

Contending FOR THE Faith™

Volume VII, 1976

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SHADES MOUNTAIN CHURCH OF CHRIST PRESENTS

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Brotherhood's Finest Hour — **GAINESVILLE, FLORIDA**

Parker L. Henderson

EDITORIAL NOTE: In our closing issue of *Contending for the Faith* for 1975, we carried a full report of the reconciliation meeting of November 10 and 11, in Gainesville, Florida. Certainly no such meeting was possible over offences as pronounced and widespread as those dealing with the Crossroads Church of Christ without enormous reactions either for or against from many quarters both in Florida as well as in surrounding states. It seems so far that most of the reactions have been favorable. In hopes of continuing to further this good work of reconciliation, we propose to give our readers the benefit of what *others* have written thus far in this regard. We are grateful to brother Parker L. Henderson for sending us *his* reactions to what transpired. As chairman of the Crossroads Meeting both nights, certainly he is an eye/ear witness to all that happened. In fact, without his personal intervention, the wonderful thing that happened would not have happened at all. Please read carefully his following report.—Ira Y. Rhee, Jr.

November 10 and 11 in Gainesville, Florida is a period of time that to this writer comprises the "finest hour" for the brotherhood in my limited experience. I have been preaching the gospel for 28 years and have worked in four continents and a number of states in the union, and I never have seen anything that is more beautiful and wonderful to my mind than the happenings of November 10 and 11, 1975.

The difficulties between the Crossroads congregation and the 39th Avenue congregation (and many others of us in the whole brotherhood) have been completely corrected making fellowship once again possible. These wonderful results came about because of the efforts of many concerned Christians in many places. In this case, all congregations of the Lord are winners and nobody but Satan and his crowd are losers.

How Henderson Came to Be Involved

My personal involvement came very naturally. Four generations of my family have been members of the church in that city—beginning with my father's mother and continuing to a daughter whom I baptized when preaching there. My father was an elder of the East University Avenue congregation and helped to establish the old 14th Street church, out of which has come both Crossroads and 39th Avenue congregations. I have preached for both and have been

supported on the mission field for years by both. I know and love them both in a way that can only come from years of working together. For more than two years, I have been in discussion with the elders and preacher of Crossroads over some of their practices which I considered to be in error and I greatly rejoice to have the matter so completely cleared up and corrected.

The meetings of November 10 and 11 were initiated because of confidence and love placed in and for all of the principal parties involved. So many persons and congregations had a part in this "FINEST HOUR" that all cannot be even known much less mentioned, but some are here mentioned that it might be a source of encouragement to those who are faced with similar problems. The brotherhood is made up of the finest people in the world and when that kind of people have problems the problems can be solved!

Local Preachers, Elders Are Honored

Three key persons in the solving of this problem were the three local preachers in Gainesville. Sam Hill, of the East University Avenue congregation, has provided advice and encouragement to me about the matter for over two years. Without his kind help and moderate view of the situation, the solution might never have been reached. Ernest Underwood, of

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the 39th Avenue congregation, was able to put on paper specific matters that were the concern of many brethren. His seven charges were used by this writer in hours of preliminary discussions with the elders of the Crossroads church. Then in the actual discussion with elders of both congregations and other helpful brethren, his careful attention to important details kept us from overlooking matters that if overlooked might have become major problems in later days. Chuck Lucas, of the Crossroads congregation, was very important in the setting up of the discussions and in ironing out of details. His attitude was outstanding in every way and there just could have been no correction of the problem without him. He was quick to lay aside ambiguous words and phrases. While he was strong in his convictions concerning the word of God, he was like the other brethren in his desire for unity. Even when under fire and when feelings were strong, he was patient and kind. The three local preachers deserve a great expression of gratitude from the congregations in Gainesville and throughout the whole brotherhood. Surely this was their finest hour!

The elders of the Crossroads and the 39th Avenue churches were truly outstanding! In many, many hours of discussion, there was never a single outburst of anger or harsh words from any of them. They are all real, honorable, Christian gentlemen who lovingly and patiently worked for peace and harmony based upon the word of God. These men, Richard Whitehead, Rogers Bartley, Bob Martin, Van Land and William Fugerer, were superb in every way and set such an example for all to see that this must have been their finest hour!

Other Brethren Helped in Settlement

Other leaders of the brotherhood who were invited to help work out problems in Gainesville were just as beautiful in their roles as were the local leaders. Ira Y. Rice, Jr., was of outstanding value in keeping to the issues at stake and in not allowing any important point to be overlooked or by-passed. He was ruthless when pressing a point against false teaching or false teachers. At the same time, he was so very fair that all could see that he was fighting for truth and not for selfish ends. Especially on the night of the 11th was he the master mediator. I have known and loved him for many years and have worked with him under very trying circumstances on the mission fields of Asia as well as in the homeland of America and think that I have never seen him more productive of good in such a short period of time. Surely, in this type work, this must have been his finest hour!

J. D. Bales, a long defender of the truth, a great teacher, able preacher, and noble debater, contributed his valuable wisdom and knowledge. His Bible knowledge, fairness and love for truth were all dominant as he often led the direction, not only of the matter discussed but the attitude with which it was discussed. I have worked with him in Thailand and several states in America, but never have I seen him in better form for the task before him. Indeed, this must have been his finest hour.

Luper, Carr, Rogers, Colson All Had a Part

Archie Luper, a self-supporting preacher, a lover of truth and those who preach it, was superb! His open discussions and

private conferences were very productive in opening hearts and ears so that truth and peace could prevail. This man has made seven trips to Thailand and other countries of Asia, a number of trips around the world, has preached in many states and has been a friend to the cause of Christ in many areas. In all of my experience with him, I can think of no time in which his work was so essential or better done. Surely, this must have been his finest hour.

B. C. Carr heads a school of preaching and is one of the most respected men in the Lord's work in the state of Florida. His concern for truth along with his fine knowledge of truth plus his close association with the problems and persons involved placed him in a unique position to be of very valuable help. No doubt this man has had many fine hours in the Lord's work, but of all that I have heard, at least in this type of situation, I am convinced that this was also his finest hour.

Richard Rogers, preacher of the Sunset church in Lubbock, Texas, and teacher in a school of preaching, was wonderful in these discussions. His ability to view the situation as an outsider and as a friend and brother to all concerned added greatly to the discussions. Being one of the best informed men in the brotherhood for his age, Richard was able to wisely use the word as needed in the discussion. He is one of the greatest preachers that I know and I have worked closely with him in Asia and America and in spite of his many wonderful hours, in some respects at least, this must have been his finest hour.

14 Brethren Involved in Two-Day Discussion

Barney Colson, elder of the East University Avenue congregation, was splendid in his assistance. His graciousness and earnest spirit added greatly to the attitude and success of the finest hour. Others like Forrest McCann, evangelist in Gainesville for more than eight years, gave their advice and counsel. Hundreds were praying for a correction of the situation. Many congregations played a part and a great brotherhood was moved to action in one of its finest hours.

All fourteen men involved in the two-day discussion are of the finest men I know. Their love for truth, honesty and fairness along with their love for the brotherhood that comprises all of the saved, helped to bring about a complete, beautiful solution to one of the most serious problems in the state of Florida. There was no ill will and were no reservations in the minds of these brethren. The problems dividing congregations in Gainesville, Florida have been solved and the brethren are in unity, peace and love. In all of my life, I have seen nothing to surpass the work of God's people on November 10 and 11. To me, this was and is, THE BROTHERHOOD'S FINEST HOUR.

P. O. Box 881,
Bangkok, Thailand

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.

Paper \$4.95

39TH AVENUE BRETHREN EXTEND FELLOWSHIP ONCE AGAIN TO CROSSROADS CHURCH OF CHRIST

It is one thing, of course, for formerly dissident brethren to enter into an agreement, quite another to make it work. Once the signatures had been affixed to the final statement agreed upon that Tuesday night of November 11, it then became necessary for brethren to go back and clarify things with their respective congregations.

Following is the statement carried by the elders and minister of the 39th Avenue/Gainesville congregation in their regular, weekly church bulletin for November 23, 1975, once again extending fellowship to the Crossroads Church of Christ:

A REPORT ON THE MEETING WITH THE ELDERS AND MINISTER OF THE CROSSROADS CHURCH OF CHRIST

On November 6, 1974, a letter from the elders of the Thirty-Ninth Avenue Church of Christ, of Gainesville, Florida, was hand delivered to the office of the Crossroads Church of Christ of the same city. The letter contained seven charges against the Crossroads church. The charges involved the teaching, and/or practicing, and/or endorsing of false teaching and/or practices. After two subsequent letters, and two meetings between the elderships of both congregations, the members of the Thirty-Ninth Avenue church refused to extend Christian fellowship to the members of the Crossroads church. The brotherhood was informed by various means of the action taken. Thus the Crossroads church stood as a marked congregation. A large amount of correspondence and many telephone calls were received by the Thirty-Ninth Avenue church from concerned brethren throughout the country. With the exception of less than a dozen letters and calls combined, the action was highly commended. The break in the fellowship between the two congregations continued to exist.

In the latter part of October/1975, brother Parker Henderson, missionary to Thailand, was back in this country. He visited Gainesville and spoke at the Crossroads church. He also spent many hours with the elders and the minister of that church in discussion of the problems which existed. He also met with the elders and minister of the Thirty-Ninth Avenue church to explore the possibilities of obtaining a restoration of fellowship between the two congregations. Upon learning from the Thirty-Ninth Avenue elders and minister that they would be happy for such restoration, provided it was brought about by repentance of the things which had initially caused the break in fellowship, he made provisions for two subsequent meetings with the elders and minister of the Crossroads church.

The first of these meetings was held at the meeting house of the Crossroads Church of Christ on November 10, 1975. Those attending this meeting were: Parker Henderson, Archie Luper, Richard Whitehead, Rogers Bartley, Chuck Lucas, Richard Rogers, Ira Rice, and James Bales. According to those who attended this meeting, there were sufficient evidence and statements of repentance to warrant a second meeting. This meeting was set for November 11.

At the noon hour of November 11, 1975, after the aforementioned meeting, brethren Luper, Rice, Henderson, and Rogers met with the elders and minister of the Thirty-Ninth Avenue church. This meeting took place at the Holiday Inn located at I-75 and SR-26. Brother Bales was also present but excused himself so that he might get some rest. His health being as it is, no one objected to his absence. In this meeting a full report of the previous meeting was given. On receiving the report, the elders and minister of the Thirty-Ninth Avenue church agreed that things looked promising for a second meeting with all attending. It was requested that brother B. C. Carr be invited to the second meeting. This request was agreed to by all parties.

After the meeting at the Holiday Inn, Parker Henderson, Richard Rogers, William Fugerer, and Ernest Underwood met in the office of the Thirty-Ninth Avenue church to formulate some definite points to be discussed.

The second general meeting began at 7:00 o'clock on the evening

of November 11, 1975 at the meeting house of the Crossroads Church of Christ. Those present for this meeting were: Parker Henderson, Ira Rice, James Bales, Richard Rogers, Archie Luper, B. C. Carr, Barney Colson, Richard Whitehead, Rogers Bartley, Chuck Lucas, William Fugerer, Robert Martin, Van Land, and Ernest Underwood. Brother Henderson acted as chairman of the meeting. Brother Archie Luper led the group in prayer. The spirit of the meeting was nothing less than excellent. Issues were pressed, arguments and counter arguments were presented, yet there was no anger or impatience shown by anyone present. Everyone conducted himself as a Christian gentleman. The charges were read, the answers were given, and discussion opened. In each charge it was pointed out that this was what had been either taught, practiced, or endorsed by the Crossroads church. It was then pointed out by these brethren that such had not been their intention and meaning. A statement of clarification and present position on the issue in question was given. A copy of this statement is enclosed with this article.

Specs does not permit the recording of the discussion which took place on each charge. Suffice it to say, that the brethren at the Crossroads church accepted the responsibility for the teaching, with the resultant division. They further stated that in the future they would do their utmost to make statements so clear that no misunderstanding could occur.

Since the practice contained in charge number five has been one of the most significant contributing factors to division and controversy, it is needful to report some of the discussion which took place. Concerning the practice, the Crossroads brethren stated that they did not conscientiously believe it to be wrong in itself. However, they stated that they were aware that the practice was the source of division, and that it was wrong in that sense. They further stated that since such was the case they would eliminate the practice from all areas over which they had control. Brother Lucas informally agreed to engage in private written discussion with brother Richard Rogers on the subject. The Crossroads elders stated that they would also recommend to all congregations with whom they had influence that they also cease the practice of allowing the women to lead a prayer where men are present. Brother Whitehead stated, "We don't have to practice this to go to heaven."

The statement containing the charges and answers represents the clear understanding of the issues, the ensuing discussion of those issues, and the acceptance of the answers given based on the discussion. Because of this understanding and acceptance, the Christians who constitute the Thirty-Ninth Avenue Church of Christ do once again extend fellowship to the Christians who constitute the Crossroads Church of Christ. We of the Thirty-Ninth Avenue Church realize that there are still some areas wherein problems exist and must be worked with, however, we desire to show patience and love in the working in these areas. We recommend to a brotherhood at large that it have a similar attitude.

May our God grant unto all of us mercy and continued blessings as we work in his kingdom according to His direction as given through His word.

(Signed)

William H. Fugerer, Elder
Van Land, Elder

Robert Martin, Elder
Ernest S. Underwood, Minister

ANDREWS SENDS 'OPEN LETTER' RE: CROSSROADS SETTLEMENT

As I was sure there would be (and cautioned the brethren in the Crossroads Meeting accordingly), some few who were not in on the meeting itself, while happy in the over all, still have one or two wonderings to work out. Such was the gist of an "open letter" written by Tuck Andrews, minister to the Westwood Lake Church of Christ, in Miami, Florida, under date November 22, 1975, which we have just received for publication, as follows:

OPEN LETTER

I rejoice because of the good that was accomplished in the recent meetings that were held in Gainesville between the Elders and Minister

of the Crossroads church and a number of faithful brethren from in and out of the state.

Seven items of doctrine were resolved. Six were resolved in a scriptural way and I thank God for it. I reject completely the basis (Romans 14) on which item five was settled. Women leading in prayer in the presence of men is a matter of doctrine, it is not a matter of opinion. However, I am happy the practice has stopped and I will do everything within my power to restore the unity in the cause that we all love and for which Christ died.

Also, please note that the Central Church in Miami has stopped the practice of women leading in prayer in the presence of men. This includes any activity of the church.

(Signed)

Tuck Andrews
Minister

There is no one in the state of Florida in whom I personally have greater confidence than Tuck Andrews. Knowing some of the things that he has been made to suffer because of his long, long, long contending for the faith, I would not knowingly burden him with a compromise of any kind, wherein Bible principle is concerned--or anyone else, for that matter!

In my reply to brother Andrews, of December 1, 1975, I said, in part--

"...As far as I am aware, absolutely *no compromise* was entered into in our attempt at settlement at Crossroads. Please read the full report that I have given in the November issue (copy enclosed). I think when you have finished with it, you will see that there was none. We made abundantly clear to those brethren that as far as we were concerned it was a *matter of doctrine*, not of opinion. They said, as far as they could see, the doctrine *permitted* but did not *require* what they had been practicing.

"Be all that as it may, when we got right down to it, I think *both sides* looked upon the *other* as brethren "weak in faith." However, for *our* part, we were not in the least admitting that the weakness was with us--and everyone around that table knew it, too!

"The fact that Crossroads agreed to give up the practice both publicly and privately as well as to discontinue teaching it, I feel has a chance of leading to that unity for which we all have prayed.

"Before we broke up that night, I emphasized that regardless of what was agreed to by us 14 men around that table, it *still* had to work out acceptably to brethren who were offended elsewhere who were not present. All indicated they understood this. Future events will decide whether we succeeded in the purpose of the Crossroads Meeting or not. For my part, I sincerely hope so, and am willing to give it every chance of success, as I am sure you are, too."

So, brethren, as the current issue of *Contending for the Faith* goes to press, the situation, as I see it, definitely looks hopeful and full of promise. This is marvelous news that the Central Church of Christ, in Miami, *also* has stopped the practice of letting women lead in prayer in the presence of men, including any activity in the church. With such progress on the part of these two great congregations, we dare to anticipate still *other* good news to report--and *soon!* IYR(Jr.)

WESLEY REAGAN'S CHAPEL SPEECH (given January 27, 1970, at Oklahoma Christian College). Not that we can recommend WHAT he said, of course, but when the annals of apostasy among the churches of Christ in this closing third of the 20th century finally are written, one of the land-mark speeches to which brethren will refer that helped to pave the way for doctrinal departure will be this one by Wesley Reagan. We have it only in the 5-inch reel. That you may know exactly what he said--in his own words and in his own voice--you may order yours while they last. Each \$3.00

The Cross of COMPROMISE

Grover C. Beard

(EDITORIAL NOTE: Many of our readers will remember brother Grover C. Beard's incisive, pungent, delightful article some months ago, entitled, "The Peanut Gallery." When he wrote again, under date October 20, 1975, it was a pleasure to hear from him. "I would appreciate it if you would consider the article "CROSS OF COMPROMISE" as worthy to be printed in the *Contending for the Faith*," he said. "Those of us who are hanging on need your kind of encouragement. Keep up the good work. If you think the article is worthy, you have my permission to print it. God bless you and all of your fellowhelpers."

Having read the article, we find it, like the one before, worthy indeed. Please consider what brother Beard has to say. You will be a better Christian for it.—Ira Y. Rice, Jr.)

If it becomes my lot to die for my faith, then, so be it; but let me die a death of dignity. I shall not be hung on the "cross of compromise."

Jesus died on the cross of shame—but it was for the shame of men that he died. He never did one shameful thing while he lived. Jesus died with dignity, knowing that he had not betrayed the trust of his Father; and while hanging there on Calvary, he cried, "It is finished." By which is meant that the work God had sent him to do was completed.

To Be A Christian Means to Be "Christ-like"

I profess to be a Christian—and the word Christian means to be "Christ-like." If I am not Christ-like in every aspect of my faith then I am a deceiver and a hypocrite. The obligation falls upon me and everyone that professes to be a Christian to do as Jesus did, to teach as Jesus taught, to live as Jesus lived, and to die as Jesus died if necessary.

I do not believe that anyone can question the sincerity of Jesus, nor his love and concern for the lost souls of the world. Listen! John 15:13: "Greater love hath no man than this, that a man lay down his life for his friends." Verse 14: "Ye are my friends, if ye do whatsoever I command you."

Jesus Was not Mean, Spiteful or Hurtful, Yet . . .

I do not believe that Jesus ever did one mean or spiteful thing in his whole life, nor do I believe he ever meant to hurt anyone; and, if I am to follow him and his example, I must have the same concern for others.

Yet, Jesus, when dealing with the religious people of his day, never hesitated to call their name, for he wanted them to know whom he was talking to and what he was talking about.

If Jesus Could, Why Can't I?

Now I ask you, if Jesus could call names and point out their errors, why can't I? He never did it to be mean but to help them understand their religions were wrong and their worship to God was in vain.

Jesus never yielded to religious pressure. If he had, he could have avoided the death of Calvary. But then if he had

avoided the death on the cross, we should all be on our way to hell, shouldn't we?

Pressure-Yielding Christians Are Unworthy

Jesus never yielded to political pressure. John 19:10-11: "Then saith Pilate unto him, speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

When elders, deacons, preachers and all Christians yield to the dictates of worldly church members and people of the world, they are yielding to the devil and his influence and are willing to be crucified on the "cross of compromise" and are not worthy to wear his name. When this is done, there is only one alternative and that is to repent and get your heart right with God.

Though all may forsake me but the Lord, I will not be nailed to the "cross of compromise." I am a Christian first, last and always—and so will you be if you go to heaven.

WHAT'S THE DIFFERENCE?

Between the atheist who supports no church and the member who will not support the Lord's church?

Between the skeptic who does not believe the Bible and the negligent Christian who never studies it?

Between those who do not believe in Bible classes and those who never attend a class?

Between a man of the world and a person in the church who lives like a man in the world?

What's the difference? NONE!—W. R. Craig

—The Bulletin
Elk City, Oklahoma

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 SEED of the KINGDOM

Bill Coss

(EDITORIAL NOTE: Many strange and wonderful things continue to happen in the spread of the kingdom of God—even if the age of miracles has ceased. To my mind, one of the most extraordinary stories that I have ever heard was told to me while I was in a weekend meeting on "Liberalism" in early October, 1975, with the Parkview congregation at Warren, Michigan. I asked brother Bill Coss, their minister, to gather the full facts in the case and to send them to me for publication. Here is what he wrote.—Ira Y. Rice, Jr.)

When people respond to the preaching of Christ, we preachers of the gospel are happy indeed because we know that a soul has been added to the church of our Lord. But every so often there is an unusual story of conversion—and I want to pass this one on to you.

Vasyl Jurkewych was born May 12, 1923, in Ukraine, Russia. Vasyl was 16 years old when he left Russia and began to wander from one place to another, always in search of freedom, many times without food or water, but always hoping to be free. At this time, however, he did not understand what it meant to be free.

Hitler Takes Over Europe

Then Hitler began to take over almost all of Europe. Vasyl found himself a prisoner in Germany. Day after day, due to the British and American bombings, Vasyl was almost killed on several occasions. One morning he woke up surrounded by dead people and he prayed to God to save him from death.

Then, at last, the war was over, and Vasyl was put in the Displaced Persons Camp in Gudensbury, Germany. There he met Stephen Bilak, a gospel preacher now preaching in Switzerland. They often would talk about Jesus and read the



Elsie, Vasyl (Bill) and Christine Jurkewych

New Testament together, but Vasyl was a Catholic, and he would continue to shake it off.

Bilak Leaves Displaced Persons Camp

Stephen Bilak left the camp in 1948. He said goodbye to his friend and reminded him to become a Christian. Vasyl, a few days later, also was set free. Then one day he met this German girl in this same city. They fell in love and were married. A few years later a daughter was born, Christine.

Vasyl had a lot of good and bad memories of the days in Germany. He did not completely feel free. Then he and his wife Elsie decided to come to America and raise Christine, who then was five years old. They arrived in Detroit in 1953 to begin their new life.

Vasyl changed his first name to Bill, and their life became disappointment after disappointment. It was not easy for Bill to get a job because of the language barrier. But at last he did with one of the auto makers. After a while he bought himself a house in Sterling Heights, a suburb of Detroit.

Mistaken Phone Call Establishes Contact

Many years went by, until one day in 1974 Christine Blair, who is a member of the church at Parkview, made a phone call and by mistake got the Jurkewych home. Christine Jurkewych answered. Sister Blair apologized for the mistake, but realized, due to her voice, that she also was foreign born, and asked her what her nationality was, as sister Blair also is Ukrainian. She invited Christine Jurkewych to our services, saying that she would come and pick her up. Christine began to come to the services at Parkview.

Bill, at this time, was in the hospital. He had had a heart attack. Christine Blair and Pete and Marie Stoyka, also Ukrainians, went to visit Bill and began to talk to him about

his soul. Marie, one day, had a tract on the plan of salvation with Stephen Bilak's picture on it. Right away Bill said, "I know him. We were in a German camp together."

Whole Jurkewych Family Is Baptized

The tract was in the Ukrainian language, and Bill could understand it well. I visited Bill in the hospital, had prayer with him, and encouraged him to study with us on the New Testament Church. After further teaching, Christine was baptized into Christ our Lord, on February 9. Then these two families continued to teach Bill and Elsie; and on April 6, Bill and Elsie were baptized into Christ.

When brother Bilak was informed of Bill's conversion, he said, "I was so excited. I couldn't sleep last night." He thought back to 1945 when he himself read the scriptures for the first time ever concerning the New Testament Church and was baptized and immediately began to share his new life in Christ with friends at the Displaced Persons Camp.

After 30 Years the Seed Bore Fruit

"Some of them thought I was crazy," he wrote. "But few listened. Vasyi Jurkewych was one of those few, and now after 30 years the seed of the Kingdom at last has born fruit. I have prayed so long that the Word would have its course in the hearts of men that I planted in a German camp many years ago. Oh, thank God!"

As the minister at Parkview, I seek no credit in all this. It goes to those dedicated families—Louis and Christine Blair, and Pete and Marie Stoyka, and above all, to a faithful gospel preacher who refused to give up on the souls of men regardless of the situation wherein men find themselves, as it was with brother Stephen Bilak.

More Faith to Sow the Seed

This should give us all more faith in the Word of God and in our fellowman to sow "the seed of the kingdom." Brother Bill and his family attend the services regularly. He reads his Bible all the time. His health is getting better each week. Even with his broken English, brother Bill is constantly talking to his friends and neighbors about Christ and his church. Yes, friends, Bill has found the freedom he was searching for.

Seed planted 30 years ago! That is our task—planting the seed. Sowing the Word of God in the hearts of men. The seed you sow today will bring souls to Christ, because it is the Lord who saves.

Paul said, "I have planted, Apollos water; but God gave the increase." (I Corinthians 3:6). If you ever are discouraged because you don't see the fruits of your labors for Christ, please remember the story of Vasyi (Bill) Jurkewych and Stephen Bilak!

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BUT NOT ON SUNDAY NIGHT

On Lord's Day morn' the brethren
All come out to worship God;
They like to think of Jesus' love;
How Calvary's path he trod.

They then enjoy communion sweet,
And worship with their might;
But in this way they're queer to me—
They don't come back that night.

On Lord's Day morn' they love to sing
The songs of truth and right;
They make the joyful chorus ring—
But not on Sunday night.

Each Lord's Day morn' they pray that God
Will help them win the fight;
But some seem not to need Him long;
They don't come back that night.

On Lord's Day morn' they're out to church;
They've come the truth to seek;
On Sunday morn' their faith is strong;
On Sunday night, it's weak.

They like to hear a sermon grand;
They listen with delight;
(Thet is, if it's Sunday morn'—
They don't come back that night.)

So, brethren, IF we love the Lord
And would follow him aright,
Let's go to worship; Christ will be there—
Even on SUNDAY NIGHT!

—Author Unknown

IS THE DAY OF THE GOSPEL MEETING PAST?

W. N. Jackson

Some say so, but we're not inclined to think so. The day of the gospel meeting is not over unless:

- Salvation is no longer the grandest theme.
- The Great Commission has been completed.
- There's not a lost person yet alive.
- The gospel has lost its power to save.
- The church no longer needs remembrance.
- Satan has ceased to pervert truth.
- Preachers no longer have The Word to proclaim.
- All members have achieved the highest order of perfection.

As long as these things cannot be said, then the day of assembling to study the gospel is not over, neither can it be!

The Reminder
Huntingdon, Tennessee

DOES LOVE LANGUAGE EVER CONDEMN?

In the writings of Paul we find predictions concerning the future. For example, he said: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." (I Timothy 4:1-3). He indicated that not all who accept the faith would remain loyal to it. Some, through the hypocrisy of lying men, would be induced to leave the faith, or the truth. He named two points of departure; namely, "forbidding to marry" and "commanding to abstain from meats." These he dubbed "doctrines of demons." Was he speaking the "language of love" when he so described them? Yes; the language of love can, and should, be used to condemn the evil as well as to commend the good.—B. C. Goodpasture, in *Gospel Advocate*, June 21, 1973.

Women and Prayer

Leon Cole

From recent statements made by some brethren, it is apparent that there is either woeful ignorance or disregard for Bible authority concerning who may pray in public. It is being contended that women or girls can participate audibly in a prayer provided a man begins or leads the prayer. This idea is usually advocated in reference to chain prayers in a devotional.

In the first place, chain prayers are an example of "sectarianism gone to seed;" prayer ought to be a complete unit. Secondly, the only thing that happens when a woman or a girl audibly prays with men present is to lead them or their thought regardless of who started it. There is no difference in a woman praying audibly with men present, with all the men remaining silent, than for a woman to stand before men and sing a solo or preach. Thirdly, if women can audibly pray provided a man starts it, then they could also preach, if the man would only start the sermon or devotional talk. It is usually claimed that women can participate audibly in prayer in this way because it is in a private home and is compared to private home devotionals. But this is not a one-family situation. When families of other homes are in attendance, it ceases to be a private affair; other men and women attending are not a part of that family, and not under the headship of the father in that home, therefore it is a gathering for religious service in which it is shameful for a woman to speak.

The Bible speaks plainly with regard to women leading prayer. "I will therefore that MEN pray everywhere, lifting up holy hands, without wrath and doubting." (I Timothy 2:8). Please note, he said, "men everywhere." Everywhere is inclusive. It means in the assembly on Sunday, in a devotional by a mixed group, or any other time. When a mixed group is assembled, whether there be two adult males or two thousand, women cannot assume the leadership. The term "everywhere" includes every situation. There is no exception to be found in the scriptures. Please observe, we are not saying that women are never to pray. The Bible tells us to "pray without ceasing." But a woman is not to lead or audibly participate in prayer with men present.

It is sometimes said that the term "men" in the Bible refers to the human race in general, not just males. The Greek word "aner" in this passage will not allow such a view. If it be said, "but the elders of church permit it, then it is acceptable;" it needs to be remembered that elders do not have the authority to change the plain teachings of the Bible.

SOMETHING TO THINK ABOUT

Bob Morey

By some people's definition of what a Christian is, this would also make the Devil a Christian. Satan believes that Christ is the Son of God, and like a lot of people he isn't obedient to Christ's commandments. Strange thing is that the Devil is going to be cast into the fire which lasts for ever. (Matthew 25:41). This shows that he isn't a Christian. If a person is a Christian as much as the Devil is, then, he, too, will be cast into the eternal fire. "Not every one who says to me, 'Lord, Lord' will enter the kingdom of heaven, but he who does the will of my Father who is in heaven. (Matthew 7:21).

ANTI OR LIBERAL — WHICH?

Richard Wineinger

(EDITORIAL NOTE: When some of our brethren speak of "Christian thought," it is evident they are attributing Christianity to the thoughts of non-Christians roundabout them, e.g., such as Bultmann, Brunner, Tillich, Kierkegaard, Neiburh, Barth, Trueblood and all other non-Christians like them! Still and all, there are some Christians among us—genuine Christians, that is—who are real thinkers. Richard Wineinger, minister to the church at Port Charlotte, Florida, is one. By special permission, we are happy to reproduce his thoughtful editorial that originally appeared in his bulletin, *The Communicator*, for September 1, 1974. *Contending for the Faith* commends it to our readers, as follows.—Ira Y. Rice, Jr.)

Anti or Liberal — which? Ah, 'tis a perplexing question raised in the minds of many by the uninformed. Which should I be, anti or liberal?

Some individuals are so anti in their concepts and philosophy that all motivation, drive and thrust have inhibited them to the position of stagnation.

Negativism, Liberalism Both Are Deceptive

Negativism by itself cannot advance the cause of Christ. In fact, much damage has been done through its philosophy, utilizing the Pharisee approach (Matthew 23:13) to any program or thought set forth by other individuals.

Others are so liberal in their drives and motivations that they are willing to sacrifice principles, truths, and, many times, good judgment in order to obtain an end result.

End Never Justifies Means

The end never justifies the means, but the means should be compatible to the end. Liberalism has been just as devastating to the cause of Christ as anti-ism.

Anti-ism (or negativism) leads to isolationism.

Liberalism opens the door to multitudes of contradicting philosophies, guised under the banner of peace through love instead of "speaking the truth in love."

A Perplexing State of Affairs

Ah, what a perplexing state of affairs in which I find myself, for there are those who tell me that, being in Florida, I must be either anti or liberal. That is much the same as telling me that I must be either a Republican or a Democrat. It takes away my right to be an independent. And both political parties well realize that without the independent vote they cannot gain office.

In matters of religion, I am too anti for the liberal brethren to claim me—and too liberal for the anti brethren to claim me. Thank God for that—for we desire that the Lord claim us on the basis of truth.

Extremism Either Way is Undesirable

Extremism, either negative or positive, is not the desirable position, but the answer of a pure conscience before

God according to His Word and will is our acceptable philosophy.

We need to be anti enough to examine cautiously what we teach by the scriptures—and to be liberal enough to examine all expediencies and methods of teaching with an open mind. Oh, how desperately each of us needs to learn that the letter of the law without the spirit kills and the spirit without the letter is powerless!

Temperance—the Mark of Maturity

All of us need to learn the art of understanding and patience one with another—and especially we need to learn to be “temperate in all things.” (I Corinthians 9:26).

Temperance, brethren, not anti-ism or liberalism is the mark of a mature Christian.

