us via the brotherhood grapevine that at least two well-known brethren whom we associated with the 1974 Florida Evangelism Seminar, sponsored by the Crossroads church, in Gainesville, Florida, were rather strenuous in their objection. Well, nobody forced them to appear on this brilliant annual exchange of misunderstandings. It was their own doing. And if they don't like being associated with it, then they should quit associating with it! I still think what one of our Shades Mountain elders told some other

Birmingham brethren here recently was good advice: If you don't want to get something on your feet, stay out of the barn yard!

Just within the last few days, here comes the list of speakers who have agreed to appear on Crossroads' 1975 *Florida Evangelism Seminar*. Really, I was not surprised to see the names of **Bob Hendren**, **E. W. McMillan**, **Joe Schubert**, **Chuck Lucas** and **R. H. Whitehead** listed therein. However, there were at least two that did astonish me a bit. I just wondered if these two really knew what they were associating themselves with. Rather than naming them here, I suggest that they both go back and read our issue of *Contending for the Faith* for February, 1975. If they then proceed to associate themselves with this No. 1 source of doctrinal liberalism in the State of Florida, we all will know they did so *deliberately*, that they did not wander off in there *by mistake!* For their sake as well as for the sake of our continued good fellowship, we pray God that they see this pitfall and draw back from it while there is still time. The foremost disseminator of liberalism in the State of Florida beyond all doubt just has to be the *Crossroads Church of Christ*, in Gainesville, Florida.

Is Crossroads, Too, Guilty by Association?

Of course there is no greater offender in the entire brotherhood when it comes to deliberately associating their name with false teachers (such as Roy Osborne, Jim Bevis, Don Finto and the like) than the CROSSROADS CHURCH OF CHRIST, in Gainesville.

And Jesus said, "By their fruits ye shall know them!"

Some of us are wondering, however, if even CROSSROADS will be ready to accept association with some of their own fruit, which has just come into focus just north of them, in the State of Georgia.

For instance, in their local church bulletin (Chuck Lucas, editor) for September 1, 1974, at the top of Page 4, they

(Continued on Page 3)

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Post Office Box 26247
Birmingham, Alabama 35226

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IS 'CONTENDING FOR THE FAITH' ENTIRELY NEGATIVE?

Although we consider the charge a calumny (particularly in these days when the cause of truth is having to fight for its life among the churches of Christ), nevertheless, smiting hip and thigh every false way as we do, we easily can see how *some* of our readers might conclude that *Contending for the Faith* is—as some say—“entirely negative.” Or, as one editor put it, that we are wielding a “machete” rather than “the sword of the spirit, which is the word of God.” (Ephesians 6:17). No doubt those scribes and Pharisees dealt with by our Lord (in Matthew 23) developed a similar notion before He got through with them.

On the other hand, we take no real pleasure in having to deal with the false teachers of our day as we do—and nothing would please us more than to be able to devote ourselves wholly and solely to the *positive* advocacy of “every good work.” And we purpose to bring good works to the attention of our readers, as we have therefore opportunity, that we all may be “ready unto” them.

Such a good work has just been called to our attention by brother Archie W. Luper, of Ventura, California. He had just received a letter, written under date of June 24, 1975, by Gordon Hogan, from far-off Singapore, relative to help necessary to completing the new building now under construction at Jurong, Singapore's new industrial area. (*See above.*) For the first time, the church of our Lord was awarded the inside track, when it came to putting up a church building in the new housing area attached to Jurong, where some 45,000 Singaporeans will make their homes—provided we could come up with the money and complete the building within one year after approval was granted. As we understand it, that year expires less than 90 days from now, in October!

“...The church building in Jurong is going up fast,” brother Hogan wrote from Singapore, “in fact, we expect it to be completed about October. Because of inflation the cost of the contract finally amounted to \$210,403 Singapore dollars, rather than the hoped for \$100,000. We have made progress payments totalling \$52,300 thus far and another amounting to \$34,000 is due July 2. We have cash on hand in the amount of \$77,173 plus pledges of \$5,615, for a total of \$82,788. This means that we must raise \$75,315 Singapore dollars by October 1975. In the contract there is a clause which provides relief amounting to \$18,673 in the event there are no special problems. This amount is actually set out as a contingency fund to cover unforeseen events. If we have smooth sailing, the amount we need to raise, apart from the contingency money, totals \$56,642 Singapore dollars, or at the present exchange rate about \$25,000 U.S. dollars.

(Continued on Page 16)

'GUILT BY ASSOCIATION?' (Continued from Page 1)

evidently were quite happy to carry the following item, here quoted in full:

IN THE MAIL: "Just a note to let you know how much I enjoyed and profited from the Seminar. I thank God for Dick, Rogers, Chuck, Sam, Martha, Vicki, Debbie, and Dennie and all the Crossroads family. It is a joy to send the monthly contribution and to have a part in the glorious work you are doing. I am going to try to get some others to contribute to the work also. Please remember me in your prayers. May the Lord's richest blessings continue to be given to all of you." With love, Evans McMullen, Minister, Church of Christ, Griffin, Georgia.

As brother McMullen said (and Crossroads themselves

The Henry County Weekly-Advertiser, Thursday, May 29, 1975 - Page 9B

Christ's Church Congregation To Form In McDonough

Two groups of similar religious approaches and theological backgrounds have come together in McDonough to form the community's first ecumenical effort. The new group, made up of members of the Church of Christ and the Christian Church, will meet in the building formerly housing the McDonough Presbyterian Church. First worship services will be held Sunday, June 1st. The worshipping body will be known as Christ's Church.

There will be a strong emphasis toward ministering to young people and young adults, according to Dr. Ronald Powell, one of the group's sponsors. Sponsoring organizations are Griffin Church of Christ, Morrow Christian Church, and the Christian Evangelistic Association.

The church will be open for Bible study each Sunday at 10:00 a.m., morning worship at 11:00 a.m., evening worship at 7:00 p.m. and Wednesday at 7:30 p.m.

Dr. Powell feels the congregation will be precedent setting in joining two similar denominations. The church will be non-denominational, and will have no further authority above the local group.

Please keep in mind that this "fruit" born to the CROSSROADS/GRIFFIN "tree," is not something that *may* happen, but *already has been in existence and operation since June 1, 1975!*

Note further that, according to Dr. Ronald Powell (of whom we shall have more to say, Lord willing, in future issues of *Contending for the Faith*, this new thing is not viewed as a passing aberration, but is intended to be "precedent setting in joining two similar denominations."

New Testament Christianity Restored?

Evidently, the Griffin, Georgia brethren do not consider themselves to be New Testament Christianity restored, for

reported), he must indeed have "profited from the Seminar!" For, just a little over nine months later, the GRIFFIN (GEORGIA) Church of Christ, whence he wrote, was to join hands with the Morrow Christian Church and the Christian Evangelistic Association in founding an entirely new, ecumenical denomination in McDonough, Georgia, to be known henceforth as Christ's Church.

That you may have some notion of what we are talking about, please read carefully the following item that appeared on Page 9B of *The Henry County Weekly-Advertiser*, of McDonough, Georgia, for May 29, 1975:

There will be no formal by-laws or creed other than the scripture, Dr. Powell stressed.

"Our desire is to restore New Testament Christianity," Dr. Powell said, stressing the group will be a permanent part of the community, underscoring service.

"We hope that where there is a community need we will be called upon," Dr. Powell said.

There will not be a full-time minister in the beginning, the church's spokesman said. Several members are ministers and will serve jointly in the beginning.

"We are not coming into town with the idea that we have all the answers," Dr. Powell said. "We feel that Christ is the answer, and that's our basis for uniformity."

Everyone in the community is issued an invitation to attend services at Christ's Church, and a special invitation is issued to those who do not have a church home.

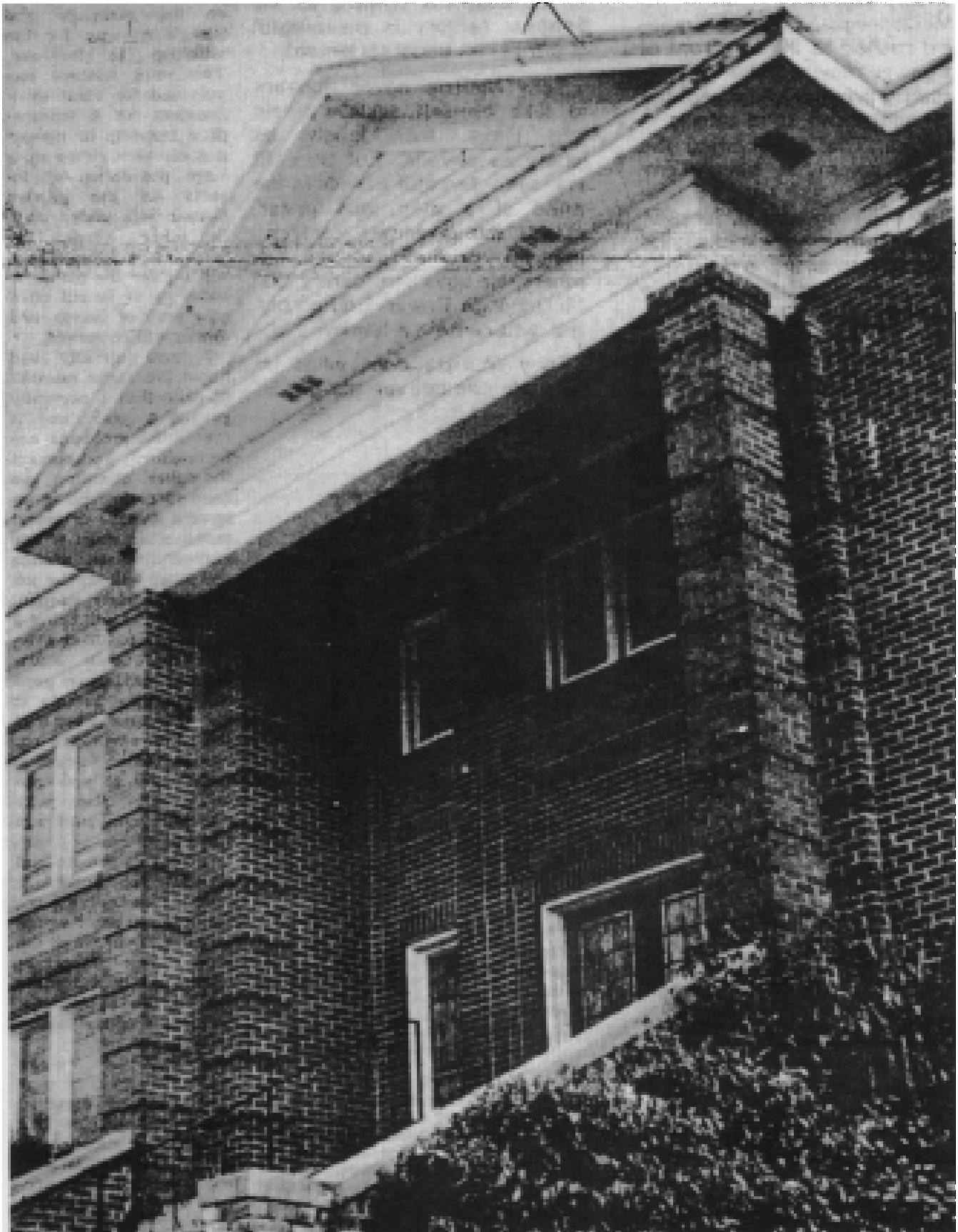
Neither the Church of Christ nor the Christian Church has had a congregation in McDonough previously, the church official said.

that, according to Dr. Powell, is what this new (different) thing to be called Christ's Church is supposed to be!

Though Dr. Powell said they feel that "Christ is the answer," he also said, "we are not coming into town with the idea that we have all the answers."

Would that mean they do not have Christ ("the answer") or that they have only *part* of Christ?

NOTE: For photo-reproductions of 1) the building in McDonough, Georgia, where the new apostate, so-called "Christ's Church" will meet, and 2) of their newspaper advertisement, which appeared on the same page with the above article, please study Pages 4 and 5, respectively, as follows:



The former McDonough Presbyterian Church on the McDonough Public Square is now Christ's Church and The Church of Christ. One member has labeled the membership the "first ecumenical group" in Henry County. Story page 9B.

Christ's Church

COURTHOUSE SQUARE, McDONOUGH, Ga.



WHAT?

Christ's Church

- (1) SEEKS TO EXALT AND EXPERIENCE THE LORDSHIP OF JESUS CHRIST.
- (2) IS A **NON-DENOMINATIONAL**, INDEPENDENT FELLOWSHIP OF CHRISTIANS.
- (3) HAS NO OTHER FORMAL CREED THAN THE REVEALED WORD OF GOD.

WHO?

Christ's Church

- (1) IS AN EMERGING FELLOWSHIP OF INDIVIDUAL CHRISTIANS AND FAMILIES FROM McDONOUGH AND NEIGHBORING COMMUNITIES.
- (2) IS COMPOSED OF CHRISTIANS WHO DO NOT CLAIM TO KNOW ALL THE ANSWERS, BUT WHO SINCERELY FEEL THAT CHRIST IS THE ANSWER!
- (3) IS A JOINT MISSION EFFORT BY INDIVIDUALS WHO HAVE BEEN WORSHIPPING IN AREA CHURCHES OF CHRIST AND CHRISTIAN CHURCHES, AND
- (4) IS A MOVEMENT UNITED IN ITS DESIRE TO RESTORE NEW TESTAMENT CHRISTIANITY.

WHEN?

Christ's Church

- (1) BEGINS A PERMANENT MINISTRY IN THIS COMMUNITY ON SUNDAY, JUNE 1, 1975.
- (2) YOU ARE CORDIALLY INVITED TO ATTEND REGULAR SERVICES ON

LORD'S DAY 10:00 A.M., 11:00 A.M., 7:00 P.M.

WEDNESDAY 7:30 P.M.

FOR MORE INFORMATION CALL: 957-9207

WINFRED CLARK HAS SOMEWHAT TO SAY ABOUT THIS MATTER

Lest any should suppose that we are alone in being alarmed about this clear, unequivocal departure from sound doctrine and practice, perhaps you would like to read what brother Winfred Clark, minister to the church at Bremen, Georgia, had to say about it in his bulletins for June 19 and 26, 1975. Please read, as follows:

HAS THE RESTRUCTURED (?) CHURCH EMERGED IN McDONOUGH, GEORGIA?

Often people think preachers cry "wolf" to attract attention. Many think most fights are "preacher fights." Well, that about which this bulletin has warned, along with many others, is happening right under our nose. Here in a state that is considered a mission field the taint of liberalism is seen. Those that have sought fellowship with error now have it. Those who have been weak on the instrument now can worship with those who have had it and have not renounced it as error. Those who want to follow the evasive tactics of the liberals now have full grown champions.

On June 1, in McDonough, Georgia, members of the church of Christ and the Christian church formed a church called "Christ's Church." A spokesman says this is the first ecumenical effort in the community. Where have they been? Denominational churches have been pursuing this course for years. They have lived in the atmosphere of compromise.

A spokesman in the group said they did not want people to oppose them. Wonder why he would think faithful members of the Lord's church would oppose something that is scriptural? This same man said that if the instrument were brought in he would have to make a decision. About what? Those he is in fellowship with now and a Christian church that he considers a New Testament church have not renounced the unscriptural practice. How long is it going to take him to make a decision on what a New Testament church is? The Bible has already made the decision concerning the use of the instrument. Eph. 5:19.

The name chosen was one that they consider would not be prejudicial. They want to call it Christ's church but fellowship those who follow not the Lord. Brethren, it is later than we thought, not than we think. It has and is happening again right here in Georgia.

The newspaper article that carried the report of this church named a church of Christ with the Morrow Christian Church and the Christian Evangelistic Association as being sponsoring organizations. This was carried on May 29, 1975. As of June 13, there had been no repudiation by this church of any connection with this ecumenical effort. Brethren, how long do you think it would take a loyal church to have such error corrected if there were no connection? I know that if some members of this church became involved in such and used the name of this church in such, what would happen. The very next issue of the paper would contain a clarification of such showing that no fellowship exists between this church and a Christian church with its error. There is a gap that is scriptural between the two.

I am sure that faithful brethren will mark as they must any church such as the one mentioned. Rom. 16:17-18.

We cannot, we dare not, bid them God speed. II John 10-11.

Yes, brethren, we have raised our voice to warn. We shall continue to oppose such as this. This is not the Lord's church.

Such does not begin in the area of compromise with those who hold the truth in unrighteousness.

The above is a good example of the church destroyed by so-called restructure.

Next week, we will look at their claim to restore New Testament Christianity.—Winfred Clark

The following week, under date of June 26, 1975, brother Clark called further attention to what is happening at McDonough, Georgia, as follows:

THE RESTRUCTURED CHURCH SEEKS TO RESTORE NEW TESTAMENT CHRISTIANITY?

Last week we called attention to a sad state of affairs in McDonough, Georgia. A situation of compromise prevails. Yet, out of such is supposed to come the restoration of New Testament Christianity.

Will their efforts extend to Morrow, to the Christian Church there, to restore it? Will they seek to restore those of their own number who worshipped with the instrument for so long? Will they restore the Christian Evangelistic Association or is that also a New Testament church? According to a person that is a leader in the group, they would not need to restore the Morrow Christian Church. He considers such to be a New Testament Church. Even with its instrument of music it is such according to him. Just what is going to be restored?

According to a newspaper ad, dated May 29, 1975, there is a "joint mission effort by individuals who have been worshipping in area churches of Christ and christian churches." Now who is going to restore whom? Will those who were worshipping in christian churches seek to restore those who were in churches of Christ? If they do, what will they be trying to restore? Will they consider a church restored that refuses to worship with the instrument? Will those of the churches of Christ have New Testament Christianity if they seek to bring in the instrument, solos, etc.? Now, can't you see how weak this is? What they need is restoration themselves.

Was using the term "Christ's Church" an effort toward restoration? A spokesman said "it was an ecumenical effort." Now is it ecumenical or restoration? From my conversations with parties concerned, and those faithful brethren nearby, I can tell you it is not the restoration of the New Testament church.

Why would one of the leaders tell a faithful brother that they did not want any opposition from a nearby congregation? Have you ever seen a loyal congregation oppose an effort to establish a New Testament church in a town where there was none? They would, all things considered, be opposing the truth.

Now, brethren, this is exactly what "Mission Messenger" and other like magazines have been begging for. They have talked of "unity in diversity." Now if you wondered what they meant, you need not wonder any longer.

I was told that if I visited the services that I would find them "orthodox." I don't know how he defines orthodox, but I think he meant it would be like a service in the Church of Christ. My Bible doesn't paint a picture of New Testament worship where people simply join hands with those who have been in error without their renouncing such error.

A question keeps coming up though. If that service is "orthodox", would the one at the Morrow Christian Church be orthodox? Supposedly it is a New Testament church. That is what the man said.

Does the word "orthodox" reach far enough to include the instrument and a preacher that believes in the doctrine of Premillennialism? This is all a part of the package.

Now, in view of all this, just what is going to be restored there?

What of the church that was connected in the newspaper article as a sponsoring group? Will they, too, be restructured?

We shall see what we shall see.—Winfred Clark

Indeed we shall! And one of the things that many of us will be waiting to see will be whether Chuck Lucas and the Crossroads/Gainesville, Florida brethren, who were so swift to associate themselves with Evans McMullen and the Griffin (Georgia) Church of Christ, as earlier described, now will be

just as swift to *disassociate* themselves from this unholy mess that Griffin is co-sponsoring (together with the Morrow Christian Church and the Christian Evangelistic Association) at McDonough, Georgia.

We shall see what we shall see.

WEST HILL/PENSACOLA ELDERS & MINISTER ASSOCIATE THEMSELVES WITH CROSSROADS

In the meantime, not just the Griffin (Georgia) brethren have been "profited" by the Crossroads/Gainesville, Florida "Seminar," but, in the May-June/1975 issue of their monthly publication *The Evangel* we now are assured by the elders and minister of the *West Hill/Pensacola, Florida Church of Christ* that they, too, wish to be recognized in association with Crossroads! Since this is their expressed wish, so be it.

On Page 1 of the aforesaid issue, under the heading of "REFLECTIONS," their minister, Bill Goree, led off with the following statement, which we are photo-reproducing in its entirety to avoid any possible misrepresentation; please read it for yourself:

The Evangel

A MONTHLY PUBLICATION OF THE CHURCH OF CHRIST

1508 West LaRue — Pensacola, Florida 32501

"Where the Gospel is Proclaimed as GOOD News!" MAY - JUNE, 1975 — Vol. 4, No. 5

REFLECTIONS

Bill Goree



After delaying the May *Evangel* (for a reason I hope will be obvious by next month's edition), we have now gotten to the point where this will be a May-June issue. Although this is regrettable from one stand point, it will allow us to get the *Evangel* out the first of each month. This will mean that our records will be more "up-to-date" when you get them.

I am really looking forward to the trip to Virginia with the Senior High Mission trip. The young people will be assisting with the VBS instruction, sharing their faith in the area around the building, putting on puppet shows in malls and day care centers, and helping advertise a gospel meeting the church there will hold a couple

of weeks after we leave. Having participated in these youth mission trips before, I can assure you that you will find that the trip will have a profound effect upon the lives of our young people.

I appreciate the support our elders are publicly giving to the elders of the Crossroads congregation in this issue of the *Evangel*. It is so easy to sit on the fence when a sister congregation is attacked, as Crossroads has been during the past few months, and, just breathe a silent prayer of thanksgiving that it is not us. It takes more courage to say, "We are behind you." Thank God for the tremendous work the Crossroads congregation is doing with the young men and women at our largest state university. May every congregation in a city with a college or university become equally concerned. By the way, Crossroads had over 1,000 in Bible Study last Sunday and over 1,600 at worship when they opened their enlarged auditorium. Tremendous!

Crossroads Singers To Perform

The Crossroads singers, a 46-member chorus made up of members of the Gainesville congregation, will put on a performance at West Hill following the mid-week services on Wednesday, June 18. The group has as its purpose the spreading of the message of Christ in music and using its music to unite the brotherhood.

The program will consist of a wide range of music which will be drawn from the classics, Negro spirituals, and the popular spirituals of today.

There will be a need for homes for the members of the chorus to stay in while they are here. If you can furnish a bed for the evening of June 18 please sign the list in the foyer or call the church office.

Then, on Pages 2 and 3 of West Hill's four-page issue, first *The Evangel* carried the recent STATEMENT FROM THE CROSSROADS ELDERS (GAINESVILLE), concerning which we had much to say in our issue of *Contending for the Faith* for June/1975; and, second, this was followed by an editorial based thereon by all three of the elders of the West Hill (Pensacola) Church of Christ, both of which are photo-reproduced (in their entirety), as follows:

STATEMENT FROM THE CROSSROADS ELDERS (GAINESVILLE)

(The following letter was received by the West Hill Eldership from the Eldership of the Crossroads congregation in Gainesville, Florida. The letter is self-explanatory.)

Recently, certain allegations and charges have been made against the Elders and the Minister of the Crossroads Church of Christ in Gainesville, Florida, and questions have been raised and widely circulated regarding our programs and teachings. While we do not agree with the methods employed in bringing these charges and in making public these allegations, we do not wish to assess the motives of those who have taken this action. We feel as Nehemiah felt in the long ago that the importance of our work here demands that we not divert our efforts to engage in debate or controversy (Neh. 6:3). However, we do feel a responsibility to make known our position to those who have been sincerely misled.

In response to the charges, we wish to state our position as follows:

(1) We believe that baptism is essential to have the forgiveness of sins for everyone who has reached the age of accountability and that it must be preceded by belief in Jesus Christ as the Son of God, genuine repentance, and a willingness to confess Jesus as Lord. We believe the Bible teaches that baptism is a sharing in the death, burial, and resurrection of Jesus Christ (Rom. 6). While we must respond to God in obedience, the saving action requires the work of God; (Col. 2:12) "You were buried with him in baptism, in which you were also raised with him through faith in the working of God who raised him from the dead." In this passage, Paul states that the same power that raised Jesus from the dead is the power that raises us from the waters of baptism to a new life. See also II Cor. 5:17, John 1:13, John 3:5-8, I Peter 1:3. This was all that was intended by the use of the word "miracle."

(2) We emphatically deny the modern day so-called "tongue-speaking" and the "miraculous gifts of the Holy Spirit." These things are not taught or practiced in this congregation and have never been taught or practiced here. We do not believe in the "direct leading of the Holy Spirit separate and independent of the word of God," but rather, we believe that the Holy Spirit indwells in the Christian (I Cor. 6:19, 20) and works in conjunction with and in harmony with the written word, the "sword of the spirit" (Eph. 3:14-21, Rom. 8:12-14, Heb. 4:12).

(3) We believe that a woman must be in subjection to the man at all times. She cannot, under any circumstances, domineer or usurp authority and her manner of life publicly and privately should be one of a quiet demeanor, a calm and gentle spirit, and one of submissiveness. We do not believe that it is in accordance with God's will for a woman to serve as a preacher or elder, to address the church assembly or assume a leadership role in the church. These things have never been advocated or practiced at the Crossroads. We do believe that in groups outside of the church assembly that women may take part while still being in subjection to the man and maintaining an attitude of submissiveness. We

believe, for instance, that women can make comments and ask questions at home, in Bible classes, in study groups, and in devotionals and may, in each of these settings, participate in chain-type prayers where everyone is given the opportunity to pray aloud, taking turns of course. We would never call upon a woman to lead the group or to pray alone. We believe that we would be making a law where God has not made one if we should forbid women to participate in prayers outside the church assembly. We also believe that it would seriously hurt our program to disallow such participation. Of course, as we have stated many times, and as our members well know, we do not believe that this practice should be insisted upon in other congregations or groups if the brethren there hold a contrary opinion. We believe that as an autonomous congregation we have the right and responsibility to do those things that are in harmony with the scriptures, as we understand them, and that would bring about the greatest amount of good in our work and we believe that the fruit of our work certainly demonstrates the effectiveness of our teaching and practice.

(4) We believe, in the matter of "salvation by works," our position can be best understood by harmonizing John 6:29, Eph. 2:8-10, and James 2:14-26. We believe that works are the **demonstration** of the faith that saves us by the grace of God.

(5) We do not believe and have never advocated that fellowship should be extended to those in denominational groups. However, we have no right to make anything a test of fellowship that God does not make a condition of salvation (I John 1:7). We are certainly "eager to maintain the unity of the spirit in the bond of peace" (Eph. 4:3).

(6) Some have raised the question of why we do not eliminate certain speakers from our Seminar programs who have been charged with "teaching false doctrines." Some speakers we have used in the past are no longer used; however, we do not believe that anyone should be eliminated simply because they have been criticized, even severely, until we have proof for ourselves that such persons are indeed "teaching false doctrine." We would not, of course, exclude a speaker solely on differences in matters of opinion or understanding.

All of the positions stated above are held by both the Elders and the Ministers of the Crossroads congregation. These positions are not now, nor have they ever been, a source of division in this congregation. It is our prayer and our hope that this statement will lay to rest once and for all the allegations, charges, and questions that have been circulated. We believe that our fruit, as Jesus indicated in Matthew 7:18-20, is the best test of the teachings here at the Crossroads. We invite all to come and see first hand our commitment to Jesus Christ and our complete reliance on the written word as our only rule of faith and practice. Finally we commend to you these words of Jude, "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now, and forever more. Amen." (Jude 24, 25).

Rogers L. Bartley, Elder
Richard H. Whitehead, Elder

EDITORIAL . . .

The West Hill elders highly commend Brothers Bartley and Whitehead along with ministers Chuck Lucas and Sammy Laing for their Christian attitude, their obvious love for God's Word and their courage to take a firm stand for the truth while allowing and respecting each Christian's freedom in matters of opinion.

The good work being accomplished for the Lord by the Crossroads congregation at the University of Florida is a matter of record. Its phenomenal growth and number of baptisms attest to the dedication and hard work of its members as they work in the "fields white unto harvest" (John 4:35).

We note with pleasure that a number of the young people worshipping at West Hill attended the Crossroads congregation while in school at Gainesville. Our observations of these young people attest to the fact that they are well grounded in the truth and are among the most faithful, dedicated and hard working members in our congregation. We pray that God will continue to bless the work of the Crossroads church.

For some time the elders at West Hill have been greatly concerned over the hyper-critical and judgmental attitudes expressed in materials being published by persons professing to be Christians. Congregational autonomy, as defined by God in His Word, seems to be of little concern to these "self appointed saviors of the church." Under the guise of seeking the truth, there is an obvious attitude of self-righteousness. As judges of members of the body of Christ, they wear the robes of the Pharisees (Matthew 23). Yet, by their hypocrisy, they lack the courage and honesty to look beneath their robes at their own sins. Apparently their vocabulary does not include "mote" and "beam" (Luke 6:41, 42). They stand

as the undisputed world leaders in being always the first and most prolific "stone throwers" (Acts 7:58). It is difficult, if not impossible, to determine what or who they might love. Certainly there are no helpful clues to be found in their printed materials. Their uncanny ability to misrepresent and twist the whole truth is unmatched. Combine this with their use of "statements" or "facts" out of context, invariably followed by a commentary interpreting what the speaker or writer **really meant** by these statements or facts, and one gets a biased, distorted and untruthful article.

One of the most disturbing aspects of this attitude is that most of the critical articles are written by men who are unwilling to talk with those they accuse first. Where is the obedience to Jesus' command to talk with a brother before making his shortcomings public (Matthew 18:15-17)? Where is the spirit of Aquilla and Priscilla who took Apollos *aside* to teach him the truth more perfectly? It would appear to be wholly lacking when an editor, writer or minister prepares his article or sermon denouncing a brother without any attempt to contact him and talk with him concerning the matter.

We are firmly convinced that the great majority of the problems and divisions in the church today are caused by brethren who refuse to carefully study God's Word and sit down to reason together, but rather insist on binding their opinions and traditions on others as a test of fellowship.

We sincerely hope and pray that brethren may learn to follow the Biblical admonition to "speak the truth in love" (Ephesians 4:15). Then we can together grow up into Christ and lead the lost of Pensacola and the world to the Savior.

T. C. Barnes
Julian O. Olsen, Jr.
Louis A. Ross

That both West Hill's elders as well as their preacher swallowed Crossroads' "statement" *en toto*, evidently without question, would seem certain from the things they had to say in their own photo-reproduced statements, per foregoing.

But before others wander off into similar error, perhaps it might be well to read and consider what Ernest Underwood, minister of the 39th Avenue congregation of Gainesville, Florida, had to say in regard to Crossroad's "statement", as follows:

A REVIEW OF A STATEMENT

The January issue of *The Defender* carried my article in which the doctrinal errors of the Florida Evangelism Seminar—1974, and those of the Crossroads Church of Christ of Gainesville, Florida were exposed. The February issues of *First Century Christian*, and *Contending for the Faith* carried the same article.

Since the appearance of the article in these publications, the elders of the Crossroads church have sent out a statement with regards to the charges made in that article. Their statement is dated April 15, 1975. This article is a response and a review of their statement.

As one who knows the facts of the situation reads the statement, he becomes immediately aware of the deception and falsehood presented therein. In the opening paragraph, they state, "Recently, certain allegations and charges have been made against the Elders and the Minister of the Crossroads Church of Christ in Gainesville, Florida, and questions have been raised and widely circulated regarding our programs and teachings. While we do not agree with the methods employed in bringing these charges and in making public these allegations, we do not wish to assess the motives of those who have taken this action. We feel as Nehemiah felt in the long ago that the importance of our work here demands that we not divert our efforts to engage in debate or controversy (Nehemiah 6:3). However, we do feel a responsibility to make known our position to those who have been sincerely misled."

I am not aware of the methods employed by all others who have brought the charges and allegations against them, therefore, I cannot answer for them. However, I am fully aware of the methods used by the Thirty-Ninth Avenue Church of Christ. Inasmuch as the attempt has been made in the statement to answer the charges leveled by the 39th Avenue church, I shall now relate the methods used by this church. I shall further relate the method used in getting the statement to the 39th Avenue church.

On November 6, 1974 a letter bearing that date was hand-delivered to the office of the Crossroads church. In this letter seven specific

charges were brought against that church. A call to repudiate and/or repent was issued. After waiting a period of one month and three days without even so much as an acknowledgment that the letter had been received, the elders of the 39th Avenue church issued a second letter dated December 9, 1974. In this letter the Crossroads church was informed that they were considered as apostate by the 39th Avenue church, and that there could be no further fellowship extended to them until such time as they repented. It should be pointed out that each of these two letters was signed by all three members of the eldership of the 39th Avenue church, thus being a church action and not "just a preacher with a personality problem." The entire contents of both of these letters appeared in the January issue of *The Defender*.

Before informing the churches in the State of Florida and a brotherhood in general, the elders of the 39th Avenue church sent still a third letter addressed to the elders of the Crossroads church. This letter stated:

Dear Brethren,

Before we advise the brotherhood of our recent action concerning the Crossroads Church of Christ, we would like to meet with the Elders and preachers of both the Crossroads and University Avenue Churches of Christ.

This meeting is planned for Sunday, December 29, at 2:30 P.M., at the office of the Thirty-Ninth Avenue Church of Christ.

Sincerely,

(Signed)

*Bill Fugerer
Van Land
Bob Martin"*

By phone the elders of the Crossroads church declined to meet under the aforementioned conditions but did agree to a meeting between just the elders of the Crossroads and 39th Avenue churches. They refused to allow this meeting to be taped. It will be to this meeting, and a second meeting two weeks later between the same parties that future reference will be made. The meetings were held with little accomplished; the brotherhood was informed of their false doctrine. Now to the methods used in getting the statement to the 39th Avenue church.

On May 5, 1975 a member of the 39th Avenue church knocked on my door in the early morning. This member handed me a statement typed on stationery of the Crossroads church. This member stated that the statement had been hand-delivered to his home the previous night by some members of the Crossroads Church. His home is some ten miles out of town. It should be noted that attempts have been made by some of the Crossroads church to draw away members from area churches. Some of the college age group have been told that they cannot worship acceptably in Gainesville unless they worship at Crossroads. Whether such is the case with this member I do not know. However, this member stated that he had no use for the statement and gave it to me. When I showed it to the elders of the 39th Avenue church, it was their first knowledge that it existed. Which of the two methods do you think was more closely correct?

As to whether people have been misled or not, I leave it up to each reader to judge for himself. This I do know, I have sent copies of the tapes of the Seminar to several individuals. With each one there has been only one stipulation and that was to let me know if they thought I mis-represented the thing. Without exception, all have said that in their evaluation I had *not* mis-represented.

Next in their "statement" they go into a response to the charges, and state their position. This is done under six headings. I will notice them in the order given.

RESPONSE NO. 1:

"We believe that baptism is essential to have the forgiveness of sins for everyone who has reached the age of accountability and that it must be preceded by belief in Jesus Christ as the Son of God, genuine repentance, and a willingness to confess Jesus as Lord. We believe the Bible teaches that baptism is a sharing in the death, burial, and

resurrection of Jesus Christ (Romans 6). While we must respond to God in obedience, the saving action requires the work of God; (Colossians 2:12) 'You were buried with him in baptism in which you were also raised with him through faith in the working of God who raised him from the dead.' In this passage, Paul states that the same power that raised Jesus from the dead is the power that raises us from the waters of baptism to a new life. See also II Corinthians 5:17, John 1:13, John 3:5-8, I Peter 1:3. This was all that was intended by the use of the word, 'miracle'."

The reader is urged to look again at the previous article wherein brother Lucas was quoted at length, and judge for yourself if this was all that was intended by the use of the word, 'miracle'. QUESTION: If this was all that was intended by the use of that word, why did brother Lucas defend his position to a young man of one of the area churches by comparing the "miracle" of baptism to the falling down of the walls of Jericho? According to the young man, he was told that just as God still had to perform a miracle after Joshua obeyed, so God performs a miracle when a man is baptized.

Secondly, if that was all that was intended by the use of the word, why did brother Alonzo Welch, a speaker at the 1974 Seminar and a close friend of brother Lucas, feel it necessary to defend that position by stating that the Bible nowhere refers to the resurrection of Christ as a miracle? He evidently recognized that brother Lucas was putting the action of baptism on par with the resurrection of Christ, and attempted to break the force of the conclusion by the use of ambiguous language. Brother Welch made these statements in a meeting which took place in Amory, Mississippi. Tapes of those statements are available.

Thirdly, if that was all that was intended by the use of the word, why did the two elders of the Crossroads church, in one of the aforementioned meetings with the elders of the 39th Avenue church, contend for the availability of miracles today? It was claimed that even though man cannot perform such that God daily performs them. One of the men, brother Rogers Bartley, even gave an illustration of how one of his relatives had been miraculously healed.

Now, brethren, which is it? Did we just "misunderstand" them, or was that all that was intended by the use of the word "miracle?"

RESPONSE NO. 2:

"We emphatically deny the modern day so-called 'tongue speaking' and the 'miraculous gifts of the Holy Spirit.' These things are not taught or practiced in this congregation and have never been taught or practiced here. We do not believe in the 'direct leading of the Holy Spirit separate and independent of the word of God', but rather, we believe that the Holy Spirit indwells the Christian (I Corinthians 6:19, 20) and works in conjunction with and in harmony with the written word, the 'sword of the spirit' (Ephesians 3:14-21, Romans 8:12-14, Hebrews 4:12)."

If, as they claim, they do not believe or teach the availability of the miraculous today, why do they seem to go out of their way to secure speakers for the seminar who do advocate such availability? Look again at the list of men who were called "rocks and pillars" in the church who have been featured speakers on the seminars through the years. Lynn Anderson, Jim Bevis, Don Finto, and Bob Hendren are but a few.

If such is not practiced or advocated by the Crossroads church, why did one of their well known members contend for the miraculous? In my home, in the presence of at least three witnesses, brother Frank Bogle contended for the miraculous today. Brother Bogle is the director of the Crossroads Singers, and a man of influence among the youth there. He stated of himself that he was "hugged" more than any other man in the congregation, and that he enjoyed this prestige. This man stated that the Holy Spirit led him, gave him insights, helped him to understand hard scriptures, and helped him to do right and kept him from doing wrong. I pointed out to him that if such were true then the miraculous insights equaled divine revelation; help in understanding hard scriptures equaled divine interpretation; and help in doing right and hindrances from doing wrong equaled divine intervention and surety of the impossibility of apostasy. Keep in mind that his statements were in answer to the question, "What does the Holy Spirit do for you separate and apart from the Word?"

Whether or not those elders emphatically deny such goings on, some of the members believe and contend for them. Will these elders remove such a one from a position of leadership, and take disciplinary action to correct the offender?

RESPONSE NO. 3:

"We believe that a woman must be in subjection to the man at all times. She cannot, under any circumstances, domineer or usurp authority and her manner of life publicly and privately should be one of quiet demeanor, a calm and gentle spirit, and one of submissiveness.

We do not believe that it is in accordance with God's will for a woman to serve as a preacher or elder, to address the church assembly or assume a leadership role in the church. These things have never been advocated or practiced at the Crossroads. We do believe that in groups outside of the church assembly that women may take part while still being in subjection to the man and maintaining an attitude of submissiveness. We believe, for instance, that women can make comments and ask questions at home, in Bible classes, in study groups, and in devotionals and may, in each of these settings, participate in chain-type prayers where everyone is given the opportunity to pray aloud, taking turns of course. We would never call upon a woman to lead the group or pray alone. We believe that we would be making a law where God has not made one if we should forbid women to participate in prayers outside the church assembly. We also believe that it would seriously hurt our program to disallow such participation. Of course, as we have stated many times and as our members well know, we do not believe that this practice should be insisted upon in other congregations or groups if the brethren there hold a contrary opinion. We believe that as an autonomous congregation we have the right and responsibility to do those things that are in harmony with the scriptures, as we understand them, and that would bring about the greatest amount of good and in our work and we believe that the fruit of our work certainly demonstrates the effectiveness of our teaching and practice."

As one reads this defense (?) of allowing the women to lead in prayer over the men, he immediately becomes aware of contradictory statements. Not only do some of the statements contradict each other and the word of God, but they also contradict the sermon that was preached by brother Whitehead on the date of September 15, 1974. Space will not allow us to notice all of the contradictions and obvious conclusions to such contradictions. I will notice some of them, however.

In the statement they state that, "We do not believe that it is in accordance with God's will for a woman to serve as a preacher or elder, to address the church assembly or assume a leadership role in the church. These things have never been advocated or practiced at the Crossroads." (Emphasis mine. ESU). This is just not so! Webster defines the word "advocate" in both the noun and verb forms. His definition of the noun form: "One that defends or maintains a cause or proposal." The verb form: "To plead in favor or, syn., see support."

In his sermon of September 15, 1974, brother Richard Whitehead was the "advocate" doing the "advocating." In defense of the position that a woman can lead a prayer in the presence of a man, he stated that the only reason a woman was not "up here"—the pulpit—at the 11 o'clock service was tradition. Notice again on Page 12 of the January/1975 issue of *The Defender* the exact, lengthy quotation, a portion of which is here quoted again. He said, "And there hasn't been any women occupying this pulpit, and leading this congregation in praying. But if you asked me to bring to your attention the very scripture that prohibits that thing after I've read I Corinthians 11, I might be hard pressed." Now, brethren, the above quotation and the "statement" of April 15 just do not harmonize. Furthermore, in one of the aforementioned meetings, brother Whitehead stated to the elders of 39th Avenue that he would have no qualms about a woman leading the song service at the 11 o'clock service. He stated that his position on the woman praying would lead him to that conclusion. Therefore, it is evident that the "statement" of April 15 is nothing more than an apparent attempt to deceive some who do not have the facts. For those of us who do have the facts, the ruse will not work.

Their statements, "We also believe that it would seriously hurt our program to disallow such participation," and "We believe that the fruits of our work certainly demonstrate the effectiveness of our teaching and

practice" are nothing short of absurd to thinking brethren. Mr. Bill Nichols, a minister of a Texas-based, denominational body which recently used a "stripper" in its services, said, *I haven't had one complaint... It fit very well into our service.* My answer to such is, "So what!" If a practice is unscriptural, it does not matter how effective it may be in the getting of crowds or converts, it is still wrong. The fruit of such teachings and practices will be corrupt fruit. Furthermore, if we have advanced (?) to the point where the counting of noses and numbers is the criterion for determining whether a thing is right or wrong, we are in sad circumstances. It would seem that according to the events of John 6 that such men as Billy Graham and Oral Roberts are far more successful in crowd drawing and crowd pleasing than was the Lord. By the criterion stated by the Crossroads elders, this would mean that such men are right and the Lord was wrong. The subterfuge of such statements by that church will not blind intelligent men.

RESPONSE NO. 4:

"We believe, in the matter of 'salvation by works', our position can be best understood by harmonizing John 6:29, Ephesians 2:8-10, and James 2:14-16. We believe that works are the demonstration of the faith that saves us by the grace of God."

This smoke-screen answer still does not explain the fact that their preacher, Chuck Lucas, did say that baptism is not a work, and that to make any distinction of works in the Bible is "totally out of harmony with God's word." The context in which the statement was made taught Calvinism. Of course every faithful child of God knows that there are no meritorious works that anyone can do to obtain salvation. However, to teach that there are no works which we perform in our salvation as we obey God's commands is error.

RESPONSE NO. 5:

"We do not believe and have never advocated that fellowship should be extended to those in denominational groups. However, we have no right to make anything a test of fellowship that God does not make a condition of salvation (I John 1:7). We are certainly 'eager to maintain the unity of the spirit in the bond of peace' (Ephesians 4:3)."

Two things should be noticed in this response. First of all, the statement of the first sentence is absolutely false. They have extended fellowship to one in a denomination. When this group had the dedication services of their new building in May of 1973, they had as one of the speakers on that program a "lay" Presbyterian preacher. If such is not extending fellowship, then what would one have to do to extend it?

Secondly, when I read the statement concerning fellowship as is found in the second sentence, it rang a bell. After a short search, I found where I had read it before. I insert it here for your comparison:

"I propose to regard all of God's children as my brothers. I intend to treat them as brothers. I have resolved to make nothing a test of fellowship which God has not made a condition of salvation." (Emphasis mine. ESU). "I shall accuse no one of being an antichrist who is built upon the one foundation simply because he differs with me in understanding of such things as cups, classes, colleges, the millennium, or instrumental music." (W. Carl Ketcherside; Hereby We Know. College Press; p. 197).

Since the Crossroads extends fellowship to those who fellowship brother Ketcherside one must conclude that their positions are the same as his. Of course when one looks at the consequences of their statement on fellowship he can see that this opens the door for any and all so long as they have been "baptized for the remission of sins." This is exactly what brother Lucas taught at the 1974 Seminar.

RESPONSE NO. 6:

"Some have raised the question of why we do not eliminate certain speakers from our Seminar programs who have been charged with 'teaching false doctrines'. Some speakers we have used in the past are no longer used; however, we do not believe that anyone should be eliminated simply because they have been criticized, even severely, until we have proof for ourselves that such persons are indeed 'teaching false

doctrine'. We would not, of course, exclude a speaker solely on differences in matters of opinion or understanding."

In response to the statement that, "Some speakers we have used in the past are no longer used," I would like to ask, "Why?" Was it because of the false teaching that these speakers have done, or was it because of brotherhood pressure? If it was because of the false doctrine, have they publicly repented of the sin of using such men? Have they marked those men according to the law of God as found in Romans 16:17? I preach to a group of men twice a month who have quit certain sins. They quit because the law finally caught them and confined them.

Concerning the second portion of their statement about the use of speakers, we agree. Criticism of a speaker should not disqualify him from being used. If such were the case there would be no gospel meetings, pulpit preaching, nor preaching by means of the printed page. However, when the criticism is founded on facts, facts too plain to be denied, that presents a different view. The false teachings of such men

as Roy Osborne, Lynn Anderson, Jim Bevis, and others who have appeared on the program are too apparent to be overlooked. One must deliberately avoid looking at such teaching to miss it. Yet, it is such men that Crossroads church seems to go out of their way to bring to their seminars.

In the closing paragraph of their statement, they again state that the fruit of their teachings is the best test of them. To this I heartily agree. The fruit of their work in the State of Florida, and other states, has been a trail of divided churches, churches with unrest, and out-croppings of liberalism. Most, if not all, of the uprisings of liberalism in this state can be traced in one way or another to the "Mother Church," Crossroads.

The statement of April 15, 1975 is nothing more than a smoke-screen; an apparent effort to deceive faithful brethren. I believe the combined attitude of the elders of the 39th Avenue church best sum up the situation. Upon reading the statement these elders stated, "It sounds good if you don't know the truth on the matter."

SOUND OFF TO THE EDITOR



(NOTE: Ever since starting *Contending for the Faith*, in 1970, we have been saving back letters to the editor for possible later publication. Following are random communications received over the past five and a half years. We hope to make this a regular feature from now on. IYR.)

W. L. Johnson, Montgomery, Alabama, December 29, 1970: "There was handed me a copy, *Contending for the Faith*, dated July/1970, which to me is a very good paper. I am sorry I was late in coming to the knowledge of its circulation. This is a great paper. . . I see you send it in bundle rates. I would like to get a standing order of 15 copies. . ."

C. S. Roberts, Lansing, Michigan, September 12, 1970: "Enjoy *Contending for the Faith*. Please send me 15 copies (bundle rate). Please send June & July also. Inclosed you will find \$7 for the rest of the year. . . Hope to see you soon in Detroit Area. . ."

Mrs. James B. Simpson, Savannah, Tennessee, January, 1971: "Enclosed you will

find a check for \$3.00 for *Contending for the Faith*, which I think everyone should have in their home. (NOTE: The extra \$2.00 was for two additional subscriptions besides her own. IYR Jr.)

Walter C. Lumpkin, Greenville, Mississippi, January 27, 1971: ". . . I personally want to thank you for the stand that you are taking and have been taking for the gospel of Jesus Christ. It certainly is very heart-breaking to me to read and hear of brethren taking the position that they can speak in tongues and do other things as were done by the apostles of our Lord. . . I appreciated reading the article by brother Joe Moulder concerning Pat Boone. It certainly is a shame that a man with the influence Pat has turned out as he did. Our prayer is, as was mentioned in this article by brother Moulder, that he may truly see his mistake and return to the Lord before he leaves this life. . ." (NOTE: Two subscriptions enclosed. IYR Jr.)

Ethel F. Fikes, San Antonio, Texas, November 2, 1970: ". . . Sunset Rodge (Roy Osborne) is having a midweek class for teenagers to study BOOK REVIEWS, ART and DRAMA. Now can you tell me where I could find scripture for that? I believe it is to be on WEDNESDAY NIGHT. . . I went to a service last year when Osborne was holding a meeting. There were at least three men in the audience—BUT—the women led the singing, prayed and did all but preach. Am just giving them TIME—they'll make it. I could not participate in these services because I thought it unscriptural. Well, you may say, why didn't you leave? I wanted to see what the preacher had to say at that particular time. . ."

(NOTE: In my reply of November 11, 1970, I said, in part, "Dear sister Fikes: . . . From your letter, I see that Roy Osborne is just getting farther and farther from the word. Once a person heads in that direction, there is no stopping—this side of hell. . ." IYR Jr.)

John A. Pitman, minister, Franklin, Kentucky, January 21, 1974: ". . . I for one appreciate the fact that you have done the brotherhood this service. . ."

Patricia A. Payne, Des Plaines, Illinois, March 10, 1972: "I appreciate so much your . . . 'Contending for the Faith.' Thank you so much. . . I continue to pray that you will be successful in getting into Red China. . ."

S. G. Gray, minister, Prattville, Alabama, August 17, 1971: ". . . We greatly appreciate the stand you take against liberalism, as well as all other 'isms,' that are threatening the church today. May God give you continued strength and courage to speak out. . ."

Edward Anderson, Indianapolis, Indiana, September 23, 1971: "I received the July issue of *Contending for the Faith* and enjoyed reading it. . . I am taking advantage of the offer of the three volumes of *Axe on the Root* for five dollars. Enclosed is a personal check for the full amount. . ."

Mr. & Mrs. Jim Poland, Haysville, Kansas, September 22, 1971: "Please send us Volume I and Volume II of 'Axe on the Root.' Thank you very much for this and all your writings we read. . ."

W. L. Totty, evangelist, Indianapolis, Indiana, March 24, 1971: ". . . The kind of work that you are doing is a great block in the road of the liberals. We need more men who will speak out against liberalism in the churches. . . In the March issue of *Mission J. W. Roberts* has an article on the work of the Holy Spirit which is very liberal. I suppose, however, you have read it. It seems that liberalism is creeping into all of our schools. . ."

A. D. Bates, Orange, Texas, March 19, 1971: ". . . Whatever happens, you have admirably performed the task of the watchman on the wall. Maybe with equal zeal at this end, a few of us can attain the same status. . . It now seems obvious that you have been accused many times of troubling the church, but then even Elijah was accused of troubling Israel. . ."

(NOTE: In my reply to brother Bates, I said, in part, ". . . Oh, yes, I get accused of 'troubling Israel' rather often. However, I made up my mind before ever writing *Axe on the Root*, Volume I, that if I couldn't stand the heat I should get out of the kitchen. Somehow I have managed to stay in the kitchen; however, admittedly, sometimes it gets rather hot!

"It is my hope, however, that this present battle for truth may be largely won within the next three years so that sister Rice and I can get on back to Asia and to our efforts to get the gospel back into mainland China. In fact, I am making appointments now in various places to enlist the aid of others to this end. Should the church there wish me to come to speak on World Missions, I should be glad to work out an appointment . . . Meanwhile, thanks for standing forthrightly for the truth. Any other way isn't strong enough . . ." (YR.Jr.)

Robert L. Worde, Tacoma, Washington, September 10, 1971: "...Because I am receiving my copies of *Contending for the Faith*, I am able to say, like always, you are doing a great job in exposing error. May God continue to bless you and yours . . . In the sense that Paul called Timothy his son in the gospel, I, too, think of myself being your son in the gospel. Cookie and I continue to thank God for the pleasure of having met and worshipped God with you. I am sure if I had not met you I would not be preaching today . . ."

Greer E. Hendon, Alma, Georgia, September 30, 1971: "...I still hear of your great work—the paper. Keep it up . . . We want you to come by to see us when you can. If you have a trip over in S.E. Georgia, please let me know in time and I will get several places for you to speak as I did in Missouri . . ."

John P. Gibbons, Portsmouth, Ohio, September 21, 1971: "...I do not want to miss a copy of 'Contending'. I for one am very happy to get it, and I appreciate the work you are doing. I just hope it is not too late to accomplish some good. In some places I'm afraid it is already too late; but in other places, I'm happy to say: it is not too late . . . Keep up the good work . . ."

Edward Anderson, minister, West Rome Georgia Church of Christ, Rome, Georgia, January 4, 1972: "After reading your June issue of 'Contending for the Faith,' I suddenly decided that's what we need to keep the congregation informed of Paul's statement to Timothy, 'some shall depart from the faith.' Some have and others will. How much we need to know who they are and how or why they departed . . . Please send us 100 copies each month and bill us . . . 'God speed' in your work. Keep it up. The brotherhood needs it . . ."

Mrs. Ruth F. Alexander, Richland, Washington, September 21, 1970: "Your papers are doing good here. The preacher . . . immediately preached on the Holy Spirit and His work. Also preached on marking false teachers and avoiding them. Keep up the good work . . ."

William G. King, Woodbridge, Virginia, July 20, 1970: "I have waited for some time for your Volume III of *Axe on the Root* and am happy that it is available . . . I wish many so-called influential brethren would open their minds to the real danger their liberalism is imposing upon the church. Some even laugh and joke in the face of that danger. Unfortunately many elders and preachers consider a person like yourself a rabble rouser. But in the face of articles which appeared recently in *Mission Magazine*, we need brethren

who can still articulate the truth. If some brethren object to their names or others' being used, then they should be a great deal more careful how they pervert the truth . . . I am just one, but I am one who supports your efforts with daily prayers as well as thanksgiving for God providing a servant who will speak the truth and uphold the truth in love . . ."

Harold Littrell Brinkley, Arkansas, July 20, 1970: "...Somehow I have missed out on the work you have been doing to stem the tide of liberalism in the church . . . my loss . . . Please enter my subscription . . . and send all three volumes of 'Axe on the Root' . . . I heard John McRay at the Harding (Memphis) lectures last Spring—thought something was wrong . . . I will be eagerly looking forward to your books and will try to get the elders to subscribe . . . for the membership . . ."

Joe E. Galloway, Gallipolis, Ohio, May 30, 1970: "Please send all three volumes of *AXE ON THE ROOT* and *THE FAITH UNDER FIRE* by Bales . . . I appreciate the work you are doing via *Contending for the Faith*, the books and your lectures. Some are beginning to awaken to the rapid progress the liberal group is making. My experience with this element while in Finland makes me aware of the difficulty of really getting them to commit themselves very openly and strongly to their beliefs until they are certain they are well in control. Some big surprises are in store as to how many are liberal already, but who are not yet ready to openly espouse such beliefs . . . May God bless your work . . ."

Bill Tibbles, Vinita, Oklahoma, July 10, 1970: "I just finished *Axe on the Root*, Volume III, and it is powerful stuff! Just as in Volumes I and II, I was stirred up within, just bursting out really, for the defense of the gospel of Jesus Christ. As a 'young preacher' it just irks me to see brethren supposedly years in the faith of Jesus Christ try to destroy the Lord's church with their philosophies, worldly 'wisdom' and downright ERROR! To learn of men and even to know personally those who would rend assunder the body of Christ gets under my skin! As you mentioned in the close of Volume III, however, 'Truth is Thicker than Friendship.' I take heart in your boldness and courage to reveal these heretics for what they really are and to motivate the faithful over the world to be 'set for the defence of the gospel.' (Philippians 1:17), 'to continue steadfastly in the apostles' doctrine . . .' (Acts 2:42), and 'prove all things; hold fast that which is good: abstain from every form of evil.' (1 Thessalonians 5:21-22). There is still great hope for the Lord's people. I pray and pray that as a young evangelist of the gospel of Christ that I might do my part in exposing heresy as any occasion presents itself. It would be terrible to face God in the Judgment knowing I had run or remained silent while these termites destroyed the temple from within. God bless you in your task and please hurry with Volume IV.

. . . While in Sioux City, Iowa, on the Campaign, I ran across a Harding lad by the name of John Hooper. He is from 29th and Yale in Tulsa (where Ron Milton preaches and Roy Osborne held his meeting last year). Well, come to find out he was a cell-leader on the Harding Campus. He had personal letters

written to Wes Reagan asking Wes to come and bolster the underground movement including Campus Evangelism. He stated that some on the Harding Campus were causing trouble for Campus Evangelism and all cell groups and that they were falling apart. (Hooray!—BT) I don't know if Reagan ever answered his letter or appeared publicly or privately on the Campus. John was also a great advocate of *Good News for Modern Man* and was passing them out to each door on the campaign until Lloyd Deal found out and stopped him. He also believes that baptism is not essential to salvation. This he stated to Floyd Johnson, the preacher at Collinsville, in his office. It all looks too suspicious—Wes Reagan, Campus Evangelism, cell-groups, 29th and Yale . . . Two girls from Harding, Janice Keenan and Yolanda Smith, prayed for the Holy Spirit to come in the girls devotional one evening. Bud Tibbles and Lloyd Deal tried to correct this the following morning in the group devotional. Also they (Keenan and Smith) do not believe in Acts 2:38. Basically baptism isn't necessary to salvation. Also they could not tell someone to be baptized again even if they had been immersed for the wrong reason. I can present two or three witnesses for proof if need be . . . Has Harding cleared up most of its false teachers, or are there still some teaching error on the sly? Please let me know! . . . I appreciated your last *Contending for the Faith*. It is really awakening Northside and the area as to the tactics of these divisive brethren . . ."

(NOTE: It is my understanding that most of the liberals were cleared out of the Harding faculty. There must still be someone there who was not cleared out, however; otherwise how would one explain their continuing to bring in such out-and-out liberals as Stanley Shipp, Doug Kostowski, Jimmie Lovell, Landon Saunders and Reuel Lemmons to speak? If they really are opposed to liberalism, this makes no sense whatsoever. YR.Jr.)

Mrs. T. Vernon Wheeler, Chattanooga, Tennessee, March 2, 1972: "...Received the 20 copies of 'Contending for the Faith' for the months of November and December, and two other copies . . . for May and August. I have given most of them away, as it is very important that Christians here need to know what is going on in our Lord's church . . ."

Ralph W. Graves, La Mesa, California, March 14, 1970: "Keep up the good work . . ."

Jesse E. Clayton, minister, Matteson, Illinois, April 18, 1970: "Months ago you wrote in regard to my requesting that you terminate sending the Far-East report . . . My major reason for suggesting that you terminate was due to my foreseeing little opportunity for us to support this work financially in the near future. Second, though I see very clearly the need for that great work and fully appreciate the concern about liberalism in the brotherhood, I am often disturbed by your attitude in the 'Newsletter.' There is some very serious question as to whether or not you are really assisting liberalism or opposing it. I do surely appreciate your willingness to do what you believe . . ."

Kenneth McClain, minister, Eupora, Mississippi: "Enjoy *Contending for the Faith* very much . . ."

Harold Byne, Owen Sound, Ontario, Canada, September 14, 1973: "...Please send me a copy of the July issue of 'Contending for the Faith.' I am interested in reading of the situation in the Highland church. Many churches in this area are supporting the Herald of Truth Program, and what I just read in the August issue of the Defender, written by Bro. Cawyer, is shocking to me...I would appreciate very much receiving this issue and anything else that will shed further light on the situation..."

J. Cleo Scott, Temple, Texas, September 19, 1973: "...Keep up the good work..."

K. W. Smart, Linn, Missouri, October 4, 1974: "Please use my contribution (\$10 enclosed) to help send out as many copies of Contending for the Faith (August/1974) containing E. R. Harper's article as it will send..."

Mr. & Mrs. Taylor L. Lamkin, Williamsville, New York, October 1, 1974: "Please use the \$12 check to help make the August issue of 'Contending for the Faith' available to as many congregations as possible...The Lord bless you in your efforts..."

Miss Louise Hardison, Columbia, Tennessee, October 14, 1974: "Inclosed you will find a check for \$30 to be used to send copies of your August, 1974 issue to as many congregations as possible. I am sincerely interested in keeping the church pure and am so glad I can help in this small way..."

Harmon Johnson, Webbers Falls, Oklahoma, October 11, 1974: "Please use the enclosed checks (\$5 personally and \$10 from the Webbers Falls church) for mailing the August/1974 issue of Contending for the Faith to whom you deem it necessary..."

Ben D. Sheffield, minister, Coldwater, Michigan, September 28, 1974: "I am saddened to hear that the brethren in _____ have such closed minds concerning the truth. Your excellently written paper would have done them a world of good. Yes, you can always be sure that I would have nothing to do with a cancellation. In fact, please send the bundle of 12 each issue to us here...I have and will continue to cooperate with you in helping to build up the circulation of this good work..."

E. M. Lynch, Carthage, Missouri, October 4, 1974: "We have been receiving copies of 'Contending for the Faith' from a friend from time to time and have enjoyed reading it, so am enclosing a check...for a year's subscription..."

Delano Dickens, Huntsville, Alabama, October 4, 1974: "May God bless you in pointing out error in the church today..."

Bill Coss, minister, Greenfield, Indiana, October 6, 1974: "Brother Paul Wells came up to see me a few days ago from Worthington, Indiana. I held them a meeting a few weeks ago. They had been divided with Neo-Pentecostalism. He wanted to thank me for the good meeting we had...He also wanted me to know that they have withdrawn their support from the Herald of Truth. Said he wrote them a letter and told them why. But he has not received an answer from them or from brother Baxter...I just thought you would like to know, as I had talked to them about it...I will be moving the 1st of November to Warren, Michigan to work with the Parkview church..."

(NOTE: Lord willing, I will be with brother

Coss and the Parkview/Warren, Michigan church in a special effort the weekend of October 3-5, 1975. Other congregations in the Michigan area may get in touch with me % Shades Mountain Church of Christ, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Wayne Price, minister, Altus, Oklahoma, September 23, 1974: "Just finished reading your August ('74) report, and want to send my thanks for including the rather comprehensive report by brother Harper in this edition of *Contending for the Faith*. 'Devastating' is the most accurate description that I can think of right now! I only wish that it had been printed and published much sooner...You have my permission to use my name endorsing this effort. Now is the time for Christians to show their true colors! Ira, just last Saturday, W. R. Craig told me that Don Hicks, former preacher at Sayre, Oklahoma, then in the Dallas area, has gone off with this Pentecostal 'kick.' I could hardly believe what I was hearing, for I thought I knew Don! (Before printing this, you better check it out with W. R. Craig. I understand that brother Hugo McCord, at OCC, can also fill you in on the details.) If true, he also must be 'marked' (Romans 16:17) for he's already split one church in Dallas. I believe he's now gone to Hampton Place, I believe Bill said...Ira, though we may have been silent because we were not aware of the gravity of the situation, we do want you to know that we admire your willingness to 'stick your neck out' by naming names, even if some do label you as a fanatic. They would have treated Stephen the same way (Acts 7:51-52), don't you think?..."

(NOTE: Thanks, brother Wayne, for this good letter. I never worry about being labeled a fanatic. I have known a long time when you cannot answer someone, about the only thing left is ridicule. It usually is a sure sign of a weak case.

Regarding what happened re: Don Hicks, I checked it out, as always. Hampton Place, as you may recall, was my sponsoring congregation in Singapore and the Far East work for more than 13 years, so I have inside channels of information.

When I resigned from Hampton Place as my sponsor the summer of 1967, although I did not say so publicly at the time, it was over the encroachments of liberalism. I warned those brethren, even then, that if they did not take a firmer stand against this error, it would destroy them.

Well, after I left, they did *not* close ranks against it, and over the next four years it just got worse and worse. Finally some 60 members could stand it no longer and left. The preacher and all the elders left. Brother Linwood Bishop, who preached there six years while they were my sponsors, went back to visit them some time back and told me he recognized only four or five members remaining. Finally, it got down to some 35 or 40 in attendance.

Meanwhile, over at *Wynnewood Hills* congregation, Dallas, Don Hicks and others were having 'cell meetings.' By this means they were able to circumvent any effectual oversight of the elders (which, incidentally, is usually the purpose for having cell meetings, in the first place!).

By the time the *Wynnewood Hills* elders alerted themselves to what was going on (via these cell meetings), the congregation they were supposed to be overseeing already was honey-combed with Neo-Pentecostalism. So much so, in fact, that when three of the five elders sought to bring discipline against those doing the false teaching, the preacher, the youth director, at least one elder and close to 200 members all left.

For a Lord's Day or two, they met in a community center of some sort, then, reportedly at the invitation of the young

preacher at Hampton Place, they all simply moved in and took over.

Thus, in a period of less than seven years, Hampton Place has metamorphosed from being the sound, faithful congregation who originally sent me out as a missionary into, first, a 'liberal' congregation, and, now, into a *Neo-Pentecostal* congregation.

Brethren, such are the fruits of Liberalism. How long will it take for elders and preachers everywhere to quit calling me a 'fanatic,' and take a long, hard look at what is being done to 'us' and start doing what is necessary before, as in the case of both *Wynnewood Hills* and *Hampton Place*, it is too late! IYR Jr.)

B. B. Harding, Hart, Texas, September 28, 1974: "Enclosed is \$10 for album No. 2 (I have *Mansion Over the Hilltop*, which is wonderful) and as many copies of brother Harper's report of August/1974 *Contending for the Faith* as the balance will afford...I love brother Harper. He worked in our Salt Lake City Campaign in 1950. I know his soundness..."

Robert Reid, elder, Worthington, Indiana, September 23, 1974: "About two or three months ago a brother gave me several copies of *Contending for the Faith*. This was my first exposure to your paper. Since these were mostly about the problems at Highland and the Herald of Truth, I was very troubled, since we have supported the Herald of Truth for many years. After reading all I could get—Memphis Meeting transcript, Highland letters and talking with various brethren, I've sadly conceded that you are right. We have stopped our support and pray that some way the Herald of Truth can be salvaged and Highland restored...I am enclosing a check for \$10.00. Please send me all three volumes of *Axe on the Root* and a year's subscription to *Contending for the Faith*. Also six copies of Volume V, No. 8—total of \$8.00—and use the balance as you see fit (only wish it were more)...May the Lord bless you in your work..."

Glenn L. Wallace, minister, Visalia, California, September 26, 1974: "Enclosed is a check for \$25.00. Please use this to send as many of August/1974 *CONTENDING FOR THE FAITH* to the elders and deacons at _____ (as this will pay for)..."

Mr. & Mrs. Max Crumley, San Jose, California, September 24, 1974: "The August issue of 'Contending for the Faith,' which contains brother Harper's report of the Herald of Truth affair came in yesterday' mail—has been carefully read and studied by us. It is a tragedy...Yes, we feel as you do, that this issue ought to go out to brethren everywhere so that they can be informed of all the truth regarding this situation. We deplore the countless millions of dollars being poured into the various colleges and their programs that are literally sowing the world down with religious error. The gullible swallow it, for the most part, without question. But brethren who strive to follow closely by The Book and live carefully the simple life are forever hampered by 'insufficient funds!' Why? Why must it be so?...Enclosed is a small check to be used to get this information out to the brotherhood. It is only a drop in the bucket compared to the need...We shall send more as we can...We wish you success in the Lord's work. These are grave times..."

Eugene Botz, Ravenden, Arkansas, May 8, 1975: "Just a thank-you for the effort you are making in defending the truth and exposing false brethren. May God continue to bless you in this effort. May we all do the same thing before it is too late. Continue your good work..."

Buddy Cogburn, minister, Mt. Vernon, Texas, April 21, 1975: "I have just received the March copy of *Contending for the Faith*. The things printed are apparently true as I find no one denying or making excuse... We just closed a meeting with Bill Smith and a group of workers from the School of Preaching in West Monroe, Louisiana. We baptized 13 and 20 came asking for prayers... When churches get away from the idea that the gospel is 'glad tidings' people will begin to realize they are in SIN. When the gospel is preached, Paul said it was the DEATH, BURIAL and RESURRECTION (I Corinthians 15)... We can't preach the gospel without baptism for remission of sins—for *sin took Jesus to the cross*... I had these thoughts on my heart and wanted to let you know I hadn't forgot you. Pray for me!"

Marco A. Aguiluz, Dallas, Texas, May 5, 1975: "May God continue to bless your efforts in proclaiming and defending the glorious gospel of our Lord and Savior Jesus Christ..."

Mrs. Charles R. Dillon, Springfield, Missouri, May 13, 1975: "... Enclosed \$1 for which I would like for you to send me a copy of the February/1972 issue of *Contending for the Faith* as mentioned in the last issue in your answer to Jayne Petrus' letter concerning John F. Wilson... I almost regret to say I am a charter member of the South National Church of Christ because of the radical changes made there in the last few years... You are doing a great work and I hope your efforts will reap much good in the Lord's work..."

M. R. Istie, minister, Trinity, Texas, June 3, 1975: "... As a fellow minister, I certainly appreciate your efforts..."

Norman Barnes, McLoud, Oklahoma, June 11, 1975: "Please send bundle of twelve (12) of '*Contending for the Faith*.' Check enclosed for this bundle. I want the bundle sent each month until further notice. Is it possible for you to bill me semi-annually or annually?..."

(NOTE: Should others want to receive a bundle regularly each month, yes, we can bill either quarterly, semi-annually or annually, as you desire. Please enclose check for whichever amount of time—then, when it runs out, we'll bill you per your instructions. Much appreciation to brother Barnes. IYR Jr.)

O. Weeks, Fitzgerald, Georgia, June 3, 1975: "I am enclosing \$20 for use any way you deem best for the Lord's work."

Jerry W. Savage, Lexington, Kentucky, June 14, 1975: "... I have read with interest some copies of this paper, and I would like to receive it on a regular basis... I appreciate brother Rice's intentions and efforts; I believe that this paper does its part in helping one to keep abreast of many happenings in our great brotherhood. I pray for the success of the paper in its helping to unify men in the pure and simple truth of Jesus Christ..."

Mrs. Neil Wilson, Benton, Kentucky, June 2, 1975: "Two dollars enclosed to help *Contending for the Faith*."

Tom L. Bright, minister, Lake Charles, Louisiana, June 16, 1975: "... Keep up the good work that you are doing through *CONTENDING FOR THE FAITH*, and if I can ever be of any help, please feel free to call on me..."

Pauline Capps, Candler, North Carolina, March 17, 1975: "... I'm sending you \$5 for *Contending for the Faith*... Keep up the good work..."

J. H. Blackman, Jr., minister, Lakeland, Florida, May 13, 1975: "... I am definitely looking forward to your coming for the (Central Florida Area Church Dinner, to speak September 2, 1975), if it can still be arranged in your time schedule. Furthermore, I have made commitments for you to speak to the church here at South Florida Avenue, Sunday morning, August 31st. Then you are to speak at the North Jackson Avenue congregation, in Bartow, Sunday evening of August 31st. So far I have no word on a place for you to speak on Wednesday, September 3rd... I continue to read every issue of the *CONTENDING FOR THE FAITH* with much interest. I pray that it will render a great service to the brotherhood. May God's richest blessings go with you in your work..."

(NOTE: I am one who particularly appreciates and deeply admires J. H. Blackman, Jr. This is the second time that he has arranged for me to be the speaker to the *Central Florida Area Church Dinner*, to which responsible brethren and sisters from all over central Florida regularly come.

"When you may learn of any others wanting me to speak on that journey to Florida," I replied to him, under date June 3, 1975, "I shall be happy to know of them, too... For several years there, I did not have many calls into Florida. Then, this year, I began to get all sorts of calls. That's the way it goes... It seems to me that Florida has some of the strongest as well as some of the weakest churches in the entire brotherhood. It looks like a knock-down-drag-out fight for truth from here on in..." IYR Jr.)

Janie L. Ritchey, Grand Rapids, Michigan, March 12, 1975: "... We pray for the cause you have undertaken and will put *Contending for the Faith* on our list to resume helping as soon as financially possible..."

George C. Tucker, Chattanooga, Tennessee, April 23, 1975: "... I enjoy your publication..."

Flo R. Compton, Memphis, Tennessee, June 3, 1975: "... What in the name of sense will Pepperdine do next? That's an awful report. I hope everybody can read it. I picked up a Firm Foundation off the rack Sunday and Reuel had 'Heartbeat' on his editorial sheet. He blew Landon up like a nickel balloon. Now Highland is begging churches to help—it costs \$680.00 for one minute. They have put that on radio—National Broadcasting Co. Nobody can tell it from the regular mess that goes on radio all day. Can't we do the silliest things on earth just to squander money. Church of Christ has more money than sense. Enclosed is \$5.00..."

("Yes, I agree that the Pepperdine report is simply awful!" I replied June 30, 1975. "What I cannot understand, though, is how brethren who are supposed to be honorable can still support them after all that has been established. As for Reuel Lemmons' continuing to blow up Landon Saunders and Heartbeat on his editorial page, well, he does the same thing for Pepperdine, the apostate Belmont church in Nashville, the apostate Crossroads church in Gainesville, Florida—so why not heartbeat, too! It may be wrong; but it is according to his character." IYR Jr.)

Melvin Elliott, minister, Jonesboro, Arkansas, June 27, 1975: "The last issue of '*Contending for the Faith*' was a good one. I appreciate your work so much... Several of us have talked about a lectureship for Northeast Arkansas, but we haven't gotten very far on it. We don't think we have any support for it. J. K. Gossett and I are the only two I know of that are concerned enough to do something. There

are a few others who would like for us to do so, but not many. Without some eldership to really get behind it, and none will to my knowledge, I don't think we can do it... Please send me 25 copies of the May issue of '*Contending for the Faith*.'

("It is astonishing to me," I replied to brother Elliott under date July 1, 1975, "that you are meeting with so little enthusiasm for the type lectureship I mentioned to you for Northeast Arkansas. However, maybe I should not be. Brethren so loath to speak out otherwise probably would not want to speak out on lectureships either!... You might see if the elders there would like to have a standing order of *CONTENDING FOR THE FAITH* coming there for the enlightenment of the brethren as to what is actually happening to 'us' as a body. Only to the extent we can get our brethren informed do we have any hope of continuing the restoration of New Testament Christianity among the churches of Christ." IYR Jr.)

Carl E. Smith, Brookline Station, Missouri, June 13, 1975: "... May God richly bless you all in this most needed work..."

W. N. Jackson, minister, Fulton, Mississippi, June 20, 1975: "... I see by the June *SEARCHING THE SCRIPTURES*, under H. E. Phillips' name, that Ira Rice, Jr., is camped halfway down the hill toward apostasy and stands upon a completely indefensible position. And, that Ira and those who stand with him are the leaders in the very liberalism they vigorously denounce, having set the course some 25 years ago!... Ira, I'm ashamed of you! I knew that someone started this liberal business some years, maybe 25, ago, but hardly expected to find out that you were the one!..."

(NOTE: In my reply to our esteemed brother Jackson, under date July 1, 1975, I said, in part, "... Of what brother Phillips had to say about my having set my course toward liberalism some 25 years ago, one thing that I have noticed about those dedicated to anti-cooperation: Anyone and everyone who disagrees with them in the slightest is what they call a 'liberal.' So, I reckon I should not be astonished..." IYR Jr.)

Mrs. D. B. Reese, Abilene, Texas: "... Keep up the good work, brother Rice. These are troubled times for those of us who believe in the truth and nothing but the truth."

W. D. Caudill, Portland, Tennessee, March 28, 1975: "... I enjoy reading your paper very much... I certainly agree with what you have to say."

George T. Stautner, minister, Atwater, California, October 7, 1974: "Brother Ira, I truly believe God 'has raised you up' in these perilous times to warn the church in an effort to open their eyes to the extremely grave danger of modernism destroying the church today. If only the elders and brethren will believe the truth instead of preferring to believe lies and deceptions. If they would, the church would be saved, thanks to your efforts, as well as others... If at any time you want to quote me in any thing you judge worthwhile, you have my permission..."

Mrs. W. H. Cunningham, Pensacola, Florida, April 12, 1975: "We are so thankful to you for ever being so faithful, sounding the alarm and exposing false teachers—friend or foe... The first inkling we had of any real problems (in the church) was at a meeting you held in or about the Spring of 1969 at the Bellview Church here in Pensacola. Bellview continues to take a solid stand for truth. Few in Pensacola do it seems."

IS 'CONTENDING' ENTIRELY NEGATIVE?

(Continued from Page 2)

"The local brethren have provided about two-thirds of the funds raised. Several months ago on a single Sunday the Moulmein Road church (in Singapore) contributed \$15,600 Singapore dollars for the Jurong building. I mention this only to show that the local brethren are in this all the way. On Sunday, July 6, just 13 days from now, the congregation will visit the building site at Jurong, have lunch together, and it is planned to set the great challenge before them of raising the balance needed to finish this great work. **IN THIS I NEED YOUR HELP!**

"If I could announce to the brethren on that day that you would **MATCH EVERY DOLLAR WE CONTRIBUTE ON THIS SIDE, UP TO \$12,500 U.S.**, I believe it would give everyone the tremendous incentive to literally empty pockets and bank accounts for finishing God's house in Jurong. Of all the people I have worked with through the years, I believe Singaporeans rise to a challenge best.

"I hope that I do not seem to be presuming on you. Certainly I do not intend to. However, when thinking this through, I remembered that early in this project you expressed all-out support, in every way, and a desire, with us, to see it through to success. We are *almost* there.

"If you can help as I have outlined, a **YES** by return air-mail, cable or telephone before July 6 will thrill our hearts . . ."

As soon as brother Luper received the foregoing letter from Gordon Hogan, he got on the telephone to me, in Memphis, Tennessee, to discuss what we should do about it. Explaining that he was about "tapped out," for the time being, he assured me that he *already* had given some \$2,000 U.S. dollars on the Jurong building—and that he would be helping some more before the October deadline arrives. He was wondering, if we, through *Contending for the Faith*, might be able to arouse U.S. brethren and churches to finish out up to the requested \$12,500 on or before October 1, 1975. I asked him to telephone the elders of the Shades Mountain Church of Christ, in Birmingham, Alabama (who have my oversight) and check it out—that if it was all right with them, it was plenty all right with me.

He did so. They let him know they did not think much of the "matching funds" idea—however, if I wanted to try to raise \$12,500 for this cause, I had their "go ahead."

Immediately, I put in an overseas telephone call to Gordon Hogan, in Singapore, telling him what had been decided. He was simply thrilled. He said with this kind of assurance from Stateside, he felt certain that he could challenge the Singapore brethren successfully to raise the rest of the money that would be needed in time for their October deadline.

Keith B. Abshear, Springfield, Ohio, March 17, 1975: "I enjoy your paper, 'Contending for the Faith,' very much and think you are doing a good work . . ."

Charles Thompson, Lithia Springs, Georgia: "I would like to thank you so much for working with the 'Contending for the Faith.' I know that it is not a pleasure always to write some of the things that you must pen. But if you don't then who will?"

James W. Clanton, Jr., Charleston, S. C.: "...I appreciate someone who will 'contend for the faith' as you have in the past and I'm sure will in the future."

As soon as I finished that call to Singapore, I got in touch with Bob Davidson, in Bryan, Texas (who has conducted several gospel meetings in Singapore), outlined the foregoing need to him, and asked him if he thought he could raise \$1,000. He was enthusiastic (as I knew he would be), said he did not have \$1,000 himself, but that he would accept responsibility to raise that amount and have it ready on or before October 1.

Next, I telephoned to Guss Eoff, in Minden, Louisiana (Guss, also, has preached a gospel meeting in Singapore). Then to J. C. Choate (who has both preached in and visited Singapore many times), in Winona, Mississippi. Both assured me that they did not have "that kind of money," but that they would do their best to raise \$1,000 each for this cause by or before October 1.

(If anyone knows the telephone number or whereabouts of Jesse Fonville, long-time missionary to Thailand, I am sure that he would be happy to raise \$1,000 on this by or before that date.)

On the night of July 6, I spoke at Sparta, Missouri, on world evangelism, mentioned this matter, and asked the elders to consider coming through with \$500 or \$1,000 by or before October 1.

Brethren, *none* of this money is either for me personally or even for *Contending for the Faith*. Rather, through this means, we are trying to raise \$12,500 by or before October 1, to complete the Jurong building—in Singapore! How can *you* help? We are inviting individuals and churches alike to **DO WHAT YOU CAN** to make it up at once. If *just one* could come through with \$2,500—and *ten more* with \$1,000 each—we'd have it. Or, if 25 could send in \$500 each, it would amount to the same thing. Before sending in *yourselves*, please see if you can persuade the elders or congregation where you attend to contribute \$500 or \$1,000 on this. Then, in addition to whatever you can get *that way*, please send in what you can, on top of that!

Some, of course, will say, "My little bit wouldn't help." To the contrary, I have found that it is in the multiplicity of "little bits" that almost all missionary work gets done. *Whatever* you can send—be it small or great—please **DO WHAT YOU CAN**. Tax-deductible receipts will be sent for every contribution. Please make your checks payable to **SHADES MOUNTAIN CHURCH OF CHRIST** (marked for the **Jurong Building Fund**) and mail them as soon as possible to Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.

Contending FOR THE Faith

POST OFFICE BOX 26247
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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

The New Restoration Movement (?)

Winfred Clark

(EDITORIAL NOTE: Although by now there evidently are hundreds (possibly thousands) of once-faithful brethren who are leaving the truth of the gospel and heading back toward the very error from which we were restored (including some editors), there are other hundreds of us (possibly thousands) who are just as determined as ever that gospel truth eventually shall prevail among churches of Christ. Of these latter, Winfred Clark, minister to the church at Bremen, Georgia, is a superb example. Although there is not all that much difference in their ages, Winfred Clark is blood nephew of Franklin Camp (he calls him "Uncle Frank"), and they are cast from the same mold. Whereas many of the church bulletins that reach our desk are pitiful exercises in futility (why do they even bother to put them out!), such cannot be said of brother Clark's. We saved back two of them (for February 20 and for February 27, 1975) as prime examples of what *can* be done through a church bulletin, if brethren would but make use of such an opportunity. Please read what he had to say, as follows. IYR Jr.)

Under the above caption is an article of February 11, 1975, in the *Firm Foundation*. The author seeks to define the (new) Restoration Movement. This is placed in contrast with the 19th Century Restoration Movement.

I know men are more interested in the *new* today than they are the *true*. I shudder to think of the future if men are foolish enough to accept what is called new here for the old. When the writer speaks of "we", "us" and other such personal pronouns, he does not speak for Winfred Clark. I want no part of his discarding and substitution. Any man that cannot see denominationalism as a threat today must not know what it means. Note his statement, "Therefore, to continue to fight against the denominations (in their absence) or to devour one another was a terrific misdirection of our power and purpose." He further says, "Our watchwords are no longer Acts 2:38 and II John 9. We have won that battle." Note also, "We must alter our message for a man who could care less if baptism is or is not scriptural, but who none the less is suffocating under the weight of his own splintered, misdirected existence." Note further, he says, "If we shrink back and continue to lay the old foundations over and over, we will stagnate and die—and what is worse, we deserve to do so."

The rest of this article is saying an exhibition of love, joy, peace, freedom, kindness and benevolence are to be followed. Who would deny that such fruits are to be borne! But I deny that you can have these in the true sense of the word and ignore denominational teaching that *still* condemns men. How can you exhibit love for a man and leave him in the throes of error and error still exist? This so-called New Restoration Movement is nothing more than the old apostasy. How sad that such is being endorsed and promoted among brethren who are the recipient of what the pioneers sought to restore.

When one advocates no opposition to denominationalism (in their absence), he is advocating that error should no longer be opposed. Do not younger people need to learn the dangers of error? Should not the watchword against the use of instrumental music still be II John 9 among others? If we have won the battle concerning Acts 2:38 and II John 9, then why are there those who accept triune baptism? Why are there those who still do not believe baptism is for the remission of sins? If the battle has been won, these don't know the war is over. They are like the Japanese man found recently on an island years after World War II was over. Who can believe that there is no more opposition to Acts 2:38!

Have all the instruments been removed from church buildings and are no longer used in the song service and in addition to such? Anyone knows that they still exist in spite of Ephesians 5:19 and II John 9. I deny that the battle is over, much less that the war has been won.

The truth of this whole matter is this: These fundamental matters, that are scriptural, are to be ignored. If brethren are lulled to sleep by these who ignore the very principles of the Restoration, then we surrender—we do not win a battle.

I charge that this article calls for a surrender by compromise. Compromise is not Restoration. Surrender can never be called victory. Altering the message for those who do not care less if baptism is or is not scriptural is not Restoration. If it is, pray tell me what is restored? Not one thing except the self-serving practice of trying to please all men by insulting all that is high and holy by rank surrender and compromise.

(Continued on Page 3)

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EDITOR'S PAGE

HOW 'ALONE' ARE WE IN THIS FIGHT?

Bandwagoning is one of the most potent factors in the formation of public opinion. Especially in the realm of secular politics how often we see appeals made to men and women to abandon their true ideals and loyalties and jump on this or that candidate's *bandwagon*—not because he genuinely represents the truth or our own views, but simply because *he is going to WIN!*

Politics, as a rule, are dirty enough even in the secular realm. But when bandwagonism raises its ugly head in the church of our Lord, truth and right go right out the window.

More and more we are hearing of brethren these days who are compromising their convictions and giving up the fight for truth among churches of Christ—not because they really believe "the other side" has the truth, but simply because they feel, deep down, that Liberalism is *going to win*, and they want to be *on the winning side!*

Here at *Contending for the Faith* is this especially noticeable. Elders, for instance, who *think* they love the truth and want to *contend* for it, often will place a standing order with us to send the church where they are 12, 25, 40, 60, 80 or 100 copies of each issue to serve as a warning as these are distributed among the members. Almost invariably there will be one or more either outright "liberals" or "liberal"-sympathizers in the congregation. The moment the first issue hits the congregation, these errorists and their fellow-travellers immediately raise a hue and cry. The elders have to decide whether to continue contending for the faith or, as they think, keep the peace of the congregation. Peace usually wins!

Nevertheless and notwithstanding, as we survey the brotherhood, we see here and there potent pockets of powerful resistance to these threatening incursions of error. This resistance, as a rule, is expressed through a large and growing number of church bulletins. For long, we did not pay all that much attention to what hundreds of our brethren were saying out loud, brotherhood-wide. Now, however, it seems good to us to bring to the attention of our readers what these faithful brethren are saying. The greater part of this issue, therefore, we are inviting your attention to articles we find particularly pertinent from church bulletins all over the land.—Ira Y. Rice, Jr.

'MAKING MERCHANDISE' OF THE BRETHREN

We recognize the Lord's warning about those who would "make merchandise" of the brethren—and with such we have no sympathy. On the other hand, many of us are so afraid that someone will make merchandise of us that we make little or no provision for brethren to secure the religious supplies really needed for our own edification. Surely there must be a "happy medium" in there somewhere between these two extremes.

New Restoration Movement (?)

(Continued from Page 1)

Many of us have been saying, and still say, that there are those who are set on changing the church. They have made the plea that "the Bible is not relevant", or "what we are preaching is not pertinent." We are "answering questions people are no longer asking." These things, we are told, belong to the past. This fits exactly the case we are discussing. The so-called New Restoration Movement is nothing more than this same old error under an attempted cover.

Now take a good, close look at this thing. We are told, in so many words, our preaching is not relevant. Now we know just what part of the scriptures they say is not relevant. We know now what the structure of the church will be under this new movement. We are supposed to take out Acts 2:38 and II John 9. But, while we are altering the matter, why don't we take out *all* of the 2nd chapter of Acts? If we don't need that verse any more, and we can alter our message on baptism, why can't we alter the **whole** book of Acts! Where do we stop? Who stops us? It surely is not done by the writer of the article in question.

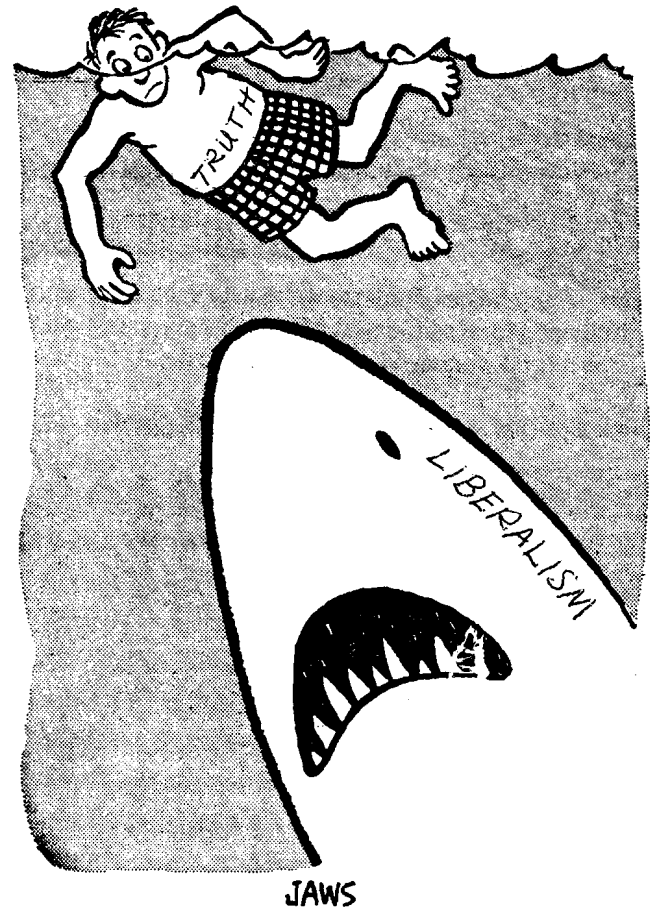
II John 9 forbids going beyond the doctrine of Christ. This is not the doctrine only about Christ any more than Acts 2:42 is the doctrine only about the apostles. Yes, the teaching of Christ sets forth his life and nature, but also includes the matter of what he has commanded. Can one truthfully say there is no going beyond the teaching of Christ **now**? If you admit such, then this writer is wrong. But his so-called new movement is based on the assumption that such does not take place.

His movement must allow the freedom to alter our message concerning baptism being scriptural. But do we have such freedom? If so, where and how? The apostles certainly were not given such liberty. They were told in Matthew 28:19-20 to baptize people. They were told to preach the gospel and it is inferred that it was to be done in such a way that those who heard would believe and be baptized. (Mark 16:15-16). They were not in the altering business. Now, would you alter what they could not? Peter had no idea of such in I Peter 3:21.

Since the apostles would not alter such as Acts 2:38 (nor would they consider the battles concerning these verses over), would it not follow that they would not be a part of such a movement? Would you want to be a part of a movement that alters what the apostles preached? Would you want to be a part of that which the apostles would not endorse? That is exactly where this New Restoration Movement (?) fits.

Now, what move can you expect in the future from the advocates of this movement? It can be but one thing. There will be further calls for compromise. There will be more and more discarding passages of God's holy volume. Let me assure you that the battle is not won. This New Movement (?) represents another battle line drawn from the minds of men. We dare not lay aside the sword of the Spirit until the battle is won. Our children deserve the right to walk in the "old paths." (Jeremiah 6:16).

(NOTE: Should anyone have failed to guess who the writer was whose article brother Clark questioned, it was Reuel Lemmons. IYR.Jr.)



DEMONS AND EXORCISM

Bill York

Can demons literally possess humans today? No. Why? When Jesus Christ came to this world the Devil sought to entice him to sin, but could not. Neither could the Devil hold Jesus in death for he was resurrected. Thus when Jesus died and was resurrected HE BOUND SATAN.