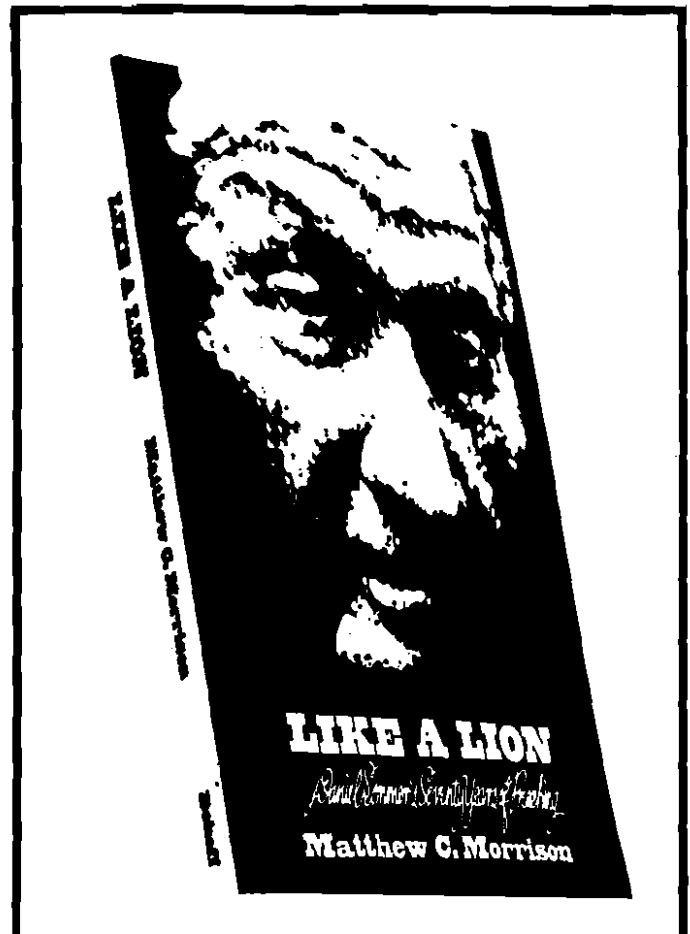
Don't Call Me Anti or Liberal—Just Christian

I refuse to be bound by the unscriptural cord of the antis in regard to church cooperation and orphans' homes.

In like manner, I will not be bound by the unscriptural cord of the liberals in setting up an institution apart from the church to replace the work of the church, such as the missionary societies.

But I choose to be entwined with the spirit of the scriptures encouched in the letter thereof, thus leaving myself free to support an orphan in my home or in an orphans' home and preach the gospel to the local congregation or through the mass media of radio and television.

Don't call me anti. I resent that—and I will not and do not cast my lot with them. Don't call me liberal. I resent that—and I will not and do not cast my lot with them. But call me Christian—and in His name will I rejoice and with Him will I take my stand.



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IS THE GAME LOST?

Lynn Rhodes

There is a painting called “The Lost Game.” It pictures a boy playing a game of chess with the devil. The boy has been playing a losing game and he believes that he is beaten.

One day a famous chess player looked at the picture. After carefully studying it he exclaimed, “The boy isn't beaten. In two moves I can win that game from the devil.” And he showed how it could be done.

How many people have been counted “down and out” when the fight was far from lost? How many people who just needed a little help, a word of encouragement, someone to lift them up, have been written off as hopeless?

Have you ever played a losing game with your doubts, your fears, your weaknesses, your sins? Has your faith weakened,

your determination wavered? Does it ever seem that Satan is about to triumph in your life?

Satan doesn't have as much power over us as we often give him. Jesus has provided men with the power to triumph over Satan. Jesus came to “seek and to save that which was lost.” The power of sin has been broken. (Romans 6). Christ enables us to be “more than conquerors.”

Don't let Satan win the game. Don't let him defeat you or anyone that you can reach out and help. Find those “two moves” which you can make. Remember — “No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond that which you are able; but with the temptation will provide the way of escape also, that you may be able to endure it.”

Church Bulletin,
Agana, Guam

Quotes & Notes. . .

John Fehrs, Grants Pass, Oregon, March 19, 1975: "It may be too late to save some of our young folks who have attended Pepperdine and other so-called Christian colleges—but keep up the good work."

H. D. Duncan, elder, Knoxville, Tennessee, April 3, 1975: "...We always enjoy your communications. We appreciate you also for your stand for the truth in your publications... We are also following the political developments in Southeast Asia with much interest and concern. Things seem to be going well with the church in Singapore, but how long will we be able to work in many of the other areas where we have had much freedom in the past? It looks particularly discouraging in Indonesia, Vietnam and Cambodia..."

(NOTE: In my reply of April 14, 1975, I replied, in part, "...Things are not looking favorable for Southeast Asia at this time. However, the Lord can overrule all things..." IYR Jr.)

In renewing their subscription for another three years, Jerry & Phyllis Goins, under date March 13, 1975, said, "...We just can't do without this little paper packed full of the truth." Enclosing a check for \$25 to cover both their renewal and an order of various items, they included \$7 extra, saying, "...Use the rest to spread the truth and expose the false teachers... Know you will put the rest to good use. May God bless you with all blessings as I know he will. Thank you for having the love and the courage to expose false teachers. It is really bad when well known men and women depart from the truth..."

H. N. Hurd, Mi Wuk Village, California, March 30, 1975: "...People will not believe the truth—and how well you know... To Christ be true, always being careful lest we also fall into a trap or a snare of the Devil... We are moving in the right direction here slowly..."

Sue Barnes, Willow Springs, Missouri, March 19, 1975: "I have recently read some past issues of *Contending for the Faith* and just finished reading the February '75 issue and also the Memphis Meeting with the Herald of Truth representatives. I want to tell you how much we appreciate you keeping us informed about things we need to know and would have no other way of knowing. I know this is sad and heart-breaking to have to write these things about people you know and love. It breaks my heart and I don't know any of them... I have a dear friend who knew Lynn Anderson years ago and thought he was one of the greatest. It made a nervous wreck out of her when we first started hearing these things about him. She just refused to believe it until there was so much evidence that she was forced to believe it.

I haven't been reading your paper very long, so maybe there are some preachers who have gone liberal that I don't know about. I heard the other day that some of the things (Name Deleted) taught weren't right. I would like to know if you know anything about him. I

would sure hate it if it is true, because I remember him from when I was a teenager. He was good at setting some of the kids straight on things like dancing and short skirts and etc. Also he is the speaker at a Mid-South Youth Rally we would like to take some of the kids to. It is at Southwest in Jonesboro, Arkansas on March 29th. But we don't want to go if it is going to be any of this liberal stuff we've been reading about. If you know about him would you please write back soon and tell me? ...Thanks again for writing *Contending for the Faith*."

(NOTE: I answered sister Barnes letter, of course. I wish I could have been more enthusiastic in regard to the brother she mentioned. I have nothing against him personally; but until he gets all the way over to the side of defending the faith *against* false teachers, I reckon I'll just have to keep on wondering in his regard. IYR Jr.)

Alvin P. Englissh, Compton, California, April 21, 1975: "My *first* exposure to 'Contending for the Faith' was, believe it or not, on the Malibu campus of Pepperdine University. At first, I was shocked by some of the stories in this informative magazine for concerned Christians. I must agree with all the stories concerning President William S. Banowsky and Chancellor Norvel Young. It is unfortunate, sad, and true; and, although I am a student at Pepperdine, I do recognize its increasing Liberalism; therefore I want to make it clear that I, for one, stay clear of all questionable campus activities and disagree with most of the 'school policy.' (Also, it is a known fact that Christians and non-Christians alike *jokingly* refer to Pepperdine as a 'Christian institution.')..."

(NOTE: "...The fact that your *first* exposure to **CONTENDING FOR THE FAITH** was on the Malibu campus of Pepperdine University was indeed astonishing," I replied, in part, under date May 1, 1975. "At least that was *one* thing being done right on that campus! No doubt there are many, just like you, who simply did not know what was going on there. I am deeply grateful for the things you said confirming what we had previously reported... Just when it began to look like Pepperdine was an entirely lost cause, here comes such a wonderful letter from you. God bless you for your righteous attitude toward the truth and your determination to be able to give an answer to every man who asks... As you find others there who may be plucked as brands from the burning, please put them in touch with us..." IYR Jr.)

Mrs. R. C. McKinney, Akron, Ohio, March 12, 1975: "Enclosed please find a check for \$10.00 to renew our subscription to 'Contending for the Faith' for three years and the 3-volume set of 'Axe on the Root.' We thank God for brethren like you and appreciate all you are trying to do to keep the church pure."

Jerry Joseph, Calhoun, Kentucky, February 26, 1975: "Will you please begin

sending me a bundle of 25 copies of the paper each month? I have enclosed a check for three months and will pay for the paper every quarter... Keep up the good work..."

Gene Exum, Milan, Georgia, April 15, 1975: "I cannot begin to tell you how much I appreciate your 'Contending for the Faith.' Having been raised in the 'Anti-Movement' in the Tampa, Florida area, I am very familiar with the many devious methods people will use to try and deceive brethren into seeing things their way instead of obeying the simple word of our Lord. Such tools as 'Contending for the Faith' must be continued in our fight against all movements against God's Holy Word. Enclosed is a small donation to be used as you see fit. Only wish it could be larger. God bless you and your efforts..."

(NOTE: "Thank you not only for what you said by way of encouraging us to continue this fight for truth," I replied, in part, under date of May 2, 1975, "but also for sending in the donation of \$8.00 extra to help us do so. What most brethren seem not to understand is that this is not just one man's fight, or one congregation's fight, but 'our' fight—brotherhoodwide. If brethren would send what they can (as the Lord enables) each month on a regular basis, we could get the necessary information out far and wide. I know that you will continue to do what *you* can in this respect... Tax-deductible receipts will be sent from the Shades Mountain church of Christ, Birmingham, for all such contributions to our *contending-for-the-faith fund*. Such money then is made available to send out the paper to elders, preachers and churches just that much farther. The support is building. But we need many, many more to help as you have done..."

Thomas Forrest, Minister, Columbiana, Ohio, April 15, 1975: "...Thank you so much for your stand for the truth. I pray God give you strength to continue."

David R. Lemmons, Jonesboro, Arkansas, April 22, 1975: "...I appreciate very much your stand for the truth, and will be ordering more of your publications in the future."

George H. McCord, elder, Hobart, Indiana, April 22, 1975: "Enclosed please find money order for \$11.00 for *Axe on the Root* Volumes 1, 2 and 3 as well as *Contending for the Faith*, bound volumes 3 & 4... I am thankful that we have such sound brethren as brother Rice and others that are not afraid to stand for the truth and are willing to share their talents with others in exposing every false way... I wish I could send more to help in your publications and will when finances permit."

(NOTE: Many elders, preachers and concerned Christians who want to keep themselves intelligently informed as to what *really* is happening to 'us' in the present apostasy are ordering both *Axe on the Root*, Volumes I, II and III (\$5 for the set) and also bound volumes I, II, III, IV and V of *Contending for the Faith* (\$15 for the set, or \$3 for any single volume). Volume VI is now complete and in the process of being bound. Please address all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Graydon B. Sentell, elder, Warren, Michigan, March 21, 1975: "We appreciate so very much the Shades Mountain church and brother Ira Rice. There are still many in the church of our Lord who still want the truth. Keep up the good work."

Jewel Weaver, Granite City, Illinois, April 14, 1975: "I enjoy your *Contending for the Faith* so much that when I sit down to read it, I plan a time so I won't be disturbed, because once I start I never want to put it down until I have finished it. May God bless you in your work...The eldership provides it for the members at Shepley Church of Christ, St. Louis, Missouri, where my family and I attend regularly."

Tom Minnick, Minister, Keyes, Oklahoma, April 11, 1975: "The February issue of *Contending for the Faith* has just arrived, and, as always, I am saddened with the trend of things, but thankful for concerned brethren who are 'contending for the faith'...I can state from my own experience that liberalism has made inroads into the church. Almost in child-like innocence, and without so much as knowing what 'liberalism' means, members of the church are coming up with those far-out ideas. It really makes one wonder just where they learn such things, but they do, and it makes me realize that we are going to have to resort to Bible preaching!..."

Jack Cox, Cordell, Oklahoma, April 10, 1975: "...Don't get discouraged! There are yet seven thousand in Israel who have not

bowed the knee to Baal.' With only one or two exceptions, the church in Western Oklahoma is, I believe, stronger than it has ever been. And I am speaking of spiritual strength; not numerical. To my knowledge there is not a 'Holy Spirit' congregation in this entire area, nor could I put my finger on a single preacher roundabout who is teaching recognized error. We know that we are blessed above measure and we are grateful to all men everywhere who stand for the truth in Christ Jesus our Lord."

Eldred B. Oxley, Ozark, Missouri, April 12, 1975: "...I appreciate the stand for truth you have taken against the errors of liberals within the bounds of the Lord's kingdom..."

CORRECTION

A member of the church in Atlanta, Georgia, called our attention to the fact that in our January, 1975 issue of *Contending for the Faith*, on page 8, we stated that Harold Thomas preached for the Willowbrook church in Atlanta, Georgia, while he was there. Our informant pointed out that there is no church of that name in Atlanta. Harold Thomas preached for the Brookvalley church, a group that was formed of liberal-minded members from the Druid Hills church of Christ. The leaders of said group had fellowship withdrawn.

Please note that any error of actual fact that is pointed out to us, once our own investigations confirm same, will be corrected. This is all we ask of those errorists being contended against by this paper. IYR Jr.

Randall G. West, Federal Way, Washington: "...I deeply appreciate your efforts and I want to encourage you to continue in them. Your publication has done much to expose the liberals that hid in our midst...Thank you."

Joe H. Morris, Evangelist, Paducah, Kentucky, March 19, 1975: "...May I commend you for your great loyalty to the TRUTH, and especially for your courage to defend it whenever and wherever needed. We enjoy the paper very much and look forward keenly to its arrival every time...I am doing everything possible in my semi-retirement to further the GREAT cause of our Lord. Only God knows the dire need of stability in the pulpit of the Lord's church today. God give you health and strength to continue the fight against sin and liberalism which is endeavoring to destroy the Body of Christ today..."

Jerry Hurst, Minister, Prairie Hill Church of Christ, Comanche, Oklahoma, February 27, 1975: "...We definitely want to continue receiving this publication...May God bless you in your work in the kingdom."

The Women in and around Birmingham, Alabama, are still rejoicing over sister Frankie Luper's four-day lectureship on *How to Study the Old Testament* featured by the Shades Mountain Church of Christ during October. Many areas are inviting her to come. Those interested may write to her at Post Office Box 3478, Ventura, California. See her new book advertised below.

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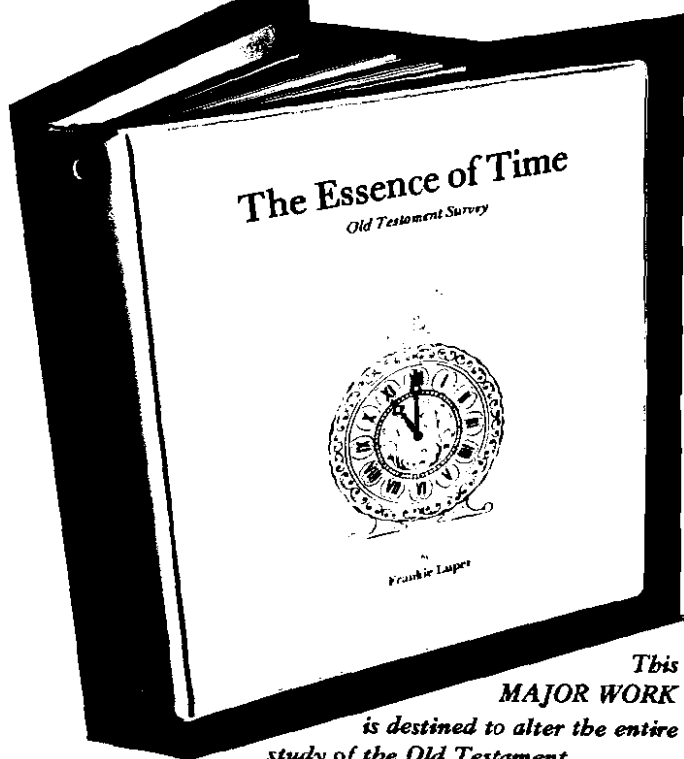
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TABLE OF CONTENTS

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III	2 O'CLOCK - Post-divea-	Genesis 8-11
IV	3 O'CLOCK - Patriarchal-	Genesis 12-30
V	4 O'CLOCK - Egyptian Bondage - Exodus-	Exodus 1-12
VI	5 O'CLOCK - Wilderness Wanderings-	Exodus 13-40
VII	6 O'CLOCK - Conquest-	Joshua Numbers Deuteronomy 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 18-21
XI	10 O'CLOCK - Judah Alone-	2 Kings 24-25
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Roger E. Dickson, Sao Paulo, Brazil, South America, April 26, 1975: "We received the six back issues of the *Contending for the Faith* which we had requested. It has been three days now since they arrived and my wife and I have finished reading the last one. To say the least, we certainly appreciate the information contained in them . . . Since we left the States in 1974 to do mission work here in Brazil, we have not been able to keep ourselves as informed as we would like to be concerning the liberalistic, even modernistic, trends of the church . . . It causes those of us on the mission field no little concern when the truth suffers back home. If the banner of the gospel falls with those churches who are supporting mission efforts, missionaries on the field are inadvertently affected. I have never believed that a congregation with liberalistic concepts was really ever all that mission-minded . . . Martha and I extend our appreciation to the elders of the Shades Mountain church of Christ for their initiative in taking on this work of exposing error. May God give them strength to withstand the wiles of those who do not believe that what is going on in the church is really going on . . . Enclosed is a check for \$50.00 to help keep the press rolling. Keep us on the mailing list for the next five years at our address here in Sao Paulo . . ."

(NOTE: In our reply, of May 10, 1975, we thanked brother Dickson for sending the \$50 check "to help keep the press rolling," saying, in part, "If we are to have any chance at all of heading off any major portion of this present apostasy, we need thousands of brethren, like you, to demonstrate their concern in such a way . . . As one who has spent some 11 years overseas as a missionary to Singapore and Southeast and Southern Asia, certainly I know what you mean when you say 'it causes those of us on the mission field no little concern when the truth suffers back home.' Probably this was the principal cause of my returning home to pick up this battle to fight it through, when we came back in 1968. We found that the false doctrine being planted here in the U.S. had so corrupted several of those we had sent Stateside for training that when they returned to Asia they became part of our problem rather than helping with its solution. If we did not want our entire work destroyed on the field, we had to find the nesting grounds where these errors sprang from and try to do something about them there . . ." IYR.Jr.)

Jim Terry, Minister, Licking, Missouri, April 30, 1975: " . . . I do believe in the work that you as an eldership are doing, and also the work that brother Rice does. If it had not been for a friend some years ago who alerted me about this paper, I would still be in the dark about many of the issues and troubles facing the church. I do appreciate this paper as it is marking the trouble makers. Keep up the good work, and God bless you for sponsoring this good work . . . The South National Church of Christ in Springfield, Missouri, is still harboring and employing false teachers to poison the minds of their young people and the young people in the Springfield area. The Fourth Annual Mid-America Mobilization Seminar, sponsored by the Christian Student Center, an affiliation of the South National Church of Christ, had John Allen Chalk speaking on the program . . . If you would like to put this in your paper, you have my permission to do so . . ."

(NOTE: The clipping, which brother Terry enclosed from the Springfield, Missouri *Daily News*, was as follows:

Sat., March 29, 1975
Springfield Mo Daily News

Weekend Seminar Planned

The fourth annual Mid-America Mobilization Seminar, sponsored by the Christian Student Center, 1141 East Madison, will be held in Howard Johnson's Exhibition Hall next weekend.

The seminar will bring together approximately 500 students from 50 campuses and at least 25 states, according to Tom Jones, seminar director.

He explained that the purpose is to prepare young men and women to more effectively live and share their faith both in a university setting and in communities at large. The Christian Student Center, which is related to Church of Christ congregations, serves adjacent Southwest Missouri State University.

Speakers for the Friday through Sunday seminar will include John Allen Chalk, an attorney and minister from Abilene, Tex., Dr. Jennings Davis, dean of students at Pepperdine University, Los Angeles; Dr. Carroll Osburn, professor of Greek and New Testament at Harding Graduate School of Religion in Memphis, and Dr. Prentice Meador, minister of South National Church of Christ in Springfield.

They will be joined by other participants in a series of "how-to" classes designed to give practical help in a variety of areas. Special musical and drama presentations will be offered by "The Horizons" of Houston, Tex., and "Soul Concern" from York College in Nebraska.

Further information about the program and registration may be obtained by calling the Christian Student Center, 862-1339.

We who are connected with *Contending for the Faith* realize there are yet many who fail to grasp the corruption that participation with false teachers ("evil communications corrupt"—1 Corinthians 15:33) brings. Nevertheless it was ever thus. John Allen Chalk was but one of the false teachers purposely brought into that program by Prentice Meador and others. As a result, a question mark should now be placed by the names of all who had a part on the program. One thing is becoming increasingly clear: they don't invite you if they don't think you are one of them! IYR.Jr.)

James E. Chilton, Battle Creek, Michigan, February 26, 1975: "I first ran across your publication last month when my uncle from Dallas, Texas was here visiting. He happened to have an old copy of the C.F. and gave it to me to digest. I could not believe it. I thought there was no such paper as yours in the brotherhood. Certainly no one in the weak north would tell me of its existence. To say the least, I am very happy someone is *Contending for the Faith* . . . I shudder when I witness the great falling away in the brotherhood. Michigan is experiencing even a greater movement away from the truth. I really feel that I am in a foreign land for many have left the faith in my presence. We don't have many conservative thinking brethren in Western Michigan, so the task of true fellowship is hard . . . I would very much like to be placed on your mailing address for the C.F. I want to know what is happening in the brotherhood so that I can defend accordingly. I also would like all three volumes of *AXE ON THE ROOT*. Money enclosed is for a three-year subscription, the *AXE ON THE ROOT*, and a \$10.00 donation to help keep this paper on the move. Thanks for *Contending for the Faith* . . ."

(NOTE: "What a wonderful letter you wrote to me last month," I replied under date April 15, 1975, "when you sent in your three-year subscription to *CONTENDING FOR THE FAITH*, ordered my three-volume set of *AXE ON THE ROOT*, and made an initial contribution for \$10.00 to our contending for the faith fund! I was simply delighted to hear from you . . . Yes, I know what you mean about the cause of truth being so weak in the Michigan area. There still are some brethren up there who are willing to stand. For instance, I'll be going to speak on Liberalism and Neo-Pentecostalism at the Parkview congregation, at 3333 13 Mile Road, Warren, Michigan, October 3, 4 and 5, 1975. Bill Coss is the preacher there; and he and the elders stand foursquare for the truth. If you get too lonesome for some good fellowship, you might keep these dates in mind and try to be on hand . . . Your contribution to our contending for the faith fund is especially appreciated. We may not have the tens of thousands of dollars that the errorists seem to have; but if we can have faithful brethren, such as you, who will contribute their \$5s, \$10s and \$25s to this work on a regular, monthly basis, it will enable us to get the message far and wide. We just do not have enough such fellow-helpers who care enough to do their very best! . . . Now that you have discovered us and what we are trying to do, brother Chilton, I know you will do what you can." IYR.Jr.)

Since the foregoing was written, of course, the Parkview/Warren, Michigan lectureship has

Randal E. Walker, Los Angeles, California, March 15, 1975: "I would like to have a few copies of your November '74 issue of *Contending for the Faith*. I don't know how much they are, so am sending \$3.00 for as many copies as it will buy. There was an article in the *Los Angeles Times*, March 13, about a secret fund of \$247,100.00 received by Mr. Banowsky and others. Some of our brothers think it is a political smear. I'd like to give them a copy of the November issue and list of unanswered questions . . ."

(NOTE: The copies were sent, and under date April 15, 1975, I wrote brother Walker, in part, saying, ". . . Any of your brethren there who think that story about the secret fund of \$247,100 was nothing more than a 'political smear' simply do not know what they are talking about. I am enclosing copies of the first three issues of 1975—and if you will pay particular attention to the one for *March*, you will see what I mean. Somehow our brethren are just going to have to wake up to the fact that we are being 'taken' by Young, Banowsky and Company—and begin to react accordingly." IYR Jr.)

Bob Spann, Minister, Smithville, Tennessee, March 14, 1975: "Glad to have you back in the Southeast. The Shades Mountain Church is a fine congregation. Dan Jenkins, their preacher, and I were in school together. James Dearman, whom they are sponsoring in the Memphis School of Preaching and whom we are also helping to support, is from Smithville . . . Our best to you always . . . Please send me Volume 5 of *Contending for the Faith*."

Robert L. Worde, Merced, California, February 26, 1975: "Like most of your readers, once I started reading my copy of *Contending for the Faith* I could not stop until I had read all, so to speak. (I had to stop to conduct a Bible class and that is all.) . . . Again I thank God that you were born and I had the pleasure of meeting you. You know how we feel about your work and your family. Enclosed are two checks—a donation, as pledged, and \$4.00 for 25 copies of January/1975 issue of *Contending for the Faith*. Once they arrive, I will use them in teaching this lesson: WHO IS A FALSE TEACHER AND HOW WOULD YOU IDENTIFY ONE?"

Dan Harless, Minister, Bim, West Virginia, April 21, 1975: "Approximately two years ago I ordered *Axe on the Root*—Volumes I, II and III, which I consider vital to any Christian who is truly concerned about the church in today's world, and the liberal and unscriptural attitude among the brethren! I also subscribed to *Contending for the Faith* for three (3) years, which I also enjoy immensely . . . I would also like bound volumes of *Contending for the Faith*, if they are still available . . ."

(NOTE: We now can supply bound volumes of *Contending for the Faith*, Volumes I, II, III, IV and V, at \$3 per volume (or \$15 for the set). We can supply all or any of these volumes. Also Volume VI should be ready for delivery by the end of January '76. Please address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

D. P. Watson, Tulsa, Oklahoma, April 15, 1975: "Please . . . continue to fight the good fight of faith."

Fred G. Duerr, Lake Worth, Florida, March 14, 1975: ". . . Keep it coming . . . Enjoy it much . . . We went to Miami to hear brother Rice. Enjoyed his Bible message, but was not pleased with some of the news he informed us about other churches of Christ and their leaders and their terrible new doctrines . . ."

Mr. & Mrs. J. L. Cook, Baker, Florida, February 5, 1975: ". . . May the work you are doing grow beyond all expectations through God's grace . . ."

Charles Atnip, Blakely, Georgia: "Just as the church was little more than baptized heathenism during Constantine's state-church years, the church today seems to be little more than baptized denominationalism. This is so regretful . . . It is my observation that the older, well established churches in so many areas are asleep and don't want to be awakened. I doubt seriously if they and I are playing ball in the same field. They do not want to be reminded, nor can they intelligently discuss the dangers confronting God's church today . . ."

(NOTE: ". . . I felt that your observation regarding the church today seems to be little more than 'baptized denominationalism' was especially apt." I replied to brother Atnip under date April 23, 1975. "And I agree with you that it is indeed regrettable . . ." IYR Jr.)

Rod Rutherford, Memphis, Tennessee, January 14, 1975: "In a couple of weeks my family and I will be leaving for Australia where I'll be preaching for the next three or four years. I don't want to miss any of the issues of 'Contending for the Faith' so please change my address . . . My wife and I appreciate very much your 'Contending for the Faith.' It is sad that liberalism has made such in-roads into the Lord's church, but I am thankful that we have men of your stature in the church who are willing to oppose it . . ."

Mrs. Billy J. Henry, Riverside, California, January 8, 1975: "After reading the last copy of 'Contending for the Faith,' I am just so upset the way you seemingly feel you have the right to judge others, our dear brothers and sisters in Christ . . . I am just curious as to the way you evidently feel about the hurtful things you say about such great men of God as Roy Osborne, Bill Banowski, M. Norvel Young, and so many, many others you 'write up' in your paper. How do you justify the talking about others and judging of characters and personalities involved? To me, this is not the Christian way. It was my understanding (and still is) that we are commanded to LOVE all men and if any judging is to be done, God will do it. How can we set ourselves up as Judge of all? I just don't understand this as the way of Christ . . ."

(NOTE: "Thank you for your good letter of January 8, which was waiting in my mail when my wife and I returned from overseas in January from missionary work in Southeast Asia, Australia, New Zealand and the Fiji Islands," I replied to sister Henry, under date February 24, 1975. "Sister Henry, it surely is not my intention to further upset you;

however, your feelings appear to be based on other than Biblical premises. The only judging condemned for Christians is judging done hypocritically. (Matthew 7:1-5). Rather Christians are taught to judge *righteously*. (John 7:24). But that we are to judge enough to not keep company with certain ones is evident from I Corinthians 5:11-13. This applies to withdrawing ourselves from any man 'that is called a *brother*' who is guilty of certain things. Note verse 12: 'For what have I to do to judge them also that are without? do not ye judge them that are *within*?' . . . Of course, there are many, many other passages which indicate that we must exercise righteous judgment against offenders within the body—particularly those who cause divisions and offenses *contrary to the doctrine*. Please read Romans 16:17-18; Titus 3:10-11; II John 9-11 . . . Now, if brethren Roy Osborne, Bill Banowsky and M. Norvel Young are 'such great men of God,' as you affirm, how is it that the evidence concerning all three of these men is as we have published in CONTENDING FOR THE FAITH, not otherwise! Osborne himself goes about prating how he *formerly* taught as *faithful preachers still teach*—but *no longer!* He tried *hard* to convince Dee Ellis that an *unconverted Quaker* is a Christian and that he expects to meet him in heaven. He almost destroy Dee's faith! Is that what you call being 'a great man of God,' sister Henry? As for Banowsky and Young, they have made Pappardine University a hot-bed for practically every form of false doctrine imaginable—from liberalism to witchcraft. Is this what you call being 'great man of God?' . . . Sister Henry, instead of being upset with us for pointing out these facts, you need to join with us in getting them before the brotherhood-at-large in time to prevent wholesale apostasy. Please reconsider and see if you cannot agree . . . God bless you for caring . . ." IYR Jr.)

Jesse Johns, Attalla, Alabama, January 14, 1975: ". . . We at Attalla are very disturbed over the false doctrine that is creeping into the church . . ."

(NOTE: ". . . You brethren at Attalla have every reason to be disturbed over the false doctrine that is creeping into the church," I wrote to brother Johns, after returning from overseas. "It almost is coming in wholesale nowadays. However, we must never give up contending earnestly for the faith once for all delivered to the saints . . . Quite a number of brethren and congregations now are joining hands with us in a financial way each month to help us get out these warnings via *Contending for the Faith* to thousands of others who otherwise would not have a clue as to what is happening to 'us.' After you brethren see the direction we are headed, if you agree, we should appreciate you yourselves considering this action. Somehow, if at all possible, we just *must* stop this apostasy before it sweeps away everything it has taken generations to gain . . ."

Flo Compton, Memphis, Tennessee: "I read your treatment of Stanley Shipp in the 'Contending for the Faith'—and now here comes the 'Firm Foundation' carrying an article from Mr. Shipp, who knows exactly what the church in the Bible is like! Who can we believe? August 12th issue is the paper that carries it. He writes, 'Today, it is concern for doctrinal purity, above all else, that moves men to make

constant verbal and written attacks on their brethren, in spite of injunctions to the contrary in the books of Romans and James.' Was he throwing that into you for writing him up? ..."

(NOTE: In my reply, I said, in part: "In a recent letter, you brought to my attention an article by Stanley Shipp in the *Firm Foundation* wherein he was trying to arrey our concern for doctrinal purity against Paul's and James' concern for kindness, etc. What he failed to point out was that the *same book* of Romans he referred to as on 'his side' of the argument *also* says what it says in Romans 16:17-18, which, no doubt, he would consider some sort of 'attack.' Also, his reference to James does him no better. Was it an 'attack' that caused James to say 'A double-minded man is unstable in all his ways'? Was it an 'attack' that caused him to say, in James 2:10, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all'? ...Why is it that he can see *some* things Paul and James wrote—but not the part where they *both* were just as concerned for the doctrine as I ever dared be! ..." IYR Jr.)

Tom J. Ruble, Hempstead, Texas:
"...Best wishes to brother F. Camp and brother Rice ..."

Lynn Blair, Minister, Salem, Missouri, January 9, 1975: "As a minister of the gospel, I am very interested and concerned about what goes on in the brotherhood. Here is my check ...for a year's subscription ...Also, if you have any old copies of 'Contending for the Faith,' particularly on Carl Ketcherside, I would very much appreciate receiving those. I'll gladly pay you for them. Although Ketcherside is not a major problem here at the church in Salem, he is still a thorn in the flesh, to say the least."

(NOTE: In my reply of February 24, 1975, I said, in part, "...We have not had a great deal concerning Carl Ketcherside, as yet; however, we plan to have more and more in his regard. We view him as one of the most dangerous men to the truth of the gospel alive" IYR Jr.)

Phil Case, Minister, Caney, Kansas, March 20, 1975: "...I shall continue praying for your efforts in both the mission field and your steadfast fight against the liberalism that is strangling the church of our Lord in so many places."

James C. Abbey, Mayo, Florida: "...I want to make your fight my fight as much as I can ...I am praying for you in your fight against error ...We have needed *Contending for the Faith* since the Restoration. I hope someone keeps it up after you are gone. It needs to be brotherhood-wide and stay just like it is, fighting error. It is the only paper that lets us all know what is going on, and we need to know everywhere there is a congregation of the church of Christ ...I love you for the work you have done in the past and are doing now ..."

Lloyd L. Smith, Allen, Texas, April 28, 1975: "...Looks like the boys at Pepperdine sorta messed up on their pay. Why didn't they pay them what they thought they should have,

QUESTIONS FOR JEHOVAH'S WITNESSES

AND SELECT SERMON OUTLINES BY TED CLINE

This book is intended to provide Christians with the help they need in countering the flood of deceptive literature being peddled door-to-door by representatives of the Watchtower Bible & Tract Society.