He predicted the **binding of Satan** when he entered his house or domain, which is death. (Matthew 12:25-29). Prior to this event the devils recognized its coming. The demons recognized Christ, according to Matthew 8:29, and said to Him, "What have we to do with thee, Jesus, thou son of God. ART THOU COME HITHER TO TORMENT US BEFORE THE TIME?" What time? Not the final judgment, for all demons and wicked men will be forever banished to hell. THE TIME refers to the cross when Jesus and Satan would have a mortal struggle for the souls of mankind. Thus, when Jesus died and was resurrected, he bound Satan and took the "keys of death and hell." (Revelation 1:18).

The Devil and demons still exist. But now they are limited in power. The Devil can get in a man today only through temptation, and that is limited for God will not allow you to be tempted above that which you are able to bear. (I Corinthians 10:13). Demons no longer can indwell or possess any human being. The Lord beat the Devil and won over him. The Devil's power is limited to temptation and deception.

To be free of sin and its condemnation one needs to believe and obey God. (John 8:32; Romans 16:17). The writer James says, "Resist the Devil and he will flee from you." The Devil will run from any man who resists him and submits to God's will. (James 4:7). Today's EXORCISM is as false as ouija boards and seances. Do not believe them and be not afraid.

-Bulletin
Victoria, Texas

“The king cut it with the penknife and cast it into the fire.” (Jeremiah 36:23)

JEHOIAKIM'S PENKNIFE

William S. Cline

It was an audacious and foolish act. Only a fool or a madman could have trifled thus with the word of God. He did not relish the prophet's words; so he cut them to pieces; but though he destroyed them, he could not in this way arrest the penalties which they foretold. Indeed, he increased them for the record says: "There were added besides unto them many like words." The criminal may tear up the warrant for his arrest; but it will not help his case. The captain may destroy the map which indicates the rocks in his course; but that will not rob them of the cruel fangs with which they will pierce his ship. Men may deride and seek to destroy the Bible; but this will not empty the future of hell, or hell of its bitter remorse.

Upon notice being given to Jehoiakim concerning the words of Jeremiah, he sent for the book and ordered it to be read to him. He did not desire that Baruch read it, who could read it more intelligently and with more authority and affection than anyone else, but Jehudi, one of his pages now in waiting, who was sent to get it, was bidden to read it. Isn't it interesting that those who thus despise the word of God will soon make it to appear as this king did, that they hate it, and have not only low but ill thoughts of it?

Jehoiakim did not have the patience to hear it read through as the princes had, but when he had heard three or four leaves read, in a rage he cut it with his penknife, and threw it piece by piece into the fire, that he might be sure to see it consumed. This was a most impudent affront to the God of heaven, whose message this was. Thus he showed his impatience and anger at reproof. Thus he showed his indignation at Baruch and Jeremiah. He would have cut them in pieces and burnt them, if he had had them within his reach when he was of such a passion. Thus he expressed an obstinate resolution never to comply with the intentions of the warnings given him. Thus he foolishly hoped to defeat the threatenings denounced against him. He thought he had effectually provided that the things contained in this roll should spread no further.

Neither the king nor any of his princes were affected with the word according to verse 24. They were not afraid. Those princes that trembled at the word when they heard it the first time now showed some concern until they saw how light the king made of God's word, then they shook off all that concern and were not afraid.

Jeremiah had orders and instructions to write in another roll the same words that were written in the roll which Jehoiakim had burnt. Thus we learn that enemies may prevail to burn many a Bible, but they cannot abolish the word of God, nor defeat the accomplishments of it. Though the tables of the law were broken, they were renewed again; and so out of the ashes came another roll! The word of the Lord endures forever!

We are all tempted to use the penknife on God's book. There are passages in it which we do not like; that cross our

favorite notions, our cherished sins. We seek to eliminate them. We never read them, or we explain them away. When will we learn that we have no right to set certain passages aside because they conflict with our notions of truth or system of theology? He is but a fool that puts the penknife to the word of God.

It is wise to read the Scriptures with an open and unbiased mind, not bringing our preconceptions, like penknives, to cut out what we do not agree with. . . Notice the words of the Lord which followed Jehoiakim's foolish act:

“Thus says the Lord, You have burned this scroll, saying, Why have you written in it that the king of Babylon will cut off from it man and beast? Therefore thus says the Lord concerning Jehoiakim, king of Judah, He shall have none to sit upon the throne of David, and his dead body shall be cast out to the heat by day and the frost by night. And I will punish him and his offspring and his servants for their iniquity; I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they would not hear.” (Jeremiah 36:29-31).

Foolish man indeed! He could have heeded the warning of God and escaped that terrible end, but instead, in a rash act of rebellion and disregard for God's word, he cut the scroll and cast it into the fire. May we never have that attitude toward God's Holy Word. Regardless of the age, the end will be identical. One cannot reject God and win. Such will be destroyed.

WHY DOES THIS ARTICLE SEEM SO RIDICULOUS?

“Hello . . . Yes . . . Oh, you're Johnny's teacher. I've been meaning to call you . . . No, he isn't planning to be in school this year. You see, he has so much work to do at the church—church school lessons, church services, youth activities and such to take up his time; then there are daily devotions at home and other interests, so that there isn't any time left for school.

“Well, yes, I know that school is important, and I know that you are doing a fine job with the kids in this community—and I've been intending to write a letter of appreciation to the school. I surely would hate to live in a place where there were no schools.

“To tell you the truth, Johnny didn't like school too well last year. Besides all those examinations, having to bring a report card home showing his progress was embarrassing to him. He suffered some psychological effects because so many girls were attending school, he thought it was 'sissy' to go. So he decided he would not attend school this year.

“Am I going to make him go? Of course, I'm not! I knew a family once that made their child go, and he wound up hating school. I don't think his educational growth will be harmed. I will use my influence to get him to attend football games, plays, etc. When hunting season is over, his father will be able to take him. I really think the old methods of education are out of date anyway.

“Yes, if he were to decide that he wanted to return to school, it would be all right with me. I just want to make sure the decision is his.”

—Author Unknown

HOW EXACT MUST WE BE?

Paul Cooke

The righteousness of a New Testament Christian is imputed to him as a result of his trust in the blood of Jesus. (Romans 3:10-28; Philippians 3:9). Each of us falls short of perfect law-keeping. But contrary to the practice of some, the New Testament teaching on God's grace is not a license to sin. Neither is it an excuse to not be concerned about doing God's will as exactly as possible in all areas of our service to Him.

We initially benefited from God's free gift because of our decision to repent. (Acts 20:21). The scriptures teach that a natural fruit of repentance is a change in life. (Matthew 3:8). In fact, we make the decision to repent because of our realization that God's way is right. We have tried it our way and came to the conclusion that "it is not in man that walketh to direct his own steps." (Jeremiah 10:23).

Our Father in heaven understands that we learn truth over a period of time. After 3½ years of instruction to the Apostles, Jesus made the following statement to them:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he shall guide you into all the truth: . . ." (John 16:12-13).

Each time a person comes to understand some truth he also broadens his learning foundation so that he is then ready to understand another truth that he could not previously understand. Through this entire learning process which will go on all through one's life, the faithful Christian is continually righteous because of Christ's imputed righteousness to him.

A true understanding of God's grace will in no way keep one from wanting to do exactly as he is taught in the New Testament. On the contrary, a proper response to grace is a desire to please the one who has manifested his love toward us.

We, in the churches of Christ, plead for the restoration of New Testament Christianity. We plead for repentant believers to be immersed in water as the expression of their faith in Christ's blood to wash away their sins. (Colossians 2:11-13). We plead for local churches to organize according to the teaching of the New Testament and to do their God-given work through the type of organization set forth in the New Testament. We plead for Christians to worship in the manner that is taught in the New Testament. We plead for Christ-like lives on the part of all.

We teach and practice all of this as exactly as we have learned from the New Testament. But we do not in any sense believe we earn our way to heaven. We do this because we love our Savior and He has taught us that the way to channel our love is through His commandments. (John 14:15,21-23). In fact, to do anything in service to God without the motive of love is to do it in vain. (I Corinthians 13:1-3).

How exact must we be in serving God? One who loves His Savior will be as exact as is humanly possible. He simply could not do otherwise and walk with a good conscience. But thanks be to God, who knows all our hearts (John 2:25), that we can live without fear of condemnation in any area of which we are

unwillfully ignorant or may be weak in, so long as we love Jesus and trust in Him for salvation. (I John 4:18).

Willful ignorance and unconcerned disobedience is simply a manifestation of a lack of faith and love. (John 14:23). This person will lose his soul unless he responds to God's goodness by repenting. (Romans 2:4).

—Lincoln Light

PREACHING A POSITIVE GOSPEL

Dub McClish

More and more over the past few years we have heard how desperately we need to hear "positive preaching." I would guess that there are few preachers who haven't heard people suggest this to them. I agree in principle. Preachers need to preach positively. We have something to offer to the world and we must unashamedly offer it. We must not hide or cloak the gospel message in anything that will detract from its beauty. If this is what those who beg for a positive gospel have in mind, then I will certainly voice a loud "amen!"

However, I have found that some folk who really press home the point about "positive preaching" have something else besides the above in mind. When given the chance to elaborate it often comes out sounding like the following: "Don't preach on specific sins," "Don't preach on the plan of salvation," "Don't preach about the church," "Don't preach that man must obey God," "Don't preach about religious error," "Don't preach on worldliness," etc. (All of which strikes me as a rather negative approach to positive preaching!)

While I restate my agreement that we should preach Christ in a positive way, I would remind us all that Paul said that "preaching the word" includes reproof and rebuking, as well as exhorting (2 Timothy 4:2). One would be out of balance in his preaching to be constantly reproofing and rebuking and the church that listened to him very long would be unbalanced. One is just as much out of balance to preach only from a "positive" viewpoint and the church that listens to such preaching for very long will also be unbalanced.

If those who continue to cry for "positive preaching" mean that we should really uphold what the **word** says and what the **world** needs (they correspond perfectly), then I could not agree more. But if they mean, as some apparently do, that all they care to hear from pulpit and class room is "love" (as they define it), mercy, grace, "Jesus" (as they picture him) and faith, apart from their accompanying themes of sin, obedience, works, the church of Christ and judgment, then I could not disagree more.

The religious seas are strewn with the rotting hulks of religious movements that tried to sail wholly under the banner of extreme negativism (binding laws God has not bound) or extreme positivism (loosing laws God has bound). The only infallible and safe course is charted by God's word which teaches a wholesome respect for both principles. God help us to strike the balance between the two and to hold firmly to them both!

DON'T CALL ME A LIBERAL!

Paul Kidwell

My September issue of *Mission* came today. What a waste! It is beyond my comprehension to accept the fact that some believe as these folks do and still try to identify with the body of Christ. Consider the Ashdodic utterance of Victor Hunter in the opening article.

"Not one of our graduate schools has any semblance of a decent pastoral theology department. How can effective, qualified and understanding ministers be prepared without it?"

Isn't that a shame? Not one of our schools has a *decent pastoral theology department*. A student from a good Junior High Bible Class knows that preachers are not pastors. Hunter continues:

"And yet, it has no priority and you scholars who should understand the problem the best have not moved with any force to correct it. So, ministerial trade schools have sprung up all over the U.S. 'preparing' men to preach and promote sectarian Christianity but not preparing them for a ministry that will lead the churches and serve the deep human needs of the people adequately in the future."

Hunter equates secular education with preparedness in viewing gospel preachers. His uncharitable description of the numerous preacher training schools (ministerial trade schools) does not go by without notice.

Don Haymes writes in the same issue of "scripture specialists", "bigoted, bloodthirsty power broker masquerading as a defender of (or contender for) the faith," and goes on to name Ira Y. Rice, whom he describes as having "monumental ego" and author of "that classic of witch-hunting, buffoonery, and libel, *Axe on the Root*."

Yet, in the midst of all this unholy, uncharitable display of intellectual snobbery, the reader is told that the term liberal is simply used to "emotionally crucify those with whom they cannot come to terms in polite and reasonable discussion." As we have said before, there are no liberals—only misunderstood deep thinkers.

—*Bulletin for September 15, 1974*
Mabelvale, Arkansas

THE SILENCE OF THE SCRIPTURES

Shelby C. Smith

Everyone who would know and practice the will of God must know how to establish his will. Everything of divine service must be authorized by Christ (Colossians 3:17). Man can and must understand what the will of the Lord is (Ephesians 3:4; 5:7).

Silence of the scriptures on matters of faith—men are not at liberty to bind or loose where God has not bound or loosed. Men sometimes argue: "Where has God said not to?" Scriptural authority cannot be established where there is no scripture, and where there is no scripture there is no divine authority.

"Secret things belong unto God; but those things which are revealed belong unto us and our children forever, that we may do all the words of this law" (Deuteronomy 29:29). From this passage we notice: 1) "Secret things belong unto the Lord." 2) Those things revealed belong unto us. Therefore, according to God himself, there are two classifications—one belongs to God, the other belongs to man. Man is out of place when he tries to teach or practice things God has not made known. We can take a firm stand on the things God has revealed in his word. But we are not to teach those things not revealed to us.

"If any man speak, let him speak as the oracles of God" (I Peter 4:11). Paul also said, "Preach the word" (II Timothy 4:2). Men of the Restoration Movement paraphrase these passages, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." As teachers of the Bible, we have only the right to speak where God has spoken. No one has the right to go beyond that which is revealed in His Holy word. The silence of the scriptures are to be respected as much as the commands of the scriptures.

God has given us three distinct and separate ways of making known His will unto us today.

1. Explicit order or Command. Example: 1) To the Jews on Pentecost Peter preached unto them, saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2:38). 2) To the Corinthians, Paul said, "Therefore put away from among yourselves that wicked person." (I Corinthians 5:13). God's will, in each of these cases was made known by a direct command.

2. By Example. The scriptures themselves claim to teach by example. Peter said that the life of Christ, which is revealed only in the scripture, is to be an example to us. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (I Peter 2:21). Also, "Be ye imitators of me, even as I also am of Christ" (I Corinthians 11:1). We are not only to do what we hear from the apostles but also that which we see revealed in their actions. Their examples are to be followed.

"And upon the first day of the week, when the disciples came together to break bread . . ." (Acts 20:7). The Holy Spirit approved of Christians engaging in partaking of the Lord's Supper on the first day of the week, thus an approved example.

3. Necessary Inference. For example, many have inferred infant baptism at the household of Lydia, but this is not a necessary inference for many households do not contain even one infant. For example: The Bible says, Jesus "when he was baptized went up straightway out of the water" (Matthew 3:16). Even though the Bible does not say he went down into the water, He could not come up out of water unless he had first gone down into the water. Hence the Bible teaches by necessary inference.

Where there is not express statement, approved example, or necessary inference, there can be no Bible principle.

(NOTE: Brother Smith is both an elder of the church at Hawthorne, California, and editor of *Sword & Shield*, wherein the above article initially appeared. IYR Jr.)

A 'FAITH' THAT WOULD SAVE DEVILS

Raymond Hagood

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 1:17,18).

In the second chapter of this epistle the inspired writer James deals with a popular and erroneous line of reasoning. There were some who felt that faith alone was what was necessary to be acceptable in the sight of God. In fact, it prompted James to ask this amazing question in verse 14, "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?"

To answer these questions, James presents the brethren a real dilemma. He begins by stating that faith without works is dead because it is alone. He then challenges the man to show him his faith without works. This, of course, was impossible, since faith alone is invisible and cannot be seen. Faith can manifest itself only in works. James seals the argument by pointing out that mere belief in God is not a characteristic exclusively of faithful men because even the devils believe and tremble! Surely no one would contend that the devil is a faithful servant of God!

The error in this line of reasoning begins with a misunderstanding of the true meaning of faith. The brethren of James' time realized that faith was essential for salvation, but the brethren were trying to convince themselves that they could be pleasing to God with this empty faith without doing any work. To them faith meant only belief in God, void of works. James, however, shows that if this is faith that is acceptable to God and will save a man's soul, then even the devils themselves could be saved!

We may sum up this argument from James by saying that God will not accept mere belief, barren of works. In contrast to this barren belief, it is obvious God accepts only one type of faith—fruit-bearing faith.

While this conclusion is sufficient proof that our faith must bear fruit in order to be pleasing to God, the Bible contains a direct command from Christ that we be fruit-bearers. John 15:8 says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." This verse teaches us that the true disciples of Christ are those who bear much fruit. By bearing fruit, the disciples glorify God the Father. John 15:2 also teaches that every branch in Christ that does not bear fruit shall be taken away. Verse 5 says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Taking these three verses together, we can identify the man who glorifies the Father, and the method by which God is glorified. We can also identify those individuals who are not acceptable to Christ and do not abide in him. The Bible teaches that the man who glorifies God and abides in Christ is the man who bears fruit. In contrast, the man who does not abide in Christ and does not glorify God is the man who does not bear fruit.

—The Saluter
Dresden, Tennessee

EXCITED ABOUT OTHER PEOPLE'S BUSINESS

Pat Stephenson

Like the Athenians, some brethren seem to spend their time "... in nothing else, but either to tell, or to hear some new thing." (Acts 17:21). They love to tell or hear about the "shocking apostasies in California," or "how terribly wrong the brethren are in New York." They seem to enjoy being horrified at the "latest digression" in Abilene, or Nashville, or some other place. In fact, such people are often guilty of even "stretching the truth."

I have long observed that brethren who are really up on the "brotherhood issues," have no time for such things as conducting cottage meetings, or encouraging those who have dropped by the wayside from personal problems. They have plenty of time to "straighten out" the entire brotherhood, but no time to work at home.

It is certainly evident that we are all affected when some of the members are in the wrong, "and whether one member suffer, all members suffer with it..." (1 Corinthians 12:26). But what good have we done when we stir up brethren in our own locality about how wrong certain brethren are on the far side of our nation? We haven't helped anyone! We have only succeeded in getting someone stirred up over something about which they can do nothing! Solomon observed, "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." (Proverbs 26:17). When we get so "busy here and there," we let the Lord's work in our own locality go wanting.

(NOTE: The foregoing little gem appeared in *Gretna Greetings*, church bulletin for November 13, 1974, Gretna Church of Christ, Gretna, Louisiana. Evidently it was copied from yet another church bulletin—Darby Drive/Florence, Alabama. Just whom brother Stephenson's diatribe was directed against, he doesn't say. However, if I were given three guesses, I probably would get all three right!

How strange and frustrating it is that we have a certain type of brother who cannot perceive the difference between merely meddling in the affairs of others and genuine warnings that, if heeded in time, could ward off this growing threat of apostasy! It reminds me of a condition existing in Stephenson's own state of Alabama less than 25 years ago, when brother Gus Nichols tried to warn the churches in Birmingham of yet another apostasy, which was sweeping across the brotherhood from (of all places) California. Several of the elderships and preachers in the Birmingham area—just like Stephenson—made light of his warnings until their congregations had become so infiltrated by the false doctrines of anti-cooperation, it was too late to save them from this hideous error. When these same oh-so-wise (in their own eyes) brethren finally saw what they had let themselves in for and then turned to brother Nichols to help them out, I'm told that he chided them, you got yourselves into this by refusing my warnings—now you can get yourselves out! Result: The great majority of churches in the Greater Birmingham Area were lost to Anti-Cooperation, where they remain until this day.

I happen to know of many good brethren in the Darby Drive congregation who know, believe and still love the truth of the gospel as it is in Christ Jesus. I just pray they do not become lulled to sleep by such lullabies that when the present apostasy tries to engulf (from California, New York, Abilene, Nashville and other places), they are swept into doctrinal oblivion before they recognize what it was all about. Gretna, too, for that matter! IYR Jr.)

Our Most
PRECIOUS
Possession





25TH ANNIVERSARY BLUE RIDGE ENCAMPMENT — C

DEDICATED TO THE HONOR of B. C. Goodpasture, Editor of the *Gospel Advocate*, who now has passed his 80th year, the 25th Annual Blue Ridge Encampment, conducted June 16 through 20, 1975, at Blue Ridge Assembly, near Black Mountain, North Carolina, proved to be the best-attended encampment of this event's first quarter of a century.

Some idea of the size of the attendance (close to 800) this year can be gained from the annual group photo (above), which was taken after lunch on the second day. Numerous others, not shown in the photograph, also were in attendance.

presented to brother Goodpasture at the next-to-last "Fireside Chat," for which he is famous, having delivered these wonderful short addresses at the close of each day for many, many years.

A most beautiful plaque of recognition and appreciation had been prepared and was

Among the good works that were fostered during the encampment, some \$641 was contributed toward the \$1,200 that was needed

"IS IT NOTHING TO YOU?"

Earl Danley

There is an interesting passage in the Bible that takes us back some 600 years before Christ. Jerusalem had endured a siege for about 16 months and had passed through terrible sufferings before finally surrendering. The conquering army entered the city and scornfully laughed at the vanquished inhabitants. Sitting by the roadside was Jeremiah who had warned the city year after year, but his warnings went unheeded. And now from his wounded heart in anguish over the plight of the people, Jeremiah uttered these words: "IS IT NOTHING TO YOU, ALL YE THAT PASS BY?" (Lamentations 1:12).

Every week I have cause to think of these words! When I look over the various records of attendance and membership and see the **APATHY** and **UNCONCERN** manifested by so many in a congregation, I think: "Does God mean so little to these people?" There are certain classes of members who need to be asked the question which was raised by Jeremiah so long ago!

1. To those who seldom or never attend a service, I want to ask: "Is it nothing to you?" You are living as though you don't need God or Jesus—but you are wrong! And you are lost! And maybe we are wrong to keep your name on the roll when we should either "restore" you or "withdraw" from you. I do not speak here of those who by reason of illness are unable to attend.
2. To those who are trying to get to heaven as **CHEAPLY** as possible, I say, "Is it nothing to you?" Members in this

category are sometimes called "Sunday-morning glories." They exhaust all their spiritual interest in one worship service on the Lord's Day, and seemingly never give a thought to the other services and activities of the church. Many times these people are "too good to be bad and too bad to be good," and end up by being worth nothing to the church, and are in fact, "fit to be burned." (John 15:6).

If you find yourself described in the remarks above, what should you do—slip back in quietly and begin to be more active? No! The Bible demands that you confess and forsake your sins as you begin anew. (1 John 1:9). We pray that some of you will find courage to do just this.

"I AM NOT ASHAMED OF THE GOSPEL"

Ernest S. Underwood

In a time when we are hearing more and more of the philosophies of men, and less and less of the teaching of the inspired men of the first century, it is refreshing to go ahead and read Paul's statement which serves as the title of this article.

Paul was a man of great learning. Should it have been his desire or purpose, he could have astounded his audiences with his intellectual ability. However, this was not his purpose, neither was it the purpose of the Lord. The Lord did not place His saving power in the eloquence and the devices of men. He placed that saving power in the gospel, knowing that whenever and wherever that gospel was preached men could be saved by it. Thus, when Paul went to Corinth he did not depend upon his earthly wisdom to persuade the people there, but rather



MEMBERS OF CHRIST — JUNE, 1975 — BLUE RIDGE, N. C.

to make it possible for brother Pat McGee to travel from Wellington, New Zealand, to Australia, Indonesia, Singapore, Malaysia and back to New Zealand—during which travels he will be conducting some seven gospel meetings, one right after the other, in the various areas visited.

An additional \$750 was made up to fill out

the extra expense money that would be needed by brother J. M. Powell on his round-the-world preaching tour of 2½ months, beginning the Friday following the encampment, June 27, from the Nashville (Tennessee) Airport. (Most of the cost of his air tickets had been made up at the Blue Ridge Encampment last year; however, inasmuch as the Shades Mountain/Birmingham elders had prevailed

upon brother Powell to include preaching/teaching stops at Hamilton, New Zealand, and at the Mt. Zion School of Preaching, in India, the Shades Mountain church paid for the difference in the cost of the tickets.)

At this writing, both brethren McGee and Powell are deep into their respective missions.

the gospel. Of his preaching to them he stated, “And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.”

It is truly a regrettable thing to realize that there are brethren today who no longer hold Paul’s high esteem for the gospel and its power. A case in point is the *Fifth and Highland* church, in Abilene, Texas. Some recent disclosures (see May/1975 issue of *Contending for the Faith*, Ira Y. Rice, Jr., Editor), have focused attention to the fact that these brethren are actually ashamed of God’s gospel. Several of us have been aware of this attitude of these men and their speakers on the programs “*Herald of Truth*” and “*Heartbeat*” for some time. Having personally discussed this with two of those elders and one of the speakers I have had no confidence in their work for several years now. I was told that neither Christ nor his church would be mentioned on the radio program for fear that people would be “turned off” by such mention. Although some trumped-up defense has been given for such a position, I am firmly convinced that one claiming to be a Christian and a lover of God and his word should not be ashamed of, or try to improve upon God’s method. This attitude of being ashamed of God’s gospel has caused me to re-evaluate my attitude toward that work, resulting in my withdrawal of all support, financial or moral, from the complete charade at *Highland*.

The above mentioned disclosures only served to prove to me that my actions were right. All the deceptive and perfidious statements of those who oversee and participate in the programming will not blind my eyes to the truth. All the feigned love and faithfulness by those involved will not work. James commands that we are to show our faith by our works.

This the *Fifth and Highland* elders have failed to do, as have the speakers and representatives of the programs.

I would urge all who are supporting any facet of the work overseen by that church to discontinue such support and send it to some work worthy of your support. There are many good preacher-training schools who need, and are worthy, of support. I would also urge you not to begin support to that work.

That those associated with *Fifth and Highland*, *Herald of Truth* and *Heartbeat* are ashamed of the gospel and no longer hold the truth of God as a sacred thing is too evident to be overlooked. Because of this departure they are no longer worthy of our support.

The Message
of the 39th Avenue Church of Christ,
Gainesville, Florida

WHAT GOD IS LIKE

(NOTE: The following was written by an eight-year-old girl):

God is like Coke—He’s the real thing.
 God is like Pepsi—He’s got a lot to give.
 God is like Pan-Am—He makes the going great.
 God is like Ford—He has a better idea.
 God is like Dodge—You can depend on Him.
 God is like Dial Soap—He gives you round-the-clock protection.
 God is like Hallmark Cards—He cares enough to send the very best.
 God is like Bayer Aspirin—He works wonders.
 God is like Scotch Tape—You can’t see Him, but you know He’s there.
 God is like Alka Seltzer—Try Him, you’ll like Him.

The Good News/Shades Mountain
Birmingham, Alabama

HAS THE KINGDOM COME?

W. Ralph Wharton

Has the Kingdom come? Some people say, No. But what does God say? Are we to continue praying, as Jesus once taught His disciples to pray, "Thy kingdom come"? Some say, Yes. If so, *when* are we to cease? Does someone say, "Why, when the kingdom COMES, of course!"? I accept that without reservation. Christians should pray, "Thy kingdom come," until it comes—*that* long and no longer!

Paul, in writing to Christians in Colosse, said that the Father "has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved son." (*Colossians 1:13*).

Since Christians in Colosse were IN the kingdom, it had come and so they could no longer pray, "Thy kingdom come." Then can we?

The seven churches in Asia—Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea (*Revelation 1:11*)—could not pray, "Thy kingdom come." Why not? For the same reason those in Colosse could not—they *were* the kingdom! Look at *Revelation 1:6*:

"(Jesus Christ) made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen."

Since those seven churches and the one in Colosse could NOT pray, "Thy kingdom come," because it *had* come, and they *were* the kingdom, where is the church today that can still pray, "Thy kingdom come?" And *why*?

—Ocean Springs (Mississippi) *Liberator*

WIND OF DOCTRINE

J. L. Davidson

"Be no more children, tossed to and fro, and carried about with every wind of doctrine." (*Ephesians 4:14*).

Just about all who desire to get a man saved before he is baptized in water sooner or later appeal to the thief on the cross. The assumption goes something like this: "The thief on the cross was saved without being baptized, therefore I do not need to be baptized in order to be saved."

First of all, we would like to see the proponents of this notion show from the Bible that the thief was not baptized. We just don't believe that they can do it!

Second, let us suppose for the sake of argument that the thief *wasn't* baptized. So what? The thief lived and died under the law of Moses. All Jews were born in covenant relationship with God. He did not need to do anything to be saved except to repent of his sinful life—which, by his attitude, he showed he did.

The thief on the cross died 40 days *before* Jesus said "He that believeth and is baptized shall be saved" (*Mark 16:16*) and 50 days before this law went into effect. The thief was under one law and since Jesus died on the cross you and I have been under another law—the law of Christ. The thief, therefore, is no comfort to those who do not wish to obey God in order to be saved. (*Hebrews 5:9*).

Vanderbilt Vanguard,
Vanderbilt, Texas

TOO HORRIBLE TO EXIST!

About a century ago a group of atheists decided to show the world what a fine civilization could be built if only the "superstitions of Christianity" were excluded. They founded the little town of "Liberal," Missouri; and they boastingly advertised that it was the "only town of its kind in the United States." It was without preacher, priest, church, God, Christ, Hell or the Devil!

Some months later the St. Louis *Post-Dispatch* carried a lengthy story about the town of "Liberal," in which it was pictured as the seat of the Devil and a den of iniquity. Its hotels were brothels, and vice had become virtue. Gambling, stealing, drunkenness and brawls were the usual occurrences of the day.

The story was so frightening that the men of Liberal had Clark Braden, the author of the story, arrested for criminal libel, and sued the *Post-Dispatch* for \$25,000. In the trial, the evidence of wickedness was so overwhelming that the jury took but a few minutes to render a verdict in favor of the defendants. The suit was dismissed, and the town of "Liberal" paid all the court costs.

The town of "Liberal" was an absolute failure. It was not long until lifelong atheists, who had moved into the town to enjoy its advantages, left in complete disgust. They found living in an atheistic town intolerable. One of their number confessed that "an infidel surrounded by Christians may spout his infidelity and be able to endure it, but a whole town of atheists was too horrible to contemplate."

—*The Good News/Shades Mountain*
Birmingham, Alabama

DEFENSE OF THE TRUTH

Joe Moulder

It's time that Christian people woke up to the fact that the minds of their children are being poisoned by what may seem to some as "innocent" things. Everywhere you turn today, things are being sold by some sort of sex symbol, or some distortion of a basic truth or moral principle. There are so-called "Adult Book Stores" that sell nothing but trash as reading literature which can and does get into the hands of our young people. Parents think nothing of letting their children go to movies that they know nothing about with ratings that suggest themes that even adults would be shocked at sitting through and should not be at themselves.

It's time that we set ourselves for the DEFENSE OF THE TRUTH. Paul said that it was a part of his life and that he was set for a defense of the truth. Can we do less and be acceptable in God's sight? So whether it is a book, movie, concert, record or the like, if it does not uphold truth, and provide something worthwhile, then we should speak against it and expose it for what it is.

—*The Hiland Herald*
North Highlands, California

FINTOISM

Michael W. Kiser

We live in an age in which so many are saying, "It's none of your business," "I don't care," "Do your own little thing, brother." It is bad enough to see this attitude in the world. The sad part of it all, this same attitude is being found among brethren regarding "doctrinal" matters.

Some things are hard to believe, aren't they? Take for instance all that has been going on at Wounded Knee, South Dakota. I would never have thought in my life time the Indians would declare "war" on the U.S. One news source said this last week, "The Indians *Win* at Wounded Knee." That's not enough. Now we hear that hundreds of Alaskans are said to be signing a petition asking the President and congress to grant them once again a free land, independent country under the auspices of the United Nations! With all their let downs, they think they can do better by themselves. Think of all the gold they will have to back their currency with.

Last week's news, hardest of all for me to accept, was that a sister congregation in D.C. is going to have a "Youth Evangelism" day, with three speakers. What's wrong with that? One of them is a downright, **known heretic!**

Give Wounded Knee back to the Indians? Alaska back to Alaskans? I'll let the politicians settle those questions. But as a gospel preacher I refuse to turn the church of my Lord and the hearts of young people over to become faint, frail, fuzzy, and fooled with fickle, false Fintoism! Anybody with one open eye and a pocket-size New Testament would know (some have trouble with this word) that Don Finto, of Nashville, Tennessee, is out of fellowship with the New Testament Church. (II John 9; Romans 16:16-18). So concerned have some godly parents been about his evil influence they cancelled plans for their children even coming to the same city this man was in to attend college! . . .

Some congregations feel it is a must to bring in a teacher with a "mark" on him as obvious as the nose on his face and turn him loose for 30 minutes to "make friends." Evidently, our sister congregation in Washington, D.C., doesn't care. I care. I know a host of others who care! We are going to fight the good fight of faith and withstand the forces of Fintoism.

Radford Reminder
Radford, Virginia

JUST A LITTLE CONTAMINATION

One day a mother was scraping vegetables for a salad as her daughter came in to ask permission to go to an "adult" movie.

"But all the kids are going," she said, "and their folks don't think it will hurt them."

As she talked, she saw her mother pick up a handful of the scraps and throw them into the salad. Rather startled, she shouted, "Mother, you are putting the garbage in the salad." "I know," her mother replied, "But I thought if you didn't mind garbage in your heart and in your mind that you wouldn't care about a little in your stomach."

Thoughtfully, the girl picked the peelings from the salad and then smiled at her mother. "I guess I'll just tell them I'm staying at home tonight," she said as she went through the kitchen door.

—C. Lected

All that is necessary for the forces of evil to win in the world is for enough good men to do nothing.

Contending FOR THE Faith

Post Office Box 26247
Birmingham, AL 35226

THE WORK OF THE HOLY SPIRIT IN REDEMPTION—by **Franklin Camp**. A definitive work. As Robert R. Taylor, Jr., expressed it, "Brother Camp is eminently equipped to write a work on the Holy Spirit and the part He plays in the redemption of mankind. Early in his ministry, he encountered the forces of Pentecostalism. He met their men upon the polemic platform. Such debates necessitated his deep study of the Holy Spirit and His work in the redemption of men. Brother Camp early became deeply skilled in meeting the errors of Pentecostalism. He was perhaps the first preacher among us that began to say we were going to have trouble in the church with the forces of Pentecostalism. He was sounding these warnings back in the mid-sixties. He recognized in some of the writings and lectures given by some of our preachers that they were leaning in the direction of Pentecostalism. As he has frequently stated, 'One cannot be Pentecostal in argument without ending up in Pentecostalism.' . . . For more than 35 years, brother Camp has studied the subject of the Holy Spirit. Even from that rich background, he made the decision to spend an additional year of further concentrated study of the Spirit before he wrote the first syllable of this book. He took into this diligent consideration every passage in the Bible that touches the subject of the Holy Spirit. Brother Camp has done more study and preparation for the writing of this book than any other subject that has flowed from his fruitful pen . . ." More than 3,000 copies already sold. An absolute must.

Cloth \$6.95

HOW TO READ THE GREEK NEW TESTAMENT—by **Guy N. Woods**.

Primarily prepared for those who are unacquainted with the Greek language, but who wish to read and to study the New Testament in its original form, this book does not affect to be a Grammar of New Testament Greek, a treatment of Greek syntax, or a book of definitions. It establishes a verbal connection between the English language and the Greek New Testament, so that one, without previous training in Greek, is able to locate every word in the Greek New Testament, trace the word to its root, define the word, and parse the sentence in which the word appears.

Paper \$6.00

DEBATE NOTES ON HOLY GHOST BAPTISM—by **Ray Hawk**. In a

day when Holy Ghost baptism is being claimed by some for Christians in the church today, one of the best ways to prepare yourself to meet the arguments being hurled from every side is to study the notes of those who have defended the truth successfully on this question in public debate. Brother Hawk has performed a distinct service in making his debate notes available from his 1973 doctrinal confrontation with E. J. Reynolds of the Church of God.

Paper \$1.50

MODERNISM—TROJAN HORSE IN THE CHURCH—by **James D. Bales**. Apostasy is possible. Definitions and contrasts. Two

conflicting religions. Modernism is a form of worldliness. The fruits of Modernism. Symptoms of softening. Symptoms of Modernism. Relevant or fads? Man has come of age. Are Liberals the only scholars? What can we do?

Cloth \$5.95

INSTRUMENTAL MUSIC AND NEW TESTAMENT WORSHIP—by

James D. Bales. As late as 25 years ago, it was widely assumed that the brethren were so well-grounded in the truth of God's word on this important question that there was little need to say much more about it. So, we quit teaching on it—and, sure enough, we have brought up a generation that knows not what the scriptures teach in this regard. Brother Bales attempts to bridge the gap.

Cloth \$6.95

MEMPHIS MEETING (a Confrontation between approximately 200 preachers and elders and Representatives of the Herald of Truth).

Never in living memory has there even been such a confrontation between faithful gospel preachers and elders and those seemingly determined to err from the truth. Conducted September 10-11, 1973, at Memphis, Tennessee, this is a careful transcription of what was said ON BOTH SIDES—exactly as it occurred. This is the ONLY document setting forth BOTH SIDES in open discussion. These are made available by the elders of the Getwell Church of Christ, Memphis, Tennessee—and we pass them on to you—at THEIR cost. Please add 26 cents for postage.

Paper \$2.00

Our Readers Write...

A. L. Brown, St. Louis, Missouri, August 13, 1974: "...I would hate to miss an issue."

Ernest S. Underwood, Gainesville, Florida, June 3, 1975: "...I believe a Lectureship where sound doctrine is defended by able men will influence the youth just as much as will a special youth meeting. I still believe that if we instill in our young people a love for, and a desire to do, the word and will of God that they will be able to meet their problems when they arise..."

Mrs. Hoyt McDowell, Austin, Texas, April 7, 1975: "...We read 'Contending for the Faith' and are disturbed by some of these things that are creeping into the Lord's church. We appreciate what you are doing. May the Lord bless you for your work."

Buford C. Holt, Tifton, Georgia, March 11, 1975: "...It seems from the correspondence and newspaper talk that the Highland men are suffering from a lack of funds. They mailed us a bundle of papers to give to the members, hoping to get support, but they went directly into the waste paper basket, except enough to give the elders one each—then they will go there, too. The quickest way to close them up is to dry them up financially. Just keep on keeping on with the good work you are doing. I had a letter from brother Harper yesterday, and he was telling how the Highland folk have hounded him and sister Harper since they left Highland. Truly the devil knows no bounds to his efforts to destroy..."

(NOTE: Which reminds me of something I should have taken care of before now: In talking with brother Harper recently, he let me know that his voice has strengthened enough that he now can hold out enough to hold week-end meetings, up to three days. Congregations who never have heard this prince of preachers, this is your chance. Address your inquiries for dates for such meetings to E. R. Harper, 2143 South 5th, Abilene, Texas 79605. IYR.Jr.)

Pat McGee, Singapore, Republic of Singapore, September 14, 1974: "...I am working through Franklin Camp's new book on the Holy Spirit. I find it excellent so far and just devastating to those who have this 'personal indwelling' theory. I would like to see a copy of this in the hands of all elders, preachers and teachers. Here is a classic in Biblical scholarship..."

(NOTE: I agree with brother McGee that Franklin Camp's new book, *THE WORK OF THE HOLY SPIRIT IN REDEMPTION*, is indeed a "classic in Biblical scholarship" on the subject of the Holy Spirit. I took a copy of it with me to bed one night during my Westwood Lake meeting, in Miami, last spring. It was so enthralling that I could hardly lay it down long enough to get out of bed to go preach next day. It is not the kind of book that you read for pleasure. It is the kind you study for edification. If you do not have your copy yet, please send \$6.95 with your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

Roy & LaVenne Petty, Seagoville, Texas, November 6, 1974: "We have just finished reading *Contending for the Faith* for July/1974, Volume V, No. 7, concerning Stanley Shipp. I am very concerned about all that you wrote about, but especially the statement that Landon Saunders and Lynn

Anderson are false teachers... We have a son at ACC that worships at Highland where Lynn Anderson is the preacher. Could you please send us further proof that this man is a false teacher, so we can have proof when we reason with our son about the scriptures and this matter... Our appreciation to you for the information on Stanley Shipp. God bless you as you continue to contend for the faith..."

(NOTE: Ample documentation of the false teachings of brethren Anderson, Saunders and Shipp may be found in our bound volumes of *Contending for the Faith* for the years 1973 (Volume IV) and 1974 (Volume V). Also, for a face-to-face confrontation with Anderson, Saunders and others from Highland/Herald of Truth, you need to read the Getwell/Memphis elders' transcription of the "MEMPHIS MEETING," of September 10-11, 1973, wherein more than 150 faithful gospel preachers and elders held these brethren's feet to the fire for more than ten hours regarding their false teaching. It is not easy reading (if that is what you are looking for); but if you want to know the truth of the matter, please send your order with \$8 to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

A. G. Vanaman, Orange, Texas, October 21, 1974: "...May God bless you in all that you are doing, and may your move to Birmingham, Alabama, be advantageous."

Glenn B. Bishop, Gainesville, Texas, October 16, 1974: "Please send me 100 copies of 'Contending for the Faith,' Volume 5, Number 8, August, 1974. I am enclosing a check for \$12.00, the price quoted in this issue..."

(NOTE: Because so many brethren continue to order quantities of issues especially pertinent where they are, we try to print several hundred extra copies of each. When ordering, you will find our bundle-order prices listed on Page 2. This is an especially fine way to "get the message out." We hope many will follow brother Bishop's example. IYR.Jr.)

E. M. Terry & Lora M. Terry, Florence, Alabama, October 5, 1975: "We are members of Jackson Heights Church of Christ, and we receive our copy of *Contending for the Faith* from the church. We enjoy it very much and think you are doing a wonderful work in exposing errors and upholding the truth. We are retired and do not have much money to send, but will do what we can. We want you to use this \$13.00 as you see best. You also have our permission to use our names for we want to stand up for the truth. We are so glad that the church there was able to accept sponsorship of brother Rice and the work he is doing..."

Bill Poyner, Memphis, Tennessee, August 6, 1974: "Several months ago I told you I would try to send one dollar a month in support of *Contending for the Faith*. Would it be all right if I sent a check for \$3.00 every three months?... Did you see the article in the Getwell Reminder titled 'Let's Pray for the Pope' by Pat McGee? It involved Warren Lewis, R. B. Sweet Co., Restoration Magazine, Herald of Truth and Juan Monroy. If not I will send you a copy... May the Lord be with you as you have need in accordance with His will."

James C. Castleberry, Mantee, Mississippi, June 18, 1975: "...Keep up the good work that you are doing in exposing error in the church."

“I figure if you've got a good name, it's all right to use it...”

Barry Trent, minister, Harrah Church of Christ, Harrah, Oklahoma, August 2, 1974: "Several copies of your publication were received today and are now in the trash. I do not appreciate the attitude expressed in them. I can find no evidence of 'speaking the truth in love'—if what you speak is the truth. If you wish for us to read your publication, it should be filled with Biblical truth and not petty, personal vindictive poison. I am personally repulsed by your publication. Please remove our name from your mailing list... My understanding of scripture leads me to believe that God gave to each man the responsibility and the capability to Search the Scriptures for himself. Therefore, although I'm sure you feel you have a God-given calling to help keep everybody straight, I'll continue to study His word and throw *Contending for the Faith* in the trash."

(NOTE: Brethren, I receive literally scores of letters such as the one foregoing month after month. Is this what they mean when they contend for "speaking the truth in love"? IYR.Jr.)

Mrs. Beatrice Pritchett, Finley, Tennessee, August 6, 1974: "I am sending \$5.00 for *Contending for the Faith*, and I have some questions about the article in *Gospel Advocate* by Batsell Barrett Baxter on broad-mindedness. Is brother Baxter O.K. now, or has he gone liberal like brother Stanley Shipp? The article was in the July 25, 1974 issue. I have had the highest regard for B. B. Baxter, but I am sure from your *Contending for the Faith* that something is wrong with Herald of Truth..."

(NOTE: In my reply of September 9, 1974, I said to sister Pritchett, in part, "...Concerning your questions about brother Batsell Barrett Baxter, you asked if he has gone liberal like brother Stanley Shipp. Sister Pritchett, I would not unnecessarily hurt brother Baxter or any brother in Christ. However, for several years now it has been proved over and over again that brother Baxter evidently will uphold his friends even if it means sacrificing the truth. He did this for years with regard to keeping George Howard and John McRay on at Lipscomb—even after it was crystal clear that both of these brethren were false teachers. He is doing the same right now regarding Highland and the Herald of Truth... All I can say is, watch for the August issue of the paper, when I finally get it into the mail. Because of my moving, it is late this time—but it should be there in a few days. It will set the record straight as far as brother Baxter and Herald of Truth are concerned... Your continued help and support are appreciated." IYR.Jr.)

Bob Hare, Wiener Neustadt, Austria, June 18, 1975: "Thanks so much for... your interest and prayers in this work... We have really been busy the past few weeks. At one time we had as many as 20 students working with us here in a campaign. Prior to the campaign, we knocked on every door in this town of 40,000. Some 18,000 handbills were distributed. Hans Nowak preached in the meeting and we had an average of 42 for each of the 10 services. We had a total of 55 visitors

for these services, but there were only 31 different visitors, as some attended more than once. Even though there were no baptisms, we are very much encouraged by the attendance and interest. Much good seed was sown and God will give the increase... Hans Nowak and his family left yesterday for Romania. Five of the students left yesterday for Russia with brother Krassnig, one of our Austrian members... Three were baptized over the last weekend in Yugoslavia by some of the group which made a trip into that country. Future trips are planned for Poland, Romania, Hungary and Czechoslovakia... All in all the work here in Austria and behind the iron curtain continues to be very encouraging... Greetings to all. It would be great if you and Archie could make the Athens lectureship next year."

(NOTE: In my reply of July 19, 1975, I said, in part, "Have they set the dates for the Athens lectureship next year? I mentioned what you said to Archie, and I think he and I will try to make it, if we know enough in advance to work out our plans together... Gordon wrote that the new building is going right on up in the Jurong area of Singapore. They are running out of money, though, so some of us are trying to get some more together to help them finish it out. They have a deadline (October), so we are having to get on the ball." IYR Jr.)