Gospel Advocate, Gospel Minutes, Firm Foundation and various other publications of the brethren have carried advertisements and the response has been overwhelming!

First Edition was gone within three months—and now a new, much-improved Second Edition (of 10,000 copies) is going fast. A Third Edition probably will be needed by the first of the year.

EVERY CHRISTIAN NEEDS TO KNOW HOW TO GIVE AN ANSWER. This is *one* book that will help you know how to give an answer to "Jehovah's Witnesses" when they come knocking at your door. They are **ONLY \$1.00!** Why not get one for yourself—and enough others so that **EVERY FAMILY IN YOUR CONGREGATION** may have a copy!

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do it out in the open, and not have any questions about it? After all, GOOD fund-raisers for a school are hard to find, and worth a lot. If they really raised all the millions they are said to have raised, they should have been WELL paid, but, it should have been out in the open. I have a clipping from the *Sacrament Bee* about it. I suppose that is what you were quoting from in the last issue of your paper. While that part of it is regrettable, their apparent doctrinal softness is BY FAR the worst part of it all. I would like to know why J. P. Sanders left there. Wonder how things are going at Highland? ...May He continue to bless all of you ..."

(NOTE: In my reply of May 23, 1975, I said, in part, "...Regarding what you wrote of the Pepperdine mess, I could not agree with you more. The financial deception was bad enough. However, the doctrinal softness and error is infinitely worse. I appreciated your comments ...We may never know why J. P. Sanders *really* left Pepperdine ...As for Highland, they have enough of the brotherhood deceived that they will be able to carry on—even if it has to be at a reduced level. But we have not had the last word on that yet. I

hear of still others dropping them because of their dishonesty ...Keep pressing toward the mark ..." IYR Jr.)

Charles White, Greenville, Alabama, May 12, 1975: "Please send us the tapes and/or manuscript of the Herald of Truth meeting in Memphis. Our elders are debating the feasibility and wisdom of continuing support of this work and wish to hear what transpired in Memphis ...Brother, keep up the tremendous work you are doing in waking up and keeping awake this great body of which we are a part. We support you and appreciate receiving *Contending for the Faith*."

(NOTE: "...Thank you for your words of encouragement," I replied, in part, under date May 24, 1975. "I trust what we are sending you will help your elders there make up their minds on the *Lord's* side of this controversy. We have had no indication whatever that Highland has corrected anything or that they even intend to do so. They took those two 'charismatic' teachers out for a while; but when they thought the storm had blown over they have quietly reinstated

them... Watch the May issue of *Contending for the Faith* for more on this."

Others who would like to weigh "both sides" of what really happened at Highland need to secure a copy of this transcription of the confrontation between some 150 to 200 preachers and elders and two Highland elders and several Herald of Truth representatives. As far as *Highland* is concerned, this is the only way you can get at the truth of the matter, since they (elders included) continue to "Watergate" instead of coming clean with the brotherhood! Please address your orders for the Memphis Meeting transcription (enclosing \$2.26) to The Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. IYR Jr.)

H. C. McCaghren, Minister, Gadsden, Alabama, April 19, 1975: "Since you attended the Woods-Franklin Debate in Gadsden, and also have a copy of the book, I would certainly appreciate your giving a review of the discussion in *Contending for the Faith*. You are doing a great work in your paper. I believe the one for January, 1975 was right down the line on the real problems of Liberalism. It is necessary to call names before you can get the attention of some folk. Evidently some have the idea that Gospel preachers and writers have been 'setting up straw men,' and then knocking them over. The Liberal trend has been in progress for years and I'm thankful that some Elders over the country are now aware of the situation... Keep up your firm stand for the Truth..."

(NOTE: Companion study-books which should be devoured by every child of God who really wants to be able to give an answer to every man regarding the "Holy Spirit" question are "THE WORK OF THE HOLY SPIRIT IN REDEMPTION", by Franklin Camp (\$6.95), and the "WOODS-FRANKLIN DEBATE", between Guy N. Woods and Ben Franklin (\$6.95), referred to above. Either or both of these books may be ordered from **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

E. R. Harper is now available for week-end meetings. Call him in Abilene, Texas.

AS FOR ME

Winfred Clark

What can you say for yourself in a world of chaos? Do you have convictions that will endure the storms of life that batter against the soul? Are your feet planted firmly on the Rock of Ages? What can you say as a father, mother, son or daughter?

Would it not be wonderful if God could say for all of us what he said of Abraham? Genesis 18:19: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

Abraham's former way of life was proof that he would follow this cause. Will you pause here with a bowed head and humble heart and look back over your efforts? Honestly now, could God make this statement concerning you?

Can you say with Joshua of old, "As for me and my house, we will serve the Lord?" (Joshua 24:15). He had already made his choice. Let others choose idols, but this would not influence him. In a world where men now worship gods of gold, pleasure and popularity at any price, what about you? As for you, what will it be? More fathers of Joshua's kind could stay the tide of degradation that seeks to engulf every decent and good thing of God.

Do we have the unselfishness to say what Samuel did in I Samuel 12:23, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way." This good man had been rejected by his own people and they had asked for a king. It would be easy to cover himself in the mantle of self-pity. He could seek to make a martyr of himself. He could say, "They have made a mess of things, now let them suffer." No, this man is too big. His heart is too large. God's cause is too great. If Samuel does not pray, he says it would be a sin against the Lord.

Are you willing to go on working and praying for people that seem to have no concern for their own souls? Do you have the same desire and prayer Paul expressed in Romans 10:1? These have to do with men's salvation. Will you not say, "As for me, I am willing to spend and be spent even though at times men seem to care so little?"

How many may say with the writer of Psalms 72:2-3, I do not know. Here he says, "But as for me, my feet were almost gone; my steps had well nigh slipped." Why, you say? He was envious when he saw bad men prosper. It seemed they never had any trouble while good men suffered. His envy almost gained the upper hand. But he went to the sanctuary of God and there he saw the whole thing in a new perspective. Only from this high vantage point can we see what we must. In a worship service singing "Nearer my God to Thee" we refocus our vision and get our feet on the solid path again.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

M. NORVEL YOUNG PLEADS GUILTY TO FELONY VEHICULAR MANSLAUGHTER IN MALIBU TRAFFIC ACCIDENT

**Confession of Faults is Good and Acceptable Insofar as This Single Event
Is Concerned; Now if Pepperdine University's Chancellor Will Do As Well
Toward Rectifying False Doctrine and Practice, Reconciliation Can Follow**

Almost five months now have passed since we first got the news almost as soon as it happened that brother M. Normal Young had been in a traffic accident involving drunk-driving wherein one elderly lady was killed outright, another was fatally injured and yet another will be crippled the rest of her natural life.

Even before Paul Harvey announced the news over more than 600 stations that same day (September 17, 1975), *Contending for the Faith* had been briefed fully regarding the facts. And yet this is the very first word we have had to say in regard to this tragedy from that day until now.

Regardless of the seemingly endless differences that some of us have had with brother Young and Pepperdine University in recent years, the moment brother Archie W. Luper telephoned me the news, it hit me like a solar plexus blow. "I am so sad," I told him; "this is just terrible!"

Just as soon as brethren heard the Paul Harvey report all over the nation, scores of them got in touch with me by letter or by telephone seeking confirmation or correction. From what I already had learned through unimpeachable sources, reluctantly I had to say that it was all true – and then some.

The Decision to Wait Before Writing

Well did I understand that brethren everywhere – friends and enemies alike – were just waiting for me to pounce. But it seemed to me the

better part to just wait until the legal processes had had a chance to run their course and the facts in the case become abundantly clear before I said anything. Besides which, this was one time that I wanted to make 100 percent sure that I did not say the *wrong* thing!

Just waiting all these months without saying anything at all was hard enough. But when certain celebrated brethren in Nashville, Tennessee, went all over town trying to "watergate" what actually happened as just "heart medicine" rather than alcohol and public drunkenness, I was tempted to set the record straight then and there. (What makes such brethren think it is all right to misrepresent what so easily could be proved to the contrary!)

Later on, when the judge in the case, allowed brother Young to plead guilty to one count of felony vehicular man-slaughter in connection with what had happened, those same brethren (and others) practically shouted that this proved Young was not guilty of the other two counts which had been dropped. It proved no such thing; after all, there were two women dead, resulting from that accident, not just one – besides which the police tests showed that his blood alcohol level at the time of the accident was .23, more than twice the .10 at which point one is legally drunk in the State of California! All this amounted to was that the judge had decided to let him stand trial on the count that he (the judge) deemed to be the more serious of the three, since, in any case, it would not alter the verdict and sentence either way.

(Continued on Page 2)

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Ira Y. Rice, Jr., Editor
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M. NORVEL YOUNG PLEADS GUILTY

(Continued from Page 1)

Judge Delays Date of Sentencing

Originally, December 4 was set as the date that brother Young was to be sentenced. Meanwhile, however, a practical "blitz" of persuasive letters – brotherhood-wide – had been aroused on Norvel's behalf; so the judge announced that he would delay the matter until January, that he might have time to read and study these letters and take them into account before sentencing.

Finally, however, the long-dreaded date of January 27 inexorably rolled around – and brother Young once again had to come before the judge for his final decision and sentence. Without a doubt, this must have been one of the most difficult decisions the judge ever had been called upon to make – or possibly ever would be in the future.

Be all that as it may, he pronounced a sentence of one year in the county jail, which he promptly suspended upon the condition that brother Young take a six months leave of absence from his duties at Pepperdine University, devoting the entire six months to conducting courses for drinking drivers, besides which he must pay a fine of \$2,000. Since his driving license is suspended, he is prohibited from driving a car for the next four years. Neither is he permitted to drink any alcoholic beverage during the same period. If he violates the terms of his suspended sentence in any way, he then must go to the penitentiary for the entire four years.

(NOTE: We propose to tell the story of this tragic development in two parts: 1) in *this* issue we shall lay it all out for our readers from the time of the accident up to the time of sentencing, January 27, 1976; 2) in our *March* issue, we shall further consider the sentencing itself as well as developing considerations, which, in our view are even more tragic than all that has happened in this matter up to date. When you see our *March* issue, you will know what I mean. IYR Jr.)

HOW IT ALL BEGAN: For a full and careful understanding of the circumstances leading up to the sentencing of brother M. Norvel Young, January 27, 1976, at Santa Monica, California, please study the items photo-reproduced on the next few pages together with our comments . . .



BURNED OUT—The auto in which one person was killed and two were injured in a fiery crash.

Times photo by George R. Fry

Pepperdine's Chancellor Held in Fatal Crash

BY GRAHAME L. JONES
Times Staff Writer

Pepperdine University Chancellor M. Norvel Young was jailed on suspicion of manslaughter and felony drunk driving after being involved in a traffic accident in which one woman was killed and two others were critically injured, the California Highway Patrol reported.

Young, 59, of Malibu, was later released on \$3,000 bail after being treated in the jail ward at County-USC Medical Center. He had been transferred there from Santa Monica Hospital.

According to investigators, the

two-car accident occurred shortly after noon on Pacific Coast Highway near Coastline Drive in Malibu.

Officers said a car driven by Alice E. Fritsche, 55, of Claremont had stopped at a traffic signal when Young's car slammed into the rear of the stationary vehicle.

The impact of the crash ruptured the gas tank of the Fritsche car and the vehicle burst into flames. County Fire Department paramedics called to the scene pronounced Beulah Harrison, 55, of Claremont, a passenger in the Fritsche car, dead at the scene.

Fritsche and another passenger, Christine Dahlquist, 81, of Lincoln, Neb., were taken by air ambulance to Sherman Oaks Community Hospital burn ward. Both were reported in critical condition Tuesday night.

Young was alone in his car at the time of the accident.

According to a spokesman at County-USC Hospital, Young sustained head injuries and minor cuts and bruises.

Commenting on the accident, Don V. Miller, chairman of the board of trustees of the university, said: "We profoundly regret this enormous tragedy and our hearts and prayers go out in deepest sympathy for those involved in the accident as well as for their families.

"While it has not been generally known," Miller continued, "Dr. Young has been under a physician's care for more than three years for a serious heart condition, which has required him to take special medication regularly.

"We feel that the university should have nothing more to say at this time."

Los Angeles
Times

WEDNESDAY, SEPTEMBER 17, 1975



UPI photo
Pepperdine University Chancellor Matthew Young, left, leaves Santa Monica court with friend Archie Luper after entering plea.

Chancellor Pleads Guilty in Death

Dr. Matthew Norvel death car.

Young, chancellor of Pepperdine University, has pleaded guilty to one count of felony vehicular manslaughter in connection with the deaths of two elderly women in a traffic accident last month in Malibu.

Young, 59, made his plea yesterday before Santa Monica Superior Court Judge Mario L. Clinco after he waived his right to a preliminary hearing in Municipal Court.

According to Dep. Dist. Atty. Robert Altman, Young faces a possible maximum prison term of five years when he returns to court for sentencing Dec. 4. The judge also has the option of sentencing Young on a misdemeanor charge, which would bring a maximum one-year jail term.

"There were no promises in this case by the court or the district attorney," Altman said. "There was no sentence bargaining."

The prosecutor added that the guilty plea also can be used against Young in any civil suits the victims' families may file.

The victims were Beulah Harrison, 78, of 465 Carlton Ave., Claremont; and Christine Dahlquist, 81, of Lincoln Neb., both passengers in the

Investigators said the car was stopped in the southbound lane on Pacific Coast Highway for a red light at Coastline Drive on Sept. 16 when a car driven by Young rammed into it from the rear.

The Harrison woman burned to death after the gasoline tank ruptured. Passersby pulled the Dahlquist woman and her niece, Alice L. Fritsche, 55, also of Claremont, from the burning vehicle. Mrs. Fritsche was driver of the car.

The Nebraska woman died four days later at Sherman Oaks Community Hospital burn center. Mrs. Fritsche, who was treated for injuries and is now recuperating at home, was Mrs. Harrison's daughter.

Young, who reportedly had a blood alcohol content of .23, was pulled from his vehicle by two men, according to investigative reports. State law sets the legal standard for inebriation at .10.

The chancellor was treated for minor injuries after the accident. An additional manslaughter count and a drunk driving charge are expected to be dismissed at the time of sentencing. Young remains free on \$3,000 bail.

A STRANGE COMMENTARY on the many extraordinary facets to this bizarre case is the way the brotherhood in general reacted to it. Almost everything was in exact reverse to what one might have supposed.

For instance, immediately after the accident, instead of waiting to be sure of their facts, at least two well known preachers in Nashville carried out a Nashville-wide campaign to make everyone believe it was "heart medicine" rather than alcohol that caused the accident. With the above facts before you now, just ask yourself, who was telling the truth? If these brethren genuinely thought *they* were, well, how naive can you get? If they were deliberately deceiving, then how dependable is their testimony?

Secondly, consider the reaction of church members in general. Practically everywhere we heard expressions such as "Poor Norvel, poor Norvel"—the man whose drunkenness took the lives of two elderly women and permanently injured a third. Yet I never heard one word of concern for the injured Mrs. Alice L. Fritsche, nor for the bereaved families of those who had suffered the loss of loved ones. Isn't that strange?

Then again, when brother Young first went to trial, October 30, 1975, where *were* all those long-vaunted friends

of his — friends who easily could have been there standing by his side as he entered his plea of guilty. If a man ever needed a friend, surely Norvel Young needed one in that sad hour. Where *was*, for instance, Jimmie Lovell, who lives but a few miles from where the trial was being held? For many years this man has loved to boast about what great friends he and brother Young are. If so, where *was* Jimmie in Norvel's hour of need? Think, too, of Bill Banowsky. Does anyone *really* think that Bill would *now* be the president of Pepperdine University, if Norvel Young had not brought him along? Well, if so, where *was* he in Norvel's darkest hour? Then there are such Norvel-Young-friends as Reuel Lemmons, Jim Bill McInteer, Ira North, Charles Runnels, vice chancellor, and Donald V. Miller, chairman of the board, at Pepperdine — WHERE WERE ALL THESE "GREAT FRIENDS" OF CHANCELLOR YOUNG, WHEN HE NEEDED THEM MOST? NOT ONE OF THEM SHOWED UP FOR HIS TRIAL!

The *one* man who *did* show up and who stood by brother Young during his ordeal was the one who had given him the

(Continued on Page 6)



TRAUMA AT PEPPERDINE impels President Banowsky to put at least a semi-colon if not a period in his political aspirations. In politics as in his religious life, opportunism clearly takes precedence over supposed loyalties. IYR.Jr.)

Banowsky Resigns National GOP Post

BY RICHARD BERGHOLZ
Times Political Writer

Dr. William Banowsky, Pepperdine University president and one of President Ford's election campaign leaders, resigned Tuesday as California's Republican national committeeman.

Immediately, Ford campaigners served notice they intended to keep the party post within their own ranks. They indicated their first choice would be Charles G. Bakaly Jr., who has been top political lieutenant for Atty. Gen. Evelle J. Younger, who is currently the only state-wide elected GOP officeholder and cochairman of the Ford campaign here.

The decision will come Dec. 2 at a meeting of the executive committee of the Republican State Central Committee. Ford supporters claim a numerical advantage in the 100-member group over backers of former Gov. Ronald Reagan, who is expected to announce his decision to oppose Mr. Ford this month.

Banowsky's resignation comes at a time when the Ford campaign organization has been shaken by resignations of two top figures—industrialist David Packard of Menlo Park as national finance chairman, and Lee Nunn as deputy campaign manager.

But the 40-year-old university president said his decision to quit now was a sheer coincidence of timing.

His resignation, Banowsky said, was prompted solely by "the trauma here at the campus."

He referred to the fact that Pepperdine Chancellor M. Norvel Young



William Banowsky
Times Photo

pleaded guilty last Thursday to felony manslaughter stemming from a fiery auto accident last Sept. 16 that took two lives. He is scheduled for sentencing Dec. 4.

Banowsky, an articulate former Texan, has been regarded in Republican circles as one of the rising stars of the party.

But Young's guilty plea on the criminal charge has forced Banowsky to devote his full attention to the Pepperdine duties and to abandon any further hopes of moving up now in political circles.

From the time he was chosen by Reagan forces as California's Republican national committeeman in April, 1973, Banowsky has shown symptoms of a political itch which would take him out of university life.

At one time, he toyed with the idea of running for U.S. senator against Democrat John V. Tunney, but renounced it to devote himself, he said, to Pepperdine affairs.

Next, he developed his contacts with the Ford White House and at one point was all set to be nominated as undersecretary of interior. But that fell apart at the last minute.

Along the way, Banowsky opted to go with the Ford election campaign, against the Reagan forces who claimed they put him in the political limelight and who were miffed because he left them.

One Reagan intimate said he was not surprised to see Banowsky go, but said it was unlikely that Reaganites would offer a candidate of their own at the Dec. 2 meeting.

Younger said he was not interested in filling the Republican National Committee post himself, but said Bakaly is the likely candidate to succeed Banowsky, providing the Los Angeles attorney can win the approval of his fellow senior partners at O'Melveny & Myers for the time demands of the political job.

Bakaly said he is "seriously considering" the job and that his law firm senior partners thus far have been "very supportive."

Bakaly is a member of President Ford's campaign steering committee in California and said he is "firmly committed" to Mr. Ford against any challenge by Reagan.

Republican state Chairman Paul Haerle of San Francisco said the process of replacing Banowsky goes like this:

The executive committee will make its choice Dec. 2 and send it to the Republican National Committee in Washington in the form of a nomination. The RNC formally and routinely will accept the nomination.

The successor to Banowsky will serve through the 1976 Republican National Convention in Kansas City next August. Banowsky currently is a member of the convention arrangements committee and presumably his successor would continue to fill the spot.

By tradition, California's two elected members of the RNC are chosen by the winning delegation to a national convention and consist of one man and one woman, and usually from opposite ends of the state. The Republican state chairman is an ex-officio member of the national committee.

Mrs. Elsa Sandstrom of Stonyford, California's Republican national committeewoman, is a staunch Reagan supporter.

A STRANGE COMMENTARY

(Continued from Page 4)

hardest time over the past several years, trying to persuade Norvel to put all that money back which was surreptitiously taken from Pepperdine under false pretenses. Who stood with this fallen giant at his trial? Archie W. Luper . . . and . . . NO . . . ONE . . . ELSE. The only other brother in Christ who was even in the courtroom that day was Luper's son, B. Archie. Now, how about that!

Immediately after the trial was over, I asked brother Luper to sit right down and write what was on his heart. This is what he wrote:

The Trial of M. Norvel Young

On October 30, 1975, I attended the preliminary trial of Brother M. Norvel Young, in Santa Monica Municipal Court, Santa Monica, California. The Municipal Court Judge was Robert W. Thomas; Deputy District Attorney Robert Altman represented the prosecution. Brother Young's attorney was Douglas Dalton.

When Brother Young's name was called, he and Attorney Dalton stood before Judge Thomas and both agreed to waive the preliminary hearing. For the next few minutes, deputy district attorney Altman explained in detail what Brother Young was giving up, particularly his right to defend himself and his right to question witnesses. Both Brother Young and his attorney agreed with each detail outlined by the deputy district attorney.

Later in Superior Court with Judge Mario L. Clinco presiding, Brother Young was asked his plea. Quietly he answered, "I plead guilty." Judge Clinco then set December 4, 1975 for sentencing.

For almost an hour before the preliminary hearing, with an aching heart, I sat with Brother Young. To each of you who read these words, would you please read prayerfully and would you please read carefully. I believe Brother Young realizes completely the great tragedy that in a split second enveloped his life. In detail he was and he will in the future face up to his responsibilities as a Christian.

Norvel Young is a man of the Bible. In his hour of anguish, heartbreak, remorse and uncertainties, the paths he now treads will be directed by his trust in God. Proverbs 3:5-6.

Norvel has stated he has prayed to God for forgiveness. He has also stated he believes God has forgiven him. I believe with him God has forgiven him.

In his hour of need, with a penitent heart, he now needs the love and prayers of his brethren. Will you join with us as we pray for him each day (Gal. 6:2) and love him as he loves us. 1 Peter 1:22

(Signed)

Archie W. Luper
215 Lang Street

Ventura, California 93003

LEMMONS CARRIES YOUNG'S STATEMENT, WITH EDITORIAL, IN FIRM FOUNDATION

More than two months went by — then, in the first issue of the *Firm Foundation* for 1976, the following statement by brother Young was carried within an editorial by brother Reuel Lemmons, editor. Please read it carefully:

Editorial

"If He Sins, Forgive..."

Jesus, in Luke 17:3, 4, says, "Take heed to yourselves; if a brother trespass against thee rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Here is an excellent opportunity for those of us who claim to go by the Bible to prove that we do it. We who have been forgiven so much can with grace extend it. The following statement was read before the Malibu, California church Sunday, Dec. 14, and is reproduced here as a statement to the brotherhood at the author's request:

A STATEMENT

I come before you in a spirit of contrite confession of sin. I have sinned against God, against the two whose lives were lost in the accident, against the one who was injured and against their families, against the church, against Pepperdine University and my associates here. I would give my very life to undo this tragedy, but this is impossible. I must live with the awful realization that my grief cannot bring back a human life or erase the injury to so many. I confess to you that my use of alcohol was involved in this accident. To say that I am profoundly sorry is such a feeble and inadequate expression of my stricken conscience. I have confessed my sin to God and know that he has forgiven me for Christ's sake. I now confess my sin to you and ask your forgiveness and your prayers.

I want to go further in explanation, but not to make any excuse. There can be no excuse. For 50 years I abstained from alcohol and taught against its use. As President of Pepperdine, I attended thousands of functions where it was served, but did not partake. In a mistaken attempt to relieve stress, I began to use alcohol occasionally. In 1969 I developed a heart condition which has reached the point where my heart never beats normally. Later I had a heart attack and two small strokes. I was put on heavy medication to slow my heart and thin my blood. This medication saps me of physical energy which sometimes results in depression. One of my doctors suggested using moderate amounts of alcohol to relax the heart. I began to do so on occasion, especially in times of stress. I did not keep it at home or serve it. I did not become addicted to the regular use of alcohol, nor am I so addicted now. With God's help, I will never use alcohol again in any form. I pray that my tragic experience will serve as a warning to others.

I am humbled and grieved, yet even in the midst of suffering, I know God's mercy and comfort in Christ. I want to make as frank and complete a statement of my sin as I can, taking all the responsibility and asking forgiveness, especially of my brethren.

I leave the future in God's hands. My relationship with Pepperdine University will depend upon the judgment of the court, the attitude and response of the brotherhood, and ultimately the decision of the Board of Trustees.

I sincerely thank you for all your prayers. I ask your prayers for the families of the deceased, the judge, the University, and for me.

—M. Norvel Young

Sin is a terrible thing. Because of it came the wrath of God on the children of disobedience. Every bad thing that has ever happened in the earth is the result of it. It would be hard to visualize something that would have more universal reverberations than the tragedy that precipitated the above statement. There can be—there will be—no attempt to minimize the act. The acceptance of responsibility and assumption of blame is complete. Saul of Tarsus never agonized more in repentance. Saul received mercy, and so can we. It is time now to forgive.

We repeat a former conviction: that the mistakes of prominent people do not damage the church nearly as much as we sinful humans think they do. The church is not a human order. If it were human our mistakes and attitudes would already have killed it. Our mistakes can no more discredit the church of the living God than they can discredit God. God will still be true if every man turns out to be a liar.

There is no reason why sin should be the end of the world for any sinner. We harm only ourselves if we refuse to give a David another chance. God will. We must. The forgiven can go free; it is the unforgiving who wear chains. We have all been the recipients of unlimited grace. Now is the time to extend it. A failure to do so is labeled as sin many times in the Bible. Circumstances and conditions will dictate some changes, and things will never be entirely the same again—they were not with David or with Saul—but out of the ashes a new temple can arise, if given a chance.

We do not find it in our hearts to be hard on penitent sinners. We never know when the time may come when we will see a lifetime of work shattered in one horrible moment, and have to stoop down to build new with worn-out tools. We do know that we have been forgiven of much ourselves, and it would be exceedingly poor grace not to extend it to others. We do not excuse sin, nor condone it, but we do feel compassion for the sinner, and we will always be for him and not against him. We will help when, and as, we can. After all, forgiveness is the fragrance of the flower that clings to the heel that crushes it.

FIRM FOUNDATION
Reuel Lemmons, Editor

Of course, the December 4, 1975 time for sentencing originally set by the trial judge came and went without further event, being set aside until January 27, 1976, to give the judge time to study the hosts of letters that had been sent by interested people either for or against brother Young. In January, brother Foy L. Smith, editor of a monthly publication called *Editorially Speaking* (P. O. Box 2351, Riverside, California 92506), carried the following editorial:

CONCERNING M. NORVEL YOUNG

All the brotherhood was shocked when news hit the medias that brother M. Norvel Young had been arrested and charged with driving while under the influence of intoxicants, and of felony manslaughter. Paul Harvey hit the nation with this tragic news and that was the first time I heard about it.

I was in nine weeks of meetings back in the central and southwestern part of the country at the time. Everywhere I went people asked me about "brother Young's trouble."

It was played up out here much more than anywhere else. Notices I saw of it in papers away from California were small. But it did hit members of the church hard — as hard as if it had been in screaming headlines everywhere.

We heard all kinds of reports about Norvel's health — his state of mind, etc. Regardless of what Norvel had done it sounded to me like someone (or perhaps persons) was trying to do a "whitewash" job at Norvel's expense.

I still wonder if my suspicions were true. Especially after I talked with Norvel. I was in a meeting at Boron, Calif., driving back and forth each night. One night I got in about 10:30 and picked up the phone and rang the Young's number.

Norvel answered. He was glad to hear my voice and I was glad to hear his. His voice was clear as a bell. He didn't sound like one whose mind was faltering or wasting away. We didn't discuss the weather. I asked him how he was and he said:

"Physically I am fine. Mentally and emotionally I am all right, and spiritually, I believe God has forgiven me."

These are almost Norvel's exact words. I told him that I was just recently back from a long trip back east and he wanted to know the feelings of brethren where I had been. I answered like this: "I never heard you run down as a rascal one time. Not once did anyone say 'I'm not surprised.' No one called you a reprobate or cast any ugly insinuations. But to the last person people were shocked."

I said further: "The name Norvel Young has always stood as a symbol of purity, clean living and integrity. People were shocked exactly like I was."

Norvel said he understood. And that he would make a statement to the brotherhood as soon as some legal aspects were cleared up. This statement will be forthcoming when the time is appropriate and I am sure it will be made in a forthright manner. What Norvel did was bad and he has to live with it, but he has always been a big man and I know he will be big in trying to right this as much as is humanly possible.

Norvel and I have been friends for more than twenty years. We have worked together. He was a guest in our home in Dallas and I have been a guest for days in his home in California. We have worked together, prayed together, laughed and cried together.

I do not uphold what he did for one minute. Nor does he. He knows he was wrong. And he is trying to untangle what he can. He needs all the prayers he can have from good brethren all over the country.

I have written this because I know some have thought that some of us who have not gone along with some of the goings-on at Pepperdine would pounce on it and show Norvel no mercy whatsoever. Such is untrue. Some of us have had our say about Pepperdine as she now exists, but we have spoken out of love and concern, not out of malice or spite. I wonder if some who have unmercifully criticized us have said one little prayer for Norvel in his time of trouble?

My friend, Archie Luper, of Ventura, has spoken out against some things at Pepperdine as strongly as anyone I know, but when Norvel needed a friend Archie was right there!

Doesn't this say something to you?

Some editors have written about how some "slander sheets" etc.,
(Concluded on Page 10)

WHAT THE FUROR CONCERNING STANLEY SHIPP IS ALL ABOUT

Many of us get the feeling that brethren in general are not quite clear as to why great numbers of faithful congregations have, in effect, withdrawn from brother Stanley Shipp and no longer will either use him or participate with those who do so.

Perhaps it will become clear, if you will first read the article (see right) entitled "Charismatic Gifts Recognized by Church of Christ," which appeared in The Dallas Times Herald for Saturday, January 3, 1976.

Of course the title of the Times Herald article itself is misleading, since the only "Church of Christ" principally concerned so "recognizing" so-called "Charismatic gifts" in point of reference is the Park Row Church of Christ, in Arlington, Texas, of which brother Reynolds is the minister.

Where Shipp Comes In

But where Stanley Shipp comes into all this is that this same James Reynolds is the speaker that brother Shipp followed in that World Missions Workshop conducted at Abilene Christian College, back in October, 1973, wherein he (Shipp) both "amen"-ed and praised what brother Reynolds had just preached. The article on the right is almost a re-cap of what Reynolds taught at that time.

You don't have to take our word for it. Both speeches were taped in sequence — and there are many copies of this tape now in general circulation over the brotherhood. If brother Stanley Shipp did not correctly represent himself by what he said of Reynolds' speech, the pages of this paper are always open to his letter of correction. But until Shipp himself — not his elders — sees fit to correct

(Concluded on Page 10)

Charismatic gifts recognized by Church of Christ

By FRANK TAGGART
Staff Writer

A Church of Christ minister says his Arlington church accepts members who practice charismatic gifts even though the practice is strongly opposed by Churches of Christ.

Dr. James Reynolds, minister of Park Row Church of Christ in Arlington, said he considers the practice of charismatic gifts valid because he believes in "the full power of God."

"I believe God is free to give gifts in the church today as in the First Century," said the 33-year-old minister who came to the church 17 months ago.

Park Row is believed to be the first Church of Christ in the Dallas area which recognizes charismatic or spiritual gifts.

The traditional view of Churches of Christ is that spiritual gifts mentioned in New Testament scripture were dispensed with in the First Century and are no longer operative today.

Reynolds said he realized that charismatic practices contradict the historical teachings of Churches of Christ including those of Alexander Campbell, a founder of the modern-day church group.

He said he believes the traditional teachings of the church should be re-examined by "taking a fresh look at the scriptures" in the context of the current age.

"We are not charismatic in the Pentecostal sense of the term," he explained, noting that charismatic practices such as speaking in tongues and healing are not emphasized.

But, he said, "We encourage and recognize God-given gifts. We believe God is working miracles in the lives of His people today."

No one in the Park Row congregation has had a charismatic or "ecstatic" experience during a worship service or prayer meeting, he said. Charismatics within the church practice their gifts in the privacy of their homes.

Only a small number of the church's 500 members are charismatic and a large number of Park Row members do not believe the spiritual gifts are valid today, said Reynolds, who held the Church of Christ Bible chair at the University of Texas at Austin before coming to the church.

The minister said he supports those who do practice the gifts because "there is no way to biblically prove that God dispensed with the gifts or that His mighty works have ceased."

The minister acknowledged that his church has had problems as a result of his charismatic views and otherwise non-traditional approach to Church of Christ teachings.

Some members of his congregation have left for other, more traditional Churches of Christ, Reynolds said.

He said he has been ostracized by other Churches of Christ because of his ministry. "They have called me all sorts of things, including 'that preacher who speaks in tongues from the pulpit,'" he said. "Of course, that isn't true."

"And, of course, I haven't been invited to speak at an ACC (Abilene Christian College) lectureship," Reynolds said, noting that invitation to participate in a lectureship generally connotes acceptance by others in the Churches of Christ.

Churches of Christ have no formal set of doctrines or beliefs, he noted. However, there are a set of beliefs which are generally understood to be the traditional beliefs of the church group.

Since Churches of Christ are individually autonomous and have no denominational hierarchy to which they are responsible, other churches can take no action against Park Row church for its teaching and practices.

Except for the Park Row church's viewpoint on charismatic gifts, Reynolds said his church's teachings are generally "within the confines" of the

beliefs of the

But he said different acc tenets. "I believe freedom to grow within our (C)

He criticized the Churches out of script he said, have an extent that Park Row



—Staff Photo by Kurt Wallace

Church of Christ minister James Reynolds believes the church has become too systematized

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most other Churches of Christ in other ways, too. Reynolds said he believes that man can be saved by grace through faith, or "once saved always saved."

The traditional church view, which he described as "once saved, maybe saved," suffers from a very weak view of God," he said.

"The traditional view says you only have a chance at salvation." That view, he said, has tended to prevent the church from having a response of faith

to God's grace.

Reynolds noted that his congregation also is one of the few Churches of Christ that "reaches out to the broken, the lonely, the emotionally troubled and especially the divorced."

Most Churches of Christ do not condone divorce unless adultery is involved, he said.

While it is sin to break a marriage, the minister said, "God does not want us to say goodbye to the divorcee. In my

view, we would invite them into fellowship and struggle and work for them."

He noted that diversity is another element in the Park Row church that is different from most other Churches of Christ.

"We have a lot of different people from many different backgrounds and beliefs. Some of our folks believe the Spirit of God is working today and some don't. But we respect each other and love each other as God's children."

STANLEY SHIPP FUROR

(Concluded from Page 8)

this matter, he stands before the brotherhood as endorsing "Charismatic gifts" right along with James Reynolds, whom he so warmly praised for what he had just said.

Women Leading Men in Prayer

Then there also is the matter of Shipp's not only preaching but practicing that women may lead in prayer when men are present. He may make some qualification as to the *circumstances* in which this may be done; however, when all is said and done, this is what he both preaches and

practices — and it has caused untold dissension, division and harm to the cause of Christ where he has gone — particularly in the St. Louis, Missouri area, where he is a minister at the McKnight Road Church of Christ.

Let us all pray that brother Shipp will take the necessary steps to correct both his teaching and practice as well as what and whom he endorses at the earliest possible moment that we may all go along together as we once did. Until he does so, there can be no more fellowship between him and those who still stand for the one true faith.



B. C. Carr

CONCERNING M. NORVEL YOUNG

(Continued from Page 7)

have tried to destroy a good man who has done more in one day than they will ever do, etc., etc. No names were called but the timing was too perfect. We all knew they had Norvel in mind. I resent this kind of writing. I travel far and near and I write about as much as the next guy, but I can truthfully say I have not read one slanderous word about Norvel Young. Nor have I heard one. I have heard words of compassion, pity, and love — but not one word of slander.

It is my understanding that Norvel goes up for sentencing the last of this month. He is hoping for a suspended sentence. To this end I will continue to pray.

After this tragedy is over as much as it can be — and we hope it will be soon — let us get together and try to right some of the tragedies existing at Pepperdine University. A "whole bunch" of work needs to be done in that realm.

And we are willing to try to help in this situation. Help, not destroy. And what writing I have done — which is little — and others has been to try to help a bad situation become better. And anyone who resents this needs to examine himself — or maybe herself. My worst critics have been hot-tongued "sisters." I still wonder how much praying they have done for Norvel and Pepperdine?

(NOTE: What a wonderful statement from the trenchant pen of Foy L. Smith. If you are not now taking his paper, you ought to try it; you might like it. Subscription rates are \$2.50 for one year. Address such to *Editorially Speaking* P. O. Box 2351, Riverside, California 92506. IYR Jr.)

1,000 COPIES OF BOUND VOLUMES OF CONTENDING FOR THE FAITH FOR 1975 READY FOR DELIVERY

Each year at this time literally hundreds of elders, preachers and other concerned Christians add another bound volume of *Contending for the Faith* for the previous year to their libraries. Shipment of the bound volumes of this paper for 1975 has just been received; we now have 1,000 copies on hand for immediate delivery. We still can supply complete sets of these bound volumes to those who wish to start your collection. Volumes I, II, III, IV and V are \$3 per volume — or \$15 for all five volumes. Since we went to 16 pages in 1975, printing and bindery costs increased accordingly. So the new volume — Volume VI — is \$5. If you order all six volumes, please send \$20 — or you may order any single volume at the prices indicated. All checks should be made out and orders sent to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

FLORIDA SCHOOL OF PREACHING PRESENTS FIRST ANNUAL LECTURESHIP, IN JANUARY, AT LAKE LAND, FLORIDA; FUTURE BRIGHT

"Meeting the Challenge" was the theme of Florida School of Preaching's first annual lectureship, January 19 through 22, 1976, in Lakeland, Florida.

Among the many speakers who appeared on the program from many parts of the brotherhood, and their topics, were Sammy Long, Lake Butler, Florida, speaking on "Prison Ministry"; Gentry Stults, Daytona Beach, Florida, on "The Bible School Program"; Clayton Pepper, Madison, Tennessee, on "Teaching Personal Evangelism" and "Campaigning for Christ"; Terry Hightower, on "Campus Ministry"; Marvin Bryant, Mobile, Alabama, on "The Restoration Plea" and "Teaching Denominational Preachers"; Ronald McIndoo, Orlando, Florida, on "Working with Young People"; Paul D. Murphy, on "Promoting Scriptural Giving" and "Arousing the Church to Action"; F. L. Thompson, Miami, Florida, on "Preaching the Gospel with Power"; James S. Fredrick, Delray Beach, Florida, on "Keeping the Church Pure"; Perry B. Cotham, Grand Prairie, Texas, on "Divorce and Remarriage" and "Moral Decay in the Home"; Maurice Howell, Moulton, Alabama, on "How to Get a Job and Keep It" and "The Eldership Today"; Orvel Boyd, Mount Dora, Florida, on "Child Care Programs"; Clyde Chatman, Macon, Georgia, on "Juvenile Delinquency"; Ray Hawk, Pensacola, Florida, on "Dealing with the Ungodly"; and Willard Collins, Nashville, Tennessee, on "Saving Our Children."

Additional features of this year's lectureship included a "Liberalism Forum," conducted by B. C. Carr, director of the Florida School of Preaching; and a special program of gospel songs by the chorus of Christian Home & Bible School, of Mount Dora, Florida.

Begun in September of 1969, the school of preaching is now in its seventh year of existence — and the future was never brighter than it is right now. The student body has numbered from 30 to 35 each semester that the school has been in operation, coming not only from all over the state of Florida but from other states as well. For more information about this splendid school, address inquiries to B. C. Carr, Director, Route 2, Box 700, Lakeland, Florida 33801.

The pay rate for church work is sometimes low, but the retirement plan is out of this world!

—The Communicator
Port Charlotte, Florida

Joe Gilmore, Jr., minister, San Jose, California, June 18, 1975: "I stand amazed at all the information you are getting on California Liberalism. We are aware that such things do exist, but are not able to pin-point it with names and places as you do... If you know of another congregation that needs to read your paper and is not getting it, I see that you have a bundle rate of 40 copies for \$6, so send and see that I get the bill. I would like for it to be some California congregation..."

N. A. Blackburn, Grand Prairie, Texas, August 4, 1975: "I read the *Contending for the Faith* you sent to Cottonwood Park... Liked it very much. There is so much creeping in... I haven't been a Christian but a few years, and there are young people here that need warning. Please help... May God bless you in your good work..."

Wilson Stice, Gainesville, Texas, October 28, 1975: On requesting back issues for September and October, brother Stice said, "I bind each year's issues into books and need these two in order that I will have all issues for the year of 1975 at the end of the year... I appreciate so very much the good work that you brethren are doing in 'contending for the faith' and truly grateful for your courage in taking a stand and exposing the teachers of error and the liberals that are in our colleges and the pulpits of our churches."

An esteemed elder who earlier had placed a standing order for a bundle of 80 copies of *Contending for the Faith*, several weeks later wrote us a letter cutting the order down to six copies per month.

"The reason is when we gave these papers out to the congregation," he wrote, "some of the babes in Christ did not know so much trouble existed in the true church, and we had a lot of talking to do. The elders still want their copy so as to be kept informed of things over the country. It is a good paper and we enjoy it, but feel it should not be given to those who are still on milk..."

(NOTE: In my reply of January 12, 1976, I said, in part, "...Your appreciation of the paper is appreciated also by me. I recognize the problem you mentioned relative to young converts' reading it. Sooner or later, though, they are going to have to learn to face the things we are discussing in the paper, because this is the kind of world and brotherhood we are now living in. My own view is that it is best to prepare these young converts to cope with these matters rather than for them to be overtaken by them unawares. I know that you will do what you can along this line... Usually, we find that if a public statement is made explaining what is happening among the churches and what we are trying to do about it, even most babes in Christ adjust to the paper very quickly... God bless you for caring, ... Ira Y. Rice, Jr.)

Jack Cox, minister, Northside Church of Christ, Cordell, Oklahoma, December 12, 1975: "Please enter a subscription for a bundle of 40 to the local congregation... Things are going fine in this part of the world. There is a weak congregation or two in this area, but they are surrounded by so many spiritually strong congregations that they are more or less forced to stay on the right track. We are, indeed, fortunate to have a number of strong and dedicated preachers in Western Oklahoma..."

(NOTE: "To me," I wrote brother Cox in January, "it is a wonderful thing that the church in Western Oklahoma has been able to hold the line on Liberalism and Neo-Pentecostalism the way it has. It is a tribute to those strong and dedicated preachers you mentioned. Nevertheless, the price of truth is eternal vigilance. Also, the Devil like a roaring lion goes about seeking whom he may devour..." IYR Jr.)

Penney Nichols, Cedar Rapids, Iowa, August 8, 1975: "Please do not send any more 'sample' or 'complimentary' copies of your publication to the Central Church of Christ in Cedar Rapids, Iowa... This publication is not conducive to helping us obey the Bible when it says, 'Finally, brethren, whatsoever things are true, whatsoever things are honorable, 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)..."

Foy L. Smith, gospel preacher, Riverside, California, August 22, 1975: "...I appreciate your stand for truth. I have always ridden the waves pretty well, but I tell you it is hard to fight discouragement at times... I am not thinking much of myself, but I have put in more than 40 hard years fighting for right against wrong. And to see a bunch of 'philosophical peanuts' come along and destroy much of it is a bit hard to take... I leave tomorrow for about eight weeks of meetings back east. I often wonder how much longer I will have calls, but they come in - even at a time when I am trying to stay home more... Wish we could sit down and have a long talk. Anyway, if we can't - keep battling. We'll have a long time to visit one of these times!..."

(NOTE: In my reply to brother Smith's much-appreciated letter, I said, in part, "...Thank you for what you said of my stand for the truth. This is entirely mutual. Like you, I learned a long time ago how to take the hard knocks - and for those who want to change God's word I also have learned how to dish out a few. The way I see it, because the 'philosophical peanuts' you mentioned have determined to 'restructure' everything, it appears to me that it will be a knock-down-drag-out fight for the truth from here on in. They may be determined; but, for

my part, I am just as determined that they shall not pass. We probably will have to slug it out with the errorists toe to toe.

"Your wondering how much longer you will have calls that keep coming in is typical of me, too. Of course, there are many places who used to call me, where I cannot now get in with a crowbar. Brother Guy N. Woods told me earlier this year that for the first time churches where he had been going for meetings every year for more than a quarter of a century are beginning to cancel. It is not his changing that is causing this. As near as I can tell, he is preaching as well or better than ever. But they are changing.

"On the other hand, I have never had so many calls for preaching in all my life. It appears that though some may be succumbing to the blandishments of Liberalism and Neo-Pentecostalism, God has yet 7,000 who refuse to bow the knee. These, it seems to me, are the hope of the future. As long as God has even a 'remnant' left, there is still hope that the cause of truth will survive this wicked and perverse generation..." IYR Jr.)

Ronald S. Exum, Goodyear, Arizona, July 19, 1975: "Our great brotherhood must have a bleeding heart and our Savior and God must be saddened grievously by the agony of error that has captured the camp of our brethren in the *Herald of Truth*. As a young man and a minister of the master's message, I join you in weeping over the demise of a great instrument as it once was for our brethren - a shining, beautiful trumpet of the Lord. As a teen in years, I used to see it as a magnificent thing of beauty - 'our' answer to Satan's hordes of false teachers. Now that horn that seemed to be marching so well around the walls of Jericho and that seemed ready by the grace and power of God to herald the triumph of God now rather gives forth with an 'UNCERTAIN SOUND.' If only we could believe that it were still outside the walls! Oh, how we need it to be! This must be our prayer.

"Yet those who hold the trumpet will not bring it forth - and they have been given a time to repent. Will they then please let it go? Let others who are not so encumbered with internal strife carry the torch forward; sinners still need the light, *the Truth*. Let us pray for able men, a new eldership that will further the gospel with our help and prayers. I believe many that have also cherished this program over the years will continue to help it, not because they truly want error taught but because loyalty to an old friend will not die easily.

"Therefore, I am truly thankful to God that men who love the truth more than any program, men like yourself, have stepped forward in the light and turned a call to others to also come into the light. I regret this operation only as one sorrows a surgery, even a life-saving one for cancer. I pray that as you doctor this problem that His help will be with

you that only the cancer be destroyed and that the healthy flesh will mend, become strong again and serve to the glory of God. May we then, as a body made clean, love you, as we do, for your work's sake . . ."

(NOTE: In my reply to this Christianly concerned young preacher of the gospel, I said, in part, "Yes, I agree with you that both our Savior and God the Father must be grievously saddened by the agony of error that has captured the camp of our brethren connected with the Herald of Truth. It was not always so. For a long, long time Highland and the Herald of Truth were as faithful to the truth of our God as anyone could be. But, beginning about ten or 12 years ago, certain ones at Highland began to move the doctrinal landmarks. And since that time they have moved more and more toward what is *popular* rather than holding firmly to the *old paths*."

"You are so right that those brethren were given every chance on earth to repent — but they would not. Anyone who has read the transcript of the Memphis Meeting between some 150 to 200 preachers and elders and those Herald of Truth representatives (including two Highland elders, Baxter, Saunders, Anderson and others) cannot help but see their obvious attempt to excuse and cover up error rather than to correct it. And they are *still* trying to cover it up!

"Thank you for what you said of our work of trying to bring the facts genuinely to light. It has not been easy. Neither joyful. Yet, if even a remnant were to be salvaged for the truth, it was oh so necessary! . . . At this time, we are sending the paper to almost 16,000 each month. With the help of many who care, like yourself, we hope to more than double this number the coming year . . ."

Should any of our readers not yet have read the afore-mentioned transcript of the Memphis Meeting please enclose \$2.25 and write for a copy to The Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. It is the *only* statement there has ever been giving "both sides" of the Herald of Truth controversy. IYR Jr.)

Ronald Gilbert, Pikeville, Tennessee: "I know you receive many complaints about your paper, but not from me. I am proud to know you and others still 'contend for the faith.' Please send me . . . papers about Herald of Truth. Also send me your paper *Contending for the Faith* . . . God bless you in your work."

Loyd L. Smith, Allen, Texas, July 29, 1975: ". . . I appreciate the stand you are taking for truth. Many do not — perhaps the majority, but the spies brought back a false report supported five to one . . . May He continue to bless you and yours."

Mark N. Hicks, minister, Alexandria, Virginia, August 19, 1975: "I often remember you and Vada as you make your plans in evangelizing the Chinese people . . ."

Mrs. Roy C. McKinney, Jr., Chattanooga, Tennessee, August 8, 1975: "A friend recently loaned me a copy of Volume V of your paper. I was so impressed — you put into words what I would like to say so often and can't seem to

find the right ones . . . I would like to subscribe to the paper and would like you to send me two copies of Volume V (for 1974). I enclose \$8 for the total cost, including one-year subscription . . . My prayers go with you in your standing for the truth."

(NOTE: As we go to press, we have just sent *Contending for the Faith, Volume VI*, to the bindery. Those who want past years' copies of the paper in *bound volume* form, may order them @ \$3 each volume for Volumes I, II, III, IV and V. Beginning with Volume VI, however — the volume for 1975, increased costs of printing and binding force us to ask \$5 per copy for it. Or, if you want to order the complete set of bound volumes for the first six years, please send \$20 for the set. All orders should be addressed to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Jerry L. Bates, Centerville, Tennessee, September 20, 1975: "You are publishing a great paper and doing much good."

Mrs. Alma Martin, San Antonio, Texas, September 9, 1975: In sending a check for \$25 "to put on a few shingles wherever needed," re: our Jurong Building Fund, in Singapore, sister Martin said, in part, ". . . I wrote 'Christ Church' in McDonough, Georgia, after your article came out on the 'merger' asking how they could reconcile their differences scripturally (two or three weeks ago), and, as yet, have received no reply and don't expect any . . . The Liberals say instrumental music is our only difference with the Christian Church. That isn't true, as you know. They just had a convention here and on T.V. we saw a woman preacher. They also have a woman (I believe) President. Why doesn't Carl Ketcherside state all of the differences so our uninformed congregations will know? I guess it's so they won't know, and, like sheep, be led to the slaughter . . . Keep up your good work, brother Rice. Had I not read of Ketcherside in *Contending for the Faith*, I would not have been able to brief our men on what to expect when he met here recently with Roy Osborne at Sunset Ridge, also inviting all who had their beginning in the Restoration Movement, with elders and ministers of the church only invited . . ."

Dale L. Spung, McMinnville, Tennessee, October 24, 1975: "I appreciate the good work that CONTENDING FOR THE FAITH has done and is doing in the stand for truth and right."

Tom D. Butterfield, Cadiz, Ohio, November 4, 1975: "It is a pleasure to receive CONTENDING FOR THE FAITH each month. Liberalism has found its place in some areas that we thought would be exempt . . . I believe that in the Ohio Valley we have some of the most stable and solid men in the brotherhood. Some congregations have cancelled meetings on some 'big names' because of their uncertain sound. May God bless us with more elders who will be sure of what the flock is being fed . . . The Ohio Valley has been a stronghold for the Cause, but even here the liberals and modernists have begun to make their move . . . I was preaching in a meeting recently near Youngstown, Ohio, and got to have lunch with Bill Heinselman, and some other faithful

men. It was good to see Bill back on his feet, and making a good recovery . . . I was impressed by the article about your earthly father. What a memory! My father, Tom W. Butterfield, will be 72 his birthday and is still on the firing line. His pen is still pointed and the Sword has not been dulled in his hand. My memory of boyhood days centers around such men as my father, Fred E. Dennis, Horace Taylor, H. W. Bankes, Halley Smith, Lewis Mikell, Amos Orrison, Paul Gray, A. M. Gillespie, Jess Nutter, Denver Cooper, Bob Cooper, Ray Dotson, Cecil Dotson, and a great many others. It would not be an uncommon thing for my mother and father to serve lunch to a whole group of men like this. I want you to know that this is really a great memory! When I see some of the 'nice guys' today tear down what these men and others gave their lives for, it makes me sick at heart . . . Brother Rice, please keep up the good work. Some think you are a 'witch-hunter,' but those who think that have reasons for it, and you and I both know why they are afraid . . ."

(NOTE: In my reply of December 16, 1975, from Singapore, I said, in part, "Dear brother Butterfield, Your *wonderfully encouraging* letter of November 4, 1975, is before me. I cannot tell you how much I appreciate it. I have known of your father for a long, long time. When I think of what he and others went through to bring the church along to what it now is, I feel such utter disgust and contempt in my heart for those who would tear it all down that *words fail me!* . . . Thank you for what you said. Pray for our evangelistic efforts in Singapore and Southeast Asia . . ." IYR Jr.)

Charles Jones, Saskatoon, Saskatchewan, Canada, September 25, 1975: ". . . May God continue to bless your labour of love!"

B. R. Colson, elder, University Avenue Church of Christ, Gainesville, Florida, December 8, 1975: "Dear Brother Rice: I have finished reading your good article in the November issue of 'Contending for the Faith' concerning the agreement reached at Crossroads. It is a fine article, however there is one area that should be corrected. On Page 4 you state, 'It seemed the general consensus, 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.'" This is actually quite opposite from what happened. Dick Whitehead called me on a Friday before the meeting and asked me not to tell anyone concerning this meeting and that he called me because he knew of my close relationship with Brother J. D. Bales, and thought Brother Bales might contact me concerning this matter, which he did. I did not hear from Dick until possibly on Monday afternoon when Dick called me and asked me if I could attend the Tuesday evening session. I told him I would. I asked him at this time if I could invite the other elders and Sam Hill, and he said no, that there were enough people at the meeting and it would become too cumbersome. At no time, other than myself, were the elders and Sam Hill asked to attend these sessions. Had they been, I am quite sure they would all have done so. I feel that this misunderstanding should be corrected, as it would seem that the elders and Sam Hill were

uncooperative, which of course they have never been, in the areas of this final reconciliation... I hope to see you again one of these days..."

(NOTE: In my reply of January 14, 1976, I wrote, "Dear brother Colson: Please forgive the delay in my reply to yours of December 8. I was overseas in a gospel campaign in Singapore and did not get home until last week. Since then, I have been trying to catch up my mail... Thank you for what you said of the article I wrote concerning our meeting at Crossroads and agreements reached. Meanwhile, additionally, I have carried also what Parker Henderson wrote in hopes of further solidifying what was done... As to my report that invitations also were tendered to the elders from University Avenue, this was decided to be done, as I recall, either late that Monday night or sometime during the day on Tuesday. I do not for the moment recall just *who* was supposed to convey the information to the University Avenue elders that they were invited (also Sam Hill, your preacher), but as I think on it it seems that Parker Henderson was the one. I'd have to check with the others to be certain. Whoever it was, he must have slipped up, because I recall that I was a bit taken aback when you were the only one from University Avenue that turned up on Tuesday night. This reaction on my part was in view of the agreement several of us had reached together that University Avenue elders and preacher were to be invited... It was not until I received your December 8 letter upon my return from overseas that I learned that the invitation had not, in fact, actually been extended. This cleared up my own quandary as to why the others besides yourself had not been present... In any case, however this happened, I'll be glad to correct the report, Lord willing, in my forthcoming issue of the paper. Thank you for letting me know about this from University Avenue's end..." IYR.Jr.)

Noah Hackworth, minister to the San Mateo Church of Christ, 525 South Bayshore, San Mateo, California 94401, in our estimation, is one of the finest younger preachers now coming on in the brotherhood. He also is the editor of a good, sound gospel paper, the *Ezy Area Christian*, which you may subscribe for free of charge, being published by the San Mateo congregation. Why not write brother Hackworth for his paper today? And while you are at it, you might inquire about a gospel meeting, too. You won't be sorry.

Willie Cato, Nashville, Tennessee, September 24, 1975: "... Appreciate what you do, good buddy. Keep up the good work and may the Lord keep on blessing you..."

Joe R. Risener, Cleburne, Texas, September 20, 1975: "... I don't want to leave the impression that all of the churches in Cleburne have become liberal. That is not the case, and in fact I doubt that any of them could be so classified now except for one recently started by a group who left Westside. They call themselves 'The Cleburne Church of Christ.'... Brother G. C. Brewer and Glenn Wallace preached for the Central church here and that church is standing straight. It is Westside *now!* My point is that liberalism certainly can move into a city where great men of God have labored. It did here. After I got

here in early March of this year, I soon discovered that this congregation was infested with radical liberalism. My type of preaching soon blew the lid and flushed them out. They moved out and began their own church. So, this congregation is largely rid of their influence. There may be a little of it still hanging on, but the elders here have the situation in hand and the members know where these people stand... Keep on warning the brethren. When they wake up they will put an end to the efforts of those who are trying to destroy the Lord's church."

Rev. Ben C. Carney, Louisville, Kentucky, September 25, 1975: "Dear Sir, I am writing you these few words to let you know that there isn't a Bartlettville Church of Christ at Hiltonville, Ind... We are a Christian Church and we do not want your paper *Contending for the Faith*... I would also like to know and feel as minister of the **Bartlettville Christian Church** I am entitled to know who authorized you to send this paper to our church. I will be waiting for a personal answer..."

(NOTE: "Replying to you in the same tenor of your letter to me of September 25," I responded, "first, thank you for letting me know that there is no Bartlettville Church of Christ at Hiltonville, Indiana. Certainly we do not want to send **CONTENDING FOR THE FAITH** to a church that does not even exist.

"Since you say that you are a 'Christian Church' (something nowhere mentioned in the source of our faith, the word of God), then I can easily understand why you do not want our paper **CONTENDING FOR THE FAITH**, as you so declare.

"You say you would like to know who authorized us to send the paper to your church. So would we! If we had had any idea *at all* of your true identity, the last thing on earth that we would have done would be to bother sending it to you.

"On the other hand, I am a bit puzzled. In your first paragraph, you indicate that we were sending it to a **Bartlettville Church of Christ**. Then, in your last paragraph, you say it is the **Bartlettville Christian Church**. Well, make up your mind, Mr. Carney, which is it! If we are sending it to the former and not to the latter, then, as editor of the paper, I am entitled to know who authorized you to call yourselves **Christian Church** — and then worry about us sending it to a **Christian Church**, which, as far as I know, we were not doing!

"And while you are at it, Mr. Carney, who authorized you to call yourself **Reverend**. Are you not aware that the word **reverend** occurs in the Bible just one time? And that it there applies to God, not man! "Holy and reverend is his (God's) name." (Psalms 111:9). If you take what belongs to God without God's permission and give it to man, is this not robbing God for man?

"As for having to be *authorized* before sending you something, dear Mr. Carney, the U.S. *still* is a free country. *No one* has to *authorize* such — just as no one can compel you to read anything sent. This is just some silly notion of yours, like the rest of your letter; come off it. In any case, as soon as I get back to

the U.S. next month, Lord willing, I will personally have a look at our mailing list and if anything *at all* is still on our list with your address on it, I shall be more than happy to oblige your request to take it off..." IYR.Jr.)

Dennis & Elaine Tucker, Rogersville, Missouri, June 25, 1975: "... It is still shocking news how far 'off base' some people (members of the Lord's church) seem to be. It's still hard to believe; yet I believe you're trying to do God's will... May we in the Lord's church strive harder daily to keep it His church."

Mrs. Mack Brown, Abilene, Texas, July 31, 1975: "... I enjoy your paper and will be praying for good to come from it."

Luther B. Blair, treasurer, Woodbury, Tennessee, July 11, 1975: "... Continue to tell it like it is. Resist the devil and he will flee from us and go into other fields and maybe into a more dormant state (hopefully)."

Mary Swayne, Abilene, Texas, July 7, 1975: "... It is so sad to know that false doctrine and worldliness are destroying the church in some places. I will be glad to subscribe to your paper and will pass it on to others to read."

Larry Dodson, minister, Danville, Arkansas, July 30, 1975: "... I preach for the congregation here in Danville. I am concerned as you are about anti-doctrinal attitudes in the body of Christ. But how can I know who is right, you or the elders at Highland? You present what you call facts in your paper (and I believe you because you're my brother and I have no reason to doubt as of yet). But I want to believe the elders, too, we being brethren. How can I? Who is to be believed? Do you have documentation? I need it and that is why I asked for the tape. Please help me in this matter... I am not questioning you to be able to use you as proof. I am seeking help from a brother. I am on the side of truth. Also, I am not trying to trap you. Will you help me?..."

(NOTE: In my reply of August 4, 1975, I said, in part, "Dear brother Dodson: ... You ask how can you know who is right, I or the elders at Highland. There is just one way that you can decide this as far as I know. We had two of the elders from Highland together with several of their representatives in a confrontation meeting at Memphis, September 10-11, 1973. All that was said — on both sides — was transcribed by the elders of the Getwell Church of Christ, 1511 Getwell Road, Memphis, TN 38111. I suggest you send them \$2.26 (the 26 cents is to cover postage) and ask them to send you a copy of their transcription of the **MEMPHIS MEETING** regarding Herald of Truth. After you have received and read this *for yourself* you will no longer be disturbed over who is telling the truth in this matter. We had between 150 and 200 preachers and elders in that confrontation. Almost everyone of us went away convinced that those *now* in control at Highland no longer can be trusted, where the truth of the gospel (or even just telling facts) is concerned... When you listen to brother Saunders' speech on tape, listen closely. He is such a smooth speaker that some hear him and do not really hear what he is saying. No wonder Paul warned against those who by smooth words and fair speeches would deceive the hearts of the simple!..." IYR.Jr.)

TIBBLES APOLOGIZES RELATIVE TO HOOPER REPORT; MILLER TAKES ISSUE FOR SKELTON

In these days when so many of our brethren seemingly are going out of their way to be wrong doctrinally, it is practically impossible always to be 100% certain of our reports, however hard we may try in that direction. When anything comes to our attention leading us to conclude that anything we have published may have been in error, *Contending for the Faith* is more than happy to publish notices of correction.

In our issue for July/1975, we carried in our "letters" column a report from brother Bill Tibbles, then of Vinita, Oklahoma, presently of Crystal Lake, Illinois, which he had written some five years earlier, concerning the doctrinal soundness of brother John Hooper. As I think on it now, I at least should have checked back with brother Tibbles to see if he still felt the way he did at the time he wrote; but it did not occur to me until after I had heard from several brethren on brother Hooper's behalf, including Marvin Walker, of Holland, Michigan; Lloyd A. Deal, of Des Moines, Iowa; and Floyd Johnson, of Oklahoma.

Inasmuch as brother Johnson asked me to withhold his letter, I shall abide by his wishes. The other two letters were as follows:

From Marvin Walker, Holland, Michigan

August 6, 1975.

Dear Bro. Rice,

I call to mind many things that I have accepted about others that were somewhat in doubt, yet I accepted them nonetheless without verifying for myself that these things I had heard were so. We search the Scriptures daily so that we can be considered "more noble", yet we neglect to search out the truth completely when it concerns those who are around us. I have a feeling that this is what has happened, so, I would like to share these thoughts with you.

To my knowledge my name was not mentioned in your publication, however it should have been because indirectly and without meaning to you have caused me considerable damage that cannot be repaired now because the words cannot be completely recalled. It is simply my wish to encourage you to be extremely careful what you place in print. I urge you, Bro. Rice, to follow the Scriptural pattern regarding such matters. Is not the first step going to the brother first? And then if you obtain no satisfaction to take someone else with you? Then, after this, going to the church?

Today several distressing remarks have come to my attention. They affect another by name but since I am associated with this person they

affect me also. I am taking them to you because your publication is credited with them and I'm sure you are not aware of the injustice created or it would not have happened.

For almost two years I have known and worked with John Hooper, at no time have I heard him expound anything but the traditional doctrine of the Truth found in the Scriptures. John and I have spent many hours studying, planning and executing ways of defending sound doctrine wherever it is endangered by error, either in the denominational world or within the brotherhood. We are ready and willing to stand against error wherever it is found.

John Hooper and I believe, and preach, Bro. Rice, that:

1. Immersion for the remission of sins is the only valid method of baptism.
2. The Lord's church is the true church and that God's inspired Word is its only source of doctrine and practice.
3. Miracles, speaking in tongues, prophecies, etc. ceased a long time ago when the Word was confirmed and completed.
4. Pre-millennialism cannot be adequately defended by the scriptures so therefore it is neither scriptural doctrine nor a matter of choice. To hold to this theory you must give up absolutes of the scriptures.
5. All translations of the Scriptures are somewhat lacking in accuracy but the Living Way, Phillips, Today's Modern English, are rather inferior. The Gospel Plan of Salvation can be found in all of them therefore a person can find the answer to the question, "What must I do to be saved?" I use the King James, John uses the Revised Standard Version and we teach and preach from them.
6. A child of God can fall from grace.

The preceding statements are intended to give only a shallow declaration of our doctrinal soundness and we would be very glad to give you a personal accounting of any principle that we teach should you require it.

The work of the Holland Church is closely connected with several others here in Michigan, Bro. Rice, so to have any smear of unsoundness placed on its minister affects a considerable number of the brotherhood due to their close fellowship with us. I am often involved in work of other congregations also and since John and I work so closely together in various areas I, too, am affected by the injustice that has been done.

Ordinarily I would forget what has happened and continue on knowing that those who know us have no doubts as to our soundness. It was my intention for a little while to do just that until I thought of the possibility of a similar happening resulting because I did not take the time to defend my friend and fellow-laborer and myself.

If I have based this letter on the gossip that sails through the brotherhood, please forgive me and tell me so. My information comes from close friends in another part of the country, friends that have a reputation for being upright and sound.

I urge you again, Bro. Rice, to make extreme efforts to be sure that what you print is true because you have the capability of destroying the careers of many of the Lord's workers as well as the careers of them that serve the Prince of Darkness.

Thank you for listening to me and should the time come that I meet you I would like to find out more about you. I'm sure you must be a dynamic personality.

For John Hooper,
Myself,
The Holland congregation,
(Signed)
Marvin Walker

Because brother Tibbles had moved and I did not have his new address, I did not immediately know where to locate him. However, just before going overseas in December, I happened to learn where he now is, and telephoned to him, which conversation led to my reply of December 18, to brother Walker, as follows:

Dear brother Walker:

Thank you for your letter of August 6, which you posted to me in Birmingham, Alabama, under date of November 11. This was received in Birmingham as of November 16 - and I picked it up when I returned from speaking appointments among the churches a few days thereafter. We were racing to get off to the Far East at that time, and I put your letter in with some other important mail to be answered when I could find the space to do so.