Curtis M. Allen and Dan Campbell, Editors, *Standing for the Truth*, P. O. Box 861, Hawthorne, California, June 30, 1975: "Dear Brother Rice, We write to express our deep thanks and appreciation for your recent advertisement in your journal of 'Standing for the Truth.' We neither sought nor expected this show of kindness on your part. We were both greatly enthused and boosted, as were our writers and those who have worked with us, when we saw your recent issue of 'Contending for the Faith.' We humbly thank you for your thoughtfulness toward us... We have long admired your efforts in exposing liberalism and false teachers within the Lord's church. We realize that this type of work is sometimes most distressing and has few rewards here upon earth. So we exhort you to continue in the fight against these destroyers. You may call on us anytime. We will help in whatever way we are capable of helping..."

M. Ray Stone, Piedmont, Oklahoma, May 27, 1975: "...I appreciate the continuation of your work—especially the 'documenting' of the facts that is a trademark of *CONTENDING FOR THE FAITH*. We local preachers need all the help we can get in the fight against the apostasy into liberalism."

Mrs. John Holland, Hazelton, Idaho, June 9, 1975: "Enclosed is a check for \$5 Please send me *Contending for the Faith*. It saddens me to think that our church is in such a state of confusion in so many places. At Eden, where we go to church, we have between 40 and 60. Years ago, when I was growing up here, we had so many more people there. Many have moved away—many have fallen away. Yes, it is hard to be a Christian with so much of the world everywhere around us. You, the Christians who put the paper together, are to be commended for a good job. Thank you."

W. T. Hammer, of Savannah, Georgia, in sending in his subscription, under date June 30, 1975, said, "...I had not known of this publication until a friend showed me a copy. I am deeply concerned about what is happening in the Lord's Church."

Mrs. A. L. Empson, Nashville, Tennessee: "Enclosed find \$5.00 to help get the truth to the brotherhood..."

Marco A. Aguiluz, Dallas, Texas, June 28, 1975: "Can you imagine a Seminar to tell preachers 'what' to preach—with Tony Ash as guest 'lecturer'?... Thought you'd like to know of this... God bless you and yours..."

(NOTE: Along with the foregoing note, brother Aguiluz inclosed some material, signed by Claude Hocott, Director, which read, in part, as follows: "Dear Preacher: We believe that preaching is the greatest calling in the world. Yet, we also know it is one of the most difficult... Some of us who believe in the importance of preaching are going to hold a Sermon Seminar in Austin, Texas, using the facilities and staff of the University Avenue Church of Christ and the Bible Chair at the University of Texas. Brother Tony Ash, formerly of Abilene Christian College and now of Pepperdine, will be the guest lecturer..."

There was more to brother Hocott's letter, but when I got down that far, knowing that Tony Ash is a straight out liberalizing false teacher, I replied to brother Aguiluz, saying, "You asked me if I could conceive of a Seminar to tell preachers 'what to preach' with Tony Ash as the guest 'lecturer'... No, brother Aguiluz, I cannot even conceive of it. Instead of his teaching others, he needs to be taught, since it is clear that he is one of those who has arisen among us speaking perverse things to lead away the disciples... Thank you for calling this to my attention..." IYR Jr.)

Ray F. Dively, Baden, Pennsylvania, June 29, 1975: "Just a note to comment on your May issue of *CONTENDING FOR THE FAITH*, concerning JUAN MONROY. I came to the conclusion in 1970 that JUAN MONROY is not a Christian, in fact that he never became one. I had received several letters from him and also some literature concerning his work..."

Bob Morey, Edgewater, Florida, June 25, 1975: "You are to be commended for the stance you take against those who are trying to destroy the Christian faith by following after the things of the world, instead of following after the Word of God. It is a sad thing that men who once walked in the light have now departed from the faith and are leading others to eternal punishment; but it would be even sadder if no one stood up and defended the Christian faith, pointing out the false teachers... I am only 21 years old, and I am letting you know that there are still some young people who have not departed from the faith... Finally, I will always pray for men like you who are defenders of the faith. May God continue to bless you, your family, and the members of the Shades Mountain Church of Christ."

(NOTE: In my reply of July 19, 1975, expressing my appreciation for the foregoing letter, I said, in part, "...It is wonderful to me that we still have young men such as you who are set for the old paths of God's word in this day in which so many perverse men have arisen seeking to lead away the disciples after error... It begins to look like the majority of our brethren in this generation will go after liberalism and neo-Pentecostalism. However, even if the Lord has just a remnant left, those of us who know, believe and love the truth must continue on in its defense..." IYR Jr.)

David Lemmons, Jonesboro, Arkansas, May 15, 1975: "...I really appreciate your paper and the stand you have taken defending the truth against those who would restructure the church and pervert the gospel. Please keep up the good work!... I hope to be able to send contributions to help you in a small way to contend for the faith."

George E. Darling, Clarksdale, Mississippi, August 7, 1974: "Hope you are good and tired from your move. I'm used to it—in fact I've moved 3 times in the past 2 years!... The enclosed is for a subscription for a young man that needs to read *Contending for the Faith*... In fact, the whole Delta area is in need of some strong indoctrination. Two congregations... are starting 'Youth Worship Hours'—taking everyone from the 6th grade down into another part of the building where they have their OWN WORSHIP "on their level!" I am afraid that this is a step in the wrong direction. Would Van Bonneau and the 'One Class' brethren have a hey-day with this!..."

Phyllis Goins, Vinita, Oklahoma, August 20, 1974: "Here's a little something to help with that wonderful paper 'Contending for the Faith.' I can't express my thanks to you for standing for the truth and telling it like it is. I know sometimes it is hard (in one sense), but I also know the final reward for standing will be greater than you can imagine. May God bless you and your wonderful family in this world as I'm sure He will for eternity..."

Arthur Pauley, Sumerco, West Virginia, August 19, 1974: In sending in his own renewal and five new subscriptions, he added \$5.00 to his check, saying, "Please use the extra money on expenses for *Contending for the Faith*. May God bless you in the work in these trying times."

(NOTE: "I thought you might like to know that the elders of the Shades Mountain congregation, in Birmingham, Alabama, have invited me to let them take over the sponsorship and oversight of this publication," I replied to brother Pauley, under date September 9, 1974. "It is their idea that if brethren generally will contribute regularly to our *CONTENDING FOR THE FAITH FUND*, we are going to step up its present circulation many-fold in the hope of bringing this present apostasy to its knees."

"Naturally, neither they nor I can do all this by ourselves; but if enough concerned Christians such as you will pitch in there regularly each month and help all you can, it will make a sizeable difference. It is not our intention to burden anyone more than he can bear, but to sacrifice ourselves and to invite others such as you to sacrifice with us that truth may prevail... I know that you will continue doing what you can." IYR Jr.)

Mrs. Odessa Russell, Baker, Florida, August 8, 1974: "I do not want to miss an issue of 'Contending for the Faith'... I wish I could subscribe for the six years, but do not have the money right now—especially since I am also enclosing five more for the set of 'Axe on the Root.' It's a pity God does not have more like you... May God give you strength and courage to keep on fighting for the truth of the gospel..."

Lloyd L. Smith, Allen, Texas, May 28, 1975: "...I am piled up in bed for three weeks—and six more to go—a coronary occlusion on May 8... Close call... Cardiac arrest after I got to the hospital. The doctor describes my case as 'minimal damage' and says I'll be good as new, if I follow his advice, which I am and will... Due to this heart attack, they won't let me work..."

(NOTE: Latest word received in July is that brother Smith, since foregoing was written, has been released from hospital and now is convalescing at his home. Friends might like to write him. Address him Post Office Box 372, Allen, Texas, 75002. IYR Jr.)

M. D. Yochum, Centralia, Illinois, August 21, 1974: "...All of these *Contending for the Faith* papers are good, newsy papers. I like them very much. Keep up the good work of fighting false doctrines. We need many more brother Rices—Juniors and Seniors..."

Keith Gant, Edison, New Jersey, July 2, 1975: "...Keep up the good work!..."

Charles A. Holt, Tusculumbia, Alabama, June 16: "This check (\$3) is for one year subscription for *Contending for the Faith*. Use the extra \$1 any way you see best..."

Haris McCaleb, Jackson, Georgia: Enclosed \$5.00, saying, "I appreciate so very much the good work that you are doing and am truly grateful for your courage to expose the liberals and the errors that are about us...If I can be of any help in your work, I will be glad to do so..."

Mrs. Bettye Butler, Foreman, Arkansas: "Please use this where needed most. May God bless you and others in this program..."

Samuel E. Troute, Washington Court House, Ohio, March 23, 1975: "...Keep up the good work of exposing error..."

Flo Compton, Memphis, Tennessee, July 18, 1975: "...I'm home from the Caribbean Cruise, where I met Myra Hill and daughter Judy. We were table-mates on the Cruise, and when she mentioned your name, I said, 'Anybody, who is Ira's friend is my friend.' If you haven't sent her this May issue of *Contending for the Faith*, do so; it is wonderful the talent you have to put such on paper. Never have I found a mistake you have made. I told Myra if you were not a journalist, I'd never seen one...I am enclosing \$5.00...Juan Monroy—isn't that sumpt!...I appreciate you for your work's sake..."

Tim Boyett, Huntsville, Alabama, April 23, 1975: "...Thank you for this fine work..."

W. L. Totty, minister, Indianapolis, Indiana, June 25, 1975: "...I will never fail to admire your great defense of the truth. I have just read an article in the *Firm Foundation* of June 27 against us preachers who contend earnestly for the faith...Things are happening in the churches of Christ now which we never would have thought of a few years ago. But let us never get discouraged, for we know that God is with us when we stand for the truth..."

(NOTE: "Thank you for your good letter of June 25 calling my attention to the June 27 issue of *Firm Foundation* wherein an attack was made against preachers who contend earnestly for the faith," I replied under date July 19, 1975. "I am not at all surprised...Even before my father died (in 1968), he long since had quit calling it the *Firm Foundation*. He called it the *Flimsy Foundation*. I am about to conclude that even that is giving too much credit not due. With this latest development, it appears to be NO FOUNDATION AT ALL!" IYR Jr.)

Georgia Z. Carr, Apache, Oklahoma, August 3, 1974: "I received the Volume IV of 'Contending for the Faith' and it is just hard to find words to fully express how grateful I am for someone like you and your helpers to expose the awful! awful! things the so-called members of the church of Christ are doing to corrupt the churches of Christ today. I have fought so long and so patiently with those who are gradually leaving the Bible teaching. We have only eight members here and out of these false teachings are arising and silence is the way to keep peace...Here is \$5.00. I hope to do more in this great effort..."

William A. Poe, Dallas, Texas, October 14, 1974: "Enclosed find check for \$5 for which send me one year's subscription to 'Contending for the Faith.' Use the balance to send the paper to someone else..."

K. W. Smart, Linn, Missouri, October 14, 1974: "Please use my (\$10.00) contribution to help send out as many copies of *Contending for the Faith* (August/1974) containing brother E. R. Harper's article, as it will send..."

(NOTE: In my reply of October 26, 1974, I wrote brother Smart, in part, as follows: "...We are using the money to do this and adding your name to our growing list of endorsers...If we can get enough brethren, such as you, helping to support this work on a regular, monthly basis, we can carry the fight to the enemies of truth in such a way as to put many of them to rout. I know you will be glad to do what you can..." Tax-deductible receipts will be sent to all such contributors. Please make checks payable to SHADES MOUNTAIN CHURCH OF CHRIST, marked "Contending for the Faith Fund," and send them to Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Others who sent in contributions to help us get brother E. R. Harper's message out included the following:

Roy J. Hearn, Memphis, TN	\$25.00
Donald Van Blarcom, Brentwood, TN	25.00
Mrs. J. L. Taliaferro, Memphis, TN	25.00
M. C. Mills	10.00
M. C. Mills, Hamilton, AL	10.00
Wayne H. Lifsey, Lansing, MI	10.00
Ms. Nellie Lee Eddy, Lansing, MI	10.00
Quentin A. Dunn, Sabinal, TX	5.00
Mrs. LaRue Walden, Pearl, MS	5.00
Halem Salaney, Duke, OK	5.00
Melvin Elliott, Jonesboro, AR	5.00

In addition to which there were many others, all of whom have been publicly accounted for in our monthly statement through the Far East/World Evangelism Newsletter.

Mr. & Mrs. Floyd Pierce, Pulaski, Tennessee, August 6, 1974: "We are renewing and sending five of our friends' names. We surely do enjoy the paper. We think you are doing a good work..."

Mrs. Ruth F. Alexander, Fort Worth, Texas, July 15, 1974: "Have you heard that our Bible Chair at the University of Texas, at Austin, is about to be closed down by that infidel woman O'Hare? Pat Harrell is Director of the Bible Chair. Enough said!!"

(NOTE: I didn't say it (but I should have) that if we are going to put straight out Liberals like Pat Harrell in as Directors of our Bible Chairs, they may as well close. Less harm to the truth would accrue if we just put "that infidel woman O'Hare" in as Director. At least the students would know where she stands! IYR Jr.)

David Howell, Haleyville, Alabama, July 12, 1974: "...I do appreciate your stand for the truth and your fight against all kinds of evil—especially the liberalism, and it is everywhere. I just wish everyone would be either for or against the church so you would know where they stand...but those that hold liberal views will stay in the shadows until opportunity gives them a chance to do their damage..."

Rose Brown, Chattanooga, Tennessee, June 3, 1975: "I have read a couple of your publications and have enjoyed them very much. I would like to have them started as soon as possible..."

Murphy D. Phillips, Leesville, Louisiana: "On with the job...Send me one copy (back number February and March) of *Contending for the Faith*..."

Inez Adams, Savannah, Georgia, August 14, 1974: "...I have been informed that (you) advised some in this city not to support Herald of Truth, but haven't been able to find out what prompted this decision. I would like very much to know..."

(NOTE: In my reply of September 9, 1974, I said, in part, "...Regarding your inquiry on the Herald of Truth, it gives me no pleasure to tell you this, but the program has gradually fallen into the hands of brethren who seem to have little regard for the truth. The situation has come to the point that all of those brethren who are still alive who were instrumental in beginning the program originally finally had to leave the Highland church in Abilene in protest. Also, of all the brethren who originally defended the Herald of Truth and Highland in debate with the anti-cooperation brethren, not one single one of them would do so today—as things now stand at Highland!

"ALL of these brethren still believe and defend the principle of *inter-congregational cooperation*. But they do not believe it is right to uphold Highland and its *present leadership* as they sink deeper and deeper into apostasy. Why, just yesterday, I received a telephone call from St. Louis—and because of proven conditions at Highland, the St. Louis churches have just taken Herald of Truth off the air. Until Highland straightens up—doctrinally—it is my understanding that the program will *stay off* as far as the St. Louis churches are concerned.

"Sister Adams, please read the issues of my paper *Contending for the Faith*, which I am enclosing to you on this subject. When you have read them all, I have no doubt you will fully understand..." IYR Jr.)

Ben Sheffield, Coldwater, Michigan, September 28, 1974: "...I have and will continue to cooperate with you in helping to build up the circulation of this good work...The young man that was preaching here was not giving any amount on the Lord's Day. This went on for several months until some of the men spoke to him about it. He said that he was sending all his money to another work which was supporting the church in a universal sense. Can you beat that with a stick? I wonder where he found that doctrine? I am wondering even more so since he came out of the School of Preaching here in Michigan. They told him if he could not support his own work, he had better not expect others to do so. He stopped supporting the universal church and began to support the local church. That, among other off-beat things caused us to be called back (from missionary work in the Canal Zone). I had established several fellowships among the brethren before leaving, but this man would not even attend the fellowships of the church—then said that their new-born child interfered with their social life and was causing problems concerning the things they wanted to do. His attitude will give him more problems than a house full of children...Keep up the good work..."

Mrs. Jim C. Bray, Lubbock, Texas, May 9, 1975: "Please renew my subscription to *Contending for the Faith*. I enjoy the truth, and that is something hard to come by these days...I'm praying for your success that many souls will be turned from error to truth."

Ralph Aycock, Hermleigh, Texas, February 21, 1975: "...Keep up the good work..."

Sam Hartline, Albany, Georgia, May 24, 1975: "One brother said he was going to have to investigate you and your *Contending for the Faith*. You don't put one out in December. Is that because you celebrate Xmas? . . . Say, what is new of Crossroads, in Gainesville?"

(NOTE: In my reply of June 4, 1975, I assured brother Sam that there was no more truth in the brother's thinking I must now celebrate Xmas (because we do not put out an issue in December) than the report I had received that he had moved to Louisiana—which he hadn't. "My reason for making this new arrangement with the Post Office," I explained to him, "was so I could be free to return for the December campaigns in Singapore! In fact, I am to be the speaker for the one they are preparing for December/1975.

"You asked what is new of Crossroads, in Gainesville, Florida. Nothing that I know of—unless you include "lying" as something "new." I saw their statement that they put out. It contained several factual errors which just had to be deliberate deception. We'll take care of that as time goes by. Meanwhile, let no man deceive you by any means. The Devil like a roaring lion goeth about seeking whom he may devour." IYRJR.)

Bill Mumford, Altus, Oklahoma, June 16, 1975: ". . .As a parent who spent several thousand dollars on Christian education, your April issue has shaken my family to the depths. We had heard rumblings re: Pepperdine for years, but this is a tragedy. . .The statement regarding Dr. Banowsky's stand on women preachers is one the church must meet head on, thanks to such rot as the proposed E.R.A. I have heard Mrs. Young's tapes, and . . .felt she was scripturally unsound."

Miss Louise Hardison, Columbia, Tennessee, October 13, 1974: "Inclosed you will find a check for \$30.00 to be used to send copies of your August/1974 issue to as many congregations as possible. I am sincerely interested in keeping the church pure and am so glad I can help in this small way. . .Also please enter my subscription to 'Contending for the Faith' for three years. . ."

Harmon Johnson, Webbers Falls, Oklahoma, October 11, 1974: "Please use the enclosed checks for mailing the August/1974 issue of *Contending for the Faith* to whom you deem it necessary. . ."

Mrs. Fred Johnson, Hitchcock, Texas, November 7, 1974: "My husband and I hope to be moving to the Los Angeles area before too long, probably in or around Burbank, and we are most interested in placing our membership with a congregation there that has a strong eldership, preferably one that follows the 'old paths' and hasn't gotten caught up in the charismatic movement or the liberal movement. Frankly, I have had my doubts whether this is possible because of the proximity of Pepperdine University and of all the reports and first-hand experience we've had with the congregations in California. . .I would deeply appreciate any recommendations you might make as to a congregation, a preacher or a member of the church that I might contact to ask assistance. . ."

(NOTE: Brethren, because of the defensiveness toward error in the Los Angeles area, I am finding it more and more difficult to answer such letters as this one from sister Johnson. How would you have answered it? IYRJR.)

John Temples, Sandpoint, Idaho, January 29, 1975: "I support your efforts to combat liberalism. . ."

Allene Williams, San Marcos, California, January 30, 1975: "Thank you, and may God bless you in your work. . ."

Bill Coss, Greenfield, Indiana, October 6, 1974: "Brother Paul Wells came up to see me a few days ago from Worthington, Indiana. . .He wanted me to know that they have withdrawn their support from the Herald of Truth. Said he wrote them a letter and told them why. But he has not received an answer from them or from brother Baxter. . .I just thought you would like to know, as I had talked to them about it. I will be moving the 1st of November to Warren, Michigan, to work with the Parkview Church. . ."

Mrs. Jerry L. Goins, Vinita, Oklahoma, June 14, 1974: "I'm sorry I have been so lax about sending support for the fight against the untruths creeping and now storming into the church. How can people fall for these things is beyond me. Of course, since my family leans toward Pentecostalism, I have had enough of it. And I still continue to teach my family every time they bring up error, which is every time they talk about 'their' and 'my' church. I've finally gotten through to them it isn't 'my' church, so at least one thing has soaked in. . .Keep up your fight for the truth. I pray God will give you many, many more years. You are certainly doing good for the whole brotherhood by this paper. I hope this \$10.00 will help lighten the load for you and pray I will be able to send more soon. . ."

Ernest W. Meador, Westmoreland, Tennessee, July 9, 1974: "Keep up the good work. I always look forward to each issue of *Contending for the Faith*. . ."

J. K. Gossett, minister, Jonesboro, Arkansas, November 9, 1973: "Thanks for your strong and uncompromising stand for the truth as it is in Christ. The tide of liberalism is being held back in some places and turned back in others. The purpose of this letter is to pledge my moral and financial support to the defeat of every uncertain sound in the church today. . ."

James W. Boyd, Jacksonville, Alabama, August 12, 1974: "The issue on Shipp was well and good. I only hope brethren will have enough love for the truth to discontinue use of him. . .I have had an extensive correspondence with Basil Overton over Shipp and the use of him by Northwood Hills church in Florence, the church that still endorses Heartbeat and Saunders. I have that in a letter from them to our elders. Basil has consistently defended the elders at NH for their use of Shipp. Thus far, he has refused to hear the tapes in question, but he now has read the article in *Spiritual Sword* and your paper, plus all the things I have said to him. He persists to this time (at least by letter dated August 6) that Shipp made adequate apology for his errors at the mission forum at a meeting in Florence early this year before forty brethren. . .Other brethren at that meeting (Leon Cole was one, Albert Hill another—and I talked with both) did not get the idea Shipp apologized for anything. Obviously many others did not either since they did not support the use of Shipp planned by NH. I cannot get Basil to produce any evidence that Shipp had apologized. If he had, he ought have made it widespread because his error was plenty

widespread. I asked Basil to print his apology and Basil simply said Shipp had never asked him to do so. . .But Basil did say those who have exposed Shipp ought print the apology. I told him I would for my part, if I could ever get it. I told him I was sure you would also if such ever existed. I reminded Basil of your April, 1974 letter and the Lemay withdrawal but still no apology from Shipp to my knowledge. This apology thing is all in the imagination of Basil. Why he persists in defending this liberal and the use of him is a puzzle to me. It sure is bad to see him do that way. Also some at the International Bible College have smarted under the exposure of Shipp according to Cole. Why would they do that? . . .I asked Basil to write you and the Lemay church to set you straight on the 'false' information and his assertion of an apology from Shipp. . .Basil asked me for a list of churches who had withdrawn from Shipp. . .I again asked him to write you if he really wanted to know, or the Lemay church. . .I have done what I could to expose Shipp before brethren who could get him cancelled from the Lake Geneva Encampment. Whether it will do any good remains to be seen."

(NOTE: Anyone who thinks Stanley Shipp has apologized for and corrected his false teaching and practice must know something I don't. I know this—that he still is not in fellowship with the faithful congregations in the St. Louis area, where he preaches. I may not know all of the churches who refuse him their fellowship, but they include the Lemay, Shepley, West End, Arnold, Southside, Northside, Morganford, Wagner Avenue, Wentzville, St. Charles, Twin Cities and Fairview Heights congregations—to name a few! Actually, it is far easier to name those who DO fellowship him than those who DON'T. These include McKnight Road (where he preaches), Overland, Florissant, Lafayette and Maryland Heights—all of whom are either "liberal" or headed in that direction! Some few of the St. Louis churches, as always is the case, are still trying to straddle the fence. The simple fact is that there is not enough support for Stanley Shipp in all St. Louis to pay his salary—literally! If it were not for support from outside sources (outside of St. Louis, that is), he would have had to leave the area long ago. The simple fact is that Stanley Shipp still is an unrepentant, liberalizing false-teacher. If he wants to repent and make things right doctrinally, *Contending for the Faith* stands ready to publish his statement. IYRJR.)

Martel Pace, minister, Kennett, Missouri, October 18, 1974: "Since I read your article on the effects of liberalism in the mission field some weeks ago in *The Spiritual Sword*, I have been intending to write. I feel that I better understand your awareness of the dangers of liberalism in the church and total opposition to it. . .I, too, saw what it did to some in the Flint, Michigan, area and became disgusted with reading about brethren elsewhere who had become contaminated with it. But I realize the fight must go on. . .Reading the latest 'Contending for the Faith' reminded me of my former intentions. From what I know of Roy Osborne it is indeed saddening to learn of brethren not too far distant from where I now live fully accepting him. . .Please accept my apology and renew my subscription. . .In Christian fellowship. . ."

Mrs. Gus L. Martin, of San Antonio, Texas, in sending in a \$50 check to our contending for the faith fund, endorsed the back of the check a certain way for safety's sake in sending it through the mail. "I should sign it 'nit picker,'" she wrote, "which I was recently called, when objecting to something my Bible tells me is contrary. . ." We could use a few more "nit pickers" like sister Martin. God bless her!

Jack R. Doshier, Grand Prairie, Texas, May 30, 1975: "I occasionally get 'Contending for the Faith' before one of my brethren throws it into the trash—not because he considers your paper 'anti' but because he considers it 'liberal'! Upon reading brother Harper's review of Highland's 'Special Report' and more recently your report 'Is Day of Reckoning Coming Full Circle for Pepperdine University?', I would surely have to agree with most of your writers in your column 'What our Readers are Saying . . .', that is, that you are speaking out against liberalism in the brotherhood. I commend you for this and encourage you to continue contending for the faith. However, you should remember that over twenty years ago the 'Gospel Guardian' was sounding out on the liberals and progressives who implemented the brotherhood radio program 'Herald of Truth' and other brotherhood projects and church support of 'Christian' colleges, etc. Then, as well as now, elderships were pressured by members and other congregations and preachers to stop distribution of the 'Guardian' because of the 'anti' positions taken by the editor and writers. Brethren who have supported the Herald of Truth and other institutional projects placed on the brotherhood by super-churches sponsoring this and that are seeing the unscripturalness that human institutions (financed by divine institutions, i.e., churches) have created and fostered. Too bad you won't come out and oppose the organizational arrangement of those institutions and sever any tie whatsoever with the church. This issue over sponsoring-churches gave birth to the current Herald-of-Truth-type Liberalism twenty-odd years ago. Only stopping financial support will not purify Highland or Herald of Truth. No, 'antis', like yourself, will need to lay the 'axe to the root' (to borrow from you) and condemn the unscripturalness of the organization itself 'being under the sponsorship of the elders of Highland.' Missionary Societies were once condemned but resurrected later to meet the needs to establish a brotherhood radio program . . . Criticising brotherhood projects labels one an 'anti' immediately and no doubt you have been labeled such by those brethren who contend they are scripturally justified in what they are teaching—at both Highland and Pepperdine . . . My final comment would be to warn all brethren who read your magazine to 'let the church be the church!' . . . Please place me on your mailing list for one year with the enclosed two-dollar check . . ."

(NOTE: Brother Doshier is an elder of the Cottonwood Park Church of Christ, at Grand Prairie, Texas. In my reply of June 12, 1975, I said, in part, "Much appreciation for your good letter of May 30, 1975, inclosing your subscription to Contending for the Faith for the coming year. Same already has been entered . . . I get a large charge out of brethren who consider this paper 'liberal,' as you

mentioned the brother there who throws it into the trash. It is anything but that! . . . As I see the difference, the ones usually referred to as 'anti' these days are binding where the Lord loosed. The real 'liberals' are loosing where the Lord bound. What we are trying to do is merely to bind where the Lord bound and loose where the Lord loosed.

"I could not blame anyone these days for sounding out on the Herald of truth—however, I believe their reasons for so-doing should be scriptural still. The Gospel Guardian was against the Herald of Truth, not because of the present liberalism plaguing the Highland church but because the Guardian position was that it was wrong for two or more congregations, as such, to cooperate on anything. I still believe the cooperation (i.e., working together) of I Corinthians 3:9 is just as applicable to congregations as it is to individuals on anything the Lord said do. In other words, on this, I consider that the Guardian brethren bound where the Lord loosed.

"If the so-called Christian colleges were teaching only Bible and Bible-related subjects, then I would not know of any reasons congregations as well as individuals could not pillar and ground the truth thus taught. However, as I see it, these colleges that call themselves Christian colleges are using a misnomer. In fact, they are secular colleges, primarily teaching secular subjects—with just a few Bible courses thrown in. As such, although individuals, truly, may support them, congregations should not, since it never was God's will that his church be the pillar and support of secular education.

"On the other hand, take orphan homes. God told us all—individuals and congregations alike—to take care of orphans. Any home where orphans are taken care of thus becomes an orphans' home. Since the command (by necessary implication) is generic, then we are left free as to how to carry it out. To bind one way of doing this is to bind where the Lord loosed.

"I admit that I feel far closer to those who oppose inter-congregational cooperation than I do toward the Liberals. At least the former still view the scriptures as their only source of authority, whereas the Liberals do not . . . To 'let the church be the church' is plenty okay with me, brother Doshier. The only concern I have here is that no one bind the church away from cooperating on things the Lord himself has not so bound . . . It may so be that once this Herald of Truth issue is behind us, those who are left may be able to reach understandings with brethren such as you leading to genuine fellowship which has not been possible the past quarter of a century. IYR Jr.)

Mrs. J. L. Taliaferro, Memphis, Tennessee, December 4, 1973: "I am enclosing check for you to use as you see fit in the great work you are doing . . ."

Milton Judge, Kingsville, Texas, May 17, 1975: " . . . Use this \$50.00 where most needed . . ."

Charlie N. Wilson, Oklahoma City, Oklahoma, June 7, 1975: "You may publish 'WE DON'T WANT NO TROUBLE' if you think it has any value. You may need to apply your 'blue pencil' to some of the rough spots. In fact, that is why I double-spaced it. So be my guest, and strut your editorial know-how . . . There are other subjects I sometimes think of writing on. For four years Irma and I worked and traveled for the State of California. Believe me, we heard a lot. From Tony Ash at Stockton to Andy Ritchie III at Schenectady, New York . . . In my estimation, the twins Pentecostalism/Liberalism constitute a real threat to sound doctrine. And apathy would come next . . ."

(NOTE: Brother Wilson, now retired, for many years was an elder of the Capitol Hill congregation in Oklahoma City. We are most happy to carry his writings. IYR Jr.)

Eldred B. Oxley, elder, Ozark, Missouri, October 15, 1974: " . . . I do appreciate the efforts as I see them . . ."

A. G. Vanaman, Orange, Texas, October 21, 1974: "May God bless you in all that you are doing, and may your move to Birmingham also be advantageous . . ."


William A. Poe, Dallas, Texas, October 14, 1974: "Enclosed find check for five dollars for which send me one year's subscription to 'Contending for the Faith.' Use the balance to send paper to someone else . . ."

E. M. Terry and Lora M. Terry, Florence, Alabama, October 5, 1974: "We are members of Jackson Heights church of Christ and we receive our copy of Contending for the Faith from the church . . . We enjoy it very much and think you are doing a wonderful work in exposing errors and upholding the truth . . . We are retired and do not have much money to send, but will do what we can. We want you to use this \$13 as you see best . . . You also have our permission to use our names for we want to stand up for the truth . . . We are so glad that the church there (Shades Mountain/Birmingham) was able to accept sponsorship of brother Rice and the work he is doing . . ."

A. Jack Robison, elder, Moundsville, West Virginia, October 6, 1974: " . . . We certainly appreciate your efforts in exposing error and contending for the faith. Keep up the good work and may God bless you richly. The brethren in our area tend to overlook or refuse to believe any error could come out of Highland. We stopped our support several months past . . ."

A WEEK-END WITH IRA RICE?

Brethren, I am entirely grateful to the many congregations who keep getting in touch for short meetings or week-ends either on behalf of world evangelism or against liberalism and neo-Pentecostalism or both. I have just a few week-ends left between now and the time Vada and I plan to head for Singapore this coming December. If you want me, please inquire % Contending for the Faith Post Office Box 26247, Birmingham, Alabama 35226.—Ira Y. Rice, Jr.



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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Groton (Connecticut) Becomes First Church To Return After Apostatizing Into Liberalism

Now that One Has Come Back to the Truth of the Gospel, Perhaps There Will Be Others; Let Us Be Not Discouraged, Working and Praying to that God-Given End

Great numbers of things that are hard to be understood are happening among the churches of Christ these days. Several brethren found it hard to understand my report in the *June* issue of *Contending for the Faith* that the church at Groton, Connecticut, was an apostate church when Ira North went there to preach a meeting for them, after they had been withdrawn from by the brethren who left Groton and moved out to Norwich, Connecticut, in protest. The part of my report that was hard to understand was my reporting that "Groton was an apostate church *then and still is!*"—and yet, in the August 7, 1975 issue of the *Gospel Advocate*, Ira North reported "A New Day in Groton, Connecticut!"

One particular friend of mine as well as of Ira North's wrote inquiring whose facts were accurate—Ira Rice's or Ira North's? In this peculiar case, *both* of us were right—at the time each of us wrote! At the time that I was writing the June issue of *Contending for the Faith*, it was the *first* week in June; the Groton church had been apostate for **more than nine years—and still was!** It was not until the very *next* week—the *second* week in June, 1975—that events transpired leading to scriptural correction and the restoration of fellowship between the two groups, culminating in their reuniting once again into a single congregation, the Lord's Day evening of June 15, 1975.

June Issue Was Late

What complicated matters even more was the fact that before our printers could get the June issue of *Contending for the Faith* printed and into the mail, another huge printing from the State of Alabama had gotten in before ours—hence there was an approximate three-week delay in *our* mailing. I had absolutely no control over this *at all*; and I certainly do

not blame our printers. It was just one of those things where **no one** appears to have been at fault.

Neither am I blaming the brethren at Norwich or Groton for failing to inform me immediately after the proper correction and reconciliation; how could *they* know that I had written what went forth in our June issue concerning them! (When I telephoned my old friend Howard Horton, of Gales Ferry, Connecticut, about it, he was most apologetic, saying that I should have been the very *first* one they informed of the reconciliation, since I had published the original report of this apostasy **at their request!** (See *Axe on the Root*—Volume III.) I told him that I thought so, too—that if they had let me know *at once*, there still would have been time to bring the June issue up to the moment in the matter before it went out. But all that, of course, is hind-sight. The simple fact is that they did *not* notify me in time, hence, by the time I found out these later events, it already was too late—the June issue already had gone out!)

(Continued on Page 3)

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Post Office Box 26247
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LECTURES ON LIBERALISM

It has taken what seems an inconscionably long time for elders and preachers to start waking up to the apostasy that has been going on right under their noses for almost a decade or longer; however, there are certain signs that at least *some* of us are beginning to stir.

Within the past month or so, for instance, the church at Seibles Road/Montgomery, Alabama, had Ira Y. Rice, Jr. to speak for three nights, August 17, 18 and 19, on Liberalism and Neo-Pentecostalism. Somewhat to their astonishment, the second-largest audience ever to assemble there—572, by actual count—came out on the very first night (many elders and preachers included) to hear about “The Church at the Crossroads—in Gainesville, Florida, That Is!”

Central Florida Area Dinner Pulls 186

When I had spoken for 2½ hours at the quarterly Central Florida Area Dinner, back in 1969, I supposed that I had worn my welcome out entirely. Somewhat to my astonishment, however, they invited me back to speak again for the night of September 2, 1975—and this time we had the second-largest audience in the history of this regular, quarterly event. Again by actual count, we had 186 present (including elders and preachers from some 25 congregations), some of whom had come up to 200 miles.

The last night of our gospel meeting with the Burlington-Santa Fe congregation, September 9-14, near Branford, Florida, we had by far the largest attendance of the entire meeting, when it was announced that I should be speaking on “Crossroads” once again; we must have had some seven or eight congregations represented. The building was packed.

Northeast Arkansas Churches Converge on Jonesboro

I did not get a count on total attendance; however, many elders, preachers and others came from churches all over Northeast Arkansas, parts of Missouri and Tennessee and even down into Mississippi, when the Fisher Street brethren had Thomas B. Warren, E. R. Harper, Garland Elkins, Andrew Connally, V. E. Howard and me to speak September 22 and 23 in a special lectureship on current issues facing the church.

Even as these words are being written, I am racing to get off to my next speaking appointment—with the Lake Forest congregation, in Jacksonville, Florida, whereto all the churches especially in Northern Florida are being invited to hear me speak the Monday and Tuesday evenings of September 29 and 30 on the subjects of Liberalism and Neo-Pentecostalism. After which I go to Parkview/Warren, Michigan, October 3, 4 and 5, for three more nights on the same subjects.

It probably is still too early for any of us to start shouting “victory,” however, after such a long, hard, dry spell, it does seem wonderful that there still are at least *some* who care whether the truth of the gospel survives this generation among the churches of Christ!

—Ira Y. Rice, Jr.

GROTON RETURNS FROM APOSTASY

(Continued from Page 1)

Before setting forth the further facts that transpired *after* my June report was written, first please read what brother Ira North wrote in the *Gospel Advocate* for August 7, 1975, as follows:

A New Day in Groton, Connecticut

Ira North

We are glad to be able to report that the Groton church of Christ has had a recent change, and for the better. The Madison church in Nashville, Tenn., was instrumental in the establishment of this congregation years ago and has had a great interest in it.

We had learned with much regret and grief that the congregation had been infiltrated with the Charismatic Movement. However, on Sunday evening, June 15, 1975, the members of the congregation, which formerly met at Norwich, responded to the plea of a few Groton members to place membership with the Groton congregation and help restore the congregation to its original purity in New Testament doctrine.

And, subsequently, at a men's business meeting, appropriate action was taken in making this restoration possible.

Bob Matthews, whom we believe to be a loyal and faithful gospel preacher, has been employed, and there is a change for the better in all functions: teaching, preaching, etc.

On July 13, at the Sunday evening service, there was a public withdrawal of fellowship from two former preachers for their false teaching. The brethren took this action in accordance with Romans 16:17, 18 and 2 Thessalonians 3:6-15.

It was this writer's privilege this week to hold a meeting for the Groton church. The attendance was excellent with wonderful representation from many parts of New England. The attendance and fellowship at the basket dinner, etc., were encouraging. We had the privilege of attending a meeting of all the men of the church and were pleased at the display of unity and the disposition of minds

to have at Groton a New Testament church in name, doctrine, and practice.

We are glad to commend to our brethren everywhere the Groton congregation at this time and urge all of you who have sons, daughters, and loved ones at the largest submarine base in the world located at Groton; or at the United States Coast Guard Academy, just across Thames River, to please write and urge them to give our

After this had appeared in the *Gospel Advocate*, and especially after hearing from my old friend, who "got on" me fairly hard for (as he supposed) my failure to check out my facts sufficiently prior to publication, of course I telephoned immediately, as aforementioned, to brother Horton, in Connecticut. I told him what had transpired relative to my report, and he was most embarrassed that they had not notified me just as soon as the reconciliation had taken place. As I pieced out the story from him, here is what actually happened:

Liberalism Decimates Groton

He said that after the faithful brethren came out from among the apostate brethren at Groton, Connecticut, and moved out to Norwich, some ten miles north, in the Spring of 1966, whereas the new congregation at Norwich continued to grow, the old congregation then espousing liberalism at Groton continued to go down, down, down.

So debilitating had been the effect of this heresy, in fact, that by late Spring, 1975, its membership had fallen to 35 or thereabouts!

Government Requires Building

Meanwhile, several years ago, the Norwich brethren, meeting separately,

brethren at Groton their wholehearted support.

Our brethren at Groton own a beautiful building, located on a major highway at the entrance of the United States Submarine Base. The land area is large enough for future expansion and the beautiful building and grounds are all free, we understand, of indebtedness. To have a facility like this at such a strategic location is something for which we all can be thankful.

Our best wishes to the brethren in Groton and let us all pray for them and encourage them.

had bought an old Jewish synagogue for a place of worship. Recently the government had informed them that the site was needed for government purposes, that they would be paid for the property but they would have to move elsewhere.

When the brethren at Groton learned that the Norwich brethren had to move and were looking for other property to purchase, two of the main ones who had been responsible for Groton's apostasy in the first place got in touch with Norwich confessing that they had been terribly wrong, asked them not to try to find further property but to come on back to Groton and help restore the congregation to what it *used* to be!

Norwich Brethren Return

This was the best news the brethren at Norwich had heard in years! They could hardly believe their ears! They told the Groton brethren that they would be most happy to return; however, for this to happen, those responsible for the apostate condition at Groton would first have to repent of all heresy and confess faults for it that doctrinal fellowship might be restored. The offending brethren still at Groton agreed to do this.

So it was that on the Lord's Day evening of June 15, 1975, the brethren meeting at Norwich all went back to Groton, the necessary confessions of fault



on the part of those who had caused the divisions and offences involved were made, and the congregation was united once again in full fellowship with each other. How wonderful!

Ira North Owes Confession

I have no wish or intention to be ugly, when other brethren are trying to do the right thing. However, before hanging up the telephone that evening, when I called brother Horton, I asked him if he felt that I had misrepresented Ira North about his going to preach that meeting at Groton when they had been withdrawn from for heresy several years ago. He said he felt that I had represented the matter correctly. I asked him if he felt brother North still owes a confession of faults for thus having "received" and bidden "God speed" to brethren who (then) were bringing a doctrine different from the "this doctrine" of II John 10, thus making himself "partaker of (their) evil deeds."

Brother Horton informed me that both he and others of those brethren now meeting at Groton consider that brother North was at fault for having done this and that in their view he still owes a confession of fault for so doing. So, before putting the matter behind us entirely, it is my personal conviction that brother North needs to make yet one more visit to Groton, confess his fault

just as publicly as it was made, then let the Groton brethren announce brotherhood-wide that this has been made right.

Horton Writes Final Word

Under date August 25, 1975, I received this final word from brother Horton, from Connecticut:

Dear Brother Rice:

Your call of a few days back, I tried to call you for further discussion, and I was unable to get you. I will now write, as that might be easier to make contact, for I'm sure you are busy and on the go. So am I, so this is better.

As for the information you asked me to send, I need to explain.

Back before we left Norwich as a group (whole church), we had discussed the matter of releasing information, that is, how we could do it to do the least damage to the losing side, the best way to say enough to the general public without causing resentments and yet be fair to ourselves and our brethren.

When all the men sat in planning sessions before the move, and after, we considered that there were so few at Norwich and even fewer at Groton that knew anything concerning Groton's distant past that we should give notice of the change that was required. We did that locally. The elders of Manchester were to do the local churches (Connecticut), Madison, Tennessee was to do the release to the publications. So, what I am saying is, we voted in our planning and business meetings more than once to not give wide coverage (detailed) and that only through the above stated channels.

I believe you can see and understand our position. We have so much to do to heal the

splits, clear the name, and that can be done by looking forward, with all of us (here and elsewhere) really in deed and action being what God wants us to do.

With the indebtedness we inherited, plus a building in need of repair (major repairs caused by neglect over the years), we really feel all has been said that needs to be said right now. All our attention should be in the direction of growth in all areas, and an updated plant.

Brother Rice, I hope to see you at the F.H.-Lectureship in February. Please pray for us that we shall be true to the task our heavenly Father has entrusted us. In Christian Love, (Signed) Howard Horton.

* * * * *

In sending out this further report, it is not my wish or intention to prolong the agony which was caused by former apostasy, for I genuinely rejoice that corrections now have been made and fellowship fully restored at Groton, Connecticut. Since certain ones had sincerely (however mistakenly) impugned the facts as presented in the June issue of this paper, I felt I had no choice but to clarify how the confusion came to be.

This done, I have no intention of pursuing the matter any farther. In the event that brother Ira North sees fit to make a public statement of wrong-doing for having had fellowship with those who had been withdrawn from for heresy, *Contending for the Faith*, of course, will most gladly publish that. It is now up to him.

—Ira Y. Rice, Jr.

Always Learning, Never Knowing

Thomas A. Williss

When I read statements from the pens of some of our "educated brethren," I wonder, really wonder! But even in the midst of my wondering, the Bible has the answer. II Timothy 3:7 has the answer to the problem. It is written:

". . . always learning and never able to come to the knowledge of the truth." (NAS)

The statements that I have reference to are listed in *CONTENDING FOR THE FAITH*, October, 1974, Volume V, No. 10, page 6. The doubt of being able to know truth does not set well with me at all. This is so because:

First, it by necessity makes Jesus a liar. John 8:32 is very plain.

Second, the truth was obeyed in the first century. I Peter 1:22 bears this out.

Third, after obedience, the truth was still "knowable." I John 2:21 very simply states this.

Fourth, truth must be "knowable" before New Testament love can be put into practice. If not, then:

- 1) How can one rejoice with truth, if he does not know what truth is? (cf. I Corinthians 13:6). Those that spout "love" so freely and then state that they do not know anything but subjective truth condemn themselves by their own mouths. (cf. Jeremiah 10:23 and Matthew 12:27).
- 2) Can anyone keep the commandments of God (thereby proving their love), if he does not understand what they are? (cf. I John 5:3).

The above items mentioned should be enough to get any doubter to review his position more clearly.

It is very apparent that people of "questionable" character do not like to be questioned. I wonder how they view I Peter 3:15? Could it be:

First, they must not be willing to give "an answer" for their hope, or

Second, they do not consider those that “dare question ME” as being anyone!?”

By deduction, the second is more likely the answer. The attitude of “who dare question ME” fairly jumps from the printed page. I base this statement on the documented evidence in *CONTENDING FOR THE FAITH*, the transcript of the *MEMPHIS MEETING*, and also on first-hand encounters with some of this type people.

The congregations mentioned in the October *CONTENDING FOR THE FAITH* are to be commended for their stand. Their actions reveal that they still truly love God. (I John 5:3). Not only do they stand for “first principles” but they have matured to the point of being partakers of the “meat” of the word. It bothers me when brethren stand so staunchly for first principles (which stand is right) but then reject the further instructions of the Lord recorded in Romans 16:17-18, I Corinthians 5:1-13; II Corinthians 11:14-15; Ephesians 5:11-12; Titus 3:10-11, and other plain scriptures. Do we not by necessity question the wisdom of God and then interject “our” feeble thoughts on how to handle our problems above His way, when we reject these Scriptures? (cf. Isaiah 55:6-11).

ANOTHER DAMNING DOCTRINE

Jerry Bookout

The centuries have proven that there are many man-made doctrines that will send a vast number of honest and sincere souls to condemnation on the day of judgment. But, as this article’s heading reads, we want to consider one such doctrine that ranks alongside the many that Christianity has dreamed up through the years.

My first encounter with this doctrine came while I was laboring with a church in Michigan. I was teaching my highschool boy’s class on Sunday morning, when a young Christian man commented on the idea, and I was forced to deal with it since it had been taught (by presentation) to the remainder of the class.