Before leaving the U.S., however, I finally got hold of brother Bill Tibbles' new address, called him on the telephone to reconfirm what he had written to me earlier, which I printed. He told me that since his letter had appeared, he and brother John Hooper had been in touch with each other and that he would be happy to send me a further letter, which should settle the whole matter. I told him that I planned to be back in the U.S. before the middle of January, and that I should be looking for his letter to include in our February issue of *CONTENDING FOR THE FAITH*.

Brother Marvin, if there is any one thing that I would not willingly or wittingly do, it is to destroy the career of a young gospel preacher who truly is sound in the faith. This was attempted on me when I myself was a young preacher - and I have never forgotten the frustration and tragedy of what happened. It all was so untrue, unfair and unnecessary.

Please tell brother Hooper that such was not and is not our intention toward him - that if indeed he is the faithful, sound gospel preacher that you and others have declared him to be, we who are contending for the faith want to be

upholding him and working with him and not against him. On the other hand, those preachers who are working so assiduously to undermine the truth of the gospel, we are just as determined that thus far they have gone – and no farther.

With your permission, I should like to publish your letter, along with several others, on his behalf in my February issue. Just address me at P. O. Box 26247, Birmingham, Alabama 35226, and I should receive it when I get back there, Lord willing, next month.

Meanwhile, we are in the middle of a gospel effort here in Singapore in recognition of my beginning the gospel in this part of the world 20 years ago in 1955. Our first three days have brought 11 for baptism – and many others are anticipated. Paul still has to plant, Apollos water – but it is God who gives the increase.

In the Greatest Cause,

(Signed)

Ira Y. Rice, Jr.

From Lloyd A. Deal 4600 W. Madison
Des Moines, Iowa 50310
September 30, 1975

Bro. Rice:

Regarding your July '75 issue of *Contending for the Faith*:

I understand a young preacher wrote you a letter some five years ago which you quoted in your July '75 issue of *Contending for the Faith*. It was indicated that John Hooper and two young ladies who assisted in an Iowa campaign in Sioux City had to be corrected by me for one or more unscriptural positions and activities. I wish you had troubled yourself to write or phone me sometime during the past five years, since I was the one described as having to reprove these young people. To say that these three young workers denied Acts 2:38 is totally mistaken, and, to my knowledge, none has ever held an unscriptural view of the Holy Spirit. The item's inaccuracy extended so far as to criticize Harding College by identifying these young ladies with it, when, in fact, they were both students of another Christian College. John Hooper was associated in the letter with a Tulsa church although he was actually from Arkansas.

It is a shame to allow stones to be cast at the reputation of these three fine young people by a single witness, mistaken at that. You have my permission to print this letter to correct the misinformation of the July issue. I have not personally seen your July issue; if my information is incorrect as to its content regarding this matter, please send me the issue and hold my letter. Thank you.

(Signed)

Lloyd A. Deal

Naturally, when such letters were received from these brethren, I had to get back in touch with brother Tibbles to see what was going on. As afore-stated, he had moved, and it took me several weeks to locate him. When I did so, I telephoned to him. He was most apologetic, saying that he had written a letter to brother Hooper to straighten the matter out and that I should have a copy of this letter for publication immediately upon my return from the Far East.

Sure enough, under date January 4, 1976, he wrote, saying,

Just a note to send the enclosed Xerox copy of my letter to John. We have corresponded twice already. The first was his letter to me, and my reply via the apology. He wrote back expressing his gratitude and forgiveness. I wrote again expressing my appreciation. Also we have exchanged items of interest about our respective works. So all things are resolved according to Scripture . . .

Following is what brother Tibbles' letter of November 17, 1975, to brother Hooper, said:

Dear Brother John,

I received your letter today after being absent for two weeks from Crystal Lake. It's good to be back home again.

John, in regards to your letter, may I answer it in this manner. By the time of the Campaign in Iowa, I was barely out of college and quite eager to tackle the world's and the brethren's problems. I had just learned some facts about people called "Liberals." Also Brother Rice had just concluded a visit to the church in Vinita and I was all excited and suspicious of all who did not see things the way they were supposed to. "Brotherhood Conformity" is the term that comes to my mind now. I did not allow room for growth in others nor in myself. As I look back over the events they did not even merit my attention nor discussion with anyone else. Floyd and I talked about it, but even that should have never been made public. When I wrote Brother Rice with my information, I assumed it would be confidential and permission was never given for it to be printed. Since 1970 I myself have grown and changed some positions that back in those days I would have argued dogmatically. I guess you call that maturity. I trust even you have grown and changed positions on the Scriptures as you study, absorb and draw conclusions. Unfortunately, especially for you, the letter Brother Rice published does not reflect my maturity today.

John, all I can do is apologize and ask your forgiveness. I regret that I did not come to you first to discuss these matters. Once again I ask your forgiveness in that regard.

Since this is a written apology it can be used to help you in your area of labor. I feel it will carry more weight than just a verbal apology over the telephone or in a meeting. I appreciate your correspondence with Floyd and myself and I respect your Christian attitude.

In Brotherly love,

(Signed)

Bill Tibbles

As soon as I had received the foregoing letter and enclosure from brother Tibbles, I wrote to him under date January 14, 1976, saying,

Dear Bill:

Thank you for your letter of January 4, enclosing Xerox copy of your letter to brother John Hooper, of November 17, 1975. I plan to publish same, Lord willing, in our issue for February, 1976.

It was not my understanding, when you were writing to me earlier, that you were writing in confidence, Bill. This is a public paper – and I never treat as confidential information volunteered to me not so specified. If you had told me it was confidential, I would have treated it as such.

You mentioned in your letter to John about having grown and changed some positions that back in those days you would have argued dogmatically. No doubt this is so. However, in connection with this particular matter, Bill, it might help me to know just which positions you have changed.

"Brotherhood conformity" never has been a problem with me. I do believe that we ought to obey God rather than men, and in so doing, we may seem to conform to one another, when in fact all we are doing is obeying God. Of course we are taught to have no divisions among us but to be all of the same mind and same judgment and the like, but this, too, is God-obedience, not brotherhood conformity. (1 Corinthians 1:10).

It has been quite a while now since you and I got to visit together. See if you can attend the Freed-Hardeman Lectures, February 2-6. If so, I hope to see you there. Otherwise, I should be most happy to come there to speak at any time you might arrange.

God bless you and yours,

(Signed)

Ira Y. Rice, Jr.

(NOTE: I, too, offer my apologies to brother Hooper for any embarrassment this matter has caused him and trust that all now is fully settled. God help us all that we not unnecessarily offend. IYR Jr.)

One further matter I feel necessary to publish is a letter from brother Eddie J. Miller, Admissions Counselor/Bible Instructor at Freed-Hardeman College, who wrote under date November 11, 1975:

Dear Bro. Rice:

I am happy to enclose \$5.00 to renew my subscription for *Contending for the Faith* for the next three years. Your journal is always helpful and I, personally, appreciate the work that you are doing.

I have one thing that I would like to call to your attention. On pages 10 and 11 of September 1975 issue there are letters from Stella Sutton and Rose Brown. Both of these deal with the situation at the East Brainerd church of Christ in Chattanooga. I have known that situation first hand for several years and am quite confident that both of those ladies misrepresented what has happened. I have believed and still believe that Carmack Skelton is a faithful gospel preacher. I also know in fact that many of the men who still remain there are faithful to the old paths. In my judgment there were some conflicts that did not concern any more than personalities.

When someone called to my attention that these two letters had been printed, I

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



Scholarship recognition dinner

At a dinner, Oct. 13, in which 67 students were honored as Associated Women of Pepperdine (AWP) scholarship winners, Pepperdine President William S. Banowsky applauded the group's work in a speech entitled "Whatever Happened to the

American Dream?" In his first address ever to the organization, Banowsky said "no other group has served the school as steadily as the AWP.

Photo by Mark Hinojosa

Is Pepperdine Cutting Umbilical Cord With The Churches Of Christ?

A truism it may be, but an old saw has it that "he who pays the piper calls the tune."

Where Pepperdine University is concerned, evidently, truer words were never written. Over the past decade or more, fund raisers from Pepperdine

have practically avoided the churches of Christ (while still courting us for students!)—all the while concentrating on worldly business people, industrialists and movie stars for their financial support.

(Continued on Page 2)

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
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IS PEPPERDINE CUTTING UMBILICAL CORD?

(Continued from Page 1)

All they needed finally to cut the umbilical cord to the churches of Christ was a crisis. They *almost* had enough of one a year ago, when the Sacramento *Bee* uncovered and published the fact that Chancellor M. Norvel Young, President William S. Banowsky and others had practiced a deception not just on the brotherhood but everybody else, surreptitiously paying \$40,000 a year over a period of seven years to a non-existent firm they fictitiously named *University Planning Consultants*—then pocketing the money *themselves* in addition to their already inflated salaries and heavily-padded expense accounts.

Who Else Could Have Gotten Away With It?

Brethren, if it had been anybody else—you or I, for instance—we should have gone to prison for what they did. And one should have thought that an incensed Board of Directors would have risen up in arms and thrown the rascals out. If it had been anyone else but “us”, they *would* have, too!

But not *our* brethren! Not us! The way the Pepperdine Board reacted, you would have thought Young, Banowsky and Company had it coming—that they were *entitled* to do what they did!

So, although *Contending for the Faith* and others focused critical attention on Pepperdine’s chicanery and duplicity, nothing much ever came of it—except, possibly, the dimming if not the demise of Doctor Bill’s widely advertised political hopes.

Was Norvel’s Tragedy the Excuse Needed?

Only those close to the Pepperdine scene have any idea of the undiluted cynicism with which policy decisions there are made. If ever there was a time for compassion and Christ-like behavior at Pepperdine University, it was immediately after the awful tragedy that happened September 16, 1975, at Coastline Drive on Pacific Coast Highway between Malibu and Santa Monica, California, when at 12:05 p.m. brother Young’s car slammed into the rear of an auto stopped at a red signal, resulting in two women being killed, another crippled for life, and Norvel’s brilliant career lying in shambles because of his drunkenness.

Truly, President Banowsky *did* resign from his post as California’s Republican national committeeman. He *said* it was prompted solely by “the trauma here at the campus.” Sound good? Sure. Except that within less than two months after “the trauma” resulted from Young’s terrible tragedy, the November/1975 issue of the University’s official paper, the *Pepperdine News*, was announcing the appointment of 14 non-Christians as members of the **Pepperdine University Board!** Evidently, all that was needed for Pepperdine University to “cut the umbilical cord,” as Banowsky reportedly described this action, was a trauma of the first magnitude.

(Continued on Page 3)

MORE AND MORE EVIDENCE keeps piling up on all sides that Pepperdine University has decided to go its own way *no matter what* brethren of the churches of Christ may either think, say or do. The simple fact is that neither the Pepperdine University Board, the Administration nor most of the Faculty could possibly care less about such things as sound doctrine and scriptural practice.

For instance, what does God's word teach concerning "receiving" one who "brings not this doctrine?" Just open your Bible once again and read *for yourself* II John 9-11 all over again. What does it say? "*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.*"

It is *not* that God's word fails to *teach* this. As you have just read for yourself, it most surely *does!* It is just that those in charge at Pepperdine University *no longer are responsive* to the scriptures; in fact, they have *not* been for a *very* long time.

Otherwise how is it possible to account for the photo (see right) that was taken of those Pepperdine chose to "receive"—yea, even "bid God speed"—when U.S. President Gerald R. Ford spoke on campus, September 20, 1975? Of all those Pepperdine *could* have chosen to sing for the occasion, why (if II John 9-11 *means* anything to them) would they select the most noted single withdrawn-from heretic of the 20th century—*Pat Boone!*

Also, representative of their deliberate rejection of their own brethren (to say nothing of flaunting the express intentions of George Pepperdine *himself* as stipulated in the school's charter, there for all to see was intended *New Member of the Board* John Wayne, WHO MAKES NO PRETENSE OF BEING A MEMBER OF THE CHURCH OF OUR LORD!

And there, putting his imprimatur on the whole proceeding by his presence and participation, is the happy, smiling face of Reuel Lemmons. If he was not *for* all this, you could never tell it either from the photo or from his later writings. Seems like Romans 14:22 might fit in just here: ". . . *Happy is he that condemneth not himself in that which he alloweth.*" Since he, too, is a well known member of the Board, we reckon that he took part with his fellow Board members in "allowing" all this.



5-PEPPERDINE NEWS, OCTOBER 1975

IS PEPPERDINE CUTTING UMBILICAL CORD?

(Continued from Page 2)

Charismatic Heretic Pat Boone Also Appointed

It was sad enough when so-called "charismatic" heretic Pat Boone was chosen by Pepperdine University to sing upon the occasion of U.S. President Gerald R. Ford's appearance, September 20, 1975, at the dedication of the Leonard Firestone fieldhouse. (See photo reproduced above right.)

But when this withdrawn-from heretic led the list

of the new members being appointed to the Pepperdine University Board (see "Pep's University Board" article reproduced on Page 4), this was the straw that broke the camel's back.

Young Acquiesces in Appointment of Non-Christians

Whether this "historic change," as brother Young styled it in the February/1976 issue of Pepperdine News, may have been slipped in on him during his trauma, or whether, as seems likely from the report (also photo-reproduced on Page 4), he himself was

(Continued on Page 7)

Pep's University Board

by SHERYL JOHANSEN
alumni editor

Pat Boone, John Wayne, Lawrence Welk, Walter Knott (of Knott's Berry Farm), the president of Forest Lawn Memorial Parks, Richard Ralphs (of Ralph's Supermarkets), the publishers of three newspapers, the president of the California Angels, the former ambassador to Denmark and a retired Air Force Lieutenant General have one thing in common: they're all members of the Pepperdine University Board.

Other familiar names which are on the list are Margaret Martin Brock, George W. Elkins, Leonard K. Firestone, Fritz Huntsinger Sr., Clint W. Murchison Jr., Charles S. Payson, Morris B. Pendleton, Mrs. Frank Roger Seaver and Mrs. John Stauffer.

In all, there are 65 members of the University Board. According to Dr. Charles Runnels, vice chancellor, members are invited to join the board after being nominated by university administrators or other members of the board.

Runnels, who serves as liaison between the administration and the board, said the University Board serves the school in an advisory as well as a financial capacity. "The board has taken the lead in financial responsibility for the university. Most of the major gifts to Pepperdine have come from members of the board.

"If it weren't for the University Board, we couldn't have built this campus. Not only do they assist us personally, but they are also involved in opening doors with other people," said Runnels.

Runnels said that the university administration is in constant contact with the board members.

Not all the members assist the university by donating money. "There

are those members who have helped with their time and friendship because they approve of the philosophy and type of education they feel young people are actually exposed to here at Pepperdine. Some members help just by encouraging students to come to Pepperdine," said Runnels.

"The trustees make the decisions on how money is used. The University Board does not control the purse strings but are the ones who help us raise the money that we need. Both boards work in harmony—there's never been any conflict on how the money is used," said Runnels.

New Board of Regents

Pep governance reorganized

by STEVE GRAY
staff writer

The culmination of 10 years of planning to reorganize the governing body of Pepperdine has resulted in the formation of a 40-member Board of Regents.

The first of its kind in the school's history, the Board is comprised of the current 24 person Church of Christ affiliated Board of Trustees, together with the newly formed 16-member non-Church of Christ Board of Regents.

"This is an historic change," said Pepperdine Chancellor M. Norvel Young, "but a change that has been in progress for a decade." In essence, the creation of a Board of Regents involves, in a legal capacity, the business community that has been involved in university affairs for many years.

Young noted that in view of the size of the university and the need for involvement of more people, "the Board of Trustees and the administration have felt for some time that we should involve these people in a legal capacity."

The chancellor stressed that the Board does not wish to change the character of the university in any way. "The reason for keeping the 60 per cent Church of Christ affiliates," Young said, "is because we don't want to become a secular institution. Pepperdine has an historic connotation, and if we lose our

"Some members of the board don't have the time to be actively involved in the university," Runnels said. "Others cannot give money, but donate their time. All the members help the university by telling others about the good works being done here."

Runnels said that while the University Board is concerned mainly with the physical operations of Pepperdine, the Board of Trustees is interested in the internal workings of the school. He said there is some overlap between members of the two boards so that there is some pollination, and so that some of the members can get to know each other.

PEPPERDINE NEWS, FEBRUARY 1976

religious ties, in a few years we will lose our history."

The 16 members who have or will be chosen by the Board of Trustees are all current members of the University Board, made up of approximately 90 persons, and most are on the executive committee of the Board.

According to Young, this change gives the university a broader base of responsibility. "In a sense, we're asking these persons for their opinion on major topics such as expansion," said the chancellor. "We're asking them to go on the line with us. Whereas they were merely contributing to us before, they can now, in a legal sense, accept this responsibility."

The first formal motion for the change came from Mrs. Helen Pepperdine at the December Board of Trustees meeting. At that time, three men, Bob Jones, a partner of Arthur Young and Co. auditing firm; Tom Bost, a partner at the legal firm of Lathan and Watkins; and Dr. Loyd Nelson from USC, were appointed by the Board to work out the details of the by-law changes.

The month-long report then had to be approved by the Trust Dept. of the State Attorney General's office and then by the Board at the January meeting.

Meanwhile, for what was happening "back at the ranch," please look to Page 5 . . .

If it makes any difference to you that Pepperdine is "cutting the umbilical cord," please read most carefully the two articles photo reproduced on this page from the University's official publication, *Pepperdine News*. While paying lip-service to not wanting to become a secular institution, they hypocrite this double-talk by appointing 16 "non-Church of Christ" members to their Board of Regents. Yea, verily!

Los Angeles Times

LARGEST

IN THE WEST, 1,037,963, DAILY, 1,244,713 SUNDAY

WEDNESDAY MORNING, JANUARY 28, 1976



FAMILY SUPPORT—Dr. M. Norvell Young faces jail. With the Pepperdine chancellor are daughters Marilyn, left, and Sarah and his wife, Helen.

Times photo by Art Rogers

Pepperdine's Young Given 1 Year, Stay of Sentence

BY JOHN KENDALL
Times Staff Writer

Pepperdine University Chancellor M. Norvell Young was sentenced Tuesday to a year in county jail for manslaughter in the traffic deaths of two elderly women, but execution of the sentence was stayed for six months.

Young was ordered to return to court in Santa Monica July 28, at which time Superior Judge Pearce

Young will determine whether the defendant has made a "meaningful contribution to society."

As a condition for staying out of jail, the judge ordered the chancellor to take a leave of absence from Pepperdine and devote full time to research and lecturing in a drinking driver project at USC's safety center.

After six months, Judge Young

may again grant a further stay of jail sentence.

The judge also placed Young on four years' probation, fined him \$2,000, ordered him not to drink alcoholic beverages on pain of going to state prison and forbade him to drive a car for four years and directed him to make restitution that shall be prescribed.

The Pepperdine educator, dressed in a blue-gray pinstriped suit, white shirt and tie, stood with head slightly bowed as sentence was pronounced for vehicular manslaughter with gross negligence.

Chancellor Young pleaded guilty last Oct. 30 to causing an accident that took the lives of Beulah Harri-

(Continued on Page 6)

PEPPERDINE'S YOUNG SENTENCED

(Continued from Page 5)

son, 78, of Claremont and Christine Dahlquist, 80, of Nebraska and injured Mrs. Alice Fritsche, 55, of Claremont.

Young's car smashed into the rear of an auto stopped at a red signal at Coastline Drive on Pacific Coast Highway between Malibu and Santa Monica at 12:05 p.m. Sept. 16.

Mrs. Harrison, seated in the back seat nearest the ruptured, flaming gasoline tank, died "almost immediately" of "acute carbon monoxide intoxication."

Please Turn to Page 24, Col. 1

"It is pronounced with full awareness that not all members of the general public will agree with the decision," the judge said.

The judge said he was influenced by the defendant's admission of guilt, his failing health, his contributions to the community and reactions of one of the victims, Mrs. Fritsche, and her husband, James.

In an in-chamber session, the Fritsches agreed that Mrs. Harrison, her mother, and Mrs. Dahlquist, his aunt, would not have wanted vengeance and would have said, "Forgive him."

Judge Young said, "Those who examine the file will agree that it reads like a Shakespearian tragedy. Indeed, the ultimate tragedy for this defendant is not the disgrace he has suffered as a leader of his church and of his university.

"Etched forever within the life of this intelligent, sensitive and compassionate man is the knowledge that in one

24 Part I—Wed., Jan. 28, 1976

Los Angeles Times ★

Pepperdine Chancellor Gets Year in Jail, Stay of Sentence in Fatal Auto Crash

Continued from First Page

Mrs. Dahlquist suffered second- and third-degree burns on 45% of her body and died four days later in the burn ward at Sherman Oaks Community Hospital.

Witnesses pulled the two drivers, Mrs. Fritsche and Young, from the wreckage. She suffered major burns and recovered after treatment.

Young was treated at Santa Monica Emergency Hospital. A blood test showed a blood alcohol reading of .23, more than twice the legal inebriation standard of .10.

The chancellor, who suffered cuts, bruises and a head injury, was charged with two counts of vehicular manslaughter and a charge of felony drunk driving.

It was Young's second drunk driving conviction. On Nov. 14, 1969, while he was president of Pepperdine, he was arrested on the Harbor Freeway near downtown Los Angeles and paid a \$250 fine.

In a 40-minute probation and sentencing hearing Tuesday, Atty. Douglas Dalton, representing Young, described his client as a "distinguished" member of the community who would give his life to change what happened.

Dep. Dist. Atty. Robert Altman, the prosecutor, also noted Young's contributions to society in the past, his present physical condition, his demonstrated remorse and the situational pressure before the accident.

He said, however, "I don't think Dr. Young has recognized the drinking problem he does have." Altman favored some jail time for Young.

"I personally feel," Altman commented after the hearing, "that when a person has a previous conviction, when a person drives while highly intoxicated, and, as a result of that driving, causes the death of two people, I think such a person should go to jail."

In announcing his decision, the judge commented that the sentence was "one of the most difficult tasks" he had faced as a judge in Superior Court.

He said he had studied the case for a month, weighing his responsibility to society, the defendant and the surviving victim. The sentence, he said, would direct the defendant's talents to "giving back to society" some part of that taken by the accident.

terrible moment he took the lives of two innocent people, who, if they had survived, would be 'praying for him.'"

He said there is "no real answer" to those who say the defendant got special treatment. He quoted a statement by Fritsche:

"Well, no matter what is done," Fritsche said, "you are going to hear that (rich people get off). I have already heard it from people who talked to us and who say, 'Oh, well, he has got money behind him. He will get off. There won't be anything done.'"

Court records of the Young case included a 15-page statement by the Pepperdine chancellor, written at the request of the deputy probation officer.

In it, Young described what he said was his profoundly depressed state of mind produced, on the day before the accident, by an inner conflict, his health, financial difficulties at Pepperdine and a sudden death.

He had not touched alcohol for 50 years of his life, he said, until 1969, when a doctor suggested a drink at dinner time would help him relax.

Young described a condition called atrial fibrillation, which caused his heart to beat irregularly. He said he had had a heart attack and two strokes.

On the day before the accident, the chancellor said, he and Pepperdine President William Banowsky held a telephone conference with board of trustees members about the university's financial crisis.

Young said Pepperdine faced bankruptcy if the school could not raise more than \$900,000 by last Sept. 26 to meet its payroll and debt obligation. (The money subsequently was borrowed.)

At the same time, the university official said, there was the added pressure of President Ford's scheduled visit to the Malibu campus on Sept. 20.

Please Turn to Page 26, Col. 1

AXE ON THE ROOT—by Ira Y. Rice, Jr. a three-volume set informing you as to WHO said or taught WHAT leading to the present apostasy.

Volume I	\$1.00
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(or \$5.00 the set)	

Young Gets Jail but Sentence Is Stayed

Continued from 24th Page

He estimated the visit cost the school about \$200,000, including \$70,000 for permanent landscaping.

"The pressure was enormous," he said.

Also on Sept. 15, Young said, he was shocked by the death of a young colleague in a motorcycle accident on campus. The victim was married to a young woman who was a family friend.

"A man can stand many stresses from without if he has harmony within his soul," Young wrote. "For years, I have lived with a developing pressure because of my intellectual conflict with the fundamentalistic dogmas and doctrines of the Church of Christ.

"For years, it had been increasingly difficult for me to accept the simplistic assumptions of the hellfire and brimstone fundamentalists which most preachers in this church teach."

He had hoped, he said, that at Pepperdine he would find an ideal climate—liberal enough to be himself and still provide work of the church.

Instead, Young said, what happened was just the opposite. He said he was under "unrelenting pressure to prove my fundamentalistic soundness."

"It required of me a life torn between my own sense of the needs of higher education and yet my deep desire to keep the school from losing its spiritual ties altogether," he said.

"This dual life—this need to be two different people—this pressure to work in one direction to make Pepperdine a truly first-rate university, but to work in just the opposite direction to keep the brethren happy—this pressure has torn at my soul for many years.

"This profound conflict between my head and my heart has gnawed away at my very sense of self worth. By the evening of September 15, I was in the most deeply depressed state of my entire life."

Then, Young wrote, he went out and did something "out of character." He bought a fifth of vodka, drank about two-thirds on the evening of the 15th and finished it off the next morning before noon.

Young, 60, left his Malibu home at about 11:30 a.m. or 11:40 a.m., after taking a Librium capsule, he said, and about seven miles down the coast he ran into a car driven by Mrs. Fritsche.

On Sunday, Dec. 14, Young's confession to members of his church was read at a Sunday meeting in Malibu. The chancellor said he had sinned against God, against two whose lives were lost, against one who was injured, against their families, against the church and against Pepperdine University.

He sought forgiveness, especially of brethren of the church.

His Pepperdine colleague, Banowsky, said that Young had suffered "indescribably because of a loss of public esteem."

"If you were to conjure up the worst possible situation

for a man of Norvel's constituency and a man of Norvel's self-esteem—you know, he might have been smoking marijuana, and that might have been one stroke worse but probably not because marijuana is not mentioned in the Bible—so this is the worst and this hits him, this is a devastating blow. I do not know that he can recover from this."

To make amends, Young proposed to the court that he be permitted to work with the USC safety center on a project involving executives under high pressure who turn to drink. He vowed never to drink again.

L. Lovell, one of the Board members, erroneously states, "It is as natural as day that because Pepperdine is not as fully 'Christian' as may be some of our other schools—it was never such, never intended to be and never will be—many of our people are prone to feel that it is not Christian at all . . ."

Over the past 35 years or more, we have witnessed many irresponsible statements by this writer—but this caps them all. What does Lovell *mean* that it was "never such, never intended to be and never will" be—as fully *Christian* as some of our other schools, that is! Has he forgotten what he *himself* published in his own paper, the *California Christian*, in July, 1957?

Why Were Young and Sanders Brought to Pepperdine?

Those of us who were in the thick of things back in 1957 all too well recall just why it was that brethren M. Norvel Young and J. Pilant Sanders were brought out to Pepperdine in the first place. Then, as now, through its drift away from the Christian principles upon which it was *supposed* to be built, a veritable "trauma" existed. Brethren generally had risen up in arms against the depredations that had been perpetrated at Pepperdine. To restore confidence in its administration, it had become necessary to throw out the former administration and to supplant it with one the brotherhood was led to believe would be more *Christian*.

Under the heading "Norvel Young Accepts Presidency," Lovell described the then-new President as "an outstanding evangelist, editor and Christian educator . . ." Brother Sanders, the new Dean, he described as having "vast experience in the field of Christian Education . . ."

In the center column on Page 1, brother Lovell carried an article by Jack Bates, which said, in part, "The direction a man faces will determine the course he will follow. The direction a school faces is a prediction of the course it will pursue. The decision by the board of trustees is a wise one in selecting brother M. Norvel Young as president and brother J. P. Sanders as dean of Geo. Pepperdine

(Continued on Page 10)

IS PEPPERDINE CUTTING UMBILICAL CORD?

(Continued from Page 3)

party to the action; Pepperdine *now* declares that they had been *planning* the appointment of non-Christians to the Board for more than ten years!

In an article entitled "President Ford at Pepperdine" (*Action*, January, 1976, page 2), James

NEWSWEEK Asks Obvious Questions:

A Double Standard?

On a golden southern California afternoon last September, Alice Fritsche, a 55-year-old schoolteacher, took her 78-year-old mother and her husband's 80-year-old aunt for a drive along the Pacific Coast highway. As Mrs. Fritsche's compact idled at a red light in the beach town of Malibu, a heavy sedan pounded full-speed into the rear of the smaller car, exploding its gas tank. Mrs. Fritsche's mother was burned to death on the spot,



Young and daughter: Acts of penance

and the aunt died of burns soon afterward.

Blood tests of the offender disclosed a .23 per cent alcohol content, more than twice the amount stipulated in the statutory definition of a drunken driver. But this was a very special drunken driver: M. Norvel Young, the \$57,000-a-year chancellor of fundamentalist Pepperdine University, a longtime minister in the teetotaling Church of Christ, a director of the Lockheed Aircraft Corp., and a distinguished scholar who had been scheduled four days later to present a Pepperdine honorary degree to President Gerald Ford. Young eventually pleaded guilty to manslaughter. But under the terms of his sentence pronounced last month, Young will probably never spend any time in jail, despite a record of one previous arrest for drunken driving. Predictably, this gingerly treatment of a

prominent personality has fueled a fresh debate over a historic legal dilemma: should the punishment fit the crime or should it fit the criminal?

Young was sentenced to four years' probation and a year in county jail. But the jail term was suspended, pending completion of the penitence projects that the defendant himself proposed to the judge. Young will conduct research on one of his pet theories—the possible correlation between the stress that troubles what he calls "high-effective" businessmen and alcohol-related accidents. He also plans to lecture on why overachievers drink to cope with stress—and he may write a book about his experiences.

The sentence provoked furious protest from the Los Angeles district attorney's office, angry letters to the editor and more than two dozen bitter letters to Judge Pearce Young (no relation). One said, "I wish your mother had been killed." Judge Young felt compelled to defend his action in a public statement. "The court is aware that society cannot tolerate two standards of justice, one for the rich and powerful and another for the poor and weak," he said. "However, each case presents unique and different problems." The judge noted the disgrace suffered by the "intelligent, sensitive and compassionate" university chancellor, and asked rhetorically, "Must not every individual be judged on his own merits, regardless of public position?"

Sins: Many who knew him best rallied to Norvel Young's defense. Students sobbed in the Pepperdine chapel when the chancellor bowed his head and confessed to sinning against the victims, his family, the university and the church. More than 60 character-reference letters were sent to the judge—from a congressman, a rabbi, business leaders and Pepperdine trustee Pat Boone, who wrote, "For reasons known only to God, Norvel has been spared. I believe it's for further service to the kingdom."

Even before the tragedy, Young was having doubts about his religion and his role as a spiritual leader. In recent years, serious financial strains and infighting at the school had torn Young's confidence. He says that he took his first drink at 54, after recovering from a mild heart attack, to relax. Since then he has had another heart attack and two minor strokes. Meantime, he began to doubt his church. "For years," he told the judge, "it has been increasingly difficult for me to accept the simplistic assumptions of the hell-fire and brimstone fundamentalism which most preachers in this church teach."

Judge Young was persuaded that the chancellor's past achievements and contrition made him deserving of a rehabilitative criminal sentence. Mrs. Fritsche and her husband are less sympathetic. They have filed a lawsuit for civil damages against the minister.

—JERROLD K. FOOTLICK with MARTIN KASINDORF
in Los Angeles

JUDGE PEARCE YOUNG (NO RELATION) MAKES PUBLIC STATEMENT

Marked "FOR IMMEDIATE RELEASE," on the same date that sentence was pronounced upon brother M. Norvel Young, January 27, 1976, the presiding judge—Judge Pearce Young (no relation)—issued the following public statement in this regard:

The court has this day pronounced the following sentence with respect to the defendant Norvel Young.

Proceedings are hereby suspended. Defendant is placed on formal probation for a period of four years on the following terms and conditions.

1. That defendant spend the first year in the County Jail. Execution of that sentence is stayed for a period of six months at which time the defendant shall surrender himself to do one year in custody.

2. The conditions for stay of execution are that the defendant shall secure a leave of absence from Pepperdine University and engage in a research and community services project with the Safety Center of the University of Southern California. This will consist of full-time research and lecturing on traffic safety and the problems of the drinking driver.

3. The defendant shall not consume alcoholic beverages and shall stay out of places where they are the chief item of sale. A violation of this term and condition will result in a sentence of the defendant to the state prison.

4. The defendant shall make restitution through the Probation Office in such amounts and manner as shall be prescribed.

5. Other terms and conditions as set forth in the Probation Officer's report of December 12, 1975.

The practical effect of this sentence is that the offense is established as a felony. The defendant will remain on formal probation for a period of four years. The sentence requires that the defendant spend one year in the County Jail. The court has stayed that condition for a period of six months. During those six months he must devote full time to a research and lecturing project on traffic safety at the University of Southern California, with special emphasis on the drinking driver. At the end of six months he will appear to serve time in custody, at which time the court may grant a further stay if, in the opinion of the court, the defendant has made a meaningful contribution to society.

The court has ordered that the defendant not consume alcoholic beverages and has made it clear on the record that should this condition be violated, the defendant will be sent to state prison.