An Elder Had Advocated It

Upon questioning the young man concerning this teaching, he replied, “An elder there had advocated this idea.”

Not knowing which elder had said this, but knowing the current situation there between the congregation and the eldership, I knew it was simply a means of covering up a number of men’s unqualifications.

The doctrine simply stated says that “the qualifications of an elder are qualifications of appointment only.”

True Implications of this Doctrine

Now let us simplify this statement a little bit and get a real look at what the true implications of this doctrine are. What the advocates are really trying to say is that an elder only has to possess all the qualifications of his office at the time of his

appointment. But, after appointment, he doesn’t have to retain all of these qualifications to still function as a qualified elder for the Lord.

I ask you with all honesty, can you think of a more hideous doctrine than this? It simply places a premium on subtracting Bible qualifications that the Lord felt his shepherd needs to attain to be appointed and then he is allowed to forget it all!

Not Attacking Elders – But Error

Let me say at this point that my purpose and intentions for writing this article are NOT TO ATTACK ELDERSHIPS, but rather to attack FALSE DOCTRINES and HERESY. However, it becomes hard to separate these two issues when dealing with an advocate of this teaching, and normally he will charge you with attacking the elders, even though your intentions are pure and for the truth.

God knows (as well as you and I) that we need more and more men of faith to lead God’s people in the highest and most honorable office that he has appointed His church—the eldership.

A Few Examples

For argument’s sake, let us use some examples to bring out the meaning of the above-stated doctrine:

A. In I Timothy 3:2, the Bible says, “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach:”

1. We are to understand that he must be the husband of one wife at the time of his appointment, and then, afterwards, he can get married the second and/or third time and keep all these women.

2. Is he to be apt to teach at the time of his appointment and then not so after he has retained the office for some time?

B. In I Timothy 3:3, it says that he is “Not to be given to wine.”

1. Is this to say that at appointment he is to have this quality, but some time afterward he can become a wine bibber or a “wine-o”?

C. In I Timothy 3:3, it also says he is “not to be covetous.”

1. Does this mean that he cannot be covetous at appointment, but afterwards he can become covetous and a hoarder of money?

Surely, anyone can see that this line of reasoning is a pernicious way of thinking. It can only end in disaster for the one advocating the doctrine, as well as those innocent souls that are deluded into supporting the teachers of such doctrine.



WHEN DOES A CONGREGATION OF THE CHURCH BECOME A DENOMINATION?

Curt Golden

Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9). Any time a congregation of the Lord's church adds to or takes from the teachings of God's word, it becomes a denomination. This is not to say that the church, the body of Christ, will become a denomination. This is to point out that a congregation can lose its identity by drifting from the New Testament pattern and will, as a result, become something other than a congregation of the Lord's church. Man is not to tamper with God's word.

There are a number of tell-tale signs that tell us to beware.

1) **Unqualified leadership.** Men who fill the title of elders, who meet neither the physical nor spiritual qualifications. Men who pretend to serve but neither lead nor feed the church of God. Men whose interests are elsewhere.

2) **Deacons** who are not true servants. Men who accept the responsibility and turn their backs on duty. Men whose families are not under subjection

3) **Preachers** who do not preach the Word. Who are afraid to openly stand for all of the truth. Men who preach one thing and practice another. Men who teach others to sacrifice and do not sacrifice themselves. Preachers who are afraid to declare the whole counsel of God, who are afraid to reprove, rebuke and exhort.

4) **Teachers** who do not study the Word of God and prayerfully prepare to lead souls to Christ. Who enter into the classroom without having set some goal to achieve. Teachers who do not want to teach, who do not love the souls of boys and girls.

5) **Christians** who are more concerned with luxurious living than sacrificial giving of everything that God has entrusted with them. Christians who half-heartedly worship and serve God. Men and women who are careless in their daily living, who compromise with the world. Read carefully Revelation 3:14-22.

For a congregation to be the Lord's church, each and every member must know his place and be in it. We must practice all of the New Testament examples for worship and work in order to prevent denominationalism.

—Morse Avenue Newsletter

ROGER JACKSON, BRUNDIGE (ALABAMA) PREACHER, PUBLISHES NEW PERIODICAL

Among the growing list of publications dedicated to preserving the "old paths," one of the most recent to be introduced to the brotherhood is *Ancient Landmarks*, edited and published by Roger Jackson, Route 2, Brundidge, Alabama 36010.

We are well impressed with the first few issues of brother Jackson's new paper that we have seen. We are confident that subscribers to it will not be disappointed. Please send your subscriptions (\$2 per year, payable in advance) to him directly at the foregoing address.

A TRAGIC AND INTERESTING STORY

Dub McClish

Recently, while attending the annual lectures at Abilene Christian College, I had the privilege of witnessing an occasion that underscores one of the ironies of our times. I was invited by Hardeman Nichols to go to a church building where he baptized Vi Simonds. I went, along with a few others, including Vi's husband, John. John, a Lutheran preacher for many years, was baptized last fall. It is interesting that he has earned an M. A. in Sociology and Counseling and a Ph.D. in Church History. After Vi's baptism, Marvin Bryant, who had helped teach them, told us all (including Vi) that of the 47 denominational preachers converted through his and Robert Shank's efforts over the past four or five years, she was the last wife to obey the gospel.

Forty-seven couples! Marvin Bryant was a Presbyterian preacher many years before obeying the gospel. Robert Shank, powerful preacher and exceptionally influential author, studied himself out of the Southern Baptist Denomination in recent years. These brethren, due to their unique backgrounds, spend all of their time contacting and studying with denominational preachers. I saw them at Freed-Hardeman lectures with three of the men they were studying with. Nazarenes, Disciples, Southern Baptists, Lutherans, Methodists, Presbyterians, Roman Catholics and others. They have seen the beauty of simple, pure New Testament Christianity. Its appeal has been so strong that it has mastered their lifelong ties to doctrines, sources of livelihood and even family members. This is one of the most thrilling stories of modern times to lovers of truth!

Now, for the irony. While a growing stream of denominational preachers is discovering the New Testament Church and is fleeing denominational fetters to enter it, several of "our own" preachers are wanting to move the church ever nearer to denominationalism. They want us to adopt their ways and teachings, remain silent about their erroneous doctrines and extend full fellowship to them. Some view the church as a denomination already. It is an interesting, but tragic irony that seeks to bind upon the church the very bonds that many others are crying for freedom from!

—Granbury Gospel

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EDITORIAL NOTE: Much appreciation to brother Lloyd L. Smith, for writing—and to brother Lloyd Connel, for publishing—the accompanying article eulogizing my father, Ira Y. Rice, Sr., which appeared on the front page of the *Christian Worker* for July/1975. Dad now has been gone since January, 1968. I was overseas, in Singapore, when he passed away. His photo (right) always was my favorite. It is the way I remember him when I, as a boy, attended at least a dozen of his old-time "singing schools." You would think I should be used to his passing by this time; however, in odd moments, I miss him yet.—Ira Y. Rice, Jr.



IRA Y. RICE, SR.

Preachers of Yesterday

He Sang And Preached The Word

By Lloyd L. Smith

No series of articles on gospel preachers who have worked in this section of The Lord's vineyard would be complete without mention of Ira Y. Rice, Sr. Brother Rice first came into Western Oklahoma in the early years of this century as a music teacher. He was born February 19, 1882 of Baptist parents near the little town of Banks in Bradley County Arkansas. His son, Ira Jr. says: "He always was so full of teasing about things he felt unimportant that I could never be certain of some of the facts regarding his early years; however, he always told me that he finished the third grade and got as far as "baker" in the old Blue Back speller." He did grow up in a time when educational opportunities were limited, but of course he did get much more education than he indicated to Ira Jr. in his teasing. Like many others of his time, he was well educated, especially in The Book.

In early life he had considerable chest trouble, and his

physician advised him to take up singing as a form of therapy. (This may have also been a consideration in his decision to move toward the West.) He did study vocal music, had much natural ability including a beautiful tenor voice and almost absolute pitch, and for the rest of his life gave his all to the advancement of good singing. He was well educated in this field, having sat at the feet of such great teachers as Ussery, Ferrill, Ezell, and others.

Having been reared in a Baptist home, naturally, he was headed that way religiously. However, his older brother John M., who was also a music teacher and later a gospel preacher, preceded him to Western Oklahoma and had obeyed the gospel. John began the work of converting Ira, and this created quite a bit of strife. Ira Jr. writes: "...I do remember his telling about his older brother, uncle John, trying to convert him from the Baptist - after John had obeyed the gospel in 1904. How he got so

angry at uncle John because of this that even though uncle John was almost twice his size, he almost knocked John right out of the buggy in which they were riding." Ira Jr. continues: "So reticent was he about many of the facts of his earlier days that I could never get it quite straight as to exactly who baptized him or when...I think, but am not sure, that it was Thomas S. Cobb who eventually baptized him." (Cobb was also a music teacher. LLS)

I do not have the date of his move to Western Oklahoma, but he was married to Miss Alta McDonald, of Elk City, probably about the summer of 1908. She died in 1912, leaving no children. In 1916 he was married to Miss Eula Edna Davis, of Hollis, Oklahoma. She was a graduate of Central State College of Edmond, and was a school teacher. Her father was "Uncle Ned" Davis, an elder in the Hollis church. They made their home in Hollis from their marriage until they moved to Norman in 1921, where they

made their home until the end. They moved to Norman so their children would have access to the University. About 1935 when I was in some of my first preaching with the Sayre church, we had him come for a singing school, which was profitable and enjoyable. He had me take him to Elk City where we visited his first wife's parents.

He gave full time to singing schools and evangelistic singing until 1929. He often came back to Western Oklahoma for such work, and I remember attending several of his schools when I was a boy. After I began preaching I always took advantage of every opportunity to associate with him in the work, for I found him to be not only a very capable man, but also a most congenial fellow worker. Once, while living in Hollis, the "city dads" engaged him to teach at the entire town to sing. He was very effective with all ages, but especially with children and young people. I do not know how many of his schools I attended,

but I do know he was very effective in getting the cooperation of his class, and do not recall ever seeing anyone "beg off" when he called on them for public participation. Many tried it, but he had a way of getting them to do what he asked. I still remember the deep dread that filled my heart when he announced one night at Sentinel that I would lead a song the next night. There was no way out for me, for my own father was as determined as he that I should meet my assignments. I did it, but it was a real ordeal for me. He always had a good story or joke to get a laugh and set the people at ease. He called the little girls "dollies" and the boys "judges", and my how he could get them, as well as their parents, to sing.

The question of doctrinal loyalty to The Book had to be met by singers, as well as preachers. Singers, like the rest, had to learn and sometimes this could take time. I remember once, when I was a child, that the churches in Sentinel banded together to have him come for a community singing school. It was held in the different buildings, and the instrument was used when the class was in a building that had one. One night he announced that he appreciated the invitation to work with them, and would be happy to come again, but that he would be unable to again work with the piano. This shook things up quite a bit in the community. Of course THOSE people never needed him again, but the church there did have him return for further work. I know nothing of the background of this decision, but do remember that there was quite a bit of talk in the small town about it. He knew, of course, that it would "cost" him to make such an announcement, for never again would he be invited to work with those who use the instrument. This wasn't easy, for he had a family to support; and singers, at least among us, have traditionally had a very difficult time financially. Apparently, his major concern was being right. His whole life demonstrated such devotion to the truth. It is reflected in his son, Ira, Jr. and his firm stand for doctrinal loyalty.

In 1929 he began preaching. For about sixty years he served as a gospel singer, and also as a gospel preacher for thirty five of

those years. His work was primarily in Oklahoma and Texas, but Ira Jr. finds "his tracks" all over the nation. He taught more than a hundred thousand people to sing and baptized more than two thousand people. In addition to the financial sacrifices he had to make, his work kept him away from home for weeks at a time, extending at times as much as three months. His companions and children felt this sacrifice very keenly. Such sacrifices are unknown, really, by those who have not made them. After he obeyed the gospel he was a zealous soul winner for Jesus, and the song by that title was one of his favorites. He was especially effective in winning Baptist and Pentacostals to the New Testament Faith.

Brother and Sister Rice had five children, all of whom are still living. They are: Ira Jr., Memphis, Tenn.; Floy R. Henry, Monterey, California; Col. Foy Rice, Carlisle, Pa.; Juanita Nichols, Los Angeles, California; and Golda Clark, Taipei, Taiwan, Republic of China. The children were brought up in the "nurture and admonition of The Lord" and it is my understanding that all are faithful Christians. Of course Ira Jr. is known world wide for the great work he has done in Asia, as well as at home.

"By reason of strength..." he lived beyond the four-score mark. The Lord terminated his earthly so-journ in January, 1968 at the age of eighty six. Seven years later, in January of this year (1975) his companion joined him in the better land. Their bodies sleep at Norman to await the "...shout" of The Lord, the "voice of the archangel" and "the trump of God." when they will be called forth to meet Him to be rewarded for their lives of faith and devotion "...unto death...."

(NOTE: When I realized what a splendid job brethren Smith and Connel had done in bringing out this article, I wrote in asking for 100 extra copies. If there are any of Dad's old-time friends who would like a copy and who did not get one, please let me know. As long as they last, we are sending these upon request. IYR Jr.)

LAUDERDALE MANOR ELDERS SEND THEIR PREACHER KENNETH JOHNSON TO CHECK OUT CROSSROADS SEMINAR

If more and more elders would emulate the example of the elders of the Lauderdale Manor congregation, in Fort Lauderdale, Florida, in sending their preacher, Kenneth D. Johnson, to check out the so-called *Florida Evangelism Seminar*, sponsored each year by the apostate Crossroads congregation, in Gainesville, Florida—and do this before permitting their young people to attend, we might have some hopes of saving the next generation for the truth of the gospel rather than just letting them follow those heretical speakers deliberately brought in by Crossroads into apostasy.

In the current (September) issue of Lauderdale Manor's church bulletin, *The Gospel Armour*, the following report appears, written by brother Johnson:

1975 FLORIDA EVANGELISM SEMINAR

The elders of Lauderdale Manor Church of Christ, Fred Julian, Martin Wingo and William Claiborne, asked this writer to attend the Florida Evangelism Seminar, sponsored by the Crossroad Church of Christ in Gainesville, Florida, and to bring them a report. On Sunday morning, August 24, I gave a report of my findings to the congregation and the elders thought it significant enough to be published in this issue of the *Gospel Armour*.

This writer arrived at the Seminar in time to attend the class session on Thursday, August 21. The class chosen to attend was the panel discussion conducted by the two elders of Crossroads Church of Christ, Rogers Bartley and Richard Whitehead. There were two ground rules laid before any discussion was started. First, there would be no debates. Second, there would be absolutely no tape recordings of this session. It does seem odd to this writer if nothing but truth was being spoken that tape recorders would not be allowed. As the discussion progressed it was understood why no recordings were wanted. In telling why and how Crossroads congregation came into existence, brother Bartley said, "...the Spirit of God worked through the elders in their decision to evangelize the campus." Brother Bartley then told of the attempt to hire Dr. Ekstien as their minister but said, "...the Spirit led Dr. Ekstien to turn down preaching for them." Brother Bartley spoke then of the criticism Crossroads has had and said, "We do not mind a little criticism; we'll do anything for three or four hundred visitors each Sunday." It seems that brother Bartley considers withdrawal of fellowship by the Thirty-Ninth Avenue Church of Christ as just a "little criticism."

Before brother K. C. Moser spoke Thursday evening there was a time spent in singing. During the singing the lights were being dimmed on certain songs and brightened on others. Among the songs sung was *Sing Praise Unto the Lord for Ever and Ever* with the second verse being "Sing Praise Unto the Spirit of God..." interspersed with handclapping. Also "performed" was *Amazing Grace* with all humming except one young lady who was asked to stand and sing a solo. It seems that handclapping and the singing of solos has no Biblical authorization or precedence as an act of worship. Another song was *I've Been Redeemed by the Blood of the Lamb, Filled with the Holy Ghost I Am*. It brings to mind the second chapter of Acts, verses one through four, where we find the apostles being "...filled with the Holy Ghost..." and the consequent miracles being performed by them. Do those at Crossroads feel they can perform the miracles as did the apostles? If not, why did they sing the song? Is it not believed that we must "...sing with the understanding also?" (I Cor. 14:15).

Brother K. C. Moser spoke on the subject, "Having Begun with the Spirit, Are You Now Ending with the Flesh?" Brother Moser in referring to the songs just talked about in the preceding paragraph said, "I have hoped our theology would catch up with our songs, or should I say with songs others have written." Brother Moser received quite a laugh from this, but this writer failed to see the humor. To be on the same level as those songs would not be a progression but a digression

from the Word of God. Brother Moser told us that the Word of God is not enough; we need the Holy Spirit in us dwelling separate and apart from the Word. The question is, shall we believe God or brother Moser? II Tim. 3:16,17 says, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Brother Moser seems to disagree with God! It was recommended that we read several translations and this is understandable. We can read long enough until we find someone so far from God's truth to uphold this error! Brother Moser said he hoped the "Ralph Naders" of the church did not hear him. This writer cannot say he blames brother Moser because there is definitely a defect that needs to be recalled and corrected! Brother Moser was fully endorsed by Chuck Lucas, minister of Crossroads and the Crossroads elders.

This writer and his wife were assigned to a mixed prayer group. As we arrived, Sammy Laing the minister on the University of Florida Campus for Crossroads asked all to move closer so all could hear. He then invited "everyone, ladies included" to participate in leading prayers and asked the ladies to speak up so they could be heard. There was a total disregard for the command of women not to have authority over the man in I Timothy 2:12. In the discussion group led by brother Laing on Friday, the question came up as to why Baptists and Christians could not unite and work together for a common cause on university campuses. Brother Laing's answer was, "I have great respect for Billy Graham," and the young man was never told why Baptists and Christians cannot unite! One young lady was allowed to teach that we must make Jesus "Lord of our life before baptism" without being challenged or told that Jesus cannot be Lord without complete obedience. (I John 14:23-24).

Following the dinner Friday night there were several "testimonies" given. Among them: Joe Shubert, minister of the Bammel Road Church of Christ, in Houston, Texas, gave a 100% endorsement of things which happened at the Seminar and said, "...the fruits from here show what is coming from Crossroads." To the latter part of his statement this writer can only add a hearty Amen! Jim Shewmaker, youth director from Central Church of Christ in Miami said, "Central is blessed by this program with about sixty students here. What's happening here is the greatest thing in the world. I hope we can make these changes in the Central Church." A young man going to Marshall University in Huntington, W. Va., said, "The Lord put me here and didn't allow me to leave until now." A girl from the University of Florida, not a member of the church was allowed to get up, speak and go unchallenged, when she said, "God pushed me up here; I did not do it myself!"

It is this writer's opinion that the 1975 Florida Evangelism Seminar sponsored by the Crossroads Church of Christ can be summed up in the words of a young man in a discussion group who said, "I am a Baptist and I have not seen anything done or heard anything said that Baptists do not teach and believe!"

* * * * *

After the elders back at Lauderdale Manor took cognizance of brother Johnson's report, per foregoing, under date August 29, 1975, the following action was taken by the elders of the Lauderdale Manor Church of Christ and letter sent as follows:

Elders
Crossroads Church of Christ
2720 SW 2nd Avenue
Gainesville, Florida 32607

Dear Brethren:

We received a letter several months ago from the Thirty-Ninth Avenue Church of Christ informing us they had withdrawn fellowship from you for the following reasons:

Teaching

1. **Baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.**
2. **That since baptism is a miracle, that miracles have not ceased and are prevalent in the lives of men today.**
3. **That the Holy Spirit leads and/or directs Christians today separate from and independent of the Word of God.**

4. **That the only reason women are forbidden to lead in prayers in the public worship service when men are present is tradition, and is not forbidden by scriptures.**
5. **That women are allowed to lead in the prayers in the devotionals and "soul talks" where men are present.**
6. **That there is no Biblical distinction between works that save and works that do not save.**
7. **That Christian fellowship must be extended to all persons who have been "baptized for remission of sins."**

We have seen your rebuttal to these accusations and decided to send our minister, Kenneth D. Johnson, to the 1975 Florida Evangelism Seminar. His report to us is enclosed.

Therefore, in view of what was taught and practiced and fully endorsed by the Crossroads congregation, and in support of the withdrawal of fellowship effected by the Thirty-Ninth Avenue Church of Christ, we have no recourse but to follow the Biblical pattern; to mark you as those causing divisions and teaching contrary to sound doctrine, to count you as heathens and publicans and to withdraw fellowship from you in hopes that you will see your evil deeds and repent before it is everlastingly too late.

Sincerely,

/s/ William Claiborne /s/ Fred Julian /s/ Martin Wingo

Enclosed with the foregoing letter by the elders at Lauderdale Manor was a copy of the following letter by brother Johnson, which he had written upon his return from Gainesville:

Elders
Lauderdale Manor Church of Christ
1444 NW 15th Avenue
Fort Lauderdale, Florida 33311

Dear Brethren:

My first thought is to thank you for sending Kay and me to the 1975 Florida Evangelism Seminar at Gainesville, Florida. Your trust and faith in us is deeply appreciated.

Brethren, trouble is at hand in the form of false doctrine taught at the Seminar. I heard brother K. C. Moser teach that the Holy Spirit works separate and apart from the Word of God. I heard the song sung which included the words "...filled with the Holy Ghost I am ..." I heard ladies being invited by Sammy Laing, Crossroads' campus minister, to participate in leading prayers in his mixed prayer group and then doing so. I heard a young denominational man say he did not understand why he and Christians could not unite to work together and he was never told why we cannot.

I heard brother K. C. Moser say he hoped the "Ralph Naders" did not hear his speech. By brother Moser's own admission the "Ralph Naders" are those who would challenge him on his teaching which was, I believe the Bible to teach, false doctrine. Brother Moser was given a full endorsement by the elders and Chuck Lucas. I heard Jim Shewmaker of Central Church of Christ in Miami say the things that went on at the Seminar were the greatest things in the world and hoped he could make these changes in the Central Church.

The error was running rampant at the 1975 Florida Evangelism Seminar at Gainesville, Florida. It is my prayer that because you sent Kay and me, we can have some part in putting a stop to this false doctrine.

In Christian Love,

/s/ Kenneth D. Johnson

Brother Johnson, in sending out the foregoing information, was careful to note that "it is not our purpose to tear down but it is our purpose to defend the Word of our Lord when it is confronted with false doctrine. To which *Contending for the Faith* can but add "Amen!"

LETTERS TO THE EDITOR

Joe R. Risener, minister, Westside Church of Christ, Cleburne, Texas, August 20, 1975: "Please send us a bundle of 50 copies of *Contending for the Faith* each month. . . I have seen the fruits of liberalism first hand and I doubt if there is a more insidious evil in the world. . . Myer Phillips. . . preached here before I came. . . sowing the poison of liberalism. You would never think that liberalism could make any progress in a city where such men as G. C. Brewer, Glenn Wallace, Foy Smith and other faithful men have labored. But let a smooth operating false teacher move in and go through his underground routine and he can subvert even older members. One of the elders of this church is a descendant of those who first established the work here and even he is not sure that it is sinful to worship with an instrument. It is heart-breaking to see what such a person can do to younger members of the church. . . Keep on smoking these. . . out. Exposure is the only way to put a stop to liberalism. I am now thoroughly convinced of that. . ."

(NOTE: In my reply to brother Risener, of September 9, 1975, I said, in part, ". . . You mentioned how a smooth-operating, liberalizing false teacher can move in and go through his underground routine and subvert even older members taught by such as G. C. Brewer, Glenn Wallace, Foy Smith and other faithful men who have labored. It is my observation that when they are allowed to proceed unimpeded, they can almost completely subvert an entire congregation in less than 90 days. . . Joe, we have a real job on our hands. If brethren would have taken warning when we first brought matters to their attention more than nine years ago, we could have saved many. Now it is too late to do more than a salvaging operation, plucking those who will let us do so as brands from the burning. But we shall continue until the Lord calls us home. . ." IYR Jr.)

Kenneth D. Johnson, minister, Lauderdale Manor Church of Christ, Fort Lauderdale, Florida, August 6, 1975: ". . . I continue to appreciate your work and your paper, but I must ask you to be very careful in some of the generalities. In your June, 1975 issue on page three, paragraph one, the statement is made '. . . that practically all of the doctrinal liberalism and neo-Pentecostalism now running rampant among the Florida churches. . .' Brother Rice, there are those of us in Florida standing for the truth and we are at places where liberalism and neo-Pentecostalism is not running rampant. Your statement in the eyes of those outside the state of Florida can hinder those of us standing for the truth in Florida. . . I hope that in future issues it will not be made to seem that the churches in Florida in general have given up our stand for the truth. . ."

(NOTE: Since receiving the foregoing from brother Johnson, I not only have talked with him by telephone but he also arranged for me to come speak to the Lauderdale Manor congregation, which I did on the Wednesday night of September 3, 1975. As I assured him and the brethren there, it surely was not my intention to leave the impression that the churches in Florida have given up their stand for the truth, although many have done so. As long as we have churches and brethren in Florida such as Kenneth D. Johnson, Tuck Andrews, Earl Arnold, Bill Heinselman, Ernest Underwood, B. C. Carr, J. H. Blackman, Jr., G. K. Wallace, Pat Phillips, Richard H. Wineinger, Bill Cline, Winston Temple and a host of others like them earnestly contending for the faith in Florida, all is not lost in that great state! IYR Jr.)

Mrs. Stella Sutton, Chattanooga, Tennessee, September 5, 1975: "I was made aware of your 'Contending for the Faith' this past summer in a

very sad and painful way. Liberalism reared its ugly head in the East Brainerd congregation of this city. I will not go into details, but the problem could not and has not been resolved through the line of discipline by which God planned we should—therefore those strong in the faith had to leave and associate themselves with other congregations of this city. . . These have been the saddest months of my entire life and there is truly nothing more painful than seeing Christ's body being torn asunder. We must open our eyes and contend for the faith, as you do, if the body of Christ is to stay in existence as a scriptural body. We must prevent apostasy! . . . May God continue to bless your endeavors and may we contend for the faith. . ."

William D. Abbott, Lexington Park, Maryland, August 29, 1975: ". . . I am very concerned about the liberal attitude in the brotherhood."

Mrs. Patty Spahr, McAllen, Texas, August 20, 1975: ". . . My husband and I have subscribed recently for 'Contending for the Faith.' In that letter we told you about the church in. . . ordering materials for vacation Bible school from Sweet. We have now discovered that we get 'New Journeys through the Bible' from Sweet. I know that 'Journeys through the Bible' are okay, but what about 'New Journeys through the Bible'? Ever since we started our Bus Ministry, we have been ordering denominational material and we have let the elders know about this. Why can't we just take the Bible only? We came out of denominational religion and it seems that it is a constant battle at times to keep this from creeping into the church of Christ. . . We are so thankful for your ministry. God bless you. . ."

(NOTE: In my reply of September 23, 1975, I said, in part, ". . . You asked about this 'New Journeys' by Sweet Publishing Company. I have not gone through it specifically; however, anything published by Sweet these days has to be gone through with a fine-toothed comb to make sure liberalistic false teaching has not been deliberately sowed there. I would not



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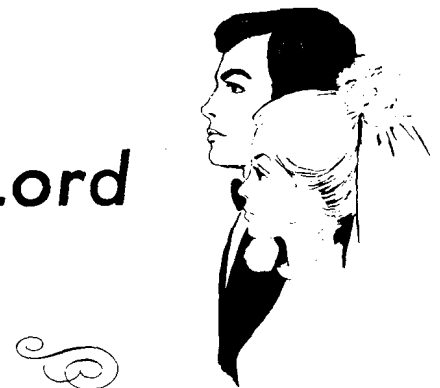
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recommend that our brethren order anything from Sweet any more, as it has been clear now for several years that his publications are not reliable. I had a personal, face-to-face confrontation with him over this very matter. To my astonishment, he told me that he does not even read the materials he puts out—that he hires others to do that for him! Well, the others he hires have been allowing all manner of falseness to come through his publications. They are not *all* false; however, *most* of them are. So the safest thing is to look elsewhere for your materials. . . . Much appreciation for your words of encouragement." IYR Jr.)

Nicholas Deiger, Sandyville, West Virginia, August 6, 1975: "Just finished reading your June issue of *Contending for the Faith*. These need to be noted so others will have a knowledge of the false teachers in the brotherhood. . . . Keep up the good work."

Mrs. H. Winstead, Ypsilanti, Michigan, July 5, 1975: ". . . Keep up the good work as we need to contend for the faith now more than ever. Your paper is the best that I have had the privilege of reading. . . ."

Robert Villines, Springfield, Tennessee, September 6, 1975: "Have just read 'The Work of the Holy Spirit in Redemption.' You can't heap too much praise on this book. Just like you say, it is an absolute must. Enclosed is a check for . . . three more copies. I want to put them out where they will do the most good."

(NOTE: Deep appreciation to brother Villines for his estimate of Franklin Camp's new book, *The Work of the Holy Spirit in Redemption*. It is simply wonderful! If you want a copy, please send \$6.95 with your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Dean Fugett, elder, Cave City, Arkansas, September 2, 1975: "Please renew my subscription to *Contending for the Faith*, for three more years. . . . Also, keep up the good work. Watchmen are leaving the walls almost daily. The enemies are still there, even more subtle, renewing their attacks constantly. The battle would be so much easier if so much time were not required to get brethren to see the danger. You are doing an excellent job of providing the proper warning. As long as you continue to establish your information 'in the mouth of two or three witnesses' concerned brethren must stop to consider. . . . Just a few days ago, I was discussing some of the warnings you had sounded out in *Contending*. He passed them off lightly with, 'consider the source.' That, I told him, is just what Ira Rice is trying to do—get us to consider the source of most of our problems with liberalism and modernism today. When honest brethren will consider the source and do something about it, our job will be easier. Questions you are raising demand answers. You are getting none. They choose to ignore or put off with sarcasm any accountability. Sarcasm may cloud the issue, but it leaves the questions unanswered. . . . As an elder of the congregation of Cave City, I am discussing with the other elders the possibility of sending *Contending* to every member. I hope we can swing it. . . ."

One young lady just sent in a three-year subscription to *Contending for the Faith* for her father as a birthday present, saying, "He is an elder of the church of Christ in. . . . and I believe the articles in *Contending for the Faith* will help him a great deal in his work here. . . ."

(NOTE: We need thousands more such concerned young Christians as this young lady! IYR Jr.)

Mrs. Kenneth Cable, Clovis, New Mexico, September 4, 1975: "I am the church secretary here at the 16th and Pile Church of Christ in Clovis, and after looking through this month's edition of your publication and reading the responses to your previous publications, I have become quite interested in your views concerning Stanley Shipp. My husband is from the St. Louis area and knows about the liberalism of Stanley Shipp. We would very much like to have a copy of your July/1974, Volume V, No. 7 edition that dealt with him, so that we might understand more about this man and his dangerous dealings. . . ."

(NOTE: We had such a 'run' on that particular issue that we had to *reprint* it! We now have almost 3,000 copies ready to mail out should there be others needing it where you are. It needs to be understood that almost all of the *faithful* congregations in the Greater St. Louis area, where Stanley Shipp lives, have withdrawn from him, marked him, or otherwise avoid him because of the divisions and offenses he has caused there doctrinally. IYR Jr.)

Reginal Tyler, Pocahontas, Arkansas, August 21, 1975: ". . . No elder or preacher should be without the information this paper gives. I believe you are doing a good work and hope you will keep it up."

(NOTE: Brother Tyler is one of the elders of the Stokes Church of Christ, near Pocahontas. IYR Jr.)

B. L. Wright, Weirton, West Virginia, August 25, 1975: "I have been reading 'Contending for the Faith' lately, having borrowed from a friend. I appreciate very much the truth you are teaching. . . . Since I want to keep abreast of these matters that trouble the church, I am enclosing my check for \$2.00. . . ."

Glen Williams, minister, Wayne, Oklahoma, August 12, 1975: ". . . Thank you for encouraging us to 'contend for the faith.' Your efforts will probably save a large portion of the church. Grace be unto you!"

Rose Brown, Chattanooga, Tennessee, August 12, 1975: "Received Volume V (of *Contending for the Faith*) and enjoyed it so much. I passed it around to several friends to read the June issue as we have just experienced some things contained in this issue. You will be receiving several new subscriptions and orders for this volume. . . . There have been (including myself and family) several families to leave our home congregation due to some things happening there that the article of 'A Time to Build Tents' covered. The elders resigned May 4. The men had a business meeting the night of May 4 and fired a faithful gospel preacher Carmack Skelton (who had been 6½ years with this congregation). He had introduced team teaching, a bus program, and two years ago we moved into a new building. In the letter they wrote him and sent copies to all members, they stated all these things and said he had preached no doctrinal error, but they wanted another 'emphasis' from the pulpit. He had been preaching quite a bit on immodest dress, mixed bathing, social drinking, which some of the members were doing. Now these men are on all the committees. They are the leaders. Since some of us have left, they are saying we are self-righteous because we couldn't condone their ways. At last count there were 15 families (68 people) that had moved out, the former three elders and preacher included. These were the teachers and workers. Some of the men that are supposed to be the leaders (the ones who stayed) are some that withheld their contributions until the preacher was fired. These men have admitted this but never repented of it publicly. All they talk (or

preach) is love everybody—love your brother even in his sin. No rebuke and no withdrawal. . . . Brother Skelton is looking for a place now. He had just purchased a new home but hadn't even moved in when he was fired. . . . I will continue to pass your publications around and continue to order your volumes of CFTF and continue to send you some extra support along. . . . May God bless you and your family as you continue to fight the good fight, as I know it must be very hard at times. . . ."

(NOTE: In my letter of appreciation to sister Brown, I wrote, under date August 21, 1975, in part, saying, ". . . What a pity that brethren will deal with a preacher the way you described was done to brother Skelton. I just get sick inside, when I see all that error is doing to this brotherhood. And it all seems so unnecessary. One thing I know—we cannot have a genuine restoration if our brethren are unwilling to take the Bible as their only rule of faith and practice. . . ." As for brother Skelton, he is but one of a growing host of faithful brethren who have been fired recently for preaching on certain portions of scripture which many simply do not want to hear. This is a growing trend. It is going to get a lot worse before it gets any better. IYR Jr.)

W. F. Cawyer, Abilene, Texas, August 25, 1975: ". . . More power to you."

Eugene Springer, minister, Bloomington, Indiana, July 16, 1975: ". . . Keep up the good work with your paper. I enjoy reading it, and as I have said before, I have found it to be true. I hope more people will take the warnings given before it is too late. . . ."

James C. W. Dixon, Scottsboro, Alabama, August 13, 1975: ". . . Please keep up the good work, because it is needed."

Mrs. Virginia Moseley, San Bruno, California, August 18, 1975: ". . . Through the church congregation where I attend, I have 'Contending for the Faith' available to me. . . . I enjoy this paper and find it very informative. . . ."

Stan Daulton, Temple Terrace, Florida, March 11, 1971: "Through a review of one of your letters in a recent issue of *Truth Magazine*, I was made aware that you are publishing a paper called *Contending for the Faith*. About a year ago, I purchased both volumes of *Axe on the Root*, and I deeply appreciated them. In the last few years, I have been made increasingly aware of the threat of liberalism and denominationalism to the church. During my freshman year of college, I attended a secular college at which I was encountered by an English teacher who in former days had been a staff writer for *Firm Foundation* and *Christian Chronicle*, as well as a missionary in France. Now a full-fledged agnostic, he quoted the Scriptures, refuted their veracity, and challenged the students to defend the myths contained therein. It was the same year that I read *Voices of Concern*. Meanwhile, back at the home congregation, our regular preacher found it impossible to preach Church-of-Christism and attempted to proselyte members of denominational bodies. He had deduced that the church is no different than other denominational bodies. I found your books along with Bro. Bales' book, *The Faith Under Fire*, to be most encouraging. I would like to subscribe for *Contending for the Faith*. I am enclosing \$1.00. . . . If you still have any copies left from last year, I would also appreciate them. . . ."

Jim Beech, Wayne, Michigan, September 15, 1975: "I continue to enjoy 'Contending for the Faith' . . . Some time ago we bought a record, 'Mansion Over the Hilltop' by the Rice Family Singers, with Hy Huffard, Tenor. We have certainly enjoyed this record, and in fact have worn it out. Can it be replaced? Can we purchase other records with similar music on them?"

(NOTE: We Rices, of course, are grateful for such warm appreciation of our singing. We now can supply *two* such albums—MANSION OVER THE HILLTOP and also BEYOND THE SUNSET, each containing 12 gospel songs, in stereo. Besides which we now have done the recording of our *third* 12-song album, to be available either in late October or November, entitled, WHERE ROSES NEVER FADE. Songs included on this *new* album are: *Where Roses Never Fade, The New Song, Jesus Lover of My Soul, Whispering Hope, Where Could I go?, Jesus Paid it All, Jesus Hold My Hand, I come to the Garden Alone, Lead Me to Calvary, Paradise Valley, Will You Not Tell it Today? and If We Never Meet Again.* Those desiring any or all of these three 12-song, stereo albums may order them from CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Melvin C. Barker, minister, Lake City, Florida, August 18, 1975: "Will you please send me 40 copies of the June issue and 40 copies of the July issue, as these deal with problems around the area of this congregation. I would like for members of this congregation to read them . . ."

Mrs. Bruce Duncan, Tupelo, Mississippi, August 13, 1975: ". . . We get your good publication at Gloster Street Church of Christ. You are doing a good work."

Maurice A. Meredith, Corona, California, August 19, 1975: "Please sent me a copy of 'Like a Lion—Daniel Sommer's Seventy years of Preaching.' I was personally acquainted with brother Sommer and found in him many things to admire. I did not agree with him in some things, but respected him. Whoever started that tale about his wanting to be president of Bethany, I suspect, will have to answer for it . . ."

(NOTE: We are having quite a 'run' on this particular item, *LIKE A LION—Daniel Sommer's Seventy Years of Preaching*, the exceptionally fine piece of writing on this great controversialist, by Matthew Morrison. If you have not yet secured your copy, send \$3.95 with your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Billy Balke, League City, Texas, August 8, 1975: "Have read 'Contending for the Faith,' June, 1975, regarding your comments about James L. Lovell and his statements in 'Action' of March, 1975. May I ask, what about David Lipscomb and N. B. Hardeman? Their statements quoted by Lovell are certainly similar. Lovell seems to make it clear his statements are to be taken in the same context as theirs since he uses them as support to his own words . . . Also such men as Jimmy Allen, Joe Barnett, Burton Coffman, Jim Bill McInteer, J. P. Sanders and Virgil Trout are enumerated as associates of 'Action'. If Ira North is wrong for appearing with Stanley Shipp on the Pepperdine lectureship, what say you about the above brethren for their association with Lovell in 'Action'? . . . Just wondering . . ."

(NOTE: In my reply to brother Balke, of August 29, I said, in part, ". . . Regarding brother N. B. Hardeman, he was my personal,

intimate friend. My wife was one of his secretaries in his office while attending Freed-Hardeman College. I can assure you that the use brother Lovell made of the statement referred to did not correctly represent his view on the point at issue . . . I talked with brother B. C. Goodpasture, editor of the *Gospel Advocate*, which David Lipscomb founded. Brother Goodpasture told me that Lovell's reference misrepresented both Lipscomb as well as Hardeman . . . You seem to have missed the point of what we said concerning Lovell. He somehow manages to appear to endorse *some* men who are not false teachers. However, he endorses *other* men who are false teachers indiscriminately—and has for the 35 years or so that I have known anything about him. Just why the men you mentioned would tolerate being listed as his associates re: 'Action,' I never have been able to understand. You would have to ask them. As for it being wrong for Ira North to be appearing with Stanley Shipp, a withdrawn-from heretic, on the Pepperdine lectureship, the only difference between Shipp and Lovell is that he has been publicly marked and withdrawn from in St. Louis whereas no one has bothered to do so re: Lovell. I should say that Jimmy Allen, Joe Barnett, Burton Coffman, Jim Bill McInteer, J. P. Sanders and Virgil Trout **should** mark and avoid Lovell as an heretic, whether they do so or not. It is **wrong** for them to allow themselves to appear to endorse him or any other false teacher. Until they mark and avoid him, their influence will continue to be on the side of error." IYR Jr.)

Alfred Reeves, elder, 4922 Stillwell, Lansing, Michigan 48910, August 10, 1975: ". . . I have been seriously considering resigning as an elder here and returning actively to the pulpit. I made my intentions known to the brethren here with a two months advance notice on July 20 . . . I have every reason to believe that my resignation is final and that I will be returning to the pulpit on an appointment basis. Since we own our home here and my wife has a good job with her own car, I believe that I can render a greater service by getting back on the firing line with men like you in this all out fight to the finish . . ."

(NOTE: For an appointment with brother Reeves, please note his mailing address, foregoing. IYR Jr.)

Hoover H. Delbridge, St. Louis, Missouri, August 9, 1975: "I am very thankful for your stand for the truth. I am 100% behind you. I believe God's word to be 100% correct in everything. We have trouble in the St. Louis area with false teaching. I'm sure you know about this. If we don't stand for the truth, we will be lost. (II John 9-11) . . . We would not know of a lot of false teaching if it were not for the paper, *Contending for the Faith*."

Jo Norwood, Daytona Beach, Florida, August 10, 1975: ". . . Inclosed \$10.00 to help print the *Contending for the Faith*. I pray brother IYR Jr. will live to see the truth behind the (bamboo) curtain . . . Enjoy your paper very much."

Otis & June Hanes, Keyes, Oklahoma, March 30, 1971: ". . . I think we will be selling some grain from last year soon. So you may be hearing from us again. . . It doesn't look like we will have any wheat this year, as we have been dry so long. Some hard winds took most of ours. . . Otis has had some irrigation wells drilled, so hopes to water some milo for crop this year. . . I hope the work is going well in the Far East. Things in Pakistan don't sound very good. . . Thanks for the newsletter. Our prayers are with you. . ." (NOTE: God bless them both, they **really** help! IYR Jr.)

Martha L. Vann, McAlpin, Florida, August 16, 1975: "May God bless you and your family in this great work and give you all a long life to spread the whole truth and nothing but the truth. We heard you were in Palatka, Florida. If we had known, we surely would have been there . . ."

(NOTE: Yes, I spoke one night recently in Palatka, Florida. In fact, they have asked me to return there for a gospel meeting, Lord willing, October 12-16, 1975. I hope to see many friends from that part of Florida at that time. Particularly the Vanns! IYR Jr.)

Wayne Price, minister, Altus, Oklahoma, July 29, 1975: ". . . I noticed in the June 'Contending for the Faith' that Wayne Smethers (of Bartlesville, Okla.) wrote you about Camp Shiloh back in 1972. You probably are aware of it by now, but I understand that Smethers advocated (at the O.C.C. Lectures) that women could do anything a man could do in the worship, as long as she had permission of husband and the elders. I was informed that Rubel Shelly openly challenged him to a public debate of the issues. Perhaps you should contact Rubel for further details . . . Concerning this Shiloh thing, a brother Jack Hackett told me that they had stopped supporting it when some of his friends (who had gone to help in the camp) returned to Texas, unable to go along with instructions they had received relative to plan of salvation . . . If you are planning an 'expose' on Shiloh, information coming first hand from this young couple could prove most helpful. You may contact brother Jack Hackett at the following address: Mr. Jack Hackett, 10442 Oakwood Drive, Dallas, Texas 75217 . . . You may want to use my name in introducing your request for information, which is fine with me. I preached there where he worships back in '69 and '70, and we have kept in touch since that time."

A. Jack Robison, Moundsville, West Virginia, August 18, 1975: ". . . We appreciate your work very much."

R. D. McBee, Perryville, Arkansas, August 1, 1975: ". . . We feel brother Rice is doing a good and much needed work."

Thurman E. Self, minister, Roscoe, Texas, August 1, 1975: ". . . I have just returned to the States after six years in Australia. I'm very concerned about the liberalism within the Lord's church I've seen since our return. May we rise to the challenge of refuting same. Brethren, this is war! . . ."

Marshall Flowers, minister, Belvedere, South Carolina, July 26, 1975: In sending in a check for \$10.00, ordering a tape of Landon Saunders' FHC Lecture, brother Flowers said, "Keep the rest of the check to use as you see fit. You are doing a great work. Keep it up! I shudder to think what condition the Lord's cause would be in today if it were not for men such as you, Franklin Camp, Roy Hearn and others . . ."

(NOTE: Brother Flowers, himself, is a great contender for the faith once for all delivered. He and his are greatly admired and appreciated by those of us still standing for the truth. IYR Jr.)

Robert C. Stewart, Abilene, Texas, September 24, 1974: "Enclosed is my check for \$10.00 to be used to send copies of the August/1974 issue of *Contending for the Faith* to churches of your choice throughout the brotherhood. I have one choice to make and this is for you to send three copies to the elders of the _____ Church of Christ . . ."

W. L. Totty, Indianapolis, Indiana, March 18, 1975: "...I have enjoyed the latest issues of *CONTENDING FOR THE FAITH*. Nobody seems to be doing as much to expose the liberalism that is among us as you. I admire you for it and pray that God will give you many long years in his service to keep the truth of God's word ever before us."

Jacqueline S. Arnold, Glendale, California, June 4, 1975: "Once again I turn to you in an effort to get results in a matter of great concern. As you know, I have been connected with Pepperdine University as a concerned individual about Christian Education for some years, and have been aware of things that are not as they should be, yet felt reluctant to speak too loudly for sometimes a person can have influence behind the scenes more than in front. However, a time has come to stand up and be counted because of an event about to take place on the Malibu Campus...Dr. Norman Hughes is to be appointed at the next Board of Trustees meeting (the time I do not have) as Dean of the Malibu Campus. It has been called to my attention that 'Dr.' Hughes was involved in some trouble concerning his stand and teachings on the false doctrine of Evolution at The Christian College of the Southwest in 1970, before he came to Pepperdine. He is currently in the Biology Department...It is beyond my ability to reason out how this University, or any institution professing to believe in God and the Bible, can allow a person to teach on their premises unless he denounces such an atheistic doctrine! Then to install him as Dean of the campus is an insult to every Christ-minded individual...Is there anything to be done about this? If so, only you can get it done..."

(NOTE: In my reply of June 11, 1975, I said, in part, "...I surely appreciate what you had to say and your great concern for what is happening at Pepperdine...You ask if there is anything at all that can be done regarding Pepperdine appointing yet one more false teacher as Dean of the Malibu campus. Evidently the whole thing is in the hands either of false teachers or of those who care not a whit for the truth as it is in Christ Jesus...We are doing what we can to bring matters as they actually exist forcefully to the attention of brethren in general. What I think has happened is that Pepperdine sees that it can get enough money to survive without bothering with what the brethren either do or think—and has determined to go its own way." IYR Jr.)

Rose & Flo Compton, Memphis, Tennessee, March 3, 1971: "This is to let you know I am going to beat Uncle Sam by sending mail every other month. There's no letter worth 8 cents. I can send twice my little amount in May for the same price!...It burns me up to have to put out more on stamps and not give it to missionaries...Rose said tell you we'd keep the little \$ flo'-ing as long as some one provides us with dollars, we'll keep them on the way...We do appreciate you telling us of Pat's excommunication; it should have been done long ago...We have about decided to call you a 'Liberal'—you are so liberal with your literature. Ha. The way we learned of your writing is through Roy Hearn. He sent us your Nov. issue of *Contending for the Faith*, and on it a little note, saying, 'if you want a good cud to chew on, just read this.'..."

Mrs. C. Q. Darr, Mount Dora, Florida, February 26, 1971: "Please find enclosed check for \$5.00 for which send the *Contending for the Faith* magazine to the addresses (listed) for one year. These are all my relatives and brothers in Christ..."

Lee Anderson, long-time elder, of St. Petersburg, Florida, under date October 23, 1974, addressed the following to the elders of Shades Mountain Church of Christ, Birmingham, Alabama: "Dear Brethren: The writer has read with interest and enthusiasm the announcement of your new arrangement with Ira Rice and Sister Rice, and wishes to commend all concerned for this opportunity for much greater work for the Lord both here and in Southeast Asia.

"Having been a supporter and helper in brother Rice's work since he first went to Singapore, there is no doubt in my mind that the Lord's work will prosper, in spite of opposition from the element that seems to want to destroy the Lord's appointed way of serving him.

"The writer introduced brother Rice to a local congregation where he conducted what was evidently the first 'Mission Workshop' (or Clinic, it was called), with missionaries from several countries taking part, and which gave much emphasis to the spread of the gospel to Southeast Asia.

"The writer will follow with interest, if not with some contribution of aid, this new field of cooperation, and has every confidence it will open new fields of service in taking the gospel to the millions in the Eastern countries..."

Robert M. Waller, minister, Memphis, Tennessee, October 10, 1974: "Please send us one or two dozen copies of 'Contending for the Faith', July, 1974 issue, devoted to the false teaching of Stanley Shipp..."

Mark Sain, Dexter, Missouri: "I hope to get the church here to let you come speak some Sunday night in interest of supporting your many good works..."

(NOTE: Just how many congregations invite me to speak on behalf of world evangelism or against liberalism and neo-Pentecostalism in any given year in the United States, I do not know. However, I now have spoken to well over 1,500 congregations border to border and coast to coast. Where invited, I shall be happy to arrange speaking appointments the rest of 1975 on through the late fall of 1976. I am not accepting invitations to speak after late November or early December, next year. At that time, Lord willing, Vada and I plan to resume Chinese language-study in Taipei, Taiwan, aimed toward fulfilling our long-range commitment to get the gospel back inside mainland China before we die. Those desiring gospel meetings or special appointments may address me % The Elders, Shades Mountain Church of Christ, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Mrs. A. L. Empson, Nashville, Tennessee, December 24, 1973: "Enclosed please find \$5 to help with the Lord's work. I enjoy getting *Contending for the Faith*. I do wish Highland Church would uphold the truth..."

The Young Family, St. Louis, Missouri, December, 1974: "...We appreciate your good work very much. Your work is helping bring and cement the Lord's people and work together. We appreciate all you're doing...Enclosed check..."

John P. Thornton, minister, Beatrice, Nebraska, March 25, 1971: "...I appreciate your interest in world evangelism and the fact that you have translated it into action by going to the ends of the earth to proclaim Christ and to help train others to preach the gospel...Thanks for sending your *Far East Newsletters* and the *Contending for the Faith* bulletins...I am concerned about the modernism that is creeping into the church. I hope and pray that the tide will be turned..."

Graydon B. Sentell, elder, Warren, Michigan, August 16, 1974: "...Inclosed check for the last five months (of bundle order for 1974) plus \$5 more for 40 copies of 1970 November issue, if you have them. That is a powerful issue for today. We have some brethren in the congregation here who sure need to read that issue. Even then it is hard to convince them, simply because they refuse to be convinced. Thank goodness we keep them in the minority. The elders here thank God for the stand you take for the truth and the courage to tell it like it is. Keep up the good work. Expose those who would take us down the road to apostasy..."

(NOTE: In my reply, I said, in part, "...Yes, I know that many of our brethren just will not be convinced. It's just like Abraham talking to the rich man and telling him that his five brethren would not believe even though one rose from the dead if they would not believe 'Moses and the prophets.' We have tens of thousands like that among 'us' today...How fortunate you brethren are to have a pair like Bill and May Coss working with you. Truly, they are some of God's nobility...They do my heart good. And so do you!..."

Luther Voyles, Salem, Indiana, March 10, 1975: "...We enjoy 'Contending for the Faith' very much and appreciate all the work and effort you've done in exposing the liberalism in the churches today. It has hit the church in Salem and has torn it all apart. Because of weak eldership, those of us who were trying to uphold the truth were forced to 'come ye out from among them' and about 60 of us are worshipping in a community building in Salem and about that many or more have scattered to other places. Since there aren't any churches around here who uphold sound doctrine (they're anti or liberal), it is necessary for us to make plans for a building...Thank you for all your good works. We're enclosing a check for \$10.00..."

Ruth F. Alexander, Fort Worth, Texas, September 23, 1974: "...Put my name on your list as being in accord with the purpose of *Contending for the Faith* to expose the wolves in sheep's clothing in the church...I was in Portland over the past weekend. Worshipped with the new congregation in Tigard, Oregon, near Portland. They meet in a hall. Claude Guild is their preacher. Needless to say, they are true to the Book. But just the opposite is true of the Southside church in Spokane. I visited while at the World's Fair. The Tigard church is a year old, have 130 members (I believe). Have already paid \$36,000 for 5½ acres and will build soon. Rosemont congregation in Fort Worth is helping them. Columbia Christian College seems to be doing much better in every way..."

Vera Bartee, Lubbock, Texas, February 26, 1975: "...Wishing you well in the great task of carrying out the Great Commission."

R. G. Hatter, DeLeon, Texas, October 7, 1974: "I would like to have six copies of brother Harper's message. Give the rest of this \$5.00 to *Contending for the Faith*..."

(NOTE: He enclosed \$5.00. Of this, \$1.00 paid for the six copies we sent him; the remaining \$4.00 was added to our contending for the faith fund to help us spread the message to others. IYR Jr.)

Mrs. George H. Roberts, Nashville, Tennessee, September 22, 1974: "Please renew my subscription. I surely have enjoyed it very much. I stand for the truth all the way, as you do. And I am concerned about the Lord's church. There are so many teaching error. You may use my name, for one..."

Herschel Birchfield, Cleburne, Texas, May 8, 1975: "I have just recently seen the paper 'Contending for the Faith' and after having read the past five or six papers I certainly do like what the paper stands for in exposing false teachers (Stanley Shipp, Landon Saunders and others) . . . I would like to have the paper but I cannot conscientiously subscribe to it, since it is under the oversight of the elders of Shades Mountain church of Christ . . . Members of the body of Christ have always found fault with denominations for selling periodicals, church bazaars, etc., receiving whatever profit there might be from it going into the church treasury. I do not see any difference with this kind of arrangement . . . I have never heard of any church charging for their bulletins that they mail out as part of the teaching program of the local church . . . Should you see fit to send me the paper, please send it to the following named person and address: Herschel Birchfield, 811 Turner, Cleburne, Texas 76031 . . ."

(NOTE: In my reply to brother Birchfield, of May 31, 1975, I said, in part, "Thank you for your letter of May 8. I appreciate what you said of agreeing with the substance of what we are publishing—however, I note also your objection that we charge for subscriptions to the paper.

"If there was any way to get the message out that has to be gotten out *without* making such a subscription charge, we should be most happy simply to *give it away*, as you suggest. In fact, we *tried* doing this the first year of its publication, thinking surely that concerned brethren, such as yourself, would send in enough money to at least pay for the paper, printing, processing and postage, so we could keep the paper going. Well, they didn't! In fact, that first year we wound up \$6,000 *in the hole* on it. And with brethren and churches writing in for it by the 100s and 1,000s, we either had to find some way of paying these costs or let the paper go under. The only solution we have found so far that enables us to keep it going out is the subscription route—not to *make money*, as your letter implied, but just to break even so we can continue publication.

"Even this way, when recently we saw the need to increase from eight pages to 16 pages (which would just about double the cost), instead of increasing the subscription price, we have been trying once again to make up this difference by asking concerned brethren to *contribute* to a special contending for the faith fund % Shades Mountain Church of Christ, in Birmingham. Those contributing to same are sent tax-deductible receipts for this financial help; then, in turn, the Shades Mountain church makes these monies available to us to pay for the extra cost of thus enlarging the paper. You would think that brethren, if they really cared, would be glad to make up this extra cost through such contributions. And some of the brethren *are* helping in this way. However, so far, it has not even *nearly* made up the difference. So here we are once again having to decide whether to cut back to eight pages—or go up on the subscription price.

"As much money as it costs to put out this publication regularly, I know of very few churches who would be equal to such an outlay of cash each month. You seemed to be talking of a minor operation like a church bulletin, which would cost far less. At the present rate, this paper is costing \$1,200 *each month* just for paper and printing—and the cost of office help and postage is *on top of that*. And with more and more wanting the paper, these costs are growing month by month.

"Well, at least you know our problem, brother Birchfield. If you want the paper enough to subscribe for it, we'll gladly send it. Or, if you want to contribute to our contending for the faith *fund* we'll send it to you *free*. All such contributors receive the paper without charge if they but call it to our attention.

"One thing I think I know is that if concerned brethren don't do *something* to help get this message out, the truth as it is in Christ Jesus will not survive this generation among the churches of Christ . . ." IYR Jr.)

Aaron Nicholas, Stamps, Arkansas, December 30, 1974: ". . . I am always looking forward to C/F. I read it over and over. You are right; Heartbeat has a double case of heart trouble. Any man that calls himself a gospel preacher and says if you use the name of Christ and the name of the church for which he died or mention the Bible which is God's holy word, shouldn't call himself a preacher. Mark 8:38 . . . The 52 questions that brother Luper asked M. Norvel Young, he must answer them. If he doesn't, any sound-thinking person will know there is a bug under the chip (and he will be the bug) . . . Heartbeat's answer to the young man shows just the kind of stuff that is being taught in the Highland Church as yet. If his answer were correct, the Bible teaches **NOTHING** . . . But we know what the Bible is and what it teaches. (II Timothy 3:16-17) . . . Heartbeat should read II John 9 and see where he stands . . . Yes, I hope there will be enough contributions to add just as many pages to the C/F as it takes to keep up with all the false teaching. I know that my little dab won't do it. But I pray that both young and old will do all we can to back you and your co-workers in this great effort. It is the **GREATEST**. God will bless you and all that take a stand for the truth . . ."

(NOTE: Brother Nicholas may not have much of this world's goods, but he always encloses at least *something*! We are deeply grateful. It is not the \$1,000 or the \$100 that you DON'T have, but the \$1, \$5 or \$10 or \$20 that you DO have that gets the job done. We are grateful for all who help, whether it be small or great. God bless all who help! IYR Jr.)

Linwood E. Bishop, Hollister, California, May 21, 1975: ". . . I always read *Contending for the Faith* just as soon as I get it—usually before putting it down. Man, you are doing a superb job that only you could do. I know of no other among us who could, or at least who is doing the tremendous job that you are. It has to be done, and I thank the Lord from the depth of my heart for your ability and willingness to do it. We have been friends for many years and you know that I would not say this if I did not believe it. In fact, I have not been as thoughtful to encourage you as I should have been . . ."

Harold R. McKeel, St. Louis, Missouri, May 15, 1975: ". . . The dates that you would be available, October 10-14, 1976, are fine with us. We will be looking forward to that time and your working with us . . ."

(NOTE: Brother McKeel, minister to the West End Church of Christ, in St. Louis, Missouri, had written for dates for a gospel meeting. That makes two such meetings I'll be preaching in St. Louis, Lord willing, next year—the other to be with the Shepley brethren, where I was last year. It is wonderful to me that these two and numbers of other such congregations in the St. Louis area still are determined to hold the line against the encroachments of error. IYR Jr.)

Mrs. Lee Justice, Miami, Oklahoma, March 20, 1971: ". . . Please keep this excellent paper in print. It is shameful that a paper is necessary to fight sin within our ranks, but good that it does such a fine job. . . Thank you. . ."

Raymond McCulley, Paris, Texas, March 9, 1971: "We enjoy *Contending for the Faith* very much. . . Keep up the good work. . ."

Tuck Andrews, minister, Miami, Florida, September 14, 1974: ". . . Please accept this letter as confirmation of the dates you have suggested for the meeting on liberalism . . . Brother Rice, you have done more than any one I know to save the church from liberalism. It is my prayer that you will remain in the United States and continue to expose this effort to restructure the church . . . If you have any information on Chuck Lucas and the Crossroads Church please send it to me C.O.D. . ."

(NOTE: In my reply to brother Andrews, I said, in part, ". . . Even if I had a dozen arms, I do not believe it would be possible to get around to all that I am trying to do. However, I believe the meeting on liberalism, which we have scheduled there, is most needful. And I am looking forward intensely to my coming . . . Sister Rice and I left the U.S. on Tuesday of last week for a gospel campaign with R. N. Hogan in Singapore. The week before last, ten were baptized here; last week, five were baptized; and, tonight, as the campaign got under way, ten more came forward and were baptized. Those helping this work from the U.S. may have a vague notion of the importance of their help. However, if they could have been here tonight and seen and heard for themselves, they would know that their contributions could not have been better placed . . . What you said in your letter about hoping that I would remain in the U.S. and continue to expose the effort being made to 'restructure' the church is deeply appreciated. If I had my own 'rathers,' I'd rather stay where I am right now (Singapore) and do missionary work—for, basically, I am a missionary at heart. And I enjoy nothing more than to do what I can to spread the truth of the gospel whether at home or abroad . . . On the other hand, how well I know the need just now in the States. And because I do know it, I am in a strait betwixt two. To remain here is far better, personally; yet, for the gospel's sake, I feel that I may be needed more in the U.S. just at this point than in Singapore. So, Lord willing, Vada and I will be returning to the U.S. again toward the end of January to resume the fight for sound doctrine among the churches of Christ . . . Concerning Chuck Lucas and the Crossroads Church, I am accumulating quite a file, which I must check out prior to sending it out. I suggest you telephone to brother Ernest Underwood, minister to the 39th Avenue congregation, in Gainesville, Florida, and ask him to send what information he has. Ernest is a faithful gospel preacher. I know him well. You can depend on whatever he has to say. . . Meanwhile, pray for me and mine as we try to continue evangelizing these precious souls almost exactly on the other side of the world from where you now are . . . And let's pray together for a great meeting at Westwood Lake, when I come." IYR Jr.)

Elwood Jones, minister, Sturgis, Kentucky, October 11, 1971: "I now am located in Sturgis, Ky., preaching for the brethren here full time. . . Please keep up the good work and may God bless you in all your undertaking for good. I wholeheartedly support you in your undertaking. . ."

G. K. Wallace, minister, Temple Terrace, Florida, November 2, 1971: ". . . I appreciate your efforts to keep the Lord's people in the Old Paths. We are in perilous times. . ."

Bill Tyner, minister, Seattle, Washington, October 27, 1971: "Please keep me on your mailing list for *Contending for the Faith*. Would love very much to see you. Hopefully this can be arranged in the immediate future. May God richly bless you. . ."

Joe D. Schubert, minister, Houston, Texas, October 23, 1974: "If any free subscriptions to 'Contending for the Faith' are available, we would like to be placed on the mailing list..."

(NOTE: "Thank you for your inquiry of October 23, asking if any free subscriptions are available, and, if so, saying that you would like to be placed on the mailing list for **CONTENDING FOR THE FAITH**," I replied, in part. "In a very few instances, wherein we feel the recipient is an invalid, indigent or otherwise unable to pay the subscription, we do send the paper free... Also, wherein one is a contributor either to our missionary work or to our contending for the faith fund, we send the paper without charge upon request... Otherwise, the subscription rate is \$2 per year—or three years for \$5. This just barely covers the cost of production, processing and mailing. If you would like to receive the paper, we shall be pleased to have your subscription..." IYR Jr.)

Mrs. Charles (Ann) Youree, Nashville, Tennessee, November 7, 1974: "...Enclosing my check for \$150.00... I am going to try to get some more typing to do, maybe for students, and will do my best to help support your good work in some small way... Your September issue was very encouraging and I pray that more good men will get behind you and the truth and turn this thing around or at least save some of the good people who are being misled. But it seems to me that a great majority of people really don't care... Perhaps it is because I am who I am (she is the daughter of E. R. Harper—IYR Jr.), but very few people have made any comments to me concerning the August issue. I have no idea what the response has been. If you could enlighten me, I would appreciate it. I would hate to think that it opened no one's eyes... There are many people I would like to receive a copy of it... I would like to have about 25 copies to just give out personally. How I wish every church would have the courage to send your paper to each member, but I fear the feeling of not wanting to get involved has penetrated many of them..."

(NOTE: "How wonderful of you to share the \$150.00 you sent toward helping us get the message out!" I replied four days later. "Inclosed please find tax-deductible receipt for same. If you get much more typing done, you'll need all the deductions you can get!... As you can find ways and means to continue your support of our all-out struggle for the preservation of truth among 'us' you know that it will be appreciated... Thank you for your comments regarding the September issue. After struggling along with inadequate help these many years, it seems strange that now several of some consequence among the churches appear to be rallying behind our efforts. Not that it makes all that much difference to me, of course; God regards no man's person. Still and all it surely does feel good... I am 100% convinced that the majority of the people in the church today simply 'don't care' whether truth survives or not. They have made the church into some kind of social club. The order of the day appears to be 'if you want to get along, go along!' Well, I simply refuse to do so, as long as the stake is truth... Regarding the August issue, we received quite a lot of mail—almost all of it favorable. However, I am sure that the great majority of those who read it did not bother to write simply because most of them have decided to 'go along' with Herald of Truth—no matter where Highland now leads them! On the other hand, I know for a fact that the eyes of many were opened—and that quite a number more churches decided to drop their support of Highland and Herald of Truth..." IYR Jr.)

Charles Ed Casteel, minister, New Providence Church of Christ, Hazel, Kentucky, September 24, 1974: "...Brother Rice, please feel free to use me in any way that you can. This work cannot be laid aside. The defence must continue, and the voice must be heard... I personally appreciate the detailed review of brother E. R. Harper. I think this will cause a great number of people to go back and re-read the Highland report, and maybe we should... Keep your work going and keep contending as you have in the past..."

Jerrie Barber, Madisonville, Kentucky, November 27, 1974: "Please send 200 copies of Ira Rice's October/November, 1974 World Evangelism News Letter. Also include an invoice for these and we will be glad to pay the cost of printing and mailing..."

Louise Roberts, Pulaski, Tennessee, April 17, 1974: "I am enclosing a check of \$100.00. Half goes to evangelism fund and half goes to the Far East fund. I am also enclosing... for the paper called *Contending for the Faith*..."

Gene M. Carrell, minister, Columbus, Ohio, March 1, 1971: "...You are saying some things which need to be said. We have experienced difficulties here because of the spread of liberal beliefs. We had a 'Campus Advance' man working full time with the Ohio State students. After finding out his beliefs on instrumental music and other matters, the elders let him go. He had already influenced several families, and they left us over the matter. We have another man working with the students now, but his beliefs are not like those of our first man. Incidentally, not all Ph.D.'s have fallen into the liberal camp. We have eight or nine men with doctor's degrees (two of them on the eldership), and you couldn't ask for men more sound in the faith..."

(NOTE: The foregoing letter was most gratifying. When elders find their-man-on-the-campus isn't holding to the truth, try to correct him, if possible—and if not possible, then, recognize him for what he is (an heretic), and after the first and second admonition reject him—just like God said! (Titus 3:10)... Yes, brother Carrell, we do have an occasional Ph.D. who continues to stand for the truth. If you will notice, however, such almost always have their doctorate in some field other than religion! Very few of those taking the doctorate in either religion or psychology are worth fish-bait to the truth thereafter. Those who remain faithful, of course, should be valued on equality with other faithful brethren without the doctorate. James 2:1 still says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." IYR Jr.)

Ronald Merriman, Memphis, Tennessee, March 11, 1971: "I want to commend you on the work you are doing through the paper... I attend the Memphis School of Preaching... I am enclosing... \$3.00 for set of the papers of 1970 and \$2.00 for the paper this year..."

Mrs. B. M. Pearson, Venus, Texas, March 14, 1971: "...I love it (*Contending for the Faith*) so much. Will send more as I can get it. I am 80 years old. You are doing a great work..."

W. H. (Bill) Rogers, minister, Flint, Michigan, March 10, 1971: "Please begin my subscription with Jan.-Feb. issues, since I didn't receive them. Enjoy the paper very much..."

Robert L. Cummings, minister, Raymondville, Texas, October 4, 1974: "Please send me the publication 'Contending for the Faith' for the next three years... Thank you and keep up the good work..."

Bill Miller, Huntsville, Alabama, August 24, 1974: "...Thank you again for the wonderful and very much needed work you are doing. It is uplifting to know that we have brethren like you who are willing to stand firm and strong for the truth, even when it means pointing out error taught by fellow Christians. May God bless you richly..."

Herbert L. Collett, DuBois, Pennsylvania, September 19, 1974: "...This is my permission to use my name 'Herbert L. Collett.' Also I want to order the set of 'Contending for the Faith' for the years 70-73..."

(NOTE: We have these in bound volumes for those who want them—now on through 1974. They are \$15 per set of five bound volumes—or \$3 for any single volume. All orders should be addressed to **CONTENDING FOR THE FAITH**, P. O. Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Hershel L. Franklin, Hydro, Oklahoma, October 9, 1974: "I have read with great interest your publications over the last several years. I feel in the future they will serve as vital source material for those who wish to write about the history of the church of Christ... These are perilous times. Error is easier fought from without than from within. But truth shall reign. Jesus said the 'gates of hell' would not prevail against the church and Paul said 'the word of God is not bound'... I commend your efforts and pray for your success. I will begin helping you extend your subscription list. This information needs to be placed before the brotherhood. May God bless and keep you..."

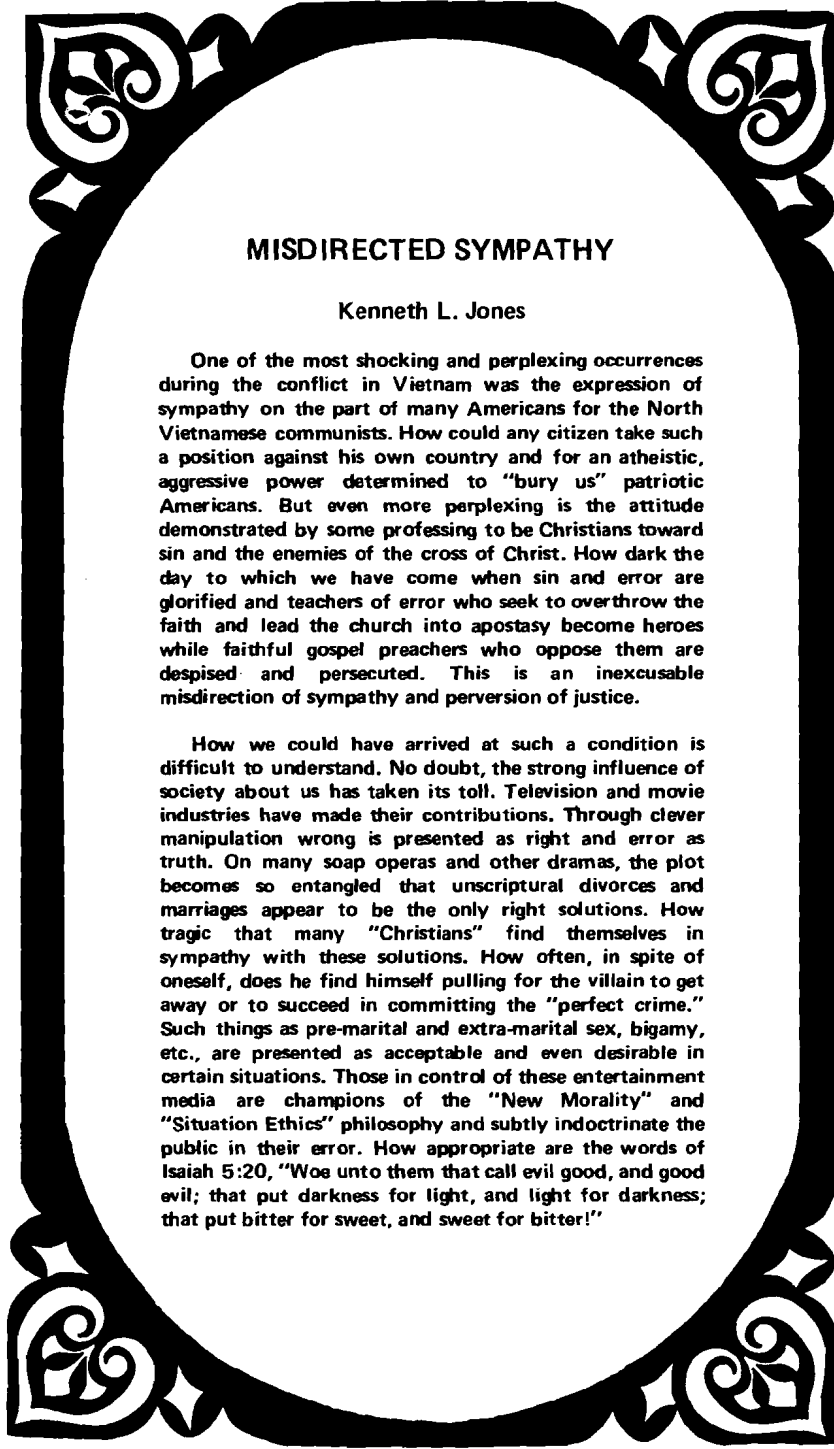
A. R. Macon, Columbus, South Carolina, March 3, 1971, enclosed \$5 for another year of *Contending for the Faith* and a couple of tracts—one copy of *Today's English Version*, by A. G. Hobbs, and one copy of *The Holy Spirit in Conversion*, by Perry B. Cotham—both classics. "Any money left over from the subscriptions and tracts should be applied to the Far East missionary work," he instructed. Result: Our Far East work got \$3.65 out of the \$5. Much obliged..."

J. D. Manning, evangelist Millersburg, Ohio, March 5, 1971: "I appreciate the work you are doing in exposing false teachers in the church. Enclosed you will find a check for \$11.00 to cover a one-year subscription to *Contending for the Faith* plus the two Rice family albums (*Mansion over the Hilltop* and *Beyond the Sunset*). Your work is done in A-1 fashion. May the Lord bless your work as we continue our prayers for you. I'm concerned..."

Reg Rogers, minister, Napa, California, March 23, 1971: "Please send *Contending for the Faith* for one year. It is very good. You are rendering the brotherhood a real service. You are pruning away the fruitless, broken and rotten branches from the vineyard. Others will harvest..."

(NOTE: Bless old Reg, he's a dandy! IYR Jr.)

Mike Spradlin, Smyrna, Georgia, March 3, 1971: "...Thank you very much and may God guide your efforts in Christ..."



MISDIRECTED SYMPATHY

Kenneth L. Jones

One of the most shocking and perplexing occurrences during the conflict in Vietnam was the expression of sympathy on the part of many Americans for the North Vietnamese communists. How could any citizen take such a position against his own country and for an atheistic, aggressive power determined to "bury us" patriotic Americans. But even more perplexing is the attitude demonstrated by some professing to be Christians toward sin and the enemies of the cross of Christ. How dark the day to which we have come when sin and error are glorified and teachers of error who seek to overthrow the faith and lead the church into apostasy become heroes while faithful gospel preachers who oppose them are despised and persecuted. This is an inexcusable misdirection of sympathy and perversion of justice.

How we could have arrived at such a condition is difficult to understand. No doubt, the strong influence of society about us has taken its toll. Television and movie industries have made their contributions. Through clever manipulation wrong is presented as right and error as truth. On many soap operas and other dramas, the plot becomes so entangled that unscriptural divorces and marriages appear to be the only right solutions. How tragic that many "Christians" find themselves in sympathy with these solutions. How often, in spite of oneself, does he find himself pulling for the villain to get away or to succeed in committing the "perfect crime." Such things as pre-marital and extra-marital sex, bigamy, etc., are presented as acceptable and even desirable in certain situations. Those in control of these entertainment media are champions of the "New Morality" and "Situation Ethics" philosophy and subtly indoctrinate the public in their error. How appropriate are the words of Isaiah 5:20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Griffin (Georgia) Elders, Winfred Clark And Faithful Brethren Everywhere are Victims Of Ron Powell Hoax in McDonough, Georgia

**ATTENTION EVERYONE! Griffin Elders Do NOT Endorse (in Fact, NEVER HAVE Endorsed) that Heretical, So-Called "CHRIST'S CHURCH" at McDonough!
Just One Step Remains for Full Confidence to be Restored**

Why *anyone*—especially a gospel preacher—would stoop to practice a hoax on a group of elders (in fact, the entire brotherhood!) is hard to fathom. However, from correspondence received from the elders at Griffin, Georgia, during September, this evidently was done to them by brother Ron Powell, when he initiated statements and advertisements appearing May 29, 1975, in the *Henry County Weekly Advertiser*, of McDonough, Georgia.

Brethren who read our issue of *Contending for the Faith* for July, 1975, will recall our photo-reproduction of photos, publicity and advertisements from the aforementioned McDonough newspaper. In that issue of the McDonough paper, under the heading of "CHRIST'S CHURCH CONGREGATION TO FORM IN McDONOUGH," it was described how "Two groups of similar religious approaches and theological backgrounds have come together in McDonough to form the community's first ecumenical effort." The article said the new group was "made up of members of the Church of Christ and the Christian Church," would be known as "Christ's Church," and specifically listed the Griffin Church of Christ right along with the Morrow Christian Church and the Christian Evangelistic Association as "sponsoring organizations."

Clark Initiates Rebuttal

The first one to draw all this to the attention of *Contending for the Faith* was brother Winfred Clark, faithful, able minister to the church at Bremen, Georgia. First, he ran articles in the Bremen church bulletins for June 19 and 26, after which he got in touch by telephone. We invited him to send us original copies of all that had appeared in the McDonough newspaper, which he did; subsequently we ran this together with our comments in the July issue of *Contending for the Faith*.

Several weeks passed during which neither brother Clark nor we had any reason to believe other than that the material that had appeared in the *Henry County Weekly-Advertiser* was factual, as reported.

Griffin Elders Deny Responsibility

Then, considerably to our own consternation and dismay, we began seeing reports from the Griffin elders here and there that they had had nothing to do with the starting of this so-called "Christ's Church" in McDonough, Georgia. Also they wrote to us directly in the same vein.

We got back in touch with brother Clark and asked him to check it out with the editor of the McDonough paper, which he did. The editor declared that he had run the material as it had been submitted to him—however, he said that if any correction was forthcoming, he would be happy to run such if it was duly signed by whomever requested it.

Griffin Elders Place Advertisement

In a letter from the Griffin elders, under date September 10, 1975, they notified us that they had placed an advertisement in the McDonough newspaper disavowing any connection with the "Christ's Church" effort at McDonough, as follows:

Mr. Ira Rice
P. O. Box 26247
Birmingham, Alabama 35226

Dear Brother Rice:

In reference to comments made by you in your "Contending for the Faith" and in regard to the new work that was begun by some brethren and others at McDonough, Georgia, we felt that there is a need for a

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Post Office Box 26247
Birmingham, Alabama 35226

Volume VI, No. 10

October / 1975

SUBSCRIPTION RATES

Single Subscription - \$2 per year
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Club Rate - Six Subscriptions, \$10

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25 Copies	/	\$ 4
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60 Copies	/	\$ 8
80 Copies	/	\$10
100 Copies	/	\$12

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and under the oversight of
the elders of the
Shades Mountain Church of Christ
Birmingham, Alabama

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to
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Post Office Box 26247
Birmingham, Alabama 35226

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brief response. We repeat what we stated in our letter of August 6th to you that we at Griffin have not co-sponsored any work at McDonough or elsewhere. Furthermore, we do not plan to cooperate with any denomination.

We at Griffin were quite disappointed in you in that you believed some false information that had been published in a newspaper and chose not to check out the information before spreading it to others. We believe that the teaching in the 3rd chapter of James refers to the written word as well as the spoken word. We do not know of anyone who truly believes that our newspapers are accurate sources of information. They certainly are not reliable sources of the truth.

We did ask on several occasions that the news item regarding us be retracted. We finally placed a paid advertisement in the McDonough newspaper as you may see on the enclosed photocopy.

It is our prayer and hope that a correction will be made by you in regard to your statements about us.

In Christian Love,

(Signed)

Grady E. Black
For the Elders
Griffin Church of Christ

Having been away from "home base" on speaking appointments almost constantly this fall, I did not actually receive the foregoing letter until late September. It was several more days before I could find the time to reply. However, under date of October 7, 1975, I did reply, as follows:

Elders
Griffin Church of Christ
% Grady E. Black
669 South Hill Street
Griffin, Georgia 30223

Dear brother Black and brethren:

Inasmuch as I was away on speaking appointments when you wrote as you did under date September 10, I was delayed in receiving your letter. However, I now have it in hand and thank you for it.

Evidently you, we and the general public were made victims of false information deliberately put in the McDonough newspaper by someone else. I note what you said about being disappointed in me that I believed that false information that had been published in the newspaper without first checking it out with you. Maybe you did not realize it, brethren, but when brother Winfred Clark was checking with you, he was checking both on *our* behalf as well as *his own!* Moreover, whoever put that in the newspaper made it appear that you yourselves were party to having it done. I am sorry for any unnecessary offense, of course, and will be most happy to publish what you said in our October issue of *Contending for the Faith*.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.

The Griffin letter of September 10 was sent to our *Birmingham* address. Some 15 days later, to our *Memphis* address, yet *another* letter was sent, as follows:

September 25, 1975

Mr. Ira Y. Rice, Jr.
2956 Allshore
Memphis, Tenn. 38118

Dear Brother Rice,

The Griffin church of Christ elders recently (Sept. 4) inserted a paid article in the Henry County Weekly-Advertiser in hopes of correcting an article (which we have determined Mr. Ron Powell to be responsible

for) that appeared in the same newspaper on May 29, 1975. This paid article apparently was not sufficient to satisfy everyone concerned.

The Griffin elders now state to you, Brother Rice, that "the Griffin church of Christ does not support nor endorse the 'Christ Church' in McDonough, Ga. We learned just last night that the 'Christ Church' in McDonough has decided to utilize an instrument of music (piano) in their worship. We were sorely misled by the leaders there and we admit that we have made mistakes in the past and undoubtedly will make mistakes in the future. We assure you that our past mistakes have been or are being corrected."

We appreciate your concern and interest in the work here and solicit your prayers on our behalf. It is sincerely hoped that this letter can and will settle this matter.

In Christian love,

Yours in Christ,

(Signed)

Alfred P. Smith
for The Elders
Griffin church of Christ

Copy to: Brother Winfred Clark, Bremen, Ga.

To the foregoing, I replied the same day that I replied to their September 10 letter, as follows:

October 7, 1975

Elders
Griffin Church of Christ
Alfred P. Smith
101 McKinley Drive
Griffin, Georgia 30223

Dear Brethren:

Your further letter of September 25, written on your behalf by brother Alfred P. Smith, did not actually reach my attention personally until this past week-end, inasmuch as I was almost constantly in travel with speaking appointments.

However, even before I got back to my home in Memphis, brother Winfred Clark got in touch with me in Florida by telephone and read what you had written from the copy you had sent him. When I heard it, I told him that we could not ask for anything more from you in clearing up what had happened regarding the advertisement and article that had earlier appeared in the Henry County Weekly-Advertiser.

Brethren, as near as he and I can discern, you and we both (to say nothing of the general public) were victimized by brother Ron Powell for what he caused to appear in that same paper on May 29, 1975. Insofar as I personally am concerned (and brother Clark told me the same goes for him) your present letter settles the McDonough matter completely, as regarding *you brethren* having anything to do with it.

Now that we have this thing settled and put behind us, brethren, may we have your further cooperation in settling just *one more matter*—that of your preacher's taking part with that bunch of heretics down at Gainesville, Florida, known as the *Crossroads Church of Christ*? For the past eight years or longer, the Crossroads Church (formerly known as 14th Street) have been bringing in a steady stream of liberalizing false teachers to a Seminar and giving them free rein to teach false doctrines of every sort. As a result, faithful congregations throughout the state of Florida have been having all kinds of doctrinal problems infiltrated into their ranks from Crossroads. Finally, *both* of the other two congregations in Gainesville had to "mark" Crossroads for heresy—and some six or eight congregations in the state—sound, faithful churches—have already felt the necessity of withdrawing from the Crossroads Church for heresy. We need you with us in this fight for sound doctrine fully as much or more than over what is happening at McDonough, Georgia. Any further word as to what you plan to do

about your preacher taking part in Crossroads' evil deeds by bidding them "God speed" will be appreciated.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.,

Meanwhile, over in Bremen, Georgia, under date October 2, 1975, brother Winfred Clark, minister to the Bremen congregation, carried the following announcement in his local church bulletin:

**GRIFFIN DOES NOT ENDORSE
CHRIST'S CHURCH IN McDONOUGH!!!**

This is good news! As many of you know, who read this bulletin, we wrote of the situation in McDonough, Georgia, on June 19 and June 26 of this year. Our question was, "Has the Restructured (?) Church Emerged in McDonough, Georgia?" Much about this situation had been investigated before the articles appeared. The newspaper article in a news report of the Christ's church connected the Griffin Church of Christ with the Morrow Christian Church and the Christian Evangelistic Association. The elders there can give you the name of the man that gave the information to the newspaper.

I have corresponded with the elders at Griffin. So has Bro. Ira Rice. Other brethren have been deeply concerned about this matter. Now, I have before me a letter dated September 25, 1975, from the Griffin elders to Bro. Rice, a copy of which was sent to me. They state that they placed a paid article in the Henry County Weekly-Advertiser in hopes of correcting the article that appeared May 29, 1975. This is the article that connected them with the Christ's Church as a sponsoring organization. This ad is as follows:

'In response to an article in the Weekly-Advertiser, May 29, 1975, the Griffin Church of Christ is not, nor has been a sponsoring organization of the Christ's Church in McDonough.

(Signed)

Elders,
Griffin Church of Christ"

In the letter of September 25, 1975, to Bro. Rice, they state, "The Griffin elders now state to you, Brother Rice, that 'the Griffin Church of Christ does not support nor endorse the 'Christ's Church' in McDonough, Georgia. We learned just last night that the 'Christ's Church' in McDonough has decided to utilize an instrument of music (piano) in their worship. We were sorely misled by the leaders there and we admit that we have made mistakes in the past and undoubtedly will make mistakes in the future. We assure you that our past mistakes have been or are being corrected.' "

Let me congratulate these five men for facing up to a hard matter. This they have done and for such they deserve the support of God-fearing people. This is a "book of Ruth" in the midst of compromises in the period of Judges. May the action of these brethren in this matter offer encouragement to others to take a firm stand.

Maybe the efforts of such men as Bro. James Bales and others can rescue Bro. Ron Powell and others from the errors they are in while associated with the situation at McDonough. Some very dear friends of mine have aching hearts because of this situation.

There is a lesson here. Men often will say they "oppose" error. Yes, that may be true, but do they "expose" error? Such is not easy when the "flak" begins to come back. You can rest assured it will come. The Griffin elders will have some for the stand they are taking in this matter. But, their opposing error involved exposing the source of such.

Such will take error up by the roots, shake the dirt off and leave it to die. May those who are entangled in the Christ's Church at McDonough come out from among them and be a separate people.

Brethren, what Griffin has done is *good news* in a day when the opposite seems to dominate.

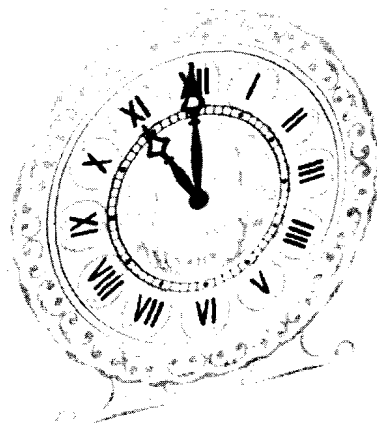
(Signed)

Winfred Clark

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I	INTRODUCTION	
II	1 O'CLOCK—Ante-diluvian—	Genesis 1-7
III	2 O'CLOCK—Post-diluvian—	Genesis 8-11
IV	3 O'CLOCK—Patriarchal—	Genesis 12-50
V	4 O'CLOCK—Egyptian Bondage— Exodus—	Exodus 1-12 Exodus 13-40 Leviticus Numbers
VI	5 O'CLOCK—Wilderness Wanderings—	Deuteronomy
VII	6 O'CLOCK—Conquest—	Joshua
VIII	7 O'CLOCK—Judges— 7:30 O'CLOCK—Ruth—	Judges
IX	8 O'CLOCK—United Kingdom—	1-2 Samuel 1 Kings 1-11
X	9 O'CLOCK—Divided Kingdom—	1 Kings 12-22 2 Kings 1-17 2 Kings 18-23
XI	10 O'CLOCK—Judah Alone—	2 Kings 24-25
XII	11 O'CLOCK—Captivity—	Ezra - Esther 1-2 Chronicles
XIII	12 O'CLOCK—Restoration—	

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FLORIDA AVENUE/TAMPA WITHDRAWS FROM CROSSROADS/GAINESVILLE APOSTATES

Mounting evidence of the apostasy of the Crossroads Church of Christ, of Gainesville, Florida, was reconfirmed in August, when the elders of the Florida Avenue Church of Christ, in Tampa, Florida, added themselves to the list of Florida churches who have either "marked" or outright "withdrawn from" Crossroads—and set forth their doctrinal reasons for so doing.

Following, please read brother Terry Hightower's introductory statement, and then the Florida Avenue elders' letter to Crossroads:

*NOTE: The following article was written by William Fogle, one of our elders here at Florida Avenue, after long and serious deliberation. We are printing it in order to let others in the state of Florida know just where we are concerning the liberal teachings which are to be found at the Crossroads church of Christ in Gainesville. Brother Pat Phillips (the local preacher here) and I attended the Florida Evangelism Seminar last year (1974) to see firsthand what was being taught and practiced at Crossroads. We are firmly convinced that Crossroads has left the teaching of the Bible in a number of serious points (for a detailed discussion of these see the January issue of *The Defender*, Vol. 4, No. 1; February issues of *First Century Christian* and *Contending for the Faith*).*

It is simply *not* the case that those of us who hold the Crossroads church to be apostate from God's word are a group of "nit-pickers," nor are we (as it has been told) jealous of the Crossroads church's numerical growth. To say this betrays ignorance of what is happening in the Lord's church all across the land. We challenge anyone to let us present the evidence to them if they *really* want to see the evidence.

Some members of the body of Christ apparently actually think that false teachers walk up to people and say, "Hello, I'm John Doe, a false teacher. Here is a list of what I teach false." The Bible says "by their smooth and fair speech they beguile the hearts of the innocent." (Romans 16:18). Paul said, in Acts 20:29-30, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Jesus himself said, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves."

As a gospel preacher who is involved in working with the college students at the University of South Florida, I can honestly say that I am for this type of work being done at all the secular colleges in the world—but *ONLY* if the church sponsoring the work is true to the teachings of the word of God. It is not the good works that we are opposing, but rather the false teaching and practices. Hundreds of student religious organizations are alive and growing on campuses all over America, but numbers do *not* constitute soundness in the Word. I happen to believe that God is more pleased with ten college students who are faithful to His inspired word than with 1,000 who are not true to His teachings.

Please read this letter carefully and write us if you have any question about the reason why we have taken this action.—Terry Hightower, Director, University Bible Chair, Florida Avenue Church of Christ, Tampa, Florida.

The Elders
Crossroads church of Christ
2720 S. W. Second Avenue
Gainesville, Florida 32607

August 10, 1975

Dear brethren:

We received your letter of April 29, 1975 with much interest concerning doctrines upheld and taught by the Crossroads Church of Christ. We have studied and appraised your reply to our letter concerning these doctrines and compared them to the facts as they have been presented: (1) by personal attendance at seminars sponsored by the Crossroads church of Christ, (2) by tapes and printed records of

sermons of those who have spoken at Crossroads and at these seminars and are endorsed by the Crossroads church, (3) by well documented printed reports of sermons and speeches by these men who have been called by your elder, Brother Richard Whitehead, "rocks" and "pillars in the church."