This has been one of the most difficult sentences this court has imposed, and it is pronounced with full awareness that not all members of the general public will agree with the decision. No single person has influenced that decision and it should be clearly understood that the dozens of letters which have been received from prominent leaders in our community and throughout the United States have been used only to familiarize the court with the defendant's background and prior accomplishments. It is the court's view that those who obtain positions of high public confidence and trust owe a deeper obligation in the conduct of their personal lives than those in lesser positions.

The major factors which have influenced the court's decision are as follows:

1. By waiving a preliminary hearing and pleading to voluntary manslaughter the defendant has freely admitted his guilt. He has asked for no special favors by way of plea negotiation.

2. On Tuesday December 9, 1975, I interviewed the surviving victim who is the daughter of one of the decedents. Neither she nor her husband (nephew of the other decedent) was of the opinion that the defendant should receive time in custody. The following is from the transcript of that interview:

"... the type of person she was that she would say about the man who caused this death, 'Forgive him.'... my mother was the type of person who saw beauty in everything and never knew a stranger and she saw something lovely in everyone and Auntie Chris was the same way. Neither one of them would want any vengeance or anything like that... neither of them, were the vindictive type whatsoever. Were they alive and had they survived and all of that, they would probably be praying for him. They were that kind of people." (Reporter's transcript, page 6.)

The court encourages all members of the press and media to read the transcript of that interview.

3. Although the court could have referred the defendant to the Department of Corrections, it is obvious that he would be returned with a recommendation that the case be handled on a local level. The court is confident that the District Attorney will concur with this conclusion.

4. There is no question that the defendant's contribution to our community has been enormous. He has been a minister, teacher, leader of young men and women, and the primary force in the development of a major university. The sentence the court has imposed would direct that those talents be dedicated to giving back to society some part of that which was taken by this tragic incident.

5. The court is aware of the defendant's physical condition as reported by his doctor. Incarceration at this time raises serious questions as to his future survival.

6. Without any demands from the court and upon his own initiative the defendant has submitted a research program which has been approved by the Director of the University of Southern California Safety Center, endorsed by the California Highway Patrol, and funded by the University. The court is confident that this project was not proposed to avoid time in custody but is a sincere expression of defendant's desire to make a meaningful contribution to society.

7. The defendant's crime was not an intentional one such as murder, robbery, burglary, or malfeasance in public office. The probation report and the defendant's statements clearly indicate that he would give anything, including his life, to re-live those few hours prior to this incident.

The court is aware that society cannot tolerate two standards of justice—one for the rich and powerful, and another for the poor and weak. However, each case presents unique and different problems. If after examining a defendant's background and the nature of the offense, the court finds that the defendant is a threat to other people then he must be removed from society. If the court finds that he is not a threat and that the likelihood of repetition is remote then the sentence should be framed in those terms which best serve a defendant and society.

The sentence in this case has been the result of many hours of thought, interviews, and personal concern for the surviving victim and relatives of the decedents. Those who examine the file will agree that it reads like a Shakespearian tragedy. Indeed, the ultimate tragedy for this defendant is not the disgrace he

has suffered as a leader of his church and of his university. Etched forever within the life of this intelligent, sensitive and compassionate man is the knowledge that in one terrible moment he took the lives of two innocent people, who, if they had survived, would be "praying for him."

There is no real answer to those who will say that the defendant has received special treatment. Perhaps some answer lies in the statements of those who were most affected by this tragedy:

"MR. ALTMAN: (District Attorney) Do you have anything else to say in that regard? Do you think if, for example, this man were not given any time in the County Jail, in your own mind do you think that would affect other people or do you perhaps feel that people would say that he is a rich guy and he got off?"

"MR. FRITSCH: Well, no matter what is done, you are going to hear that. I have already heard it from people who talked to us and who say, 'Oh, well, he has got money behind him. He will get off. There won't be anything done.'"

"THE COURT: I want you to know that that is not the case.

"MRS. FRITSCH: This, we feel, is not the case... I know that there are some members of society, no matter what he gets, some are going to say it is too much and others are going to say that it is not enough." (Reporter's transcript, pages 12 and 13.)

A STATEMENT BY MALIBU ELDERS

Sunday, December 14, was a very memorable one for those of us who are members of the church at Malibu, Calif. At the morning service M. Norvel Young came before the congregation to make the statement that is reproduced elsewhere in this issue of the Firm Foundation. Since he and his family have been members of the congregation here from the opening of the Malibu campus of Pepperdine University in 1972, and since many of us have worked with them in the church elsewhere over a period of many years, we were deeply stirred by the forthrightness, openness, and honesty of the statement he made.

On September 16, he was involved in a tragic accident on the Pacific Coast Highway near Santa Monica, and two individuals lost their lives. He was hospitalized for about a week but has made a good recovery from injuries sustained in the accident. During the time that he was in the hospital, he expressed a strong desire to make a confession to the Malibu church, but the matter was delayed because of the insistence of counsel that certain legal matters would have to be settled first.

For 18 years Brother Young has borne enormous burdens as President, and later as Chancellor, of Pepperdine University. These have included raising huge sums of money to balance the budget, maintaining the Christian commitment of the institution while asking those outside the church to contribute funds, and dealing with the numerous problems that arose from the Watts riots of 1965. During all of these years those who worked most closely with him were aware of his many burdens and pressures but did not realize how severe they were. In numerous daily associations we observed his conduct and deportment as following the most exemplary principles. We received the news of the tragic accident with shock and deepest sorrow. We commend Brother Young's assertion that there can be no excuse

for what has occurred, but we also believe that human compassion should make us understand the awful pressures and burdens he has borne through the years.

We believe that brethren everywhere will join us in accepting his courageous, candid, and forthright statement. Through many years Brother Young has been in the forefront of leadership in good causes too numerous to list. In preaching, in publishing Christian literature, in promoting Christian education, orphans' homes, mission work, and every kind of effort to advance the kingdom of God, the name of M. Norvel Young has been second to none. Surely millions of individuals around the world have been blessed because of the good things he has done. We believe that God has used him powerfully in the cause of righteousness.

Of course, we do not in the least imply that any good that he has done mitigates the tragedy of this experience, yet we believe that his remarkable contributions to the work of Christ must be remembered as we look toward the future. We believe that God has forgiven him and we forgive him as we have been forgiven. The Malibu church gladly accepts his confession and joins in fervent prayer in his behalf. We are thankful that we all have a Savior whose grace is sufficient. We believe that God will use Brother Young's talents to do much more for Christ's cause in the future.

—Elders, Church of Christ, Malibu, California—Bill Brown, Norman Hughes, William Stivers, Bob Thomas, Howard A. White.

FIRM FOUNDATION—JANUARY 6, 1976

(NOTE: For the Statement made by brother Young to which the Malibu elders' foregoing statement refers, please look on Page 6 of the February/1976 issue of *Contending for the Faith*, wherein Young's statement was photo reproduced from the *Firm Foundation*. As we stated on the front page of that issue, brother Young's confession of faults is good and acceptable, insofar as the single event it covers is concerned. However, if you read it carefully (we did), you will note that it cannot be stretched to cover the financial chicanery and doctrinal depredations at Pepperdine University for which Norvel Young, more perhaps than anyone else, was responsible.

In the Malibu elders' statement (foregoing), please direct special attention to their third paragraph. Crediting brother Young with having borne enormous burdens as President, and later as Chancellor, of Pepperdine University, including raising huge sums of money to balance the budget, they further credited him with doing all this while "maintaining the Christian commitment of the institute while asking those outside the church to contribute funds..."

It is through no lack of human compassion or lack of understanding that we focus your attention on this. It just is NOT SO that he maintained "THE CHRISTIAN COMMITMENT" of Pepperdine University all those years. This commitment began to be compromised—by him—more than a decade ago. It has grown steadily worse as the years rolled by—until now Pepperdine is in the process of "cutting the umbilical cord" by naming some 40% of their Board of Regents from among the ranks of NON-CHRISTIANS. Neither Norvel's nor the Malibu elders' statements cover this aspect.—IYRJR.)

IS PEPPERDINE CUTTING UMBILICAL CORD?

(Continued from Page 7)

College . . . These men bring with them the love and confidence of brethren throughout the nation and from every farflung mission effort in the world . . . Both men are trained specialists, possessing the finest academic qualifications. Their educational backgrounds will compare favorably with those of the scholar in any center of higher learning . . . More important, both men are completely dedicated to the principles of New Testament Christianity and the Restoration Movement . . .”

Christianity Emphasized Over and Over Again

If Pepperdine was never *intended* to be as Christian as other schools then why did brother Lovell have James H. Sewell saying, on Page 2 of that issue, “. . . The charge has been made that the school can not truly reflect the aims of its founder without injuring itself academically. This is completely untrue and no Christian should ever be guilty of repeating such a statement. We have proved over and over again that a school may be responsive to Christ without sacrificing its academic standing. What other schools have done, Pepperdine can do . . .”

Or why have Jack Bates again saying, on the same page, “. . . The coming of Norvel Young and J. Pilant Sanders to Pepperdine College with their background of service and dedication to large centers of Christian influence brings new confidence to brethren in the West.”

And then, on Page 3, we have Donald V. Miller, Chairman of the Board, saying, “. . . In his original statement of the goals of the College the Founder stated, among other things, that ‘The college shall be a four-year college, under wholesome Christian atmosphere, the work of which shall be recognized by the standard accrediting agencies of the United States. The faculty and board of trustees shall be composed of devout Christian men and women who will give careful attention to safeguarding and deepening the faith of the students, increasing their loyalty to Jesus and their zeal for saving souls.’ . . . The Board is fully committed to supporting the new administration in implementing the original purposes of the Founder. We sincerely want to see the College become more serviceable to boys and girls from more Christian homes across the land. As a four-year liberal arts college, Pepperdine College desires to provide the finest academic training for young people who will soon be leaders in the church and in their communities. The selection of President Young and Dean Sanders indicates the emphasis upon Christian ideals and spiritual values which the Board whole-heartedly supports . . . We want the prayers and support of Christians around the world. We invite your suggestions as to how the college can better serve you or your children and the Cause of Christ as a first-class liberal arts institution . . .”

Then again, on Page 4, William L. Allen, M.D., Immediate Past President, Alumni Association, Pepperdine College, wrote, concerning brethren Young and Sanders, “. . . These Christian men will bring new Christian ideas and energies of leadership that will inspire Pepperdine College in new advances in Christian Education . . . There is no doubt that Brethren

Young and Sanders will be most successful in carrying out the objectives of the Board of Directors and Brother Pepperdine as founder, to give young people an excellent well rounded academic training with religious emphasis and teaching based on New Testament Christianity . . .”

Pepperdine Bulletin Describes It As Christian

Not only did Jimmie Lovell and his writers lead the brethren to believe (as far back as July, 1957) that Pepperdine College was supposed to be a *Christian* college, but take a look at *Pepperdine College Bulletin* Volume 21, Number 8, for November, 1957—the very month that brother Young was inaugurated as the college’s third president. In the second paragraph of the introduction to the bulletin, Page 1, it says, “. . . Pepperdine is a distinctly Christian college and offers many opportunities for religious participation and development . . .” In the third paragraph it further states, “Christian education is complete education and provides for the full development of the entire personality—the physical, the social, the intellectual and the spiritual. There is no educational program so well prepared to equip one for a life of service as Christian education . . .”

On Page 4, under the heading, “TYPE OF COLLEGE,” the bulletin goes on—

“1. Religious Emphasis

“Pepperdine College is a Christian college. This means that its central ideals and purposes are in harmony with Christian teaching. All of its activities—classroom and non-classroom—are planned to harmonize with these ideals. The Bible is at the heart of the curriculum and the opportunity for daily worship at Chapel is provided and emphasized.”

Then, on the very last page of this bulletin, it closes by saying, “After carefully considering the material in this bulletin, if you are interested in a liberal arts education with a distinctly Christian emphasis, we should be pleased for you to choose Pepperdine.

(Signed)

M. Norvel Young
President

If Not a Christian College, Norvel Didn’t Know It!

Brother Lovell *now* says Pepperdine was never *intended* to be “as fully ‘Christian’ as may be some of our other schools;” however, if not, this fact seems to have escaped Norvel Young’s attention. Take, for instance, his “Associate Editorial” in the December 10, 1957 issue of the *Firm Foundation*. Writing of his visits among the churches, together with brother Sanders, he says, “. . . Often we have the opportunity to meet with the young people at a special time and discuss with them the advantages of a Christian college. We find that quite a few parents are not acquainted with the need nor the advantages of sending their children to a Christian college. We also are impressed with the fact that some of them are not acquainted with the opportunities offered by Pepperdine College as a four-year Christian college . . . The charter of Pepperdine College states that each member of the board of trustees must be a member of the church of Christ. The founder expressed at the beginning of

the college his desire that the college should 'give careful attention to safeguarding and deepening the faith of the students, increasing their loyalty to Jesus and their zeal for saving souls.' Bible is required for graduation. Daily chapel is conducted for the benefit of the entire student body, faculty and staff. A guidance program is designed to help students get the most out of the educational experiences in a Christian college... It is the desire of those responsible for the direction of the college to conduct the very best Christian college possible. We want to develop Christian virtues in every student and to make the Bible the core of the curriculum. We hope to train more and more young people from Christian homes who will return to serve as dedicated leaders in the kingdom..."

Is that the way you express the idea that "because Pepperdine is not as fully 'Christian' as may be some of our other schools—it was never such, never intended to be and never will be..."?

It Was Still Supposed to Be Christian in 1958

Turning to the *Pepperdine College Bulletin* for January, 1958, brother Young's "President's Report" states, among other things, "Pepperdine College is especially interested in attracting and serving more young men and women from Christian homes who want the 'plus' of Christian college training. May we extend to parents and prospective students a warm welcome to visit our campus and talk with the Dean about the advantage of a Christian education. More and more Christians are becoming concerned with the formal education of our young people.

"Here are four basic advantages of a Christian College:

1. The Bible taught by Christians as God's Holy Word.
2. The opportunity for daily worship in chapel.
3. Christian guidance and example.
4. The opportunity to engage in extra-curricular activities that are in harmony with Christian ideals.

Are You Interested In Young People?

"Are you concerned about the fact that so many young people who go on to college are lost to the Church? Are you interested in seeing more young men and women receive their training in a college where their faith will be strengthened, their zeal heightened, their love for Christ and the Church deepened?"

"If you are really interested in the youth of today, let us suggest a way you can help more boys and girls obtain the advantages of a Christian college education.

"Every year a large number of young people want to go to a Christian College, but they lack the necessary funds. If some older Christian would provide a Full or Half Scholarship this boy or girl would be able to attend the Christian college. His or her decision may be the most important decision of life (next to deciding to become a Christian)..."

Facts About Pepperdine College

"Pepperdine College was founded by George Pepperdine, an

elder of the Southwest Church of Christ in Los Angeles. It is engaged in its twenty-first year of educational work on the college level. It is a private Christian college..."

"It is the aim of the College to be a distinctively Christian College. To this end Bible is taught as God's word in regular college classes and is required of all students as a part of their requirements for graduation. Daily chapel is conducted for the benefit of the entire college family. Christian guidance is provided and personal attention is given to each student. Each week a hymn-sing is conducted on the campus and devotionals are held in the dormitories. A well-rounded social and recreational program is carried on, but the emphasis is upon the spiritual. Pepperdine College is interested in developing the whole person... physical, mental, social, and spiritual. Parents and students who are interested in this type of education are urged to write..."

Reuel Lemmons Thought It Was Supposed to be Christian

Later that same year, in an editorial headed "The Miracle At Pepperdine," Reuel Lemmons opined, in part, as follows:

"... Truly a miracle has been performed in the transformation of Pepperdine College.

"It is not often that a brotherhood has a complete college campus given to it twice. Brother Pepperdine some years ago became the greatest philanthropist among members of the church when he gave three million dollars to build and equip Pepperdine College. Through the years since then the college gradually lost the confidence of faithful brethren. Then, about a year ago, a complete change of administration gave the churches of the West Coast hope again that Pepperdine might become a truly Christian college again. M. Norvel Young and J. P. Sanders were chosen by the board of trustees to head the institution. Better men could not have been found..."

"Many brethren have looked upon Pepperdine in the past with an eye of suspicion if not downright opposition. They have not been taught support of a Christian college. They have not been informed of the great cost of operating a Christian college. There has been a wonderful response in good wishes and congratulations, but that response must be translated into concrete expressions of financial support..."

Board Member Kenneth Hahn Thought It Was Christian

On Page 380 in the *Gospel Advocate* for June 15, 1961, in an article entitled "George Pepperdine Receives Service Medal," present Pepperdine Board Member Kenneth Hahn, among other things, had this to say of brother Pepperdine—

"When he retired from business in 1937, he decided to invest his fortune in establishing a Christian College, an institution of higher learning where young men and women could receive the best education in a Christian environment..."

Young Still Believed It Was Christian in 1964

As late as November 19, 1964, brother Young still was advertising Pepperdine as a Christian institution.

“As Pepperdine *plans* to grow in the next twelve years,” he wrote in the *Gospel Advocate* of that date, “she is vitally concerned with quality and character. She senses the need for moral and ethical leadership in our nation. She is concerned with the shortage of well-prepared preachers and elders. She is eager to serve the Christian home at a time when secular forces threaten to destroy the spirit of our young people.

“At the heart of education at Pepperdine is the Bible, taught by dedicated Christians. This is central. We believe it is Christian to achieve excellence in every honorable field of study. To do a mediocre job of preparing a teacher or a physician is unChristian. Certainly we need the keenest minds and most dedicated hearts to educate gospel preachers, elders, deacons, and Bible teachers . . . There is an extra dimension in Christian education which cannot be found in secular training.

“Pepperdine College is one of three five-year colleges supported and guided by individual members of the churches of Christ in the United States . . .

“Brethren, thousands of our youth are being denied a Christian education because we have not provided the facilities and scholarships and faculty support essential to providing this experience . . .

“In the dynamic growing West Coast, Pepperdine College is strategically situated to serve our young people well . . . We believe that we can serve the West much as David Lipscomb College, Harding College, Freed-Hardeman College, and Abilene Christian have served their geographical areas in the past fifty years. We aspire to do that . . .”

Gradual Departure From Original Tenets Evident

That, over the almost two decades the Presidencies of brethren Young and Banowsky at Pepperdine now have spanned, a slow, seemingly almost inexorable departure from its original tenets has taken place is now abundantly evident for anyone who cares to look. For almost a decade or more, though without joy, *Contending for the Faith* and our *Axe on the Root* books that went before have continued to focus almost unremitting attention on that fact.

As hard to explain as it is—and it is—it simply will not do to say that because Pepperdine never was *fully* “Christian” it never was *intended* to be otherwise. It *was* so intended both by its founder—George Pepperdine—and by a host of brothers and sisters in Christ who were duped into believing that was what they were building, many of whom both prayed for and gave to Pepperdine sacrificially across the years. One graduating class right after another has marched out of Pepperdine so doctrinally crippled as to be of very little use to the church in building up the kingdom of God. And it comes with mighty poor grace to have one of its present Board members try to pass it all off by saying it **never was intended to be otherwise!**

Anyone who genuinely believes that Norvel Young maintained “the Christian commitment” either of *Pepperdine University*, *20th Century Christian*, *Power for Today* or, in fact, *anything else* that he has been connected with—particularly over the past decade or more—is either unwittingly

deceived, willfully misrepresenting—or just plain doesn’t know what “the Christian commitment” involves!

Did “the Christian Commitment” Cause All These Things?

Was it “the Christian Commitment,” that caused Pepperdine to *resume* hiring non-Christians and false teachers—all the while pretending it was “tenure” that made it impossible for them to fire others such as these? Take, for instance, the “Attebury Case.” Was it “the Christian Commitment” that caused Pepperdine to hire *five* of the *nine* that Harding College had to disconnect from re: this false teacher?

Was it “the Christian commitment” that caused Pepperdine University to invite as speakers to its campus a seemingly unending stream of false teachers across the years—and now to bring Pat Boone and his “New Song” onto their Board of Regents?

Was it “the Christian commitment” that caused Norvel Young, while serving as Pepperdine’s president, to head up the Advisory Board of Camp Shiloh—when it was obviously the nesting ground for the so-called “Charismatic Movement” among the churches of Christ of which Pat Boone and Jim Reynolds now are so much a part?

And What About These?

Was it “the Christian commitment” that caused Pepperdine to tolerate Bill Banowsky’s and Frank Pack’s continuance over many years in connection with *MISSION Magazine*—whose chief purpose was (and is) to undermine and if possible destroy the Restoration Movement among churches of Christ? (Though both of these brethren after long years belatedly left *MISSION Magazine*, neither of them to this very day have *ever* disavowed it!)

Was it “the Christian commitment” that caused Pepperdine to invite Theistic Evolutionist and Form Critic Tony Ash to head up the Bible Department on the new Malibu Campus?

Was it “the Christian commitment” that caused Pepperdine’s Chancellor Young to invite *known false teachers* such as Roy Osborne, Wesley Reagan, Walter E. Burch, Ray F. Chester, Dwain Evans, Donald H. McGaughey, David Stewart, Roy Bowen Ward, J. Harold Thomas and others of similar doctrine whose principle aim appears to be to “restructure” the church contrary to the truth, as writers for both *20th Century Christian* and *Power for Today*?

What of “Two Fellowships” on Pepperdine Campus?

Was it “the Christian commitment” that caused Pepperdine to maintain *two distinct fellowships* on campus—one for those *with* the Doctor’s Degree, another for those *without* a Doctor’s Degree?

Was it “the Christian commitment” that caused Pepperdine to distinguish between “Doctor” So-and-So and “brother” So-and-So, when *Christ* said “ALL ye are brethren”? (Matthew 23:8).

Was it “the Christian commitment” that caused Pepperdine to have some kind of “Catholic Week” (in 1972), with a kind

of "mass" in Chapel, and a program called "WE DON'T GIVE A DAMN!"?

What About Norvel's Aiding and Abetting Belmont?

Was it "the Christian commitment" that caused Pepperdine Chancellor Young to go to Nashville, Tennessee, and demonstrate fellowship with the apostate Belmont Church of Christ, in 1972, after Don Finto already had led it into unremitting error?

Was it "the Christian commitment" that led Pepperdine to have a so-called "Jesus Music Festival" wherein those representing the spurious "Jesus people" movement were featured as worshipping God with instrumental music?

Was it "the Christian commitment" that led Pepperdine's President Banowsky to become a candidate for membership in a Los Angeles wine-tasters club?

What About "Voodoo U," Financial Deception and All the Rest!

Besides all these things mentioned foregoing, was it "the Christian commitment" that led to courses being offered on campus for credit in "The World of the Supernatural," taught by Lawrence Keene, a preacher from the Christian Church, featuring a medium and spiritualist as a guest lecturer? An Episcopalian priest speaking in tongues and talking about faith healing? An attempt to have a religious experience at a feeling rather than a rational level? And what about those *homosexuals* and *lesbians* he brought on campus to lecture to students regarding "alternate styles" of "marriage?"

To say nothing of what sort of "Christian commitment" it was that led Norvel Young, Bill Banowsky, Charles Runnels and possibly others to conspire to relieve the Pepperdine treasury of more than a quarter-million dollars by writing annual checks in the amount of \$40,000 each for a period of seven years made out to that non-existent firm of *University Planning Consultants*, most of which money was pocketed by Norvel and Bill, and none of it, as far as can be learned, returned to Pepperdine to this very day!

How Account for This Kind of "Christian Commitment"?

All through the years, many of us who were distressfully aware of all these goings on have been simply at a loss as to how to account for them. All the while that brethren such as Reuel Lemmons and Jimmie Lovell were blithely assuring a deceived brotherhood that they were not so, some of us knew they *were* so. In fact, we *proved* they were so—over and over again—documenting much of what we said straight out of Pepperdine's *own* publications as well as their financial records!

Now, if you will return to Page 7, and read once again brother Young's *own* description of how he was driven to drink, maybe for the first time you can understand it all, as we think we now do. Among other things he told Judge Pearce Young, he is quoted by the Los Angeles *Times* as saying,

"A man can stand many stresses from without if he has harmony within his soul. For years, I have lived with a developing pressure

because of my intellectual conflict with the fundamentalist dogmas and doctrines of the Church of Christ.

"For years, it had been increasingly difficult for me to accept the simplistic assumptions of the hellfire and brimstone fundamentalism which most preachers in this church teach."

The article reports Norvel as continuing that he had hoped that "at Pepperdine he would find an ideal climate—liberal enough to be himself and still provide work of the church . . . Instead, Young said, what happened was just the opposite. He said he was under 'unrelenting pressure to prove my fundamentalistic soundness.' . . . It required of me a life torn between my own sense of the needs of higher education and yet my deep desire to keep the school from losing its spiritual ties altogether . . . This dual life—this need to be two different people—this pressure to work in one direction to make Pepperdine a truly first-rate university, but to work in just the opposite direction to keep the brethren happy—this pressure has torn at my soul for many years . . . This profound conflict between my head and my heart has gnawed away at my very sense of self worth. By the evening of September 15, I was in the most deeply depressed state of my entire life . . ."

Brother Young gave this explanation to Judge Young as to what drove him to buy a fifth of vodka, drink about two-thirds of it the evening of the 15th, finish it off the next morning before noon, leading to the drunken car crash, fatally injuring two women, and permanently crippling a third. In our view, it also would explain the Jekyll/Hyde non-Christianity he has fostered on the Pepperdine campus all these years. The time is now here when he should make up his mind *what* he really believes. If he just does not *believe* what is generally believed, taught and practiced by the churches of Christ, the only way he can resolve the inner conflicts of his soul is just to recognize the fact, admit it, and cease all pretense that he *does* believe what he, in fact, does *not*. On the other hand, if he *does* believe what the rest of us believe, teach and practice, then he needs to repent of all this possibly decades-long charade, confess it, ask the prayers of the brethren—and set about squaring Pepperdine University 180 degrees back around in harmony with the truth of the gospel. It is through no lack of compassion that we must insist upon this. **Anything less simply will not do.**

FELLOWSHIP RESTORED BETWEEN LEMAY & McKNIGHT ROAD CHURCHES IN ST. LOUIS

We are in receipt of the following statement, which we have been asked to publish:

FELLOWSHIP RESTORED

The elders of McKnight Road church of Christ and the elders of Lemay church of Christ in St. Louis met January 26, 1976. The differences between the two congregations were resolved, and we are now in full fellowship again. The Lemay elders have rescinded their withdrawal of fellowship from the elders of McKnight Road church. A statement to that effect was signed by the elders of both congregations.

From the elders of Lemay church
(Signed) Cecil F. Low
For the elders

**STRONG CALL TO STAND FAST
IN THE FAITH FEATURED BY TWO
'OLD PATHS' LECTURESHIPS**

Twin efforts to invite brethren generally to reconsider steadfastness in or a return to the "old paths" are slated during March and April in the states of Florida and Kentucky.

On the dates of March 25 and 26, at the 39th Avenue Church of Christ, 1811 Northwest 39th Avenue, Gainesville, Florida, where Ernest Underwood preaches, the general theme will be "Returning to the Old Paths."

Running from 9 a.m. to 9 p.m. both days, on Thursday, March 25, the speakers and their subjects will be G. K. Wallace, on "In the Concept of Authority; William Wilder, on "In the importance of the Church;" Gentry Stults, on "In New Testament Worship;" Albright Goodgion, on "In the Home Life;" Winston Temple, on "In the Teaching Concerning the Work of the Holy Spirit;" and Garland Elkins, on "In the New Testament Concept of Confronting False Doctrine."

On Friday, March 26, Winfred Clark speaks on "Concerning the Doctrines of Grace and Works;" George Darling, on "In the Responsibilities of Elders;" Ray Hawk, on "Concerning the Woman in Public Worship;" Max Miller, on "In Fellowship;" William Cline, on "In the Work of Discipline;" and Ira Y. Rice, Jr., on "In Evangelizing the World."

From Gainesville, Florida, next, the scene changes to Murray, Kentucky, where, April 5 and 6, under the general theme of "Stand Fast in the Faith," the Hickory Grove Church of Christ (Walter W. Pigg, Jr., minister) will sponsor two days of lectures in the 7th and Poplar Church building, as follows:

On Monday, April 5, starting at 1:30 p.m., Garland Elkins will key-note the lectureship by speaking on "Stand Fast in the Faith." He will be followed by Ira Y. Rice, Jr., on "Sources of Heresy;" Robert R. Taylor, Jr., on "Modern Versions;" William Woodson, on "The Scriptural Basis for Fellowship;" and Pat McGee, on "Departing from the Truth."

The second day, Tuesday, April 6, Andrew Connally speaks on "Women's Work in the Church;" Pat McGee, on "Present Areas of Departure;" Garland Elkins, on "Spirituality;" E. R. Harper, on "Calvinism or Scripture;" C. W. Bradley, on "The Kind of Preaching Needed;" Andrew Connally again, on "Hold Fast the Form of Sound Words;" and Ira Y. Rice, Jr., on "What Must We Do?"

Those desiring information as to directions and/or accommodations, for Gainesville, Florida, may telephone Ernest Underwood at Area Code 904/376-4343 or 373-7277. For Murray, Kentucky, telephone Walter W. Pigg, Jr., at Area Code 502/753-2494. A great turn-out at both places is anticipated.

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NOTE: *Contending for the Faith* continually is being asked if there is a set of *New Testament Commentaries* published by Christian brethren that we can recommend. Although about half of the much-newer *Living Word Commentaries*, published by the Sweet Publishing Company, Inc., appear to be all right, that firm deliberately went out of its way to enlist the writings of false teachers and outright heretics for the other half. Therefore, we find it impossible, in good conscience, to recommend the *Living Word Commentaries*; but we still are most happy to recommend the *New Testament Commentaries*, published by the *Gospel Advocate* (see

above). Arrangements now have been made for our readers to order these most-reliable commentaries ever written through

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TEN SECONDS TO SPARE

Paul Kyle

Willie Cato is a most talented preacher. He would be the first to admit that he gained much of his inspiration from his close association with the late and great Marshall Keeble. He related an instance that exemplifies one of the qualities of the Negro preacher.

It was during the Collins-Craig meeting a few years ago which initiated the opening of the new Municipal Auditorium in Nashville. Brother Keeble came to brother Cato with an open letter and a worried look. He had been invited to open the meeting with a prayer with the stipulation that he keep the prayer within one minute of time. This was indeed a problem for the aged minister who was noted for his lengthy conversations with the Lord. If he resented the implication of the limitation he did not show it by any known method.*

The man, who without question had personally baptized more people into Christ than any living being, felt honored to pray even for a minute before what was probably to be the largest assembly of Christians to gather since Pentecost.

"Don't you think you can do it?" brother Cato asked. "If I can get *through*, I can get through," the preacher replied in true Keeble fashion.

When his friend assured him that he could do so, brother Keeble went home to his wife. He handed her his watch, then went down to his knees.

"Time me," he said. "See if I can make a one-minute prayer."

When he had finished, he came to his feet. His wife was elated, if not surprised. "You've done it! You've done it!" She checked the watch again. "You've made it in 50 seconds—ten seconds to spare."

**I honor brother Keeble for humbly submitting to this stipulation — but not the one who made it. IYR Jr.*

"Ten seconds, you say?"

"Yes, Marshall; I knew you could do it . . ."

"Ten seconds," he replied before he went back to his knees again. "Come on, Mama. Time me again. We can make use of them ten seconds." And he did.

*Church Bulletin,
Malden, Missouri*

FOR THOSE WITH A SENSE OF HISTORY, BOUND-VOLUME TIME IS HERE AGAIN

When you get right down to it, what other publication do we have that makes it a point of trying to make some sense of all the catastrophic things that are happening to "us" other than *Contending for the Faith*?

Each year at this time, we bring out 1,000 copies in bound-volume form of all the issues of the previous year. This is done as a service for those among us with a sense of history, who want to keep in permanent form this running record of the church especially during this distressing period of apostasy. Just think how valuable it will be in coming years to be able to thumb back through the record and be able to pin-point *who* said and did *what* that led the churches of Christ away from the truth of the gospel after the doctrines and commandments of men!

Because we increased the size of the paper from eight to 16 pages during most of 1975, we have had to increase the price of bound volumes for Volume VI/1975 from \$3.00, as formerly, to \$5.00. Those wishing to build an entire set of bound volumes, of course, may still have the first *five* volumes at \$3.00 per volume. You may order the *whole set* for \$20.00—or any one of the volumes as follows:

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

PROGRESSION OF DIGRESSION

Jim Olive

The fact that our brotherhood has had some serious problems developing within has been obvious to even a casual observer for a number of years. There have been a number of preachers and writers who have made a very genuine effort to warn our elders and others of the problems of error being taught and defended and when they have written they have nearly always been met by a spirit of unconcern on the part of far too many people. Error has a way of spreading from one location to another. This is true because false teachers have a way of communicating with each other and "sharing" their "new ideas" in such a way that many congregations find in their own number the very thing which they have long been in strict opposition to and fought. In order for the "progression of digression" to be stopped we must all recognize that each of us has the responsibility to earnestly contend for the faith. (Jude 3). In order to illustrate how we have a "new network" within the brotherhood, please consider the following thoughts.