We are much distressed to know that there is a very substantial difference in your reply and these facts: (1) Brother Richard Whitehead's sermon concerning the use of women in the public assembly contradicts directly your stated position in your letter of April 29, 1975. In his sermon Brother Whitehead stated "the only reason a woman is not allowed to lead a prayer from the pulpit at the eleven o'clock service is tradition. There is no scripture which forbids such practice." This advocates and teaches that a woman can usurp the authority of and have dominion over a man. *Yet*, in your letter of reply you state "we believe that a woman must be in subjection to the man at *all* times" (your underscore) and you state "we would never call upon a woman to lead the group (prayer group-devotional—WDF) or to pray alone." Brethren, when a woman is praying aloud in a series of prayers where men are present she *is* praying *alone* and *leading!!* Why not drop the subterfuge?? We conclude that you are in direct contradiction to your reply by your teaching and your practice and in contradiction to the scriptures in this matter according to I Corinthians 11:3; I Cor. 14:33-35; I Timothy 2:11-14.

(2) Brother Lucas' statement "and if the new birth is not a miracle, neither is the resurrection of Jesus Christ, and if the resurrection of Jesus Christ is a miracle, so is baptism" also distresses us. This is the same type of specious reasoning that urged the Catholic Church a long time ago to introduce infant baptism (original sin of Adam—therefore the baby must be baptized). Brother Lucas has just not forgotten, but rather he here is plainly refuting Christ's teaching on baptism where Christ stated "a sower went forth to sow" (Matt. 13:3-9) and "now the parable is this: the seed is the word of God" (Lk. 8:11)—"The word of the kingdom" (Matt. 13:19) and the natural result: "then they that gladly received his word were baptized" (Acts 2:41) and Jesus' command "Go ye therefore, and *teach* all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). Baptism is the result of teaching the word of God to a good and honest heart—God's spiritual law at work. Why not have brother Lucas recant of this false teaching, declare openly the difference between God's spiritual law at work regarding "teaching" "his word" and baptism, and God's marvelous miracle of resurrection, Christ taught it.

(3) in your reply by letter you say, "We do not believe and have never advocated that fellowship should be extended to those in denominational groups. However we have no right to make anything a test of fellowship that God does not make a condition of salvation." This is wonderfully stated, brethren, but Brother Lucas right in your midst preaches and exhorts and believes "There is no other way to share in the death, burial, and resurrection of Christ than in Baptism, mature* baptism, lordship* baptism (*what scripture do we cite for these terms to be acceptable?—WDF) and "why we cannot extend fellowship to those who have not done so; and how we *must* accept as brothers and sisters in Christ *all* who have." Brethren, the Mormons, the Adventists, the Jehovah's Witnesses all baptized for remissions of sins and practice, believe, and teach false doctrine end on end, and yet Brother Lucas (by his statement) would fellowship them as would others of those speakers who have come into your midst—so they proclaim.

The congregation at Crossroads in Gainesville, as a church of our Lord, would dissolve into nothingness and disappear in short order if you openly and fully practiced this type of open fellowship, and we believe that you know this to be true. The force of this teaching that we *MUST* fellowship *ALL* who have been baptized for the remission of sins despite endless error that they teach is false according to the word of God (Rom. 16:17-19; 2 Tim. 2:16-18; Rev. 21:27).

Brethren, in the light of the foregoing, we can only sadly conclude by that which emanates from your congregation and seminars, that you practice, teach, and advocate false doctrine. We therefore most reluctantly as elders and as a congregation withdraw our fellowship and support from you until these false teachings are publicly corrected and repented of.

Sincerely: (Signed) R. M. Kelsoe, John T. Thurman, W. D. Fogle

ELDERS, FLORIDA AVANUE CHURCH OF CHRIST

Assent & Dissent . . .

Hullon Hensley, minister, Lindale church of Christ, Lindale, Georgia, September 4, 1975: "In *Contending for the Faith* of August, 1975, you said Reuel Lemmons was the writer of the article Brother Winfred Clark was reviewing. That statement is not correct. Brother Lemmons did not write the article. It was written by Andy Lawrence. . . Due to the nature of Brother Clark's article, I believe you owe Brother Lemmons a correction on this . . ."

(NOTE: In my reply of September 29, 1975, I wrote, "Dear brother Hensley: Thank you for pointing out my error to me relative to my attributing the article that brother Winfred Clark was reviewing to brother Reuel Lemmons. In checking back with brother Clark, he confirmed that the article he had in mind was indeed the one written by brother Andy Lawrence, as you stated in your letter of September 4. . . You further said that due to the nature of brother Clark's article, you believe I owe brother Lemmons a correction on this. I quite agree. It will be forthcoming, Lord willing, in our issue for October/1975. . . This is either the third or the fourth factual error that has been pointed out to me in the more than 5½ years that we have been publishing *Contending for the Faith*. We try never to be mistaken; however, being human, we sometimes err. Brethren have only to bring it to our attention, as you have done, to get us to acknowledge it and correct it, when we are wrong. . . Much appreciation. . . In the cause of truth, (Signed) Ira Y. Rice, Jr."

My apologies both to brother Lemmons and

My apologies both to brother Lemmons and to brother Lawrence for this error. IYR Jr.)

Lee Anderson, Elder, Bay Vista church of Christ, St. Petersburg, Florida, September 11, 1975: ". . . A group of Christians on the West Coast of Florida own a camp near Weekiwachee Springs, consisting of 25 acres with 12 cottages, dining room and kitchen caretaker's cottage, accommodations for about 150 campers, in case you know of someone or a group who might be interested in operating such a facility, have them get in touch with me . . ."

(NOTE: Brother Anderson's mailing address is 621 60th Avenue, South, St. Petersburg, Florida 33705. IYR Jr.)

A sister in Tennessee who wrote NOT FOR PUBLICATION, whose name I therefore will omit, nevertheless said some things which so enormously NEED to be published that, *Contending for the Faith* is setting forth her words but is withholding her name, as follows:

" . . . Stanley Shipp was the 'key note' speaker for an adult 'retreat' at Fall Creek Falls State Park, Pikeville, Tennessee, early this spring. You are right when you state he is 'personable and charismatic.' *Contending for the Faith*, Volume V, No. 7, July 1974.)

"I came away from that retreat with an anxious, apprehensive feeling; but, I couldn't seem to decide why. I have re-played those two days in my mind many times—I have not been able to put my finger on any one fact of error

taught. So, I finally decided maybe the 'style' of the teaching bothered me—we heard many, many phrases such as 'share', 'praise be', 'love', 'blessed', 'just so blessed and so happy' . . . emotionalism. So, then just as I was about to label myself as 'ultra-conservative and legalistic' an acquaintance of mine gave me the July, 1974 and October, 1974 copies of 'Contending for the Faith'—what an eye-opener!

"However, Now my problem is—How could I have been so troubled to start with? My teachers have been Foy E. Wallace, Gus Nichols (God bless him), John T. Lewis (when I was a little child in Birmingham), Keeble (when I was five and six, I could preache his sermons), N. B. Hardeman and my father . . . I have been well grounded in the faith and the truth. Why didn't I recognize what caused my apprehensiveness? Is it being so subtly presented? And, if so subtle, where is the sincerity?"

"Now, I fear that maybe this 'liberalism' is sneaking into the congregation where I worship. And, I must decide whether to take my three children and flee or stay and stand. Being a woman, how can I fight! In my worst dream, it had never occurred to me that I had to worry about what my children were being taught in their Bible classes. Now I do!

"Please understand that this letter is to be considered as an unburdening on my part. It is not to be considered for publication. And, I do thank you for 'waking me up' . . ."

(NOTE: In my reply to this good sister, under date September 24, 1975, I wrote, in part, as follows:

Dear sister

Your letter of August 8 (much appreciated) was sent to our former address, hence the delay in reply. We now have entered your subscription to CONTENDING FOR THE FAITH and two recent issues are en route to you under separate cover. You asked what can you do, as a woman, to help in this fight.

To those of us who are in constant touch with what REALLY is happening to the doctrine of Christ—brotherhood-wide—it is becoming increasingly clear that for the truth of the gospel to survive this generation among the churches of Christ, enormously more than a one-man (or even a one-congregation) effort must be made in its all-out defense.

During the recent (and present) controversies over Liberalism, Ecumenism, Neo-Pentecostalism and the like, how frustrating it has been to watch brethren squandering literally TENS OF THOUSANDS of this brotherhood's hard-earned dollars (the Lord's money, really)—not on behalf of the truth but in the unnecessary defense of THEIR OWN ERROR!

It has been slow to dawn on faithful brethren generally that if it is scriptural to cooperate in EXTENDING the truth to others

in the first place—and it is!—then it is equally scriptural for brethren and churches alike to cooperate both in DEFENDING as well as CONTENDING for that same truth—and for the same reasons.

When we contemplate this Goliath of Error that has arisen up before us, not just in one place but practically brotherhood-wide, those few of us who still seem willing to contend for the faith that was once for all delivered feel somewhat like little David and his slingshot. From one month to the next, we try to select a few smooth stones; however, to date, our financial strength to sling them as far as they need to go has proven inadequate.

Therefore, we are inviting faithful brethren, sisters and congregations who truly and deeply are concerned to contribute faithfully and regularly each month to our gospel-defense fund to help us get the message out just as far and wide as possible. Complete financial statements will be made for all receipts and disbursements. All contributions should be made payable to the Shades Mtn./Birmingham Church of Christ and marked for our "CF" (meaning Contending for the Faith) fund. Tax-deductible receipts will be sent for all contributions. Please let us know as soon as you can how we may depend upon you and/or your congregation to help.

*God bless you as you send,
(Signed)*

Ira Y. Rice, Jr.

There are, of course, other ways in which concerned Christian women may pitch in there and help fight this battle for truth—but the one described foregoing is proving to be one of the most effective. IYR Jr.)

Melvin C. Barker, Minister, Lake City, Florida, August 18, 1975: "Will you please send me 40 copies of the June issue and 40 copies of the July issue, as these deal with problems around the area of this congregation. I would like for the members of this congregation to read them . . ."

O. B. Porterfield, Minister, Seibles Road Church of Christ, Montgomery, Alabama, August 24, 1975: "572-plus met at Seibles Road on last Sunday night to hear brother Ira Y. Rice, Jr., speak. . . 572 were counted, but some came in that did not get counted. We had a great meeting together! In this particular service brother Rice pointed out some of the doctrinal errors being taught by the Crossroads Church of Christ at Gainesville, Florida, and some of the false teachers that are speakers at their seminar. . . We had very good cooperation from sister congregations . . ."

Elton Albright, Wichita, Kansas, July 4, 1975: ". . . We have received the last two issues at the Norwich, Kansas Church of Christ. Your comments regarding Pepperdine were good. . . What I really am impressed with is your documentation of charges. . . I've heard negative reports about you for many years. I've had my eyes opened finally. God guide you in your work . . ."

Gilbert Tripp, Minister, Barnwell, South Carolina, July 1, 1975: "Just received. . . Contending for the Faith and

appreciate it so much. I just don't see a better way of keeping concerned Christians informed of the liberal movements than by just presenting the documented facts. Enclosed is \$3.00 for 18 copies of the May issue. May the Lord bless your efforts . . ."

Maxine Grimes, Bakersfield, California, June 19, 1975: ". . . I certainly do appreciate all you are doing to keep Christians informed on liberalism, tongues and especially 'P.U.'"

Bob Morey, Edgewater, Florida, July 30: ". . . I have just read the June, 1975, copy of Contending for the Faith. My comment concerning 'What Use is a-Warning if Faithful Brethren Choose to Ignore it!' is, 'Those who are truly faithful brethren will not ignore it!' . . . Concerning false teachers such as Roy Osborne, Lynn Anderson, Jim Bevis, Chuck Lucas and Alonzo Welch, they are all consistent with being contradictory regarding the statements they make. Example: Take Osborne: First he says that the church is a denomination. Then he says that one cannot really know what truth is. If that is true, then how can Roy Osborne say that the church of Christ is a denomination? After all, one can't know what the truth is! . . . Brother Rice, I want to say that I believe that the Bible is God's word and that a person can know what truth is. I will take Christ's words that a person can know what truth is (John 8:32), instead of man's words that 'one can't know the truth.' . . ."

Mack Kercheville, El Paso, Texas, May 14, 1975: ". . . Many of the things you are writing about are of great importance to brethren everywhere . . ."

Mrs. J. H. Baird, Warren, Arkansas, April 29, 1975: "I am sending you ten dollars to help in the work . . ."

Burford C. Holt, Tifton, Georgia, May 21, 1975: ". . . The new issue of Contending for the Faith came yesterday. I have had opportunity to read part of it. I still say you have to have the goods on them or they'd be after your hide. Keep up the good work. I personally believe you are waging a losing battle in so far as getting Pepperdine to make amends for their deeds. I think you will be able to warn the brethren to such extent that many of them will take warning—so for that reason keep up the fight. Pepperdine has had a history of departure and it is determined to continue in that course it seems. . . We received a letter with Baxter's signature attached (by stamp likely). The elders wrote him and asked him to sever relations with the Herald of Truth. He wrote back and asked them to send me to

Abilene to talk with the brethren of the different churches. The elders asked me to write the different churches in Abilene. I did. I asked them, Do you believe Christians can talk in tongues they never studied—as a direct influence of the Holy Spirit? If so, do you have the cooperation of the Highland church, or is there friction as a result of your teaching? If you do not believe Christians can speak in tongues they have not studied and teach against it, do you have the full fellowship of Highland or is there friction? These are but two of several questions I asked them. We have had no reply from any of the congregations to date. One letter was returned with the marking 'address unknown'—it was taken from Firm Foundation's book, 'Where the Saints Meet.' If we get some interesting answers, you may be interested in some of the results . . ."

" . . . I quite agree with you," I replied to brother Holt under date of May 26, 1975, "that any hopes of salvaging Pepperdine, per se, are probably forlorn. However, as you say, we still have to warn brethren against sending their children there or supporting Pepperdine in any way.

"As for other churches in Abilene fellowshipping Highland, although I certainly will be interested in seeing their answers, this kind of investigation in and around Abilene may be fruitless as far as establishing the situation at Highland is concerned. So many of our congregations have reached such a stage of winking at apostasy that they can look straight at it and claim not to see it. Most of the Abilene churches, insofar as I can discern, are far more concerned with not 'rocking the boat' than they are with preserving the truth of the gospel. Most of them react in terms of brotherhood political expedience rather than in terms of the truth as it is in Christ Jesus. Their chief concern seems to be not so much as to who is or is not standing with and for the truth as which way the majority are going. If error has the majority, that is the way those so minded will go. This seems to be the general climate brotherhood-wide, also, with pockets of doctrinal resistance here and there as exceptions.

"As for your taking that address from 'Where the Saints Meet,' a more appropriate name would be 'Where the Saints Met!' I put out a general mailing from that list—and it cost me \$360.00 just to pay the Post Office for the correction notices! In many instances, it was out of date as much as 20 to 25 years. In some instances, there never had been a church of Christ where that list said there was. Many had abandoned their old location or 'gone out of business' 10, 15, 20 and 25 years ago. So, since your letter was returned, 'join the club.' " IYR Jr.

W. L. Totty, evangelist, Indianapolis, Indiana, August 24, 1971: ". . . You are doing a splendid work, and I commend it 100 per

cent. . . Your July issue of Contending for the Faith was marvelous. I agree with you in your recommendation of brother James D. Bales. I have known him for many years, and I appreciate his willingness to stand for the truth. . . You are doing a great and much-needed work, and may God continue to bless you and sustain you in your efforts. . ."

Grace Brehm, of Bremen, Ohio, wrote, ordering two copies of Pat Boone and the Gift of Tongues by James D. Bales, saying, ". . . One copy will be placed in our church library where it will be available to our young people. . ." (AMEN!—IYR Jr.)

Roy Runions, elder, New Johnsonville, Tennessee, October 17, 1971: ". . . Enjoyed very much your hard-hitting attack on the Georgia congregation in your recent 'Contending for the Faith' issue. Keep up the good work. Between your newsletter and brother W. L. Totty's bulletin, I can keep pretty well informed on the 'Sheep in Wolves' Clothing.' Feel very fortunate that I'm on both of your mailing lists. . ."

Bill G. Brown, minister, Lubbock, Texas, October 29, 1970: "I appreciate the fine work you're doing and. . . I'll do what I can to help. . ."

Raymond H. Bush, minister, Mt. Hope, Alabama, November 1, 1971: ". . . Bro. Rice, keep up the good work you are doing in Contending for the Faith. An alerted brotherhood is a prepared brotherhood. . ."

Howard S. Swann, minister, Cochran, Georgia, October 25, 1971: ". . . I am wholly in accord with the good work you are doing, and just as concerned with the rapid departure from the faith by so many. I truly hope that in the future I will be able to assist in some degree with the efforts you are engaged in. . . My prayers are with you that much success will crown your efforts. . ."

Riley L. Walker, DeKalb, Illinois, January 29, 1971: "Thank you for sending me a copy of Contending for the Faith. I appreciate it very much. Enclosed is a check for \$15.00 to help in mailing expenses. . ." (NOTE: This, too, was appreciated! IYR Jr.)

Jerry Whitmire, minister, McCrory, Arkansas, March 22, 1971. "Here is my dollar for your Contending for the Faith. . . May God bless your efforts that have His Kingdom's welfare in mind. . ."

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

To Agree—or Not to Agree
—That is the Question . . .

Agreements Reached at Crossroads/Gainesville Should Pave Way to General Reconciliation Among Churches of Christ in Florida Area

**Time Has Come for Brethren Everywhere to Reconsider Our Ways, Make Corrections
Where Necessary, Close Ranks, Present a United Front to the Enemies of Truth
And March Forward as One Man to Extend the Cause of Christ Around the World**

While in a gospel meeting at Cache, Oklahoma, November 2 through 6, 1975, word came that my good and faithful friend Parker Henderson was preparing to return to resume his missionary work in Thailand—but that before doing so he needed to get in touch with me and that it was urgent.

Calling the Willard Paines, in Lubbock, Texas, where he was supposed to be staying prior to departure, I learned that he was himself in a gospel meeting at Lasbuddy, Texas, and would not be back until late that night. I left my telephone number, saying, that no matter how late, be sure to have him call me as soon as he got in. I knew that Parker would not be leaving me an urgent message unless it was.

Call Comes at Midnight Hour

Exactly what time it was when brother Henderson returned my call I am unsure. I think I must have been asleep. Anyway, it being close to a two-hour drive back to Lubbock from Lasbuddy, it must have been approximately midnight, or possibly later, when the telephone rang in my motel room at Lawton, near Cache, where I was staying. As always, it was a source of great joy to me to hear Parker's voice. But within a few moments he got right down to cases on a matter of deep mutual concern.

He told me that he had been down to Gainesville, Florida, and that while there he had spoken to the Crossroads Church of Christ, where he formerly had been their minister prior to

coming as the pioneer missionary to Thailand, in 1958. I gently chided him that Crossroads had apostatized from the truth, had become the principal source of error throughout the State of Florida, southern Georgia and even up into the Carolinas—and that I felt he had seriously erred in going there to speak.

Henderson Was Working for Correction, Reconciliation

Even though he admitted to me that this was entirely possible, and that they could, if they chose, use his influence against the very cause for which he stood, he was firm in declaring his confidence in the intentions of the Crossroads elders and preacher and said that his purpose in going there was to try, if at all possible, to bring about the necessary corrections in both doctrine as well as practice that would lead to a reconciliation between Crossroads and those many brethren and congregations that were offended in them over the course they had pursued for the past several years.

I assured Parker that I was sure of *his* intentions, but that I found it nigh onto impossible for me to share his confidence in *theirs*.

Views Sought for Possible Settlement

Even though I was giving brother Henderson no encouragement whatever that I thought that there was any real prospect for a settlement between Crossroads and those they had offended in the Greater Florida Area, I did assure him that

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if there was any way at all for such a thing to result, it would be one of the most significant contributions that either he or anyone could make to the ongoing of the truth of the gospel in the present generation.

He went down the list, point by point, of the differences that he had discussed with them, assuring me in all but one point that they were willing and ready to reconcile—and that he was working on it! As incredible as all this was to me, nevertheless, because of my decades-long confidence in him, I listened. When he finally asked my suggestions as to how a general reconciliation might be effected, *if possible*, I said that I felt a general meeting of disaffected brethren, similar to the Memphis Meeting (re: Herald of Truth), was in order—also that if Crossroads would agree to such a meeting I would be more than willing to help arrange it.

Crossroads Brethren Prefer Smaller Meeting

After checking back with the Crossroads elders, Parker informed me that they were willing to meet, all right; however, that they felt a smaller meeting between us and them and the 39th Avenue/Gainesville elders and respective preachers would stand a better chance of leading to the desired result.

I agreed with Parker that if we could not get the larger meeting to begin with that I would be willing to go with him to help arbitrate the smaller meeting they had counter-suggested. However, I emphasized to him that even if we got differences ironed out between Crossroads and 39th Avenue, there still were great numbers of brethren, particularly throughout the State of Florida, who would need to be reconciled. He said he understood this, and that it was his feeling that the smaller reconciliation could lead to the larger.

Additional Well-Known Brethren Invited to Help

Brother Henderson, meanwhile, had suggested to the Crossroads brethren that he felt it would be good to invite possibly three or four additional brethren, known for their doctrinal soundness, to help work out the understandings that would be necessary leading to a reconciliation.

Of the names he mentioned, James D. Bales was clearly acceptable to all sides. I said that I felt Archie W. Luper could contribute much to the overall discussion. Parker said he would like to have Richard Rogers, too. So, after he had checked back with Crossroads, these were all invited. (I really wanted James D. Foster, one of the Shades Mountain/Birmingham elders, in on the meeting with us; however, when it turned out that he was ill and could not come, I did not pursue it further.)

Two Separate Sessions Set

Rather than going into the differences between Crossroads and 39th Avenue "cold turkey," it was Parker's and my mutual idea that we needed to have not just one but two separate sessions, the first to be exploratory between the Crossroads elders and preacher and the conciliators to determine if there was any real basis for hope for a reconciliation; if so, then the second session would be set up with the 39th Avenue elders and preacher for the following night.

Brother Luper had flown to Birmingham, from California, the Lord's Day night of November 9. I drove over from Amory, Mississippi, where I had just completed a week-end meeting with the Christian Chapel brethren, the following morning. Since brother Foster (who had hoped to drive us to Gainesville) was too sick to travel, I took brother Archie with me, and we drove all day, arriving in Gainesville at 6:30 for our 7 p.m. appointment.

First Session Lasts Almost to Midnight

Tired and dirty as we were, brother Luper wanted to take a quick bath before going into the meeting, so I telephoned Parker that we would be a few minutes late. No problem. Thus it was approximately 7:30 when we all got together at Crossroads for that first exploratory meeting, which included the two Crossroads elders, R. H. Whitehead and Rogers L. Bartley; their minister, Chuck Lucas; Parker L. Henderson, from Thailand; James D. Bales, from Searcy, Arkansas; Richard Rogers, from Sunset/Lubbock, Texas; Archie W. Luper, from Ventura, California; and Ira Y. Rice, Jr., from Shades Mountain/Birmingham, Alabama.

In the almost 44 years that I have been preaching, I have been in many strange and wonderful situations in my life—but never, insofar as I can recall, have I ever been in one more weird and outwardly hopeless than that first session started out to be. I personally was assured more than once that the only reason the Crossroads brethren had agreed to sit down with me was their absolute confidence in Parker Henderson and his assuring them that all I really wanted was what was best for the cause of Christ. I made abundantly clear to them, in turn, that this feeling was mutual. And that if he had not assured me that that was what they wanted too, I definitely would not have agreed to come. The sparring was to continue hour after hour almost the whole evening until nearly midnight.

Henderson Chairs Both Sessions

So intense were the feelings on both sides of the table that if it had not been for our mutual confidence in brother Henderson, whom we mutually invited to serve as chairman both nights, the *second* night probably never would have happened. Anyone who thinks that compromise of any sort went on at *either* session has no notion at all of what *really* transpired. At one point the dissension grew so heated that the whole thing might easily have blown up right then. Parker, however, in his own kind, patient, firm way, refused to give up, keeping the discussions going even when it looked like they were jumping the track.

Because the 39th Avenue elders had specified seven points as the basis of their withdrawal from Crossroads, it was agreed that we would clear each of these points out of the way before going on to any further items of conflict not mentioned in the withdrawal statement.

All Parties Contribute to First Night's Success

Although it was brother Henderson's adroit chairmanship of that first night's session that made the second night's session become possible, nevertheless, in all fairness, all parties around the table contributed heavily in that direction, too.

Within the first hour, if some of us had not seen definite, apparently genuine desire on the part of others for a reconciliation, I am sure we never could have made it. But just when progress would seem hopeless, someone would say just the right thing to keep the talks moving in the right direction.

All of us, I think, were greatly relieved, when we finally broke up and left the building about midnight that sufficient agreement already had been reached that it looked like a meeting between the elders and preachers of the Crossroads and the 39th Avenue congregations had some hope of succeeding.

39th Avenue Elders, Preacher Clued In

Inasmuch as I had been the one to get in touch with brother Ernest Underwood, minister to the 39th Avenue congregation—and he, in turn, with the elders of that congregation, when we had disbanded and had a midnight snack, I telephoned to brother Underwood (at 1:30 in the morning) assuring him I felt sufficient progress had been made that a meeting between the two elderships and preachers was justified. He expressed guarded happiness with what I told him and agreed to get the 39th Avenue elders together so we could clue them in during the day.

Since it was 2:30 in the morning before the conciliators got to bed that first night, we were a little late getting up the next day. However, by noon, we were able to get the 39th Avenue brethren together for lunch and to give them a full and careful briefing on all that had transpired.

Tentative Answers Worked Out

After lunch, it was agreed that if the two elderships and respective ministers were to be able to get together with any hope of success that night, someone needed to put acceptable answers to the withdrawal charges into words as a basis for discussion. I was invited to have a part in wording the answers; however, I was certain in my own mind that if it sounded like me—even in the slightest—it would hinder, if not wreck, the discussions.

Therefore, while I took a good, long, sound sleep (enormously needed), brethren Parker Henderson, Richard Rogers and Ernest Underwood labored on the wording through the afternoon.

First Question Asked: Who Wrote the Words?

It was a good thing, too; for no sooner had we begun our joint session between the two elderships and respective preachers that night than, just as I had warned would happen, almost the first question asked was *who wrote the words?* Few can imagine the almost indescribable satisfaction that I had in that moment, when others took full responsibility for what had been written, and I truthfully could say, "I had nothing whatever to do with it." (Which became rather obvious, as the evening wore on, when I had to inquire what had been written. I had not even *seen* the words until they were introduced into the meeting with all parties present the second evening.)

If brother Underwood had had his "rathers," he would rather have had brother B. C. Carr, director of the School of

Preaching, of Lakewood, Florida, present at our *first* night's discussion. I, too! However, it had seemed so important to limit the number so as not to preclude the meeting entirely that I had not insisted. But when brother Underwood said if he and the 39th Avenue elders were to meet with the Crossroads elders and preacher, they felt they should insist that brother Carr be present, seeing that the others who were party to the *first* night's meeting had brought in one more each, it seemed only fair that the 39th Avenue brethren be allowed to bring in one, such as brother Carr, in whom they had implicit confidence. It seemed the general concensus, too, that the University Avenue elders and preacher, Sam Hill, be invited. Invitations were tendered. They did not all come; but brother Carr did—and so did Barney Colson, one of the elders from University Avenue, the other of the three congregations in Gainesville.

Second Session Lasts Until Midnight

If the second session (Tuesday night) had *not* succeeded, it would not have been for lack of "burning the midnight oil." But from the time that brother Underwood and the 39th Avenue elders (William H. Fugerer, Van Land and Bob Martin) joined the discussions at 7 o'clock that evening, it was clear that they were going to have to be fully satisfied with what would be agreed to if it took all night! As far as I was concerned, that was as it *should* be. I, too, was determined that nothing should be left hanging. It was clear that everyone else involved felt the same way.

No doubt there may be some, who will read the final statement that was hammered out that night, resolving the differences between the Crossroads and the 39th Avenue congregations, who might have worded it a bit differently. Probably the same could be said of each one of us who had a part in working out the statement. But there were 14 hard-headed, strong-willed men involved in that long, long, long session that night—and even though it took until well after midnight to get the wording so that we all felt we could live with it, we finally succeeded. Following are the words of the statement to which we all finally signed our names:

CROSSROADS MEETING

In meetings initiated by Parker Henderson and held on November 10 & 11, 1975, at Crossroads Church of Christ in Gainesville, Florida, an understanding was reached on the seven charges that were made and circulated about the Crossroads Church and its teachings. The charges and answers given are stated below:

- 1. CHARGE: Baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.
ANSWER: The use of the word "miracle" was an unfortunate choice of words. Baptism is not a miracle in the commonly understood or Biblical use of the term "miracle." However, baptism involves not only the action of man, but also of God. Baptism involves "faith in the working of God who raised Christ from the dead." God acts in baptism in that it is God who forgives our sin.
- 2. CHARGE: That since baptism is a miracle, that miracles have not ceased and are prevalent in the lives of men today.
ANSWER: Miracles have ceased and do not exist in the lives of men today.


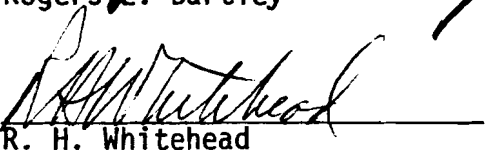
- 3. CHARGE: That the Holy Spirit leads and/or directs Christians today separate from and independent of the Word of God.
ANSWER: We do not endorse such teaching. The Holy Spirit does not in any way lead or direct Christians today separate and apart from the Word of God.
- 4. CHARGE: That the only reason that women are forbidden to lead in prayers in the public worship service where men are present is tradition, and is not forbidden by the Scriptures.
ANSWER: The Bible does not authorize women to lead the public services in singing, prayer or preaching.
- 5. CHARGE: That women are allowed to lead in the prayers in the devotionals and "soul talks" where men are present.
ANSWER: In the spirit of Romans 14, since this practice has become a source of controversy and division in the brotherhood, we will forego this practice in all congregational activities such as devotionals and "soul talks" and the practice thereof will not be advocated.
- 6. CHARGE: That there is no Biblical distinction between works that save and works that do not save.
ANSWER: We do not believe that there are works that merit salvation, but we do believe that man must comply by faith to the conditions of salvation such as the conditions which James in Chapter 2 calls "works."
- 7. CHARGE: That Christian fellowship must be extended to all persons who have been "baptized for the remission of sins."
ANSWER: Christian fellowship must be extended only to persons who obey Jesus in becoming Christians and who live the Christian life.

The elders and minister of the Crossroads Church stated that it is their desire to have men on their seminars and other programs who hold to God's Word without compromise. Questions have been raised about some of their speakers in years past. Some have been eliminated; others are being investigated. They desire to use the utmost care in the selection of their seminar speakers in the future and plan to do everything humanly possible to avoid using any man who teaches false doctrine. They cannot guarantee, of course, that everyone will agree on the selections or the conclusions reached in their investigations.

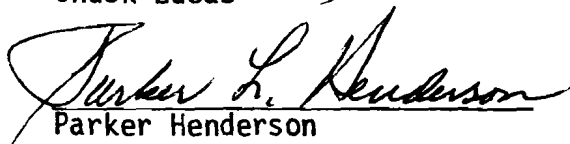
The elders and minister have stated that they will weigh carefully all speaking invitations, but do not consider the appearance on a seminar or a lectureship as an endorsement of the other speakers on the program. Their desire is to speak where the most good can be accomplished where they are able to freely speak their convictions. They will endeavor to use extreme caution in participating in any program that would lead to any wrong impression concerning their basic doctrinal positions.

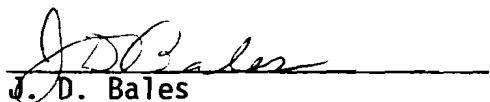
We believe that all parties should now make every effort to mend fences, correct misunderstandings and seek reconciliation and that this reconciliation should be made as public as the charges and differences have been.

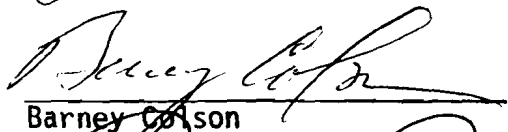
In brotherly love,

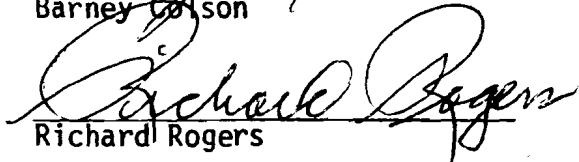
(Signed)

 Rogers L. Bartley

 R. H. Whitehead


 Chuck Lucas


 Parker Henderson


 J. D. Bales

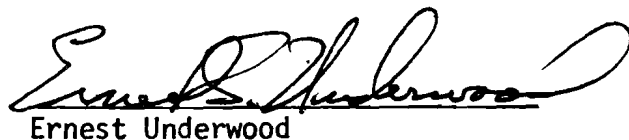

 Barney Colson

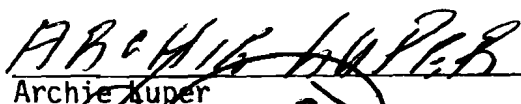

 Richard Rogers



 William H. Fugerer

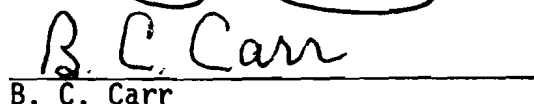

 Van Land


 Bob Martin


 Ernest Underwood


 Archie Luper


 Ira Y. Rice, Jr.


 B. C. Carr

(NOTE: Further identifying those brethren, whose names are signed, foregoing, Rogers L. Bartley and R. H. Whitehead are the elders, and Chuck Lucas is the minister, of the Crossroads Church of Christ; Parker Henderson is a former minister to the Crossroads congregation, presently a missionary to Thailand; J. D. Bales is a professor at Harding College, Searcy, Arkansas; Barney Colson is an elder of the University Avenue/Gainesville Church of Christ; Richard Rogers is minister to the Sunset Church of Christ and a teacher in the Sunset School of Preaching, Lubbock, Texas; William H. Fugerer, Van Land and Bob Martin are the elders, and Ernest Underwood is the minister, of the

39th Avenue/Gainesville Church of Christ; Archie Luper is a Christian business man from Ventura, California; Ira Y. Rice, Jr., is editor of *Contending for the Faith* and a missionary under the oversight of the elders of the Shades Mountain Church of Christ, of Birmingham, Alabama; and B. C. Carr is the director of the South Florida Avenue School of Preaching, of Lakeland, Florida. [YR Jr.]

Additional Matters Discussed

As should be obvious to all, it is impossible, in this brief report, to exhaust all the items that were discussed in the total of approximately ten hours of talks involved in the Crossroads Meeting, per foregoing. We did inquire specifically about students attending the University from all over the State of Florida who have been attending Crossroads, then returning to their home congregations and causing dissension over what they were alleged to have been taught at Crossroads. Both the elders as well as brother Lucas assured us that such was not their intention, that they had been able to establish control over perhaps 95% of the students attending there—and that such students were not the ones doing this—that it was the 5% either *refusing* or otherwise *beyond* their control, who were doing the damage. In which cases, they declared, they did not consider themselves responsible. They did say, however, that they would do what they could to bring these offending students under control.

Among the heretics and/or false teachers who formerly appeared on Crossroads' programs, who no longer are being used, are such divisive brethren as Jim Bevis, Don Finto, Stanley Shipp and Roy Osborne. Still others which were pointed out to the Crossroads brethren are under further investigation by them and will be eliminated as they become convinced of their heresy and/or falseness, so they declared.

Now Let Us Complete the Task

It perhaps would be unrealistic to conclude that because 14 brethren, however honorable and forthright their intentions, got in a room and spent all that time and effort to trying to reach a workable solution to differences that all things are now settled and acceptable everywhere throughout the churches of Christ in the Greater Florida Area. For example, even in our own discussions that last night a serious question arose whether to take out the words, "In the spirit of Romans 14," in the answer to Point No. 5 (*see statement*) or to leave them in. Some wanted them left out; others wanted them left in; for my part, I said that I could accept it either way. The 39th Avenue brethren, at first, were most strenuous in urging that they be taken out. After much, much discussion, and after excusing themselves from the meeting to discuss further in private, they came back into the meeting, saying, "In the spirit of Romans 14, leave them in." And we did.

For my own part, I have trouble with the Crossroads brethren's declaration that they "do not consider the appearance on a seminar or a lectureship as an endorsement of the other speakers on the program." To be quite honest, I personally would refuse to invite *anyone* to appear on *any* program that I was responsible for whom I could not endorse! Also, I still am most uncomfortable with such ambiguous words and phrases as "soul talks," "witnessing for Christ" and the like. Nevertheless, upon the assurance of the Crossroads brethren that they "will weigh carefully all speaking invitations" and "will endeavor to use extreme caution in

participating in any program that will lead to any wrong impression concerning their basic doctrinal positions," for my part, brethren, I believe that a basis has been worked out for the settlement of all differences both state-wide as well as brotherhood-wide.

What I suggest now is that brethren of good will everywhere reach out and lay hold of the agreements that have been accomplished already and use them as a vantage point from which to iron out any *further* differences whether real or imagined that may still exist in the hearts of any.

Gainesville Agreement Was Henderson's Finest Hour

Over the past almost-two decades, Parker Henderson and I have been together in almost every conceivable situation in the work of the Lord both in the United States, in Singapore, in Thailand, and around the world. In my view, what he did in bringing the churches of Christ in Gainesville, Florida back together, through the discussions of November 10 and 11, 1975, truly was this magnificent gospel preacher's finest hour. It may easily have been both Crossroads' as well as 39th Avenue's finest hour as well.

Talk about an ending for 1975! We could hardly be more thrilled at the prospect. The tide of reconciliation that began in Groton, Connecticut, in June, and has been flowing through Griffin, Georgia, in early fall, now has risen to new heights at Gainesville, Florida; and we dare to hope that still further such efforts may be forthcoming in many other places in days to come. Should any of us who were involved in the Crossroads Meeting be desired to help in working out differences anywhere else in the brotherhood, whether nationwide or worldwide, all brethren need to do is invite us in. We'll gladly do our utmost wherever needed on behalf of Christian unity based on gospel truth.

* * * * *

"Endeavoring to keep the unity of the Spirit in the bond of peace." (Ephesians 4:3).

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:17-18).

Powell Preaches, Teaches Around the World

EDITORIAL NOTE: Over the past several years, brother J. M. Powell, presently of Franklin, Tennessee, has discussed with me his hopes that he could devote his latter days to the cause of missionary work both at home as well as abroad. At the Blue Ridge Encampment, in June, 1974, I called upon all and sundry to help make financially possible his going to Singapore the following December to assist with the great R. N. Hogan Gospel Campaign envisioned there.

Although most of the money was made up 'on the spot' to make this possible, by the time December rolled around, brother Powell was caught in the middle of a move from Asheville, North Carolina, to Franklin, Tennessee—besides which, family matters had arisen making it practically impossible for him to go at that time. Moreover, when missionaries around the world became aware of his proposed journey, first one then another wrote in asking that he include several days' teaching and preaching where they were before returning home to America.

By the time all these special requests were put together, it soon became clear that more funds would be necessary to make it all possible. Hence, not only did several of us put it to the wonderful Blue-Ridgers who came for the encampment this past June (1975), but I also appealed to many who read *Contending for the Faith* to chip in to help provide his travel fund and expenses.

Starting from Nashville, Tennessee, the Friday morning of June 27, by the time brother Powell got back, in September, he had taught and preached in many nations all the way around the world. By special permission from brother B. C. Goodpasture, of the *Gospel Advocate*, the following two reports are being reproduced from the *Advocates* for August 14 and for October 2, 1975.—Ira Y. Rice, Jr.

Powell's Missionary Tour (Part One)

J. M. Powell

After several months of planning, my missionary tour that will take me around the world began on Friday morning, June 27, from Nashville, Tenn. My first stop was in Ventura, Calif., where I rested for three days in the hospitable home of Archie and Frankie Luper. The Luperes had not returned from Blue Ridge encampment trip, but all arrangements had been made for my comfort and pleasure.

On Sunday, June 29, I had the pleasure of preaching at the Ventura church where Bob Oliver is the highly esteemed preacher.

On Tuesday, July 1, B. Archie Luper brought me to International Airport in Los Angeles. At 7:50 P.M. my flight to Honolulu began. After about an hour over the Pacific, nature put on a show that words cannot describe. Sunset on the Pacific is a picture that could

never be put on canvas. One is reminded of what the Psalmist said, "The heavens declare the glory of God; and the firmament showeth his handiwork."

At about midnight Honolulu time, I changed to Qantas flight 4. After flying some seven hours and having crossed International date line, we landed in Nandi, Fiji, on Thursday, July 3, 4:10 A.M. After a lay over of three hours I departed for Suva on the opposite side of the Island from Nandi. In Suva,



Powell Embarks

Robert Martin and Steven Brown met me at the airport. I was taken immediately to the Martin home for food and rest. Robert and his wife Mary are dedicated Christians who have worked in Fiji for a number of years. Steven Brown, a recent graduate from Harding College, is working with the Martins for the summer.

There are between thirty and forty thousand islands in the South Pacific. In the Fiji group, are three hundred islands; one hundred and ten are inhabited. The gospel has been preached on five. The largest of the Fiji islands—Viti Levu—has about four thousand square miles and has six congregations. The second largest island—Venua Levu—has four congregations, composed of between two and three hundred faithful Christians. On these islands, all kinds of vegetables and tropical fruits grow the year round. Bananas, coconuts, pineapples are in abundance.

The greatest response to gospel teaching is found among the bush people. Robert spends 60 percent of his time working with people in the outlying villages. The rest of the time he spends in Suva, which is one of the most important ports in the South Pacific. Mary Martin has had a tremendous influence on the women in the islands. Together Robert and Mary make a great team for the Lord.

The Bible Training School in Suva has already trained twelve or thirteen native preachers, who are preaching full time. Once each year, there is a four days extensive training school for all Christians in Fiji. Robert calls it "the little Freed-Hardeman Lectureship." It was my pleasure to meet George Seeto, the first person to become a Christian on the islands. Dan Jenkins reached this fine man and preacher through a Bible correspondence course. John Henderson, another native of the islands, is also doing full-time preaching.

In the past two years, sixty-five thousand tracts have been distributed on the Fiji islands. Most of these tracts have been provided through the generosity of Claire Annis of Oklahoma City, Okla.

The people are eager to get these tracts. Robert has a "Land Rover" that is well known by the natives. They stand along the road side and as Robert passes he throws out tracts, the natives run to pick them up. In the past ten years more than ten thousand people have enrolled in the Bible correspondence course—fifty percent of the enrollees finish the course. In the past two years, more than two hundred Bibles have been distributed. Funds are desperately needed for this Bible distribution work. As a result of correspondence courses, four people on an average are baptized each month.

On Thursday evening, July 3, I accompanied Robert Martin and John Henderson to a bush village more than thirty-five miles from Suva. We went as far as we could in the "Land Rover" and then in a small skiff we went three or four miles further up the Rawa River to the home of Movona Roko—a one-room thatch hut without furniture. We all sat on a grass rug, while John preached the gospel in Fijian language. There were some eight or ten people present. A preaching service is held there each Thursday evening. On Friday night we met in a rented building near Suva, which had three rooms. In one room Hindus were worshipping. In another room was an "assembly of God" group. We were in the other room where I taught a Bible class that lasted two hours. Sunday, July 6, was my last day on the island, I preached three times to three different groups widely separated. The last place where we met was in a bush village not too far from the airport. After having a sumptuous meal of native foods, I preached and later baptized a man and his wife. We went immediately to the airport where I departed for Nandi and later for New Zealand.

Leaving the balmy South Pacific Islands of Fiji, I landed in Auckland, New Zealand, in the middle of their winter season. Thus, for the first time, I experienced that "cold day in July." The weather was frigid but the hearts of the people were warm.

My arrival in Auckland was at

3:30 A.M., Monday, July 7. The airport was cold and almost empty. My plane for Hamilton was scheduled to depart at 7 A.M. In the airport I met Dr. C. J. Phelps, his wife and son, whose home was near Auckland. They had arrived on the same plane with me from Nandi. Since I was scheduled to go to Hamilton, where the weather would be colder, Dr. Phelps peeled off his top coat and insisted that I wear it and keep it as long as I was in New Zealand. Before leaving the country the coat was mailed to the good doctor, with much appreciation.

In Hamilton, I stayed in the home of Mr. and Mrs. Neville Whittercar. He is English and she is Chinese. It was a great joy to be associated with these dedicated Christians. A three-night meeting had been planned for me in Hamilton. Dan Jenkins, who now preaches for Shades Mountain church in Birmingham, preached for the Hamilton brethren until recently. The current preacher is a young man, native New Zealander, by the name of Chris Murray. He showed me every courtesy. Many visits were made with him and a number of Bible classes were conducted. During the meeting I met John Gerrard, a Maori who was not a Christian until Billy Graham visited the island a few years ago. One night Graham was preaching on the subject of "Repentance" and cited Acts 2:38 as a proof text. He repeated only the first word. John was within a few feet of the speaker and had a New Testament in his hands. He stood up and said, "Mr. Graham, quote the rest of the passage." This irritated Graham who said to Gerrard, "Get out of here, you church of Christ man." John said this was the first time he had ever heard the expression. He made contact with the local church of Christ and was baptized into Christ.

One day Chris Murray took me to Rotorura, about sixty miles away, where I met Peter and Rex Merrick, who work for the church there which they started some five years ago. While there I met Paul Matthews, who has preached in New Zealand for a number of years. Though New Zealanders,

Peter and Rex are American educated. Peter is the son-in-law of Brother Matthews.

Peter grew up in the conservative Christian Church but taught himself to give up instrumental music and other innovations. He led the entire congregation, of which he was a member, to the truth of God's Word.

It is interesting to note that in 1842 a brother, Thomas Jackson, came to New Zealand from Scotland with the Restoration Movement Plea. His first work was in Spring Grove—Nelson Province. Many churches sprang up on both islands, but in time digression took over.

In 1935 John Allen Hudson came to New Zealand and remained for a few months. Since then many have gone to New Zealand and have made significant contributions to the Lord's cause in the "Land Down Under."