In the early part of 1972, I was involved in a teacher-training program in northern Illinois. On our very first evening there, two young married people in that local congregation asked about what was happening in a congregation in Nashville that had experienced a rapid growth and was achieving a degree of notoriety. They had heard that "wonderful" things were being done and many young people were being kept in the church as a result of the new approaches of this congregation. They had been led to believe that what was happening there was great and that all of the brethren who were opposed to what they had done were simply opposed to new "methods" of evangelism and "new order" of services. As time has progressed, we are able to see more clearly what it was that thinking brethren were concerned about all along.

In the November, 1972 issue of *Restoration Review* the editor of that journal wrote about his visit to Nashville. He said,

"I was en route to Kentucky when I stopped over in 'Jerusalem' for part of two days. It was great to be with Jim Bevis and Don Finto of the now controversial Belmont Church of Christ. They are having four or five major services each Lord's day to accommodate those who hunger for a free man's

worship. The Belmont elders are now on record for not making glossalalia a test of fellowship, which means they welcome our Nashville charismatics, some of whom have been excluded from other congregations, without either approving or disapproving of the phenomenon. As a result there are a large number of charismatics in the assembly, though none of them speaks in tongues in the meetings. This is the first congregation among us that I know of that is on record for not making this controversial experience a test of fellowship . . ."

Not only has an outsider who visited this congregation and became more familiar with it informed us of their position, but in one of their own publications known as *Philio Newsletter* for January of 1973 we find a "New Year's Eve Message By One Of The Elders." In this message, one of those responsible for the spiritual oversight of that congregation wrote about a then-recent fire at a neighboring Baptist college and what the reaction of a Christian should be. Then he said,

"We are far too sectarian in our approach to Christianity and sectarianism breeds bigotry, a party spirit and exclusiveness. We do not have to compromise our faith or our beliefs to have fellowship with someone with whom we do not agree on every point. Why can't we have fellowship at some level with all those who seek the Lord?"

"Hopefully, all of us in different denominations may not be like the six blind men of Hindustan who went to see an

(Continued on Page 3)

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Dan Jenkins, Associate Editor

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DAN JENKINS IS NAMED ASSOCIATE EDITOR OF CONTENDING FOR THE FAITH AS RICES PREPARE FOR 4TH LONG-TERM ASIAN EFFORT

For those who may have forgotten (or never heard of it), Vada and I were the first missionary family to pioneer the gospel into the Southeast Asian mainland area in modern times. Launching our work in Singapore, in March of 1955, we worked hard to plant the gospel there and in Malaysia 4½ years, until August, 1959. After a 15-month respite back in the U.S., we then went again to the same general area for 3½ years, 1960-64. By then, family educational necessities forced us back to the U.S. for a few years. But, in 1967, we returned to Singapore again, fully intending to remain until 1970 or '71. However, by 1968, one of our daughters developed a medical problem so severe that we had to come home much earlier than we had intended. Besides which, conditions of apostasy had become so rampant Stateside that we truly felt we were needed in the U.S., to help fight this battle through, more than we were needed in Asia at that time.

Nevertheless, the cause in Asia ever was in our hearts—and all these years we have served as the principal source of fund-raising for Four Seas College of Bible & Missions, in Singapore, while doing what we could to contend earnestly for the faith, as well.

Now the time has come, Lord willing, that Vada and I feel deeply that we must get on back to Asia for our fourth—and possibly final—long-term effort as missionaries. For many years we have been preparing to enter mainland China, if the Communist government ever gave us an opening there. Realistically speaking, such, at this point, does not look hopeful. But *Nationalist* China still remains open to us; so, by the end of December, we have set our faces to go there to do what we can to help build up the cause for which Christ died.

Preparatory to this end, of necessity, a faithful, dependable brother had to be chosen who could and would carry on the editing of *Contending for the Faith* pending our return. In mutual consultation with the elders of the Shades Mountain Church of Christ, our sponsors, in Birmingham, they have agreed for their local minister Dan Jenkins to function in this capacity during the time that we are away. I shall, of course, resume the full editorship of the paper as soon as we get home again from Asia.

Beginning with this issue, brother Jenkins now is being named Associate Editor of *Contending for the Faith*. For a sample of his writing, please see his current article on Page 10. I personally account Dan to be one of the finest young Christian leaders that I have ever known. It is a joy to me to welcome him as my Associate Editor both now and for the time my wife and I shall be away. God bless him in his efforts. We fully believe him to be as dedicated to maintaining the truth of the gospel as we are. God help us all as we contend earnestly for the faith once for all delivered unto the saints!

—Ira Y. Rice, Jr., Editor

New Testament Regarded As Love Letters From Christ

By W.A. REED

Tennessee Religion News Editor

Many members of Churches of Christ are now beginning to believe that the New Testament is not just a book of laws and rules but a book of love letters from Jesus Christ to the saints, one member said yesterday.

"Our relationship to God is on a basis of a covenant which, before Christ, was a covenant of laws but now is a covenant of grace whose only dynamic is love," author and publisher Carl Ketcherside says.

KETCHERSIDE, in Nashville to speak at Belmont Church of Christ, said he formerly was a member of a Church of Christ "but in a crisis that occurred in Belfast, Ire-

land, I came to see that the theological hangups of my church did not make any sense to anyone else — only to persons who had grown up in that church."

He described traditional Churches of Christ members as "people with legalistic minds who always have a sense of security when laws are laid down for them and they can avoid taking any responsibility."

The author of three books, *The Royal Priesthood*, *The Kingdom of the Messiah*, and *The Death of the Custodian*, Ketcherside said he is traveling and speaking for unity and church renewal among people of Churches of Christ, Disciples of Christ

and independent Christian churches.

"WE ARE attempting to stress the unity of the Holy Spirit among us rather than the unity of conformity," he said. The author said any exclusivistic positions that separate us from mankind should be relinquished because Jesus Christ came down from an air-conditioned heaven to be with people in a sordid, uncomfortable world.

Ketcherside said some churches in Detroit and in St. Louis are taking the lead in breaking down barriers that separated them from other church people.

"There is a group of young people today in many congregations who are disturbed and represent a viable undercurrent



Carl Ketcherside
"More than rule book"

of people who believe that the stance of all congregations should be one of treating people of other congregations with respect and love," Ketcherside said.

He said another group of persons who are pressuring for change are women who are gradually being given roles in their churches.

PROGRESSION OF DIGRESSION

(Continued from Page 1)

elephant and each man's conception of the elephant was a far cry from what the elephant was really like.

"But it may be that by having some fellowship with peoples of diverse beliefs we may come to greater appreciation of the Lord and of His church. And let us pray that the Lord will help us to appreciate the catholicity of Christianity."

After the elder prays for the renewal in the coming year and peace at home and abroad, he says,

"Our Father, we pray about the tragedy of sectarianism and denominationalism. Divest us of any sectarian bigotry and pride. We are contaminated and corrupted by it. Remove from our hearts the party spirit. Take from us forever the contemptuous, holier-than-thou attitude toward those of another denomination. Stop us right now from promoting the ridiculous nonsense of an exclusive identity with the body of Christ . . ."

This all demonstrates the attitude that existed then on the part of the leadership of the congregation that has continued to progress in its digression. One of those preachers which the editor of *Restoration Review* wrote about is gone and the other is an elder. The one who left announced to the

congregation that the Holy Spirit had directed him to leave. Those who remain have continued the same practices.

A group of the members established a ministry known as "Koinonia" and established the Koinonia Book Store and Coffee House to help provide the financial backing for the "ministry." This store-front across the street from the church building provided protection for almost anything that some of the members wanted to do for they could always say, "That was not the congregation that did that; it was another organization." This organization employed "ministers" to serve as teachers in the coffee house and in homes. One of those ministers has said that his ministry is one of "deliverance" and that unless a preacher has the gift of discerning of spirits and "casting out" demons he can never really counsel. This same minister is a "specialist" in the area of Bible Prophecy and is a premillennialist. He says that the first thing is to teach people about the work of the Holy Spirit and then move on to prophecy. (I would call that a progression of digression when you get people to accept one false doctrine and then another.)

To illustrate that there is in fact a "network" of "conspiracy" within the brotherhood one has only to observe that there have been "noted" preachers from other states who will come to Nashville and speak at this congregation in complete disregard for the feeling of most brethren in this area about the situation. The preacher from the Nashville

congregation still travels in other states and is "highly regarded" by brethren there. In a recent lectureship in Texas this preacher "led classes" each night of the lectureship in private homes or at private gatherings which were by "invitation only." How could a false teacher who has been branded as such by his neighbors be "highly regarded" by any faithful Christian anywhere?

Carl Ketcherside recently spoke for this congregation and the ideas which he has expressed over the years have begun to be promoted by various preachers across the country who "say" that they have not received their ideas from him. The main thrust of his position was published in the *Nashville Tennessean* on March 6, 1976. (See photo reproduction.) The attitude which he expresses toward the New Testament is the same attitude being expressed across the brotherhood by those who no longer contend earnestly for the faith. Many of them have evolved in their position from first accepting Form Criticism, etc., and then little by little moving away from any concern at all for the authority of Scripture.

WHAT CAN WE DO TO STOP TIDE?

Many brethren wonder what we can do to stop the influence of liberalism from spreading and infecting even more congregations. We already have a polarization in the brotherhood of three groups: 1) The group of liberals, pentecostals, etc., who no longer go to the Book to determine what is to be said or done; 2) a large group of preachers, elders, etc., who know that these situations exist but refuse to do anything about them hoping that they will die out; and 3) a group of brethren who still believe in following the Bible explicitly for all matters of faith and practice.

It is time for those of us in the third group mentioned to rise up and become united and strong in our opposition to that which is wrong. It is time for us to remind brethren of the clear instruction of the New Testament in passages like Romans 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Additional passages to be further emphasized are II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

We should all soberly observe that if we continue to cooperate in programs of work with congregations that defend and tolerate apostate teachers in their pulpits, II John 9-11 warns us, "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." When we contribute financially or lend moral support to any work which has connected with it those who teach and practice contrary to the teachings of the New Testament, we are in fact lending or bidding "God speed" to them.

May each of us dedicate himself to a thorough study of and defense of the Word. May we contend earnestly for the faith

(Continued on Page 5)

THE BIBLE REGARDED AS THE ONLY PATTERN

The Bible is not from man but it is from God. (I Thess. 2:13) The writers of the New Testament often reminded their readers that their message was from God (I Cor. 2:1-4; I Cor. 2:12,13; Gal. 1:12; Eph. 3:1-5; I Peter 1:12; I Peter 1:23-25)

Since the Bible is God's Book then His people must accept it as the law of their lives. Its authority and scope will be unquestioned by the true believer because of its clear claims of accuracy and completeness (II Tim. 3: 16-17). We are going to be judged in the Last Day by what it says (John 12:48). The only way we can become Christians is by following the same pattern followed by the first Christians. We must hear (Rom. 10:17); believe (Heb. 11:6); repent (Luke 13:3); confess (Rom. 10:10) and be baptized for the remission of sins (Acts 2:38; I Peter 3:21)

We should not be surprised that there has arisen and will arise those who question the authority of the Bible for the Bible itself teaches that they will come (I Tim. 4:1). However, as these come and go and religious questions rise and fall the Word of God will live on. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Through all of the questioning, doubting, and falling away from the truth you will find that the churches of Christ shall continue to believe, preach, and practice the Bible as the full, complete, final and absolute revelation of God to man.

Jim Olive

WHEN THE NASHVILLE TENNESSEAN for March 6, 1976, carried the misleading item which we have photo-reproduced at the top of Page 3, Jim Olive, minister to the Jackson Park Church of Christ, Nashville, published the above information by way of reply.

and stand without wavering in order to stop the progression of digression.

JIM OLIVE BECOMES 2ND NASHVILLE PREACHER TO ANNOUNCE PUBLIC STAND

What makes the foregoing article by brother Jim Olive, minister to the Jackson Park Church of Christ, of Nashville, Tennessee, all the more significant is that he now becomes the *second* preacher of the gospel in Nashville thus publicly to announce that he is taking his stand with those of us who all these years have been contending so earnestly for the faith. The *first*, as far as we now recall, was brother Kenneth Franklin, who preaches to the Tusculum congregation, in Nashville, who has helped us to carry on this fight for the truth both publicly and privately for almost a decade. (If we have missed any others in the Nashville area, all they need do is let us know and we most gladly shall recognize publicly whomever they may be.)

Actually, in all fairness to brother Olive, his public stand probably dates from February, 1973, when an article by him, similar to this one, originally appeared in the *First Century Christian*. At all events, we honor him for his foregoing declaration, and look forward to further articles by him.

What brought this one on, more immediately, was a journey he made with Noel Merideth, minister at New Johnsonville, Tennessee, to the annual Abilene Christian University lectureship in February. While there, they both decided to pay a little visit to the Sunday evening service at Highland Church of Christ. To their astonishment, right there on the second row, with all sorts of Highland young people crowding around him was Nashville's No. 1 false-teacher and heretic—Don Finto! What neither brethren Olive nor Merideth could understand was why one who is not in fellowship with a single faithful congregation in his own home town of Nashville should appear to be so "highly regarded" at Highland, in Abilene, Texas! And then to add fuel to all this fire, immediately upon their return to Tennessee, here this same Don Finto and the apostate Belmont Church of Christ were featuring, of all people, Carl Ketcherside, who no longer believes that the New Testament is a book of laws and rules but a book of "love letters from Jesus Christ to the saints," according to the Nashville *Tennessean* article photo-reproduced in this issue.

"After one trip to ACU and that area," brother Olive wrote, March 16, 1976, "I appreciate your work more than ever. If I can help you further please don't hesitate to let me know."

AN INTERVIEW WITH JIM OLIVE BY BATSELL BARRETT BAXTER

Nor was the honored presence of Don Finto at Highland the *only* upsetting thing observed by these two brethren (Olive and Merideth) during their visit there that night—all of which was reported to brother Batsell Barrett Baxter as soon as brother Olive returned to Nashville. Growing out of that conversation came the following interview (tape-recorded on March 1, 1976):

BAXTER: I would like for you to mention, as you did to me earlier, that you were in Abilene this last week for the lectures and attended services at Highland Sunday night. Just describe what happened there.

OLIVE: We went in for the services early. Several people arrived after we did. We found a place to sit in the lefthand section of the auditorium and when we sat down we noticed that Brother Don Finto was sitting in the second row in the center, right in front of the pulpit. Several young people were greeting him and sitting around him. Then others came in and we spoke to Brother Clois Fowler. As the time for the beginning of the service grew near, spontaneous singing began. After the singing had been going on for just a few minutes, the song leader got up. He was dressed in a very informal way—flared-bottom blue jeans—and had on a leather-fringed jacket, long hair, no tie.

BAXTER: Long hair? Down on his shoulders, or nearly that long?

OLIVE: Yes. Definitely over the collar and over the ears. Longer than you would customarily see on Christian college campuses, I would say. Then he led us in several songs—some of them from the book and some of them not from the book. Then they called on a visitor for prayer. Eventually Lynn Anderson got up to preach and said, "We are beginning a series of lessons on the book of Galatians and we don't know how long we'll stay in this—just however long the Lord keeps us in it, that's how long we'll stay." Then he began by giving an outline of the book of Galatians as the introductory lesson. He divided it into three sections—the first two chapters made Section 1; the third and fourth chapters made Section 2; and chapters five and six made Section 3. He labeled the sections something like this: the apostle of liberty, the message of liberty, and the final section, the life of liberty. In his discussion of Paul's defense of his apostleship he said that Paul was defending his apostleship because he had been accused when he was not present. Then he made a joke about that. He said, "Has anyone ever heard of a preacher being accused when he wasn't present?" Of course everyone laughed because he was obviously making reference to himself and things which had happened in the past. The disturbing fact was when he got to the message of liberty. He said that Christians had been liberated from the law of Moses, but that Christ had not only liberated us from that law, but from any law. That it was all a matter of faith, all a matter of grace. No law for the Christian, and went on to explain that the reference to the law of Christ in Galatians 6 did not mean law, but rather dealt with other things. In talking about this he said that once a person was really saved he would not fall away and then he used a word I can't remember exactly. He said, "We're not preaching the impossibility of falling, but (and then he used one word that I don't recall) we're saying that if you're

really saved you won't fall." His concluding statements dealt with Galatians 5 and 6 and the life of liberty. During the course of his lesson the pages came out of his Bible and this distressed him a great deal. I thought maybe perhaps the Lord wanted him to stop there, because he was going to stay in it as long as the Lord wanted him to. He said that his Bible had come unglued and he had trouble finding the pages that he was trying to talk on. But the problem was there was a general atmosphere of informality to the point that it indicated a casual attitude toward what was being done, but more importantly a casual attitude toward the scriptures and toward the law of Christ.

BAXTER: You mentioned after the service one of the boys invited them to a devotional.

OLIVE: Yes. he got up and said, "For those of you who are not going to the lectures, we are going to have a devo," and he gave the location. He said, "We're going to serve refreshments. It won't be like you get some places, but it's cheaper."

BAXTER: What did you understand Reuel Lemmons to say in the meeting immediately following, over at the campus?

OLIVE: Of course, there's no problem about that because it's in print and he read from a manuscript. He said we are under law. That there is liberty in Christ, but there are also restrictions. There's also law to be followed. It was not the same thing; it was an opposite thing. The lectureship book is available for anyone to buy and he read directly from the manuscript, so there's no question about that. He said that the Christian is under law . . .

There was much, much more following in the Baxter/Olive interview; however, as we understand it, brother Baxter has been in Texas, not just once, but *twice*, in this regard, and Olive asked us not to quote from it further, at least for now, until it can be determined if some changes rumored to be in the making actually are made. ". . . it would be unfortunate if something should be published that would hinder the progress toward straightening out the Highland situation at this point," he wrote under date March 23, 1976. Olive also said that Noel Merideth has read and also stands by the portion quoted foregoing.

In the meanwhile, since all this came up, Highland has sent representatives to Nashville twice since five of their elders went to Nashville in early March, but without success. "The last person to be sent threatened me in as strong a terms as possible," brother Olive wrote under date March 31, 1976. "What they fail to realize is that the more they say the more suspicious I become of the whole affair. Each of the representatives to come have said that they do not agree with Lynn Anderson and yet they felt that for the sake of reaching the lost no one should oppose the Herald of Truth. In every meeting they have told me that I was going to have to live with

the fact that people would be lost because of my actions. All I have done is report to the elders under which I work what I saw. I also talked with brother Baxter and that was it. You would think that I had travelled across the land exposing them.

(NOTE: It seems appropriate to warn brother Olive of the tactics he may further expect from the Highland elders and their representatives. When they could not answer our charges, which were too well established in the confrontation at Memphis, Tennessee, September 10 and 11, 1973, they began trumping up false charges against several of us who confronted them—especially me. The most recent of these was brought to my attention during the Freed-Hardeman Lectures, during which brother Ed Pearson said that brother Art Haddox, a Highland elder, had tried to convince the elders at Branson, Missouri, where he (Pearson) ministers, that I had put the property in Singapore in *my own name!* There are not more than six people in the whole world who possibly could know the fact of the matter—and, upon inquiry, I have learned that he did not seek information from any of them! How, therefore, could he *possibly* know *anything* about it!

As a matter of fact, I was *the only* missionary in Singapore, when the property was bought! Since *someone* had to sign, as trustee, on behalf of the church, truly, originally, I was the sole signatory. But I was not signing *for myself* but *for the church!* For this cause, all these years, the church property has been *exempt from taxation* which it would *not* have been if it was *in my own name*, as Haddox falsely charged. The Government of Singapore understands this—even if Art Haddox does not! Furthermore, papers have been drawn up and signed, years ago, whereby, in the event of my death, the following named people are authorized to continue the operation of this property for the church, as trustees: Archie W. Luper, Gordon Hogan, Tan Keng Koon, G. O. Reynolds, Dalton P. Ellis and Vada Rice. Should brother Haddox have sown this falsehood in the hearts of anyone else, all you need do is address inquiries to Archie W. Luper, Post Office Box 3478, Ventura, California 93003 or to Gordon Hogan, 131 Moulmein Road, Singapore 11, Republic of Singapore, or to Tan Keng Koon, Paya Lebar Post Office Box 35, Singapore 19, Republic of Singapore. All three of these brethren are eye-ear witnesses both to the contents and the signing of these documents in the old-line law firm of Rodyk & Davidson, in Singapore.

And while you are at it, you might check on another false charge Highland representatives have been spreading that I "divided the church" in Singapore. You don't have to take *my* word for it—just ask these brethren that know! In the mouth of two or three *witnesses* every word will be established. It just never happened—that's all. *We did* have to mark and withdraw from *Sam Miao* because of divisions and offenses which *he* caused—which document was signed not only by me, but by all the preachers, other than himself, then in Singapore—in 1968.

It was *Sam Miao* who, when he saw that he and they could not wrest the property away from the church at 131 Moulmein Road, in Singapore, led some 44 members away into apostasy after his false, liberalistic, doctrinal errors. The last I heard they had shrunk to some 27 members having not won a single person to Christ since they went out from us because they were not of us almost eight years ago.

Meanwhile, all the congregations in Singapore who have remained faithful are growing. Even the one which *Sam Miao* (not *Ira Rice*) divided has now increased to between 200 and 300 members and is growing day by day.

I write the foregoing 1) to set the record straight regarding the deliberate lies Art Haddox and others from Highland have been telling to try to break the force of our testimony, and 2) to put brother Olive and the brotherhood on guard regarding any such trumped-up charges Haddox and Highland may try to dream up against him for the same purpose. IYRJR.)

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 \$4.00

PARK ROW CHURCH OF CHRIST ISSUES STATEMENT ON BELIEFS

Referring back to the Dallas *Times Herald* article for Saturday, January 3, 1976, in which James Reynolds and the Park Row Church of Christ, in Arlington, Texas, were described as recognizing "Charismatic Gifts" in the church today (*photo-reproduced in the February/1976 issue of Contending for the Faith, pages 8 and 9*), the following appeared as a sequel in the *Times Herald* a few days later:

"EDITOR'S NOTE: The elders and minister of the Park Row Church of Christ in Arlington issued the following statement, entitled, 'Church of Christ—A Ministry of Christian Service,' in response to an article about the church, which appeared in The Times Herald on Jan. 3.

"The Park Row Church of Christ in Arlington, Texas, is a congregation of Christian believers who acknowledge Jesus as Lord and recognize the Bible as authoritative for the life of Christ's church. We subscribe to the principle long advocated by Churches of Christ of "speaking where the Bible speaks and remaining silent where the Bible is silent."

"We believe in the unity of all Christians through a return to biblical teaching and practice. Moreover, we recognize that the quest for understanding God's will for us and for mature Christian life is an on-going process. In keeping with this, we assert that it is the duty of Christians in every generation to re-explore and restore the emphasis and substance of New Testament Christianity.

"Our congregation is characterized by diversities—in age, in Christian maturity and understanding, in race, in wealth, in education and in background. In consequence, it is also characterized by a remarkable degree of mutual forbearance and respect.

"This may be illustrated by our acceptance and outreach to Christians who have experienced the pain and tragedy of

divorce, while at the same time providing marriage enrichment groups, crisis counseling and short and longer term marriage and family counseling services.

"Our 'unity within diversity' may also be illustrated by the presence and acceptance within our fellowship of a few Christian individuals who believe they have experienced 'charismatic' gifts, although our congregation neither teaches nor participates in 'charismatic' practices.

"We find that our diversity and our commitment to growth in understanding, beginning from where we are, serve not to divide us but to bring us together. Ours is a loving fellowship and a joyful service to our Lord.

"Our congregation seeks to emphasize Christian service as a response to God's saving grace, not a simplistic 'once saved, always saved,' but a life of continued devotion, study and active Christian endeavor in this community. It welcomes the lonely, the confused, and the outcast who seek God. It should be, and we strive to make it, a place of honesty, repentance and spiritual growth for all."

Anyone who thinks the foregoing statement by James Reynolds, Park Row/Arlington's minister, and its elders is a sufficient correction for what appeared in the *Times Herald* for January 3, 1976, just isn't thinking. For them to contend that whereas they themselves neither teach nor participate in "charismatic" practices—but they lovingly and joyfully receive and fellowship those who do!—would be laughable if it were not so tragic.

In this connection, please now read the article by brother Johnny Ramsey, minister to the Broadway Church of Christ, in Garland, Texas, which also appeared as a sequel to the January 3, 1976 article. Here it is photo-reproduced from the *Times Herald* for January 10, 1976, as follows:

Church of Christ beliefs explained

EDITOR'S NOTE: Johnny Ramsey, preacher at Broadway Church of Christ in Garland, takes issue with a number of statements made in an article about Dr. James Reynolds, minister of Park Row Church of Christ in Arlington, which appeared in The Times Herald last Saturday.

By JOHNNY RAMSEY

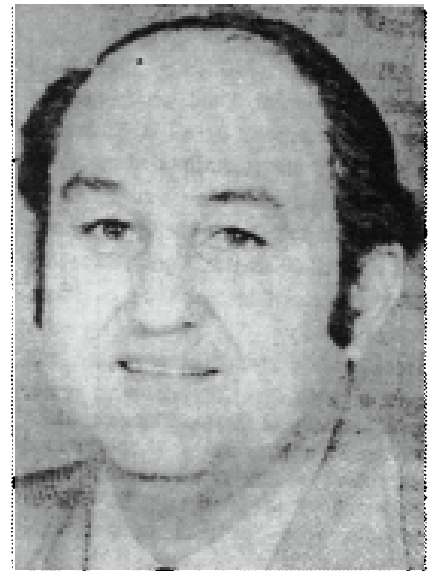
Basically, the major difference in the view expressed (in last week's article) and the general thrust of members of

the church of the Lord is the distinction made several times between "traditional concepts" and plain Bible teaching.

The church Christ established began in the First Century on the Day of Pentecost (Acts 2) following the Resurrection. The seed of that kingdom is the word of God (Luke 8:11). Therefore, human tradition has nothing to do with the New Testament church.

Alexander Campbell had nothing to do with it, either. He came along 1800.

(Continued on Page 9)



Johnny Ramsey

And while we are at it, we might also read what brother Wayne England carried in his Wynnewood Hills Church of

Christ *Bulletin* for January 11, 1976, to which I can but say AMEN, as follows:



WYNNEWOOD HILLS CHURCH OF CHRIST BULLETIN

Vol.

January 11, 1976

No. 1

SHALL WE FELLOWSHIP THE PARK ROW CHURCH?

The question is often asked: Do we fellowship a church that does not believe the way we do? What about the Bible teaching? Is it our responsibility to know what is being taught in churches?

On Saturday, January 3, 1976, the Dallas Times Herald ran an article about the Park Row Church in Arlington and it's new, up to date, preacher, Jim Reynolds. Jim made it clear that he believed in modern day miracles and gifts of tongues. He said some did not agree with him in the Park Row Church but that is the way it is. He noted that some had left the church there because of their teachings but the church should be free to follow it's own course without being held to the old ways of the conventional church. Reynolds stated that he believed in the doctrine of once saved, always saved.

In speaking with people who hold no convictions along these matters I find it shocking to hear them say: "I am not the judge." When asked if baptism is necessary for the remission of sins, the answer usually is: "I have been baptized." That is not the question. I did not ask: "Have you been baptized?" I am asking: "Does your conviction demand that a man be baptized to be saved?" When one is not willing to take a stand on such a plain truth - I am convinced that he does not take a stand for anything except that he takes a stand that one cannot take a stand!

We are living a stones throw away from complete apostacy. If we do not get some people in our schools and pulpits who will cry out for the old paths, we will be gone in a few short years! Somewhere we must find the need for going back to the Bible.

Whosoever goes onward and abideth not in the doctrine of Christ hath not God....If any man come to you and bring not this teaching, receive him not into your house; neither bid him Godspeed He that biddeth him Godspeak is become partaker of his evil deeds.

2 John 9-11.

-- Wayne England

★ Bible is basis for beliefs

(Continued from Page 7)

years too late! When anyone links himself to Campbell, he does not go back to the Bible for his authority. In fact, some are perfectly willing to be a member of a denomination. This runs absolutely contrary to the position of churches of Christ. We have no creed but Christ (Colossians 2:10 and 3:17) and follow no book but the Bible (I Peter 4:11)!

The reference to Abilene Christian College and the church is also evidence of a complete misunderstanding of pristine Christianity. No college has any tie with Christ's church. The church is divine (Matthew 16:18), purchased with the blood of Christ (Acts 20:28) while the schools are secular. ACC is an adjunct of the home and not an appendage to the church of the Lord.

Reynolds admits on one hand that the Bible teaches plainly the proper grounds for divorce (adultery—Matthew 5 and Matthew 19) but then boldly states that the church he preaches for does not honor that Scriptural pattern.

But, we must, in order to be God's people, follow the all-sufficient counsel of the Sacred Text (II Timothy 3:16-17). Having compassion for divorced people is one thing, but trying to change Bible teaching on that subject, or any other, is certainly something else again.

Do we limit God by just adhering strictly to Bible authority? Mr. Reynolds several times referred to "systematized beliefs" that "tend to limit God." Truly, this is strange logic when all that anyone knows about God is what the Creator chose to reveal in the Scriptures.

Just because some desire to go beyond what is written (II John 9) does not mean that doing what the Lord commands becomes legalism. Did not Jesus say in John 14:15: "If you love me, you will keep my commandments."

Certainly "God is free to give gifts in the church today as in the First Century" if that is God's plan for today. Surely, God's power is not the issue. But God once made man out of the dust of the ground, and He still has that power. However, that is no longer Heaven's plan. In fact, after Jehovah miraculously made man thus He set forth the natural law of procreation that has existed ever since! God has the power "to raise up seed unto Abraham" out of stones (Matthew 3), but He did not choose, in His plan, to do so.

Does the Bible teach that miracles ceased in the First Century? Can we show, scripturally, that tongues and prophecy ended in the New Testament era?

First of all, speaking in tongues in Bible days referred to languages the

spokesman had not previously learned (Acts 2:4-8). That was the miracle given to confirm the Word of God (Mark 16:20). Such signs were done publicly—in the assembly—(I Corinthians 14) and not "in the privacy of our homes" as Reynolds suggested.

In I Corinthians 13:8, Paul stated that prophecies shall fail and tongues would cease. In Revelation 22, the Bible's last chapter, further prophecy was rebuked (verses 18-19). The purpose of such miracles had ceased for the Scriptures were complete (Hebrews 2:1-4).

In Dallas, when skyscrapers are being built, scaffolding surrounds the erection of the building, but once the project is completed, the scaffold comes down. Miracles attended the revelation of Scripture, but once the superstructure of Christianity was completed, the miracles ceased. The miracles of Christ are now in written form that we might believe (John 20:30-31).

The article inferred that churches of Christ do not believe in salvation by grace. That is just simply not true. The Bible has never taught that men are saved by grace alone, however. We

must obey the gospel of the grace of God as we read in Acts 20:24 and II Thessalonians 1:7-10. Does the Bible teach "once saved, always saved"? We believe that this position is contrary to the Bible which clearly tells us to "take heed lest you fall from your own steadfastness" (II Peter 3:17). Why take heed if there is no way that one can fall?

Can false teachers and congregations who back such have any action taken against them? It is true that churches of Christ in the New Testament and today are autonomous, but Romans 16:17 commands us to "mark those who cause divisions and offenses contrary to the doctrine which you have learned and avoid them."

Is the Spirit of God working today? In Ephesians 6:17, we learn that the sword of the Spirit is the word of God. Hebrews 4:12 tells us that this word is living and active. We truly believe that all of us would be more alive spiritually if we all taught, preached and lived in harmony with the Holy Scriptures instead of tradition and liberal theology.

What do churches of Christ believe? Christ and the Bible. We do not believe that we are right but that the truth contained in the Scriptures is absolutely right (John 8:32). Back to God and His Book is our plea!

HELP OR HINDRANCE

C. L. Ected

One of the most searing comments on certain facets of today's society is contained in a famous editorial written by the late Henry Justin Allen, who was governor of Kansas twice, and later continued his career as a newspaper editor. He wrote:

Had Abraham Lincoln been alive today, the Rotary Club would supply him with a set of books; the Lions Club with a fine reading lamp; the Cosmopolitan Club with writing equipment and a desk; the Kiwanis Club with a hardwood floor for the humble cabin of his father.

He would be given the protection of child labor insurance. A kindly philanthropist would see that he was given proper clothing, and another would underwrite his college education.

While all this would be going on for Abraham, a professional case-worker from a local agency would see that his father received a monthly subsistence allowance from the county. Additionally, the old gentleman would be paid a subsidy for rail splitting, and another subsidy for raising a crop he was going to raise anyway, and still another subsidy for not raising a crop he had no intention of raising in the first place.

Our enlightened generation would never permit him to experience what he underwent one hundred years ago, and . . . there would have been no Abraham Lincoln.

MOSES, THE MAN OF GOD

Dan Jenkins

The words, "man of God," are used frequently in the Bible to refer to men, both inspired and uninspired, who spoke for God. In an age when men have lost sight of the role of gospel preachers, when preachers have forgotten what it means to be men of God, a study of the character of men of God of old is important. Moses, the first to be called this by the Holy Spirit, presents some valuable lessons in this area.

He was a man who had his priorities straight. When at the age of 40 he found himself in a position where a choice had to be made, he knew who he was! By his decisive action in killing the Egyptian none could fail to see that Moses clearly understood that all Egypt had to offer was temporary. None could fail to see that Moses knew suffering with the people offered an eternal reward. The fame of Egypt, the favor to be accorded a son of Pharaoh were cast aside. Men of God are those who seek no personal fame. To them, being counted among the people of God is of paramount importance.