After finishing with my work in Hamilton, Chris Murray drove me to Auckland where I met John Bizzell, Everett Neil and Joseph Smith, all of whom work with the Mangere congregation. There are about forty members in this church. They participate in a very effective personal work program which includes Bible correspondence courses and youth camps. Through children they have reached a number of parents. Both Mr. and Mrs. Everett Neil teach Bible in the public school system. While in Auckland I was in the home of John Bizzell from Texas, but who has worked in New Zealand for eight or ten years. Brother Bizzell is a strong and talented Christian. He has a maturity about him that is recognized by Christians throughout the country. He has a stabilizing influence on the many who seek his counsel.

W. H. Driskell, minister, Tecumseh, Michigan, March 16, 1971: "The few copies of *Contending for the Faith* that I have seen are wonderful and I thank God for you and the paper. . . Please keep this going. We are desperately in need of this type of exposure. . . I have been talking it to my congregation the past two years, and a few are beginning to get their eyes open to the fact that there really is something going on in the Brotherhood. . ."

Powell's Missionary Tour (Part Two)

J. M. Powell

My last day in New Zealand was spent in the Auckland home of John and Wanda Bizzell. That night a number of Christians came in for a period of fellowship. It was indeed a delightful occasion. The following morning, John, Wanda and Everette Neil drove me to the airport from which I took a twelve-hour flight to Singapore. There was one stop of about an hour and a half in Sydney, Australia.

My arrival in Singapore was late Saturday afternoon. After going through customs, I soon spotted the smiling face and waving hands of Gordon Hogan. From the airport we went immediately to Four Seas College where the students were engaged in a gospel meeting. For four nights a different student preached. The preacher for the Saturday night service was Udom Wongmoon from Thailand. His subject was "Sin," which he handled in a very unique way. The room was filled with young Chinese people, bright and happy. The singing was superb. Other students who preached during that meeting were Andrew Low and Chen Kim Beng. One night after one of the students had preached, Andrew Low introduced me to Ban Haw Leong who had asked a question that Andrew wanted me to answer. After talking to Ban Haw Leong for over an hour, he stated that he was ready to be baptized. Andrew baptized him the same hour of the night in the Straits of Johore that separates Singapore from Malaysia. Brother and Sister A. L. Harbin were visiting on their way to Manila, where they expected to settle and do mission work. I was impressed with the sincerity of this fine Christian couple. Also present were Don Green and his family who had worked for several years in Malaysia. Due to the fact that their visas were not extended, they were forced to return to the United States. Don and his lovely wife are truly dedicated servants of the Lord. Even though at this writing they are in Memphis, Tenn., their hearts are in Southeast Asia. Cer-

tainly through the providence of God this great Christian couple will once again teach the gospel to the masses of Asia.

Singapore is one of the great cities of the world. It is a Republic of more than two million inhabitants, ninety per cent of whom are Chinese. I have recently learned that one out of every three persons on earth is Chinese. By the year 2000 it is estimated that one-half of the world's population will be Chinese. Singapore is the fourth largest port in the world. The largest is Rotterdam, the second largest is Yokohama and the third is New York.

Twenty years ago there was not a known Christian in all the Malaysian Peninsula, including Singapore. Ira and Veda Rice were the first American Christians to go to this most populous area on earth with the pure gospel of Jesus Christ. That was twenty years ago. Today in Singapore alone there are nine active congregations. After being in Singapore only a short time, Brother Rice made arrangements to purchase a large Chinese residence at 131 Moulmein Road. This spacious house was completely renovated and converted to a meeting place for the church. It also has ample offices and classrooms, including an apartment for the preacher and his family. The Gordon Hogans live in this apartment. This was my home for the entire period that I was in Singapore. On the first Sunday in Singapore I preached twice at the Moulmein Road church which has about three hundred members. Most of the members of this congregation are young Chinese. There are about a dozen Americans who attend on Sunday morning. This is one of the hardest working congregations that I have ever seen. In 1974 there were approximately three hundred responses. To date one hundred eighty-nine have responded to the gospel invitation there. This congregation is self-supporting. It has recently started a new congregation in the Jurong section of Sing-

apore, where some three hundred thousand people live in high rise apartments. The Moulmein church is not only financing the new church building that is under construction, but is giving full support to Eddie Ee who will preach for the church. Eddie was converted by Ira Rice and encouraged to attend the school for preachers in Korea. Eddie is an able man. The Moulmein Road church is also giving full support to another preacher in Singapore.

On the second Sunday that I was in Singapore I began a meeting which ran through the following Wednesday. The Sunday morning auditorium class was taught by Kwa Toe Hwa, a twenty-year-old Chinese. His teaching was true to the Book and was done with skill. He was baptized by Gordon Hogan and trained at Four Seas Bible College. He is currently a student at the University of Singapore.

The acreage and buildings of the Four Seas College were acquired by Ira Rice some ten years ago. Today the property is worth in the neighborhood of one million dollars. It would be difficult to overestimate the spiritual value of this school. Its graduates are not only preaching in Singapore but to the millions in Malaysia. The president of the school is Gordon Hogan. The dean is Tan Keng Koon who was converted by Ira Rice. The registrar of the school is David Chew. All the faculty members are Chinese. They are well trained and highly skilled. Most of them are graduates of the college in which they teach. The work done in this college would be equal to the work done in the Christian colleges in the United States.

It was my privilege to teach a two-hour course on "Principles of the Restoration Movement" at the college every day for ten days. My students were Chinese, Thais and Indians — predominantly Chinese. They were sharp, articulate students, well versed in the Bible. They are sound in the faith, thanks to the management of Four Seas College.

On Sunday, July 20, I preached twice at Moulmein Road church.

After the 11 A.M. service I was asked to teach a Bible class for one hour. At 1:30 P.M., a group of young Chinese Christians asked me to accompany them to a military camp to visit three or four Christian boys who had been inducted into the army the day before. One of the young soldiers, Ng Kheng Soon said to me: "Brother Powell, do I look like Gomer Pyle?" I asked about a side pocket in his uniform. He said, "That's where I keep my New Testament." Another young soldier, Chang Chee Wee, who had been one of my students, said, "Brother Powell, pray for me that I may remain faithful to the Lord." When I left he handed me an envelope in which I found this note: "Dear Brother Powell, Thank you for being my teacher for the special lectures and for preaching in the church. By your teaching and preaching, I have learned many wonderful things from you. I have been edified, grown spiritually and been exhorted. With this card, may I express my appreciation to you. In Christian love, Chang Chee Wee." This note I shall always treasure. This is pay better than gold.

Next door to the Moulmein Road meetinghouse stands a Buddhist Temple. At nearly every service of our meeting the Buddhists had services, too. There was chanting, along with gongs, cymbals and bells, very noticeable to me, but not to the Chinese Christians. I was told the Oriental mind has built up a resistance to noises to the extent that my audiences were scarcely aware of the Buddhist noises next door.

The Moulmein Road church has a building that would be a credit to any community in America. It has a program that is second to none. In 1969 this congregation had only four members. By the end of 1970 it had thirty members. By 1971 the number had increased to seventy. By the end of 1972, there were one hundred ten; 1974 there were two hundred twenty. It now has a membership of over two hundred fifty and is still growing at a rapid rate. They have twelve meetings each year.

Three different groups meet in the Moulmein building each Lord's day. The English-speaking group meets at 11 A.M., the Mandarin group meets at 4 P.M., and at 6 P.M. the Cantonize group meets. At 7:30 P.M., the English-speaking group meets for evening worship.

One of the most remarkable Chinese Christian girls that I met at the Moulmein Road church was Molly Chua. Molly became a Christian in 1973. Since her conversion she has brought ten people to Christ. Gordon Hogan thinks she is one of the greatest soul winners he has ever known. She works at a secular job, yet she finds time to attend eight different religious services each week. After work each day, she teaches a Bible class. She sets up other classes before and after church services. Many of the young Christians at Moulmein spend all day Sunday at the building, studying, singing and teaching on a one-to-one basis. For the most part, parents of these young people are Buddhists and speak no English. Thank God, the young Chinese are turning from paganism to Christianity. "The fields are white unto harvest."

In Southeast Asia I was introduced to a fruit indigenous to that part of the world. The common name for it is durian. It grows on trees that frequently reach a height of one hundred and fifty feet. The fruit is about eight inches in diameter. In spite of its offensive odor it is highly prized for its delicious pulp. It is referred to as "the king of fruits." Often it is preserved and highly spiced and used in cakes and ice cream. To this American the durian smelled like rotten eggs with a generous portion of pole cat spray.

Don Green purchased one in downtown Singapore and tore it open on the spot and each of us ate generous portions. It is my studied opinion that an American would have to cultivate a taste for the durian in order to enjoy it as the Asians enjoy it.

In closing this article, I should like to write a word about Gordon Hogan and his lovely wife Jane.

(Continued on Page 12)

LETTERS TO THE EDITOR

Bill Heinselman, Evangelist, Lake Forest Church of Christ, Jacksonville, Florida, October 19, 1975: "Isn't it strange that brethren who try to define 'liberalism' always manage to do so so as to exclude themselves? Of course, this word has many connotations, but, in the twentieth century church of Christ, decade of the seventies, it means folks who take liberties with the word of God which they have no business taking. And, brother, we DO have them in the church!"

J. H. Blackman, Jr., Minister, South Florida Avenue Church of Christ, Lakeland, Florida, September 4, 1975: "Thank you for the masterful presentation of your lecture given this past Tuesday at the Area Church Dinner at Morrison's Cafeteria in Winter Haven, Florida. The information gained by those present will go far in helping to acquaint the Church in this area of the problems caused by Liberalism, Modernism, Heretics, Herald of Truth, and (Deleted). I personally feel that by your speech a better understanding of these situations will be evident . . . It is regretted that more time could not be given for an in-depth study of all the material you brought. However, a number have stated that they were going to subscribe to **CONTENDING FOR THE FAITH**. I know that if those that were present will keep themselves aware of what is going on, remain awake and watchful for the inroads of error, and stand for Sound Doctrine, that much good will be forthcoming. By actual count we had 186 present at the dinner meeting and some of these came some 200 miles . . . I pray that not only in the area of awakening church members to study God's Word and follow it that good will be accomplished on this trip, but also in your efforts to raise money to complete the church building in Singapore. It is hoped that you will be receiving yet many more responses to support this mission effort in next few days . . . Would love to be able to hear you again Thursday evening in Jacksonville, but such is not possible. May your efforts there and

at Lauderdale Manor produce much good . . . As long as there are a few like myself, B. C. Carr, G. K. Wallace and others in this area, we will stand for the Truth. May God give us the wisdom to stand firm and not to be moved from the sound doctrine of His Word."

Cecil May, Jr., Minister, Vicksburg, Mississippi, in the *Vicksburg Reminder* for August 11, 1975: 75: "**CORRECTION**: The most recent issue of *Herald of Truth International*, a newspaper published by the Highland Avenue Church in Abilene, Texas, in the interest of their *Herald of Truth* radio and T.V. programs, listed several newspaper tabloid-sized pages of the 1974-75 contributors to the *Herald of Truth*. Included on the list was the Vicksburg Church. For the record, we are not currently contributing to the *Herald of Truth*. Our last contribution to that effort was in December, 1974."

(NOTE: Quite a number of congregations who were listed in that issue of *Herald of Truth International* have called our attention to the fact that they are *no longer* contributing to the *Herald of Truth*. In fact, several indicated that they have *not* contributed for a long, long time. No doubt the Highland/Abilene brethren are hurting for funds for this work—but, really, is it quite honest to make it *appear* that others are supporting something which, in good conscience, they no longer can? Any other congregations being misrepresented by Highland in such a manner are invited to call it to our attention. IYR Jr.)

Bill Johnson, Trinidad, West Indies: "I've just read your August 1973 issue of *Contending for the Faith*. Enclosed please find a check for a one-year subscription to your publication . . . I was raised in southern Oklahoma on a farm near Temple. I had been living in south Texas prior to coming to Trinidad. The work here is progressing very nicely. Several missionaries from the U.S. are here and God be blessed for

the truth is being taught . . . I so much enjoyed the report and yet I am disappointed that such things have to be written about. It is a shame rebuke has to be brought out and the letter can't be used to spreading the good news. However, when there is error being taught and one can see it spreading like a cancer, it **must** be rebuked. Thank God for men like you, Brother Rice . . ."

(NOTE: In my reply of September 30, 1975, I wrote brother Johnson, in part, saying, " . . . You are right that the things carried by this paper are most disappointing; yet, as long as brethren are determined to carry the brotherhood into apostasy, those of us who do not agree must rise up in defense of the truth of the gospel . . ." IYR Jr.)

Roy J. Hearn, Director, Memphis School of Preaching, Memphis, Tennessee, June 10, 1974: " . . . I am glad to see the good work you are doing. While it is regrettable that it was necessary, I am glad that you did get around to exposing Pepperdine. People need to know what's going on about these affairs. They may curse us, but nevertheless it needs to be done. We wish you well in your work . . ."

Those who wish to package lies and call it truth are tampering with the church's soul.

David Rushlow, Minister, Morgan Street Church of Christ, Martinsville, Indiana: " . . . I just wanted . . . to let you know that I have convinced my elders that they need to be reading 'CONTENDING FOR THE FAITH' to know what is going on. They have agreed to subscribe, and their names and addresses are enclosed . . . Never in the history of the church has apostasy gone so far so fast. Every day I read or learn of another church that has joined herself to idols (liberalism), but we will not be able to leave them alone until they repent or get completely out of the brotherhood. Having just left Michigan, I can report that few sound churches can be found. Fair speeches and ear-tickling sermons are the word of the day . . . We want to continue to encourage all to read and subscribe to *Contending for the Faith*. We need men and methods that are not



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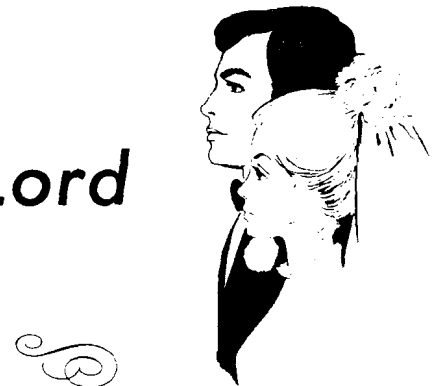
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ashamed to stand firm and mark the dividers amongst us. Keep up the good work, Ira, and continue to SOUND FORTH THE WARNING. We need it badly . . ."

Dallas Hollenbeck, Salem, Missouri, August 4, 1975: "I would like to order all three volumes of AXE ON THE ROOT and all five BOUND VOLUMES of CONTENDING FOR THE FAITH. I am enclosing \$20.00 for this . . . It is good to be able to read papers such as *Contending for the Faith* in this time of such liberalism in the brotherhood. It would seem that so-called ELDERS would see the light at the end of this liberalism. That if they don't start standing up for the TRUTH of God's Word that the church will be back into the Dark Ages and the souls of men and women will be lost eternally. It would seem that men such as W. Carl Ketcherside and Stanley Shipp have infected this part of the country like the plague and when we as faithful Christians say something or try to do something about it, we are called trouble-makers. The so-called ELDERS label us as them which cause divisions and contentions. I call them so-called ELDERS because they are elders in name and in the sight of the people only, because they do not have the qualifications that God's word demands them to have. They do not believe what Titus 1:9-11 says: 'Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.' When faithful preachers and Christians point out the men who subvert whole houses, we are the ones that are labeled unruly and vain talkers and deceivers. I only hope and pray that maybe papers such as CONTENDING FOR THE FAITH will be able to bring lightness to the darkness, because the other Gospel papers turn away their eyes."

John Whittington, Dallas, Texas, October 7, 1975: " . . . I like your paper . . ."

Stacy Patty, Odessa, Texas, July 20, 1975: " . . . I am a young man of 18 years working as a preacher for the summer at Emmett, Idaho. I plan to enroll at LCC this fall . . . I am quite concerned for the liberalism present and growing in the Lord's church today. Specifically, I had questions in reference to the Herald of Truth program and recent events that I have heard of at ACC . . . Brother Garland Elkins suggested I write you and ask for specific material. If available, please send me the January, 1975 edition of *Contending for the Faith*. I understand there are four articles in there that were reproduced from *The Getwell Reminder*. The articles are entitled, 'I Attended the 1974 ACC Lectureship.' This is of great concern to me, and I would appreciate receiving this if possible . . . Also, I understand that the May, 1975 edition of *Contending for the Faith* concerns (to a great deal) the Highland congregation at Abilene and the Herald of Truth program. Please send this edition, also . . . I am so concerned about these subjects. And if there is any other information that might be available to me concerning this, please send it or information about it to me . . . I am enclosing \$1.00 to cover the costs of the editions mentioned earlier. I hope this will be enough. Money becomes hard to come by when you're trying to get through college . . ."

(NOTE: In my reply of July 31, 1975, I said, in part, "Dear brother Patty: . . . I always am interested in young preachers just getting started, knowing that the direction they take will largely determine where they'll be when they finally arrive . . . Your concern regarding the liberalism that is infiltrating both the

Highland Church and ACC is well founded. I appreciate brother Garland Elkins' referring you to me for the two issues of the paper on this that you asked for. I am sending these to you under separate cover . . . God bless you for caring . . ."

Donald R. Cooper, Minister, Hillview Terrace Church of Christ, Moundsville, West Virginia, April 10, 1975: " . . . May God continue to bless your efforts in preaching the gospel and warning brethren of the various apostacies. I hope some will open their eyes to what is happening before they are completely overcome . . ."

J. William Hartline, Macon, Georgia, April 17, 1973: " . . . Do you know of any good, sound congregation who might be interested in employing a sound preacher? The winds of change have swept over the brotherhood, and this might seem like a strange request for someone who is not aware of how things have changed among too many of 'us' . . ."

(NOTE: Not at all, Bill: in fact, I am now receiving similar inquiries almost regularly each month from brethren who still preach the truth who are being let go for that very reason! There still are congregations who love the truth of God more than the praise of men—but they definitely now are in the minority. IYR Jr.)

Bill Bryan, Preacher, Church of Christ in Champions, Houston, Texas, June 3, 1975: "Two copies of your publication, 'Contending for the Faith' (Vols. V Nos. 6 & 7), have just come into my hands. I was unaware that we had such a publication in the brotherhood. It is sorely needed. I want to build a sort of historical file on the encroachment of liberalism into the church, and I notice that Vol. V, No. 7, indicates that you have, or had, just what I need. Per that issue please mail the following: *Axe on the Root*, Vols. I, II, III, \$5.00; *Contending for the Faith*, Vols. I, II, III, IV & V . . . \$15.00 . . ."

(NOTE: In my reply of July 17, 1975, I said, in part, "Thank you for what you said of CONTENDING FOR THE FAITH. It must be filling a need. We had to increase our regular print-order to 16,000 beginning with the June issue . . ." IYR Jr.)

Dr. D. R. Carroll, D.C., Newton, North Carolina, April 30, 1973: " . . . As an old hand in dealing with liberalism, you would know much better how to handle this situation than I would . . . Last evening I talked to brother Roy Hearn and he was telling me of all the liberalism involved in the churches in Michigan. My family and I moved from Michigan here and it is disheartening to us to hear this report . . . In your opinion, are we making progress in bringing this very serious apostasy under control? . . ."

(NOTE: Brother Roy Hearn and I were together in a lectureship on liberalism at Ypsilanti. I concur with the report he gave brother Carroll. In my opinion, if elders and preachers in general in the Michigan area do not alert the congregations and close ranks for a united front against those advocating this pernicious heresy, the majority of the Michigan churches will finally drift that way.

We are making some progress against such teaching in some areas; however, the 'peace-at-any-price' attitude of the majority of our elders and preachers is the principal means by which liberalism is spreading. It is not so much that the average elder and preacher is spreading it as it is a lackadaisical attitude toward it. Thus the liberalizing false teachers are having a field day in most areas. By the time the average elder or preacher wakes up to the

fact that the congregation where he is is being undermined doctrinally, it already is too late to do much more than a salvaging operation.

One thing is certain: There is not likely to be any time in our lifetime when we can declare the victory won and rest. The price of truth *still is eternal vigilance!* IYR Jr.)

Lester B. Keedy, Elder, Baltimore, Maryland, November 14, 1974: "Enclosed you will find \$5.00 for which please send me six copies of the issue of brother Harper's statement about the issues of the Herald of Truth at Highland Avenue church (\$1.00), also \$2.00 to renew my subscription to *Contending for the Faith*, and \$2.00 to be used for the work of the paper . . . I think brother Rice has done a good work in putting out the paper to the brotherhood, although some of the members criticize his actions. Expect to send another contribution to the Shades Mountain Church of Christ for his work in Singapore . . ."

Elmer Scott, Minister, Kinston, North Carolina, November 28, 1974: "I'm glad you're back in the East, as I thought of you being 'too fer' to reach when you were in California . . . The Durham church has gone off. In their recent bulletins there have been such things as 'perhaps the early disciples partook of the Lord's Supper EVERY DAY of the week' and they have tried (as *Mission Magazine*) to show there is a difference in the gospel and doctrine. I know a deacon over there, and I sent him some old copies of CFTF exposing Herald of Truth and Heartbeat, as they support both . . ."

Robert Tindell, Judsonia, Arkansas, May 23, 1973: "God bless you, brother, and stay in there! We will pray for the work . . ."

(NOTE: Brother Tindell believes in combining financial assistance with his prayers. Not only did he enclose \$100 together with that letter, but he contributes heavily each month to the support of our work both in the U.S. as well as in Singapore. Much appreciation! IYR Jr.)

Roy L. Stephenson, Personal Work Director, East Point Church of Christ, College Park, Georgia, August 11, 1975: "After reading through some of your past issues of 'Contending for the Faith,' I feel they can be used to good service by some who are needing to do warfare against the ever-present dangers of liberalism and modernism in the church of our Lord. So please send a one-year subscription at the 'club rate' for the following six families (my own address is included) . . . Thank you for your unhalting defense of the Word of God. That God may continue to bless you in your efforts to sound forth the certain sound of His teachings is my prayer."

C. A. Feenstra, Minister, Waverly, Tennessee, July 14, 1975: " . . . We continue to enjoy and appreciate your *Contending for the Faith*. Keep up your good work and may God bless you in it . . ."

(NOTE: Brother Feenstra's book on studies in *Calvinism* (\$3) may now be ordered from *Contending for the Faith*, Post Office Box 26247, Birmingham, Alabama 35226. "I have no doubt that we shall be needing to re-order this item again and again," I wrote brother Feenstra, in part, under date July 17, 1975. "In fact, I plan to call attention to your book as a means of our brethren understanding the doctrinal basis of much that is happening to us these days. I feel sure that few of our people realize how we have been infiltrated by Calvinism . . ." IYR Jr.)

Joe L. Allen, Indianapolis, Indiana, April 25, 1973: "... I get a bulletin from the church at North National and High, in Springfield, Missouri. It has a piece in it about John Wilson writing the scripts of six of the Herald of Truth broadcasts. This shouldn't be after him writing what he has been writing. John is with the Youth Center and SMS College unit of the South National church in Springfield, Missouri. His dad was an elder at North National, but his name has not been listed with eldership since December, 1972 ..."

Mrs. S. B. Wilson, Tishomingo, Mississippi, August 26, 1975: "... I am so sorry to hear of so much confusion in the Church of Christ. I appreciate your stand for the truth. I know we are living in perilous times. I hope and pray we can all be like the apostle Paul and be faithful till the end ..." (October 20, 1975): "I have been passing my *Contending for the Faith* on to brother Jim West, who has been our preacher for three years, but is no longer with us. I am sending two dollars to pay for a subscription for him ... He was interested in keeping up with what is going on in the Church. He also is very concerned about it ... My prayer is that more and more concerned gospel preachers and elders will join the fight for the truth against all the error that is being taught ... I hear brother Garland Elkins each Sunday morning and enjoy it so much ..."

(NOTE: In acknowledging her letters (and a \$25 contribution she had made to our Jurong Building Fund, in Singapore), I replied under date November 2, 1975, in part, as follows: "... I share your sorrow over so much confusion in the church. It would not have to be if brethren stood simply for 'thus saith the Lord.' We must continue to contend earnestly for the faith once for all delivered ... Thank you for mentioning your enjoyment of brother Garland Elkins' preaching. He is one brother who really stands for the truth ..." IYR.Jr.)

M. A. Aguiluz, Dallas, Texas, October 9, 1975: "... God bless you and the elders there who so boldly are contending for the faith. Would to God more elders would stand up and be counted as defenders of the gospel ..."

Beverly Lawrence, Gretna, Louisiana, November 19, 1974: "I received copy of 'Contending for the Faith' today. This one being on Greater St. Louis Area Churches taking Herald of Truth off the air, etc. I'm so glad to see there are still a few faithful brethren who stand up for the truth and will not aid brethren like Landon Saunders ... I'm enclosing copy of the Gretna church bulletin and note article written by Pat Stephenson, of Darby Drive, Florence, Alabama. It appears that some people like to bury their head in the sand and not know what is going on anywhere except in their own congregation. And I wonder sometimes if they care even there ... I hate to admit that this even got in our bulletin, but it did. The church at Gretna even supports the Herald of Truth. Maybe the church here doesn't care what goes on elsewhere. I sometimes wonder. I would like to have *Contending for the Faith* sent to the following ... (She inclosed several names and addresses) ... If they are already receiving same, then you can take the money and do what is best ... Please begin with the October issue. I think they really need that one ... May God ever bless you in your work ..."

G. E. Ewing, Ft. Worth, Texas, March 10, 1971: "Please send me 5 copies of your Jan. issue, where you were attacking preachers that are preaching modernism in the church today. I only got a chance to read a part of it. I want to pass this on to the elders of the Handley church. . . here. . ."

Clara Harris, Mountain View, Oklahoma, September 5, 1975: "I never thought I'd ever see the disrespect for the Lord and his word that is in the church today, and you aren't allowed to speak up against the errors in the church, especially if you are a woman. But I am going to stand up for the truth of the Bible regardless. I sure do hope you get the money to finish the building. It wouldn't be any problem if people gave what they could ... I pray for you, Ira, because lots of people resent your *Contending for the Faith*. I am thankful to you and other brethren. I just pray to God for everyone to get right."

(NOTE: Sister Harris puts her money where her mouth is. She enclosed \$100 for our Jurong Building Fund, in Singapore. IYR.Jr.)

W. Ralph Wharton, Minister, Ocean Springs, Mississippi, October 3, 1975: "... I love you and all you stand for!"

Stanley M. Pharr, Nashville, Tennessee: "Was wonderful to ... hear you so effectively warn the brotherhood of what is happening in the Lord's church today. Don't stop proclaiming this warning as long as God grants you life and the ability to serve him ..."

Herman J. Smith, Jackson, Tennessee, August 9, 1973: "Please send me 12 copies of July issue of *Contending for the Faith*. By return mail if possible. I appreciate your stand for truth ..."

Leamon Stewart, minister, St. Louis, Missouri, March 11, 1971: "I received a copy of your Jan. 1971 *Contending for the Faith* and found it to be truly informative. This is the first time I have ever read it. I think it should be read by all of the faithful brethren. Please add me to your mailing list. We here at Northside are small in number, but I want to be sure they are not blind to such false teachings as are coming up today from many liberal areas. ..."

One dear sister, in a mid-western town, whose name I will withhold for obvious reasons, wrote recently, enclosing a check for \$50, which shows where her heart is, to say the least. She had been receiving a regular monthly bundle of 15 copies each issue. "Bro. Ira," she wrote, "I'm sending you a check to help in your work; and put me on your mailing list for *Contending for the Faith*. ... Don't send the bundle any more. Very few are interested. This congregation don't want you to say anything, even though things are wrong. And that's about the way of the whole world. ... It sure don't take a college professor to see the trend in the church if we want to see it. I don't go to their back and talk about the things that are wrong. I just nicely say it in class. But I may get withdrawn from one of these days. Ha. Sunday I told them sometime I thought I'd like for a moment to forget people were going to hell. My heart is so burdened all the time. How happy I am that I have a Lord who cares. I could never make it (otherwise). ... \$50.00 check. ... Never know when it will be the last. ..."

C. G. (Colly) Caldwell, III, evangelist, Tampa, Florida, August, 1971: "Please accept my sincere thanks for your paper. I would appreciate your continuing mailing these materials to us at our new address. ..."

Eugene Pigg, minister, Tullahoma, Tennessee, February 2, 1971: "Brother Rice, I would like to be put on your bulletin mailing list. I have seen a copy or two and appreciate the work you are doing. ..."

Ernest R. Loomis, Fort Scott, Kansas, September 14, 1974: "I have just concluded reading brother Harper's answer to Highland's 'Special Report.' I do wish his answer could have been printed earlier, but I hope and pray it is still not too late. Herald of Truth has been and still could be a powerful force for good if cleaned up and if the teaching would get back to basic and distinctive Bible teaching, instead of such as could be taught in any denominational pulpit and receive the same praise as afforded Billy Graham. The church of our Lord is losing its distinctiveness and it is high time those who are causing it to do so are 'marked' (by name) and avoided ... My wife knows brother Harper and attended many of his meetings in Arkansas as a girl. I don't know him personally but know of him and have heard him on Herald of Truth many times and I have a deep respect for him. I am a preacher of the gospel (and few preachers I know have much money), but we want to help get brother Harper's answer out to the brotherhood so we are sending a small check for that purpose ... \$10 enclosed ..."

Dean Crutchfield, minister, Trenton, Tennessee, April 30, 1971: "... I don't know if you are at home or in some other country, but I suppose this will be in your hands sooner or later. ... I am writing to tell you about a book that is being circulated by the Pentecostals. It is published by the 'Business Men's Full Gospel Fellowship.' The title is 'The Holy Spirit in the Church of Christ.'

"It is a compilation of testimonials by a group of mentally disturbed, backsliding turncoats who profess to have received Holy Spirit baptism. The list of contributors includes: Ben Franklin, Dean Dennis, Forrest Wells, Donald R. Hurley, Dwyatt Gantt, William Epperson, W. L. Wilson, J. C. Noblitt, T. C. Wisenbaker, Paul Logue, Curtis Lydic, George Welsh (member of the Christian Church), and Lester E. Nichols.

"This book could have a devastating effect upon weak, over-emotional Christians. The local Pentecostals are using it here along with Pat Boone's book in an effort to win members. ... It would be good if you could make the departure of these men known; especially since one of them still claims to preach and another still claims to be an elder of a church in St. Louis. ..."

Powell

(Continued from Page 9)

They are the "salt of the earth." Certainly, they are among the greatest Christians that I have ever known. Gordon Hogan had a responsible position with Dunn and Bradstreet in St. Petersburg, Fla., but when Ira Rice pointed out to him that he was desperately needed on the mission field in South-east Asia, Gordon's immediate response was in the affirmative. We have no better missionary in all the world than Gordon Hogan.

MISSION MAGAZINE / 1974

Pat McGee

In January of this year *Mission* magazine announced its "second coming." Many of us would have wished it had announced its last coming! Ever since its first publication, in July of 1967, it has been the cutting edge of liberalism in the church of Christ. I suppose that was its first coming and now we are treated to a second coming. If anyone doubted that the second coming was as bad as the first coming, this misunderstanding was quickly cleared up in the first six months of 1974. If anything it is worse.

As elucidation of this fact, this article will discuss an article in the June issue entitled "Restoration Theology." Written by Lanny Hunter (from whose pen fell that liberal literary fantasy "The Three Hundred and One Cubit Ark," *Mission* December, 1971) and, I suppose, in the spirit of Martin Luther, Hunter purports to nail six theses to the door of the restoration principle. The very imagery of such speech already suggests the lofty and exaggerated estimation with which the writer views himself. And clearly he attempts a barrage of broadsides at the old ship of faith. But we shall see that not a dent was made and not a nail was fastened. Hunter sent forth his bombastous blasts and swung mightily his hammer and all to no avail. He laments that attempts such as his to evaluate the restoration principle are met either with scorn or open hostility. He is correct in one measure and that is that his effort shall be met forthrightly with scorn and hostility.

A Concise Statement of Attitude

Webster tells us that **scorn** is to "disdain, to engage in an emotion involving both anger and disgust." **Hostility** means "to be unfriendly toward, inimical, having or showing ill will." Such is a concise statement of this writer's attitude toward this kind of religious pornography and thus the use of the words scorn and hostility. If such is considered unChristian or unloving by some timid soul, then I feel sorry for his ignorance of what the proper Christ-like attitude ought to be toward this kind of thing. I shall not allow his scriptural illiteracy to hinder my scriptural reproof. We must "speak the truth in love." (Ephesians 4:15).

I have long been convinced that tons of error can be answered with ounces of truth! It is not necessary to enter into a word by word, sentence by sentence review of the above mentioned article in order to fairly treat it and absolutely refute it. Brevity is always best. The simplicity of truth in contrast with the complexity of error should ever be the Christian's rock and defense. It shall be the purpose of this article to demonstrate the absolute and complete failure of Hunter to establish his thesis: i.e., the restoration principle is defective and divisive.

Alleged Defects Summed Up

The major defects in restoration theology, as Hunter views it, are summed up in his six theses as listed in the article. They are as follows:

- 1) Restoration Theology regards the church as given by God in the New Testament, rather than given by God in history.
- 2) The spirit of Restoration Theology is in irreconcilable conflict with the spirit of unity.
- 3) Restoration Theology makes the authority of Christ subordinate to the authority of the Bible.
- 4) Restoration Theology assumes that a standardized and jealously guarded body of belief will keep the church from drifting into apostasy.
- 5) It is impossible to restore the first century church.
- 6) Restoration Theology produces a repository of pride at the depths of the collective spiritual life of the church.

The remainder of the article by Hunter is a discussion and continuum of these above propositions. The exposure and overthrow of these six theses which form the heart of Hunter's case will now be set forth in simple, brief fashion.

Six Theses Nailed to Hunter's Theological Door

In the following is offered six counter-theses anyone of which being true would automatically negate Hunter's proposed propositions. It is my contention that every one of them is true. Together they form a crushing blow against Hunter's case and reveal his total ineptness.

First, **no valid arguments were presented and no adequate evidence offered in support of any of the six theses.** Since proof for the non-inspired results from valid arguments and true premises and inasmuch as Hunter offered *neither* of these, the only conclusion left is that Hunter's six theses proved nothing. His article is replete with assertions and partisan opinions and the end result is absolutely nil. If you take the whole of his article, strip it bare of the empty assertions and unsubstantiated allegations, the residue is a cold, barren void. And, like it or not, that is exactly what Hunter is left with.

Second, **absolutely no Scripture is quoted or used to substantiate any of the six theses.** You may count it for yourself. In the multiplicity of verbiage and the literally thousands of words, not one time is there a single word from the Bible. Not a time! Five passages are "referred to" in the footnotes. The first four are glaring misuses and the latter shows a failure to understand even the "a-b-c's" of Biblical hermeneutics. It is a sad situation when anyone purports to deal with a religious issue and then doesn't even quote from God's religious standard—the Bible. All that this can mean is that Hunter has failed to prove any of his six points.

Third, **conversely, whenever "proof" is sought in Hunter's article, it always comes from the quotations of men or his own personal philosophical thought.** Both are to be categorically rejected and both are totally inadequate to the establishment of his case. The Apostle's warning in Colossians 2:8 is certainly to the point in reference to Hunter's six theses for they are nothing but human philosophy and vain deceit. By way of example, where is Hunter's proof for his assertions such as those found on page 8: "...unity is one of the givens of

Christianity,” “Anyone who has been confronted by Christ in the pages of the New Testament cannot possibly imagine that he who swept all traditional ritual and ecclesiastical legalism as a means of getting right with God onto the religious trash heap, thereafter invested a book with the authority to set them up again!” “God’s answer to the human condition is not an idea, a plan, a system, or a book—it is a person.” Now where is the proof for all this foolish rhetoric? I guess we are to think that since Hunter said it, that’s enough. We are to just accept his word as something divine? I, for one, don’t. I would like to see Hunter get on the polemic platform to defend any one of these above assertions. Where is his authority for any of these statements? His lack of authority and a “thus saith the Lord” demonstrates his abortive attempt to prove any one of his six theses.

Fourth, the underlying presuppositions and assumptions of the article and its theses are unsupported, illogical and worst of all unbiblical. I learned a long time ago that if you grant a person his basic assumptions that any possible conclusion could be formulated. Every false teaching or conclusion is based upon a false premise and every true statement arises out of equally true premises. Since Hunter’s premises are not true, then his conclusions are inherently false. What are these assumptions and presuppositions? 1) That no one before Hunter and his kind came along ever “critically evaluated restoration theology.” “The restoration principle as a theological method has only recently begun to be critically evaluated . . .” 2) That the restoration ideal (not theology only) is non-biblical. 3) That the restoration of the New Testament church in form and doctrine has been the “single conceptual common denominator” of Protestant churches and that the fact regarding our historical situation makes us represent a “separate and distinct denomination in the religious world.” 4) That “the Christian church” (Hunter’s words—PM) is not apostate and does not need restoration to receive God’s approval. It should be noticed that the import of Hunter’s words here cover all of what men call Christendom! 5) The Bible is not a pattern or blueprint on which restoration can be made. 6) That the church is given by God in history after the completion of the New Testament. Here are at least six false assumptions to go along with his six false theses!

Fifth, the article is shot through with false impressions, misapplication of Scripture and the worst sort of modernistic theology and philosophy. In my mind this forms the most damning criticism to be leveled against the article and renders justifiable the labeling of it as religious liberalism. Misuse of the Bible is rampant; modernism oozes from every page, and straw men walk openly through the verbiage. And this is not mere poetic rhetoric! The ensuing material will more than sustain this judgment, “False and evil impressions” because of Hunter’s allegation that we have “perpetrated an unspeakable indignity upon the Bible” and engage in a “gross misuse” of it. “Straw men” because Hunter thinks we place our trust in a “what” rather than a “whom.” “Misuse of Scripture” because Hunter states “God’s answer to the human condition is not an idea, a plan, a system, or a book—it is a person.” What Hunter fails to see is that God’s idea, plan, system and person (Christ) is made known through a Book—the Bible. This is a true wresting of Scripture and that to his own shame. (II Peter 3:16). “Modernism” because Hunter pits grace against law, Christ against the Bible, and freedom against authority. In fact, Hunter is sipping from the streams of Neo-Orthodoxy

(and this may be too mild a description of it) by suggesting that the Bible is not the true focus of the Christian’s loyalty but rather the Christ which confronts us through its pages. Anyone who has any familiarity at all with Barth, Bultmann, Brunner and the host of Neo-Liberals who follow along under their shadows will not have any difficulty in seeing the similarity of language. “It is the personal Christ who has authority and not a cold, lifeless, impersonal ‘dead-letter’—the Bible.” This is the dogma of Neo-Orthodoxy and its noxious odors are emanating from the pages of a magazine called *Mission*. Thus the label liberalism.

Sixth, the article maintains that religious unity with regard to the organization, form, worship and doctrine of the church is positively impossible. Hunter writes, “It has often been said that if men are honest, and willing to let the Bible speak for itself, they will be able to reach generally the same conclusions with regard to the text of the Bible—that is to say with regard to the organization, form, liturgy, and doctrine of the church. Though this conviction is held in all sincerity, it is sheer illusion and an insult to Christian intelligence.” (emphasis mine—PM). Hunter goes on to pontificate, “. . . uniform attitudes and convictions about the Bible (or any other subject) are impossible.” “Sooner or later we must confront the fact (isn’t it amazing that we cannot have uniform attitudes and convictions about the Bible, but Hunter thinks we can and should have such about his theorizing!—PM) that it is a practical impossibility for men to understand the Bible alike in the precise detail necessary to develop the uniformity required for unity in a pattern church.” We cannot have unity upon the facts of the Bible but upon the facts of Hunter we are all expected to get in goose step! This is not just foolishness, brethren, it is sheer infidelity. And what does Hunter do to sustain his “facts”? Does he quote from the Word of God? No, for God doesn’t seem to have anything to say that interests Hunter. Not one time does he give the reader book, chapter and verse and put it out there so we can see it. NOT ONCE. And it doesn’t seem to affect him that Paul wrote by the Holy Spirit, “Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.” (I Corinthians 1:10). And if he knows the verse I am sure he can explain it away by showing us that Paul doesn’t really mean what he seems to be saying. Well, brethren, he means it—our brother Hunter notwithstanding—and that simply means that Hunter must decrease but Paul must increase! Hunter has proven nothing.

The above have been six theses given in response to Hunter’s six. Methinks mine will stick. It has been shown that the article in *Mission* magazine for June, 1974, entitled “Restoration Theology: A School Master” and written by Lanny Hunter, has really proven nothing. Meaning, of course, that it has proven nothing in reference to authenticating or demonstrating his six theses. The article does prove at least one thing—*Mission* magazine is still the cutting edge of liberalism in the church of Christ today. I pray every day for its “last coming”!

MODERNISH—TROJAN HORSE IN THE CHURCH—by James D. Bales. Apostasy is possible. Definitions and contrasts. Two conflicting religions. Modernism is a form of worldliness. The fruits of Modernism. Symptoms of softening. Symptoms of Modernism. Relevant or fads? Man has come of age. Are Liberals the only scholars? What can we do? **Paper \$4.00**

PAT MCGEE RETURNS TO NEW ZEALAND AFTER TWO-MONTH PREACHING EFFORT IN INDONESIA, SINGAPORE & MALAYSIA

It never fails to astonish sound, faithful gospel preachers that liberalistic brethren cannot see the Christianity in both extending the faith and contending for it, too. The same Christ who commanded both, did both!

Thus, the same Pat McGee who is the author of the foregoing defense of the faith against heretic, false teacher Lanny Hunter and *Mission Magazine*, not only is a great defender but also a magnificent extender of that same faith which was once for all delivered unto the saints.

Inasmuch as readers of *Contending for the Faith* were the principal ones who raised the \$1,200 we sent him in July, 1975, to pay for his travel into Indonesia, Singapore and Malaysia for two months of gospel meetings during August and September, it seems especially fitting that, along with his foregoing article, we also carry a pictorial report of what was accomplished by this means as a result of your help.



Leaving from Wellington, New Zealand, in late July, brother McGee (*above*) taught and preached upwards of 240 hours of doctrinal truth over a two months period, resulting in some 61 responses to the gospel invitation in three nations—Indonesia, Singapore and Malaysia—prior to his return to Wellington in September. Please note his chart. He used 28 such charts in his sermons while en route.



Brother McGee, originally, had planned to work in Johore Bahru, Malaysia, when he returned with his family last year to resume long-term missionary effort in the Asian area. Even though his "missionary" visa was denied, he was able to return as a "tourist" in July, resulting in the first gospel meeting for the Johore Bahru Church of Christ, which began in March, 1975. One baptism came from this five-day effort. Two graduates of Four Seas College of Bible & Missions now are preaching to this congregation. (*See lower left*).



Kenneth Sinclair began the work in Port Dickson, Malaysia, in 1974. The effectiveness of his efforts is seen in the encouraging crowds (*shown above*) that came out to hear brother McGee while there. Nine more were baptized during that week.

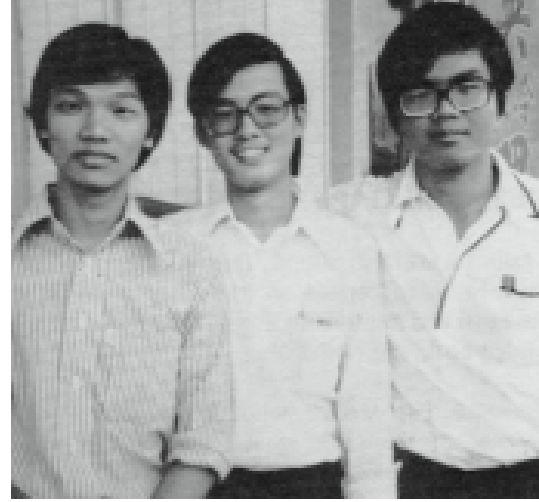


Eighteen were baptized in the meeting held in Seremban, where brother Sinclair worked for several years prior to moving down to Port Dickson to begin the new work there last year. Above photo shows some of the evening attendance at Seremban.

(Concluded on Page 16)



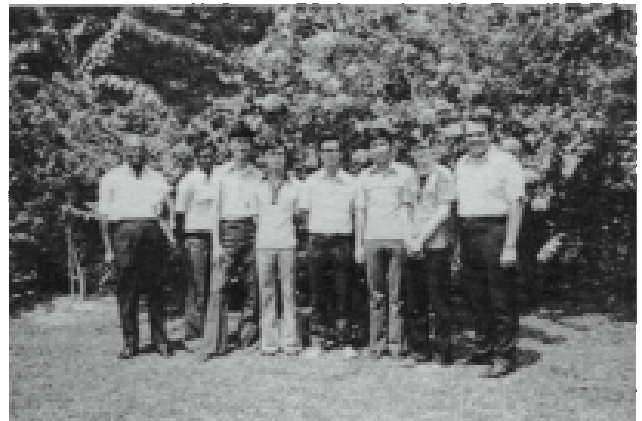
The church at Seremban, Malaysia, approximately 40 miles south of the capital, Kuala Lumpur, rapidly is becoming a stronghold for Christianity in that part of the world. (See above).



Personal evangelism is key to the splendid response to the gospel wherever Pat McGee preaches. In this photo, three of the personal work team were preparing to go out to "bring them in" for the evening meeting at Kuala Lumpur.



American Christians constantly are amazed at the youth of those we are training for service to the cause of Christ in Southeast Asia. Above are some of the Christian workers in brother McGee's week-long meeting at Klang, Malaysia. Seven were baptized.



Brother McGee was thrilled with the corps of fulltime local preachers and missionaries presently in Malaysia—most of whom got their training at Four Seas College of Bible & Missions, in Singapore. (Shown above).

In sending in these photos, brother McGee wrote, under date September 7, from Wellington, New Zealand, "Thank you again for your great help." I, in turn, wish to thank everyone who contributed to the \$1,200 fund making it possible for brother McGee to devote these two months to evangelizing in Southeast Asia resulting in such a substantial increase in the kingdom of God.—Ira Y. Rice, Jr.

Contending FOR THE Faith

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