He was a man who was not afraid to stand for truth. Though his slowness of speech seemed a great handicap to him at first, it was not long until Aaron faded from the picture as chief spokesman and Moses himself stood forth. It made little difference whether he was before Pharaoh, before the nation of Israel, before his own brother and sister, before rebellious Korah, Dathan and Abiram; none could doubt where he stood! Men of God are those who will stand for truth in every circumstance.

He was one to whom the offer of compromise had no attraction. Let Pharaoh suggest they worship "in this land," let him offer for Israel to go but "not go far," let him try to soften God's demands that Israel go but leave behind either their wives and children or their cattle, and note Moses, response. Obedience to God was more important than peaceful relations with Egypt; Moses would have none of this. He was a man of God—God's servants are not attracted by the offers of compromise.

He was one who loved others. Some today think that if one firmly stands for truth, if he is not willing to compromise, there can be no love for others in his heart. Some seem to think that firmness and love are incompatible. Notice Moses in relation to this. That he was strongly devoted to truth cannot be denied, but such did not rule out his love for others. Time after time he stood before God and begged for the lives of Israel. Let God be ready to destroy Israel and there was Moses prostrate before Him pleading for their lives. Men of God have great love for others.

He was one who hated sin. Two tables of stone broken at the foot of Mt. Sinai, a golden calf, burnt, ground into powder and spread upon the drinking water, are vivid reminders of how Moses felt toward sin. Some might question God's dealing with the violator of the Sabbath, with two nephews who offered strange fire, but not Moses. Sin separates men from God—and Moses, the man of God, hated it. Men of God cannot tolerate sin.

What a contrast Moses is with many who claim to proclaim

Christ today! Truth lies trampled to the ground; it has become relative, not absolute, in the minds of many. Compromise is the cry of many in the church. Eternal truths are relegated to being tradition and fellowship is open to almost anyone. Love for the praises and good wishes of men have become of first importance. Sin is a disease; preaching against it is a thing of the past. Far too many, while professing love for others, keep from them the message of the gospel that will bring about their salvation. The great need in the church today is for preachers of the gospel to be determined above all else to be God's men. If such means one must forfeit the good will of others, what difference does it make? He is *God's* man. He is not swayed by human favor, for he does not seek it. He is *God's* man. He has no need to compromise with the world or unfaithful brethren. He is *God's* man. We must have today, perhaps as never before, brethren who are content to be simply men of God.

"YOU AIN'T LEARNIN' NOTHIN' WHILE YOU'RE TALKIN'"

Archie Waldrum

The title of this article comes from a sign reported to have hung on the wall of Lyndon Johnson's office while he was Senator. The idea emphasizes the importance of listening during the learning process. This is an art that must be cultivated.

There are some who want to do all the talking and little, if any, listening in class, meetings, and in general conversation. As one public speaking teacher explained, "There are two kinds of speakers: one who has something to say, and one who has to say something."

Too often we are so interested in hearing ourselves that we fail to LEARN from what others are saying. Jesus said, "Take heed therefore how you hear." (Luke 8:18). What he is saying is that you shall be treated according to the use you make of your opportunities of learning. If you consider it well, and make a good improvement of what you hear, you shall be well regarded.

Something can be learned from everyone if we will just listen. One man prayed, "Lord, help me keep my big mouth shut today!"

I know of a man who was manager of the Chamber of Commerce in a small city. A group of representatives of a large manufacturing concern approached the chamber manager about locating their main business in that city. The manager did an excellent job selling the men for the first 30 minutes. But not knowing the art of when to shut his big mouth, he unsold them the next 30 minutes.

You may have missed a sale, failed to convert someone, or failed to communicate some important message because you have not acquired the art of listening. If we are to be effective, especially in our work for the Master, there are certain guidelines we must follow. Listening is not only a good habit, it pays great dividends.

Church Bulletin,
Wood Avenue Church of Christ

MISSION AND THE AUSTIN SEMINAR

Bobby Duncan

MISSION is a magazine published by a group of brethren who "went out from us, but they were not of us." The March, 1975 issue purports to be a report of a seminar sponsored by the University Avenue and Brentwood churches in Austin, Texas. The seminar dealt with "Women in Christ Today," and it featured a Mrs. Bobbie Lee Holley of Chapel Hill, N.C. who explained Paul's teaching regarding the role of women as resulting from his "inability to incorporate immediately into his life the full meaning of Jesus' teachings and to completely rid himself of his Pharisaic and rabbinic background." While some present were not in agreement with Mrs. Holley's views, the general tenor of the seminar may be summed up in the words of Roy Willbern, elder at Southest church in Houston, who said he visualizes a time when "women can do anything in the church that men can do." One would assume from the report that MISSION is in agreement with this sentiment. This, of course, is not too surprising to those who are familiar with MISSION.

While this article does not purport to be a review of this particular issue of MISSION, attention will be called to several statements in the magazine which most clearly point up the nature of this new women's liberation movement in the church and of MISSION.

It is a significant fact that every false doctrine, either in or out of the church, depends for its survival upon efforts to destroy respect for the authenticity or the authority of the Bible. The new women's lib movement in the church is no exception. Mrs. Holley said: "This 'patterns-for-all-time' approach to the biblical record holds dangers. It often binds cultural norms instead of spiritual ones...It makes it impossible for us to reconsider our beliefs and to change if we have new insights, new leadings and new Spirit urgings." This is an admission on the part of Mrs. Holley that the theory she advocates cannot be accepted by those who accept the Bible as authoritative. She says that one must give up the Bible as a pattern in order to accept her theory. If one has a question about whether or not Mrs. Holley's stand is biblical, her answer is in this statement. She says it is "almost impossible" to hold her views and follow the pattern laid out in the Bible. What does she mean, "almost?" She knows and admits that her "new insights, new leadings and new Spirit urgings" are contradictory to Bible truth, but she prefers the former to the latter.

One minister attending the seminar said, according to MISSION's report, that women "can't attain equal status in church unless we discard the dictation theory of biblical interpretation." He added: "Paul was just too specific for that." This is another admission that what Paul actually taught is in direct conflict with the attitudes expressed in the seminar, and that the only way to accept these new ideas is to discard the idea of the plenary, verbal inspiration of the Bible. It is obvious that some stand completely ready to do so.

Another man attending the seminar *predicted (and these are saddening words)* "that the issue would not be decided on

biblical grounds." In other words, the New Testament, which has ever been our only authority in matters of faith and practice, and by which every question has been settled, will not be the final word in resolving this issue. Indeed, some have made it plain that they will give no consideration at all to what the New Testament teaches in regard to the subject. To do so would deter them from the course which they have already decided to follow. One with this attitude has forfeited his claim to any connection with the Restoration Movement and with the church of the New Testament.

It is a significant fact that this one issue of MISSION refers to the apostle Paul as "our thorn in the flesh" (page 6), and to Leroy Garrett as a "caring and understanding" man (page 23). It is a sad day when the inspired apostles become thorns in our sides, and we venerate those who have led thousands into apostasy. But this is the attitude which must characterize those who are bent on following a course which is diametrically opposed to the Bible.

It should be noted that a great deal of Mrs. Holley's speech was given to proving that women are not inferior, that they should not be oppressed, and that they should be given the opportunity to use their God-given talents. With this no one disagrees. But one does not have to discard the New Testament to agree with this. As a matter of fact, the New Testament, including Paul's writings, has done more to elevate womanhood than most people imagine. The pioneer preachers preached that Woman is the crowning act of God's creation. They pointed out that she was not taken from man's head, that she might rule over him. Neither was she taken from his foot, that he might trample over her. But she was taken from his side, that he might love and cherish her, and that she might be his equal.

Certainly women should be not only allowed, but urged to use their God-given talents. But the use of all talents of both men and women must be regulated by God who gave them. For women—or men, for that matter—to insist on occupying positions which the Bible denies them is to rebel against the God who gave us our talents. The sin of Korah, Dathan, and Abiram (Num. 16) was the sin of presuming to put themselves in a position which God had assigned to others. For this they lost their lives. Does God look lightly upon those today who rebel against His arrangement and presume to place themselves in positions from which God has excluded them? No godly woman wants to occupy any place which God does not want her to occupy. And those who want to occupy places which God has forbidden them to occupy are not godly!

It does little good to quote scripture to those who are determined to have their own way, regardless of right and wrong. But the intellectual snobbery characteristic of MISSION and the seminar in Austin certainly brings to mind a statement of our Lord: "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:14-15).

MAIL

J. C. Whitfield, Readyville, Tennessee: "A friend of mine gave me a copy of your *Contending for the Faith*. Let me say I appreciate your magazine, and would like for you to send copies to some friends of mine. Inclosed find the subscriptions for these as well as \$5.00 extra for your good work."

Harrell D. Davidson Midwest City, Oklahoma: "...Thanks to you for the continued friendship and for the wonderful job you do with your paper..."

S. G. Gray, minister and elder, Prattville, Alabama: "...I must not miss a copy of *Contending for the Faith*."

Mrs. Troy Elam, Jerusalem, Arkansas: "I saw your paper for the first time yesterday. I did not know there was such a paper. It is so sad to see about all the faithful brethren turned away, but in a way it helped, just to know we are not alone... We have had to stand alone in two different congregations, but each one gets worse. Our leaders and teachers are so corrupt and the *Liberals* are taking over... Keep up the good work and inform people like us just who to trust... The lack of knowledge of God's word is destroying his people as well as letting the world go to hell..."

Roy F. Woods, Biloxi, Mississippi: "...Please keep up your good work. Undoubtedly what you are doing is very painful, seeing our great brotherhood torn and twisted by those who love man's way more than the Lord's. I am in Volume II of brother Earl West's book of Restoration history *In Search of the Ancient Order* and reading about how the Lord's church was split and divided back then by those introducing innovations and sectarianism into the church. I know that I feel much like Lipscomb and Fanning did when it was happening then. The shame of it all! Even today, you, like brothers Lipscomb and Fanning, are trying to sound the warning about these liberals, and I personally appreciate it..."

Leon C. Bowman, Chattanooga, Tennessee: "...I really appreciate and enjoy *Contending for the Faith*. It is opening a lot of eyes in this section of our country to the error that is among us today. May the Lord continue to give you strength and courage to continue this great work."

Walter Lee Tackett, Troup, Texas: "...I read and pass on and give away this literature in hopes that it will be of value to those who read and *absorb*. Keep contending!"

Delbert L. Turner, Jr., Tupelo, Mississippi: "...I appreciate CONTENDING FOR THE FAITH very much. I know the job you do is an unpleasant one in some respects. I pray for you. I pray that your attitude may always be in harmony with God's will. Not just anyone could do the work you do and maintain a sober mind. May God bless you in your labors."

Jimmy Canup, Clyde, North Carolina: "I enjoy 'Contending for the Faith' very much..."

George Schaefer, St. Louis, Missouri: "Please find my check for \$75.00 for which send me *Contending for the Faith* and use the rest to help in publishing *Contending for the Faith* and other expenses you must have in getting this paper out. You are doing a wonderful work, and I'd like to help in a small way..."

(NOTE: Thanks, brother Schaefer. We could stand for numbers of others to help in such a wonderful "small way" as you exemplified. IYR Jr.)

Mrs. Ola Murphy, Altus, Oklahoma: "...I like the way you are standing up for sound doctrine. Keep up the good work."

Albert S. McDaniel, elder, West End Church of Christ, St. Louis, Missouri: "Your articles... concerning Landon Saunders and Stanley Shipp were of great interest to us. We plan to make wide distribution of them to members of our congregation. We feel that it's time that we joined you in the fight for the pure and simply gospel and expose those who have abandoned it. Thank you for your faithful service to the kingdom..."

Gloria Edge, St. Ann, Missouri: "...Thank God for people like you... I feel like I must send copies of the paper to loved ones back home, so they may be aware of such... God forbid that this kind of false teaching ever reach their ears... God bless you. We continue to pray for more Christians as sound in the truth of God as you are."

John W. Smith, Springfield, Virginia: "...I really appreciate your stand in *Contending for the Faith*. I would also like to pass along some information... The Washington, D.C. Area churches seem to have lost a lot in the last five years. A great lack of discipline runs through many of the congregations. Those who want discipline are regarded as being without love or 'Christian' tolerance, and of course bigoted. Little fortitude exists, seemingly, to denounce and clearly rebuke the trends of the day, many of which are liberal, sinful and disgusting to one truly convicted of God's word. Not so in the Alexandria congregation, however... I attend the Alexandria congregation where New Testament Christianity still exists in a sea of subtle sin in the general area... What you are doing through *Contending for the Faith* is quite right, needed and of the utmost importance today—regardless of what some of the brotherhood are saying..."

J. L. Davidson, Conroe, Texas: "...May the Lord make his face to shine upon you and all those engaged with you in the Lord's work."

S. H. Prater, Woodbury, Tennessee: "...I believe with such men as you and the majority of preachers in this area, we will always have someone contending for the faith. Amen."

John A. Carter, elder, Mayfield, Kentucky: "...I am very much concerned about Liberalism in the Churches of Christ. It is one of the great evils of today, and people are so easy to be fooled by it, especially if they don't understand the word of God as they should."

Don Van Blarcom, Brentwood, Tennessee: "We certainly appreciate you for keeping us informed of the continuing, amazing rationalizing that many 'Christians' are doing in order to avoid criticizing flagrant error... Keep up the good work."

Aaron Nicholas, Stamps, Arkansas: "Just received the issue of *Contending for the Faith*. I can hardly lay it down until I have read every word in it... One of the sisters said to me, Aaron, what do you think of the paper. I said, I think it is great. She said, I think it is awful. Her husband said if anyone knows something like that he ought to keep it to himself, not publish it in the paper. I said that is what is wrong with the church today—keeping our mouths shut. The Devil couldn't get anywhere that way, much less the church... I have been in the fight for 40 years and have no desire or even a thought of giving up this late in life. I am not saying I believe you are doing a good work. I am saying I know you are doing a GREAT work... Even though I will never be able to preach and teach publicly any more, I can do what little I can to back and help Ira Y. Rice to keep the *Contending for the Faith* rolling off the press..."

Oliver L. Gray, Fritch, Texas: "I commend you... for your stand for the truth. For how are we to know who is teaching false doctrine?... I wish you would write an article on what a congregation can do scripturally about an elder who is weak in such things..."

R. G. Hatter, Gorman, Texas: "...\$5.00 donation to *Contending for the Faith*."

Mrs. Catherine Smiley, Jacksonville, Florida: "I count it a blessing to read November issue of *Contending for the Faith*. I was so happy to read of the meeting concerning Crossroads. We are a small church still striving to stay with the word of God and we had two faithful young people that attend Crossroads while in school in Gainesville, and now they refuse to worship with us but with some of the other churches that have gone contrary and added so much to their teaching—choirs, hand-clapping, foot-stomping in the worship service, Xmas parties, Easter pageants, baptizing Christians more than once, even though we have no Bible example of a fallen Christian being commanded to do anything other than repent and pray perhaps his sins might be forgiven... It is so blessed to read of other Christians that are not afraid to take a stand for Christ. May God bless you and continue to give you courage to stand up and be counted. Pray for the Eastside Church of Christ because we are so few in number; but we are striving to please Christ and him only if the group gets smaller. Inclosed is a check for \$25.00—\$2.00 for one-year subscription and \$23.00 to help keep this wonderful work alive..."

(NOTE: One thing that came out of our discussions at Crossroads was that some of the students who return home and go contrary to sound doctrine do so on their own, not because of what they are taught at Crossroads. We pray this was the case relative to the above. IYR Jr.)

Ralph S. Church, Winston-Salem, North Carolina: "Enclosed is my check for \$50.00 to help out on *Contending for the Faith*... I will try to send you more on this next year."

Ordell H. Heavin, Springfield, Missouri: "...What is your conclusion on the word 'ministry'? Is it scriptural to use it as Bus Ministry? What is wrong with just the ministry of the church? I use my auto in hospital visitation, but I don't put a sign on it saying 'Hospital Ministry.' A bus correctly, scripturally used is only an aid; so is the auto. We have Joy Buses, Gospel Chariots, and in the end Bus Ministry. We know the building is not the church, but some use buses as if they were the church. Is it right to put candy and gum in the church bulletin as a 'pantry item' and then use it on the buses? I am not 'anti' anything that is scriptural in the work, but sometimes people ride hobbies until they become fads and get far away from what would be scriptural. I don't want to be a crank, but the soul is too valuable to get away from the truth... Thank you so much for the work you are doing. Souls are too precious and eternity too long to be lost and some have to be exposed that are preaching anything but the 'WORD'."

(NOTE: In my reply of February 9, 1976, I said, in part, "You asked what is my conclusion on the word 'ministry.' It just means service. In the gospel of Christ there is just one service. I get really fed up with the effort to break service to the Lord down into all these 'ministries' as though each was something special. As far as I can see, it is making a distinction where there is no difference.

"I suppose we ought to have a sign on the place of worship, 'Assembling of the Saints Ministry'; on each pew, 'Sitting Down Ministry'; on each rest-room facility, 'Relief Ministry'; on the janitor, 'Cleaning Ministry.'

"Old brother David Lipscomb said it would take the same thing to keep them coming that it took to start them coming in the first place. If they start coming for the candy and gum on the 'Joy Buses' and 'Gospel Chariots', probably it will take candy and gum until they die. I am persuaded that if they come for the wrong motive, we are not really winning souls anyway! ...

"P.S. I am not against busing, of course; in fact, I encourage it. But we need to be concerned for the proper use, not abuse, of these facilities." IYR Jr.)

Mrs. Raymond Jones, Tarrant, Alabama: "I prefer more articles in your paper and less of letters written to you... please..."

Jackqueline S. Arnold, Glendale, California: "...I am writing to you concerning the November, 1974 issue of 'Contending for the Faith.' I was shown a copy of this particular publication... and am concerned enough to take time to write today asking you to please send several copies of this issue to me, if possible, and as quickly as possible, for I am quite involved with A.W.P. and have many close relationships with CONCERNED Christians among the faculty of Pepperdine... Praying God's blessings upon you..."

Roy Story, Murray, Kentucky: "The brethren at Sulligent are very thrilled to be receiving this paper... I hope very soon to talk to the elders here concerning a standing order for this congregation. Everywhere I have preached I have been instrumental in getting the congregation to subscribe for this courageous paper..."

Hershel L. Franklin, Hydro, Oklahoma: "I have read with great interest your publications over the last several years. I feel in the future they will serve as a 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..."

W. E. Long, Aldrich, Missouri: "... Thank you for a paper that stands up for 'the truth.'"

D. P. Watson, Tulsa, Oklahoma: "...Surely it won't be wrong for me to take some of my contributions occasionally and help you to fight these destructive forces in the church. Thus I'm sending a check for \$25.00. Please mark my subscription up for three years for *Contending for the Faith* and use the other \$20.00 where you need it most... Thank God for you..."

Otho A. Ellis, Anaheim, California: "I have read several copies of your *Contending for the Faith*. They impress me very much as to what is going on in the brotherhood today. I am quite interested in your paper. Will you send me the first four volumes or what you have to date..."

(NOTE: We now can supply all six volumes published to date beautifully bound in red cloth and stamped in gold. Volumes I, II, III, IV and V are \$3.00 each volume. Since we doubled the size of the paper in Volume VI, it sells for \$5.00. Or, if you want the entire set, it is \$20.00. Please address all orders to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Gene Exum, Milan, Georgia: "...You are doing a great work for Christ and mankind by exposing false doctrine within the brotherhood—both anti, liberal and modern. May God bless you in everything you do that is right. There just aren't enough solid Christians like you left who have the 'guts' to call a spade a spade."

Ron Wilson, Dawson, Georgia: "...As long as the paper continues in its bold defense of the faith as it has in the past, you may use my name in wholehearted endorsement of it."

Miss Wilma Wilson, Pulaski, Tennessee: "...May God bless you in your good work..."

T. K. Huddleston, Chattanooga, Tennessee: "After reading some two or three issues of your very fine publication, *Contending for the Faith*, I have decided to subscribe to it... I trust this publication will continue to grow and will inform the brotherhood of the evils of liberalism."

Thomas Ray, Memphis, Tennessee: "...May God bless you in your work in standing for truth."

David Weger, Searcy, Arkansas, January 22, 1976: "I am a student at Harding College in Searcy, Arkansas. I have two more years ahead of me for my B.S. degree in Bible. I plan to preach the word wherever the Lord sends me. That's why I am interested in receiving 'Contending for the Faith,' because I want to know what is happening in our brotherhood today... I would also like to ask... how Stanley Shipp and Landon Saunders stand in the brotherhood in your opinion. I've read some things about them and I want to really know the truth!..."

(NOTE: In my reply of February 9, 1976, I said, in part, "You asked how Stanley Shipp and Landon Saunders stand in the brotherhood, in my opinion. I have been told that brother Shipp is in the process of correcting his doctrine and practice and that I am to receive notification of this in a few days. I have not received it as yet; however, if it is correct, then I hope to be able to indorse him once again soon. (NOTE: Here it is now April and we have seen nothing from Stanley Shipp by way of correction, even yet! IYR Jr.)

"As for brother Landon Saunders, he never has corrected false teaching he did at Freed-Hardeman College Lectureship some five or so years ago—and this is being held against him by the hundreds of brethren who heard it as well as great numbers of others who have received tape-recordings of it. Also, his program, called Heartbeat, many of us deny is gospel preaching and until this is either changed or dropped, we cannot go along with him on it. We believe he is a false teacher and should be marked and avoided according to Romans 16:17-18, II John 9-11, and the like." Should anyone desire a copy of the tape-recording of Landon Saunders' false speech, referred to above, wherein he made at least 13 doctrinal errors in approximately 30 minutes, please send \$3.75 with your order to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Mrs. Alma Martin, San Antonio, Texas: "Thanks to brother Rice and your support to endeavor to keep the gospel pure. I am deeply concerned at the new 'far out' people in the church today. Thanks for caring..."

Delano Dickens, Huntsville, Alabama: "...May God bless you in pointing out error in the church today."

Phillip A. Case, Caney, Kansas: "I want to express my appreciation for the stand that you have taken against the liberalism that is infecting the body for which our Savior died. It's time for those of us who still believe in the authority of the Bible to stand up to the rebels that would re-structure the church and turn it into just another denomination among many..."

Donald R. Arbaugh, Dayton, Ohio: "I really appreciate the fine job you are doing of exposing the false teachers and their doctrine. Keep calling the names as I don't know any better way to identify and mark such... Enclosed is a check for \$10.00. Extend my subscription for three years and use the rest to awaken the church to the dangers within and without."

Roy Mullinax, Taipei, Taiwan, Republic of China: "... Our prayers are with you and for you. Keep 'contending'..."

M. A. Aguiluz, Dallas, Texas, January 12, 1976: "Re: Christian Schools, Inc., Workshop—January 16-17... Dated December 17, 1976, I sent you a copy of my letter to brother Hillery Motsinger, President of above school, in which I sought to dissuade him from using Lynn Anderson as a speaker. Having received no answer as of this date, I spoke to him over the telephone this morning. I was relieved on the one hand to know he is a member of the White Rock church where Jimmy Wood, who is a board member of CSI, preaches. As far as I know, White Rock is sound. On the other hand, I was disappointed that CSI had decided to continue their agreement with Anderson. However, they have not made future agreements with him. Let us pray they will not."

"Brother Motsinger believes that Anderson has made the necessary corrections. When pressed for the source of this news, he declined to give details. If Anderson has been restored, it must have been very recently. Have you all heard such?... I had hoped to place subscriptions of *Contending for the Faith* for the two misinformed Dallas ministers who ill-advised brother Motsinger on this matter, but the latter refused to name them. He, however, seems to realize the necessity and importance of being well-informed and has graciously volunteered to have a subscription sent to CSI (address and check enclosed)... Also, I was unable to have him tell me who recommended Anderson in the first place."

"But it is evident that somebody is recommending not only him, but also Landon Saunders and Stanley Shipp into this area. One congregation who uses their bulletins to encourage their members to attend where these men speak is the Garland Road church. Their September 11, 1975 bulletin mentions their 'four mini-campaigns', namely: September '75 at Tyler (Glenwood) with Lynn Anderson; December was in Houston at Southwest with Saunders; February will be at Kennedy, Texas, with Stanley Shipp; and April '76 here at Garland Road, speaker not mentioned. And it isn't that they didn't know, for I sent copies of necessary CFF to their elders, as well as to many members of the Garland Road congregation. Lord help our young people!"

"Well, brother Rice, I'll just keep on doing what I can to expose false teachers wherever they crop up around here in hopes that shame will bring them to the necessary repentance and good works that should follow... May God continue to bless you and yours and those of the Shades Mountain church."

(NOTE: In my reply of February 11, 1976, I said, "In your letter of January 12, you inquired if we had any further word as to whether brother Lynn Anderson has been restored since making all those false statements for which he was confronted. As far as we have learned, he has made nothing right. Nothing at all... The same goes for Landon Saunders... As for Stanley Shipp, I heard that he has made some kind of statement to try to straighten things out in the St. Louis area. However, I have not seen what he is supposed to have said. As soon as I can find out, if this is so, I'll try to carry something on it. We'll have to see...")

"Your purposing to just keep on doing what you can to expose false teachers is the only correct course to pursue. It may not bear immediate fruit. But, in the long run, God's word never returns to him void but it prospers in that whereunto it has been sent..." IYRJR.

Louise Hassler, Ringgold, Georgia: "... I have your 'Axe on the Root' volumes and the five bound volumes (of *Contending for the Faith*), which I am reading and learning from. I pray you will have a long life in doing this good work, which is so badly needed now. Brother James Watkins preaches for the East Ridge congregation. He is sound in the faith for which I am thankful. We have a good, strong eldership. We are growing. We have three young men at Sunset and one at Karns..."

(NOTE: Sister Hassler enclosed 21 subscriptions, at the Club Rate, with her letter. Since she wrote, we now have bound, also, Volume VI of *Contending for the Faith*. Volumes I through V are \$3.00 per volume; Volume VI is \$5.00 each—or \$20.00 for the entire set. Please send all orders for these to: **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.**)

Franklin E. Brown, Dixon, Missouri: "We are indeed grateful for your ministry and admonition of the danger of liberalism doctrine and its efforts to infiltrate the Lord's body. Would like to see the work continue..."

John Hooper, Box 736, Holland, Michigan 49423, March 19, 1976: "I would like to thank you for taking such action as to clear my name in this most unfortunate misunderstanding. I appreciate brother Bill Tibbles especially for his sincere desire to see this error corrected, for his apology which I have been most happy to accept, and for his efforts to set things aright with everyone concerned. I am grateful to CFTF for publishing those letters which support our efforts to live and serve faithfully in the kingdom of Christ... I believe this situation points out the real danger in not taking Christ's admonition to take suspected error to the source, and discuss these things personally, one-to-one. When we fail to confirm suspicions in a scriptural manner, the danger of destroying reputations and harming the work of Christ becomes an alarming possibility. I trust we all have benefited from this unfortunate experience... If anyone would like to discuss this problem further, they may contact me personally at the Holland church of Christ. We are thankful that this matter has come to a proper conclusion."

Elda Lewis, Pekin, Indiana, January 10, 1976: "I was highly pleased to read about the good work brother Parker Henderson did in restoring the brethren in Florida. I want... extra copies to pass out to others. I was permitted to hear brother Henderson in a meeting at Martinsburg about five miles south of Pekin last October and was impressed by the effort he put forth in preaching the word."

Alma Martin, San Antonio, Texas, January 9, 1976: "Am enclosing \$5.00 for three-year subscription. Keep up your good work of informing the brotherhood of the wolves in sheep's clothing among us..."

Gary Weber, 4601 52nd, Apt. 6C, Lubbock, Texas 79414, January 28, 1976: "... After talking with you, I called brother Ellis in Oregon. He is going to try to help us if he can. I sent a resume to him this morning. If you know of anyone else who might be able to assist us either on a one-time basis or from month to month, we would appreciate your help very much I have included information regarding my schooling at Bear Valley and the classes offered in the third-year program at Sunset. I can send information concerning my family and our financial status upon request. When school begins, our total income will be \$366.00 per month from my veteran's benefits. We hope to secure an additional \$300.00 per month support. While at Bear Valley, we had to borrow several hundred dollars in order to stay in school and must begin repayment. Our present plans are to locate somewhere in the Northwestern United States in full-time work. Please pray for us that we might continue our efforts to prepare ourselves for the Lord's work. Thanks again for your help..."

(NOTE: Brethren, I have known brother Weber personally for almost four years. When he finished the two-year course at Bear Valley School of Preaching and prepared to undertake the third-year course at Sunset School of Preaching, in Lubbock, he got in touch with me to help arrange enough support to complete his training that he may soon enter full-time work for the Lord. He yet lacks almost \$100.00 per month on his support. If you or your congregation might help him on this, you will be contributing to a worthy cause. Please write to him at his Lubbock address per foregoing. IYRJR.)

Robert Israel, Searcy, Arkansas, January 5, 1976: "It is my hope that some day I could look back and see one-tenth the results you have to be thrilled with. Let me cheer you with one more result. Beyond doubt you remember at the Karns workshop 1966 that you asked for those who would be committed to take the gospel to a foreign land. I never forgot my promise, and though seven years in Connecticut for the Lord might qualify as a foreign land, it was so wonderful to go with the C.C.P. class to Maypen, Jamaica to spread the gospel... Jamaica was a revelation. Nine out of every ten houses were ready and willing to study the Bible. We used the three-lesson Ivan Stewart Bible course. Working in teams, we taught this excellent study completely to more than 100 persons. More than 30 were added to the Lord's kingdom... Changed this year to the degree program with a Bible major. After several months in my Greek class, suddenly realized who the 'Hogan' was that was sitting next to me all this time. Dave is a wonderful credit to CHRIST and His cause. In fact, I like everything about him, except, of course, that he got an A to my B... May your dreams and work for our Lord all come true..."

(NOTE: Now that is an encouraging letter if I ever read one! I well remember that first World Missions Workshop we had at Karns/Knoxville, Tennessee, ten years ago. It was one of the highlights of my life. Many thus were motivated to carry the gospel into many lands. God bless the Karns elders for having it—and Bob Israel for being faithful to his commitment! IYRJR.)

HOW TO READ THE GREEK NEW TESTAMENT

By GUY N. WOODS

This series of lessons on How To Read The Greek New Testament has been primarily prepared for those who are unacquainted with the Greek language, but who wish to read and study the New Testament in its original form.

This work 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!

The work therefore, in this respect, is unique. Nothing like it exists. It is truly a shortcut to the study of New Testament Greek. An average student, possessing only an elementary knowledge of English, by a few days of careful study of the system herein taught, may make his own translation from the language in which the New Testament was written into his own tongue!

Per Copy \$5.00.

For years we have puzzled over why so many (by far the majority of modern-day Christians—elders and preachers included) seemingly would rather live with error than correct it. Brother W. R. Craig, of Elk City, Oklahoma, hit it right on the head recently. He said we have raised up a race of "policy" brethren whose chief policy is that you have to "go along to get along." This may be their "policy," but it is not square with God's word. The result of it is that most of us have become men-pleasers rather than God-pleasers. Paul said in I Corinthians 1:10, "...if I yet pleased men, I should not be the servant of Christ."

Mrs. Mary G. Clyde, St. Cloud, Florida, January 14, 1976: "Inclosed is a check for \$5.00 for which... please send me this wonderful paper."

John L. Steele, III, Zelienople, Pennsylvania, January 9, 1976: "I certainly commend you on your firm stand for the truth, especially through 'Contending for the Faith.' Keep it up!!!"

Grady Latham, Parrish, Alabama: "...I enjoy your paper very much. I like to keep informed."

BEWARE OF SWEET COMPANY VACATION BIBLE SCHOOL AND/OR OTHER COURSES

(NOTE: Here it is April again—and, of course, as always, Vacation Bible School directors are on the prowl for suitable materials for their local VBS this summer. We have not had an opportunity to examine all the courses being offered so far this year; however, because of their general record of false teaching, we trust that faithful brethren will look upon anything that the Sweet Publishing Co., Inc., may have to offer—whether for VBS or other courses—with healthy skepticism.

That you may more fully realize our alarm concerning anything published by this particular company, please consider the following review brother W. N. Jackson felt compelled to make for what they offered in 1975! IYR Jr.)

Beware of One of 1975's
Vacation Bible School Courses!

W. N. Jackson

In looking over the courses now being offered to brethren, we find reason for distress as we examine the course offered by Sweet Publishing Co., "Jesus Calls Me." This criticism is based on what is seen about the adult material. We find these things, which would insure that the congregation using the material would be buying a great deal of trouble:

1) The author of the adult material is Bobbie Lee Holley, known for writing in defense of liberalism, and who is on the board of MISSION MAGAZINE, the foremost instrument in the drive to make the church a denomination.

2) The Living Bible and the TEV are cited with frequency, and this should make brethren view it with alarm.

3) In the adult teacher and student books, there are over 100 references to published works, and NOT ONE of them one of the brethren! Apparently, no New Testament Christian has ever written anything worth citing. But Baillie, Tournier, Fosdick, Trueblood, Knox, Bonhoffer and Tillich are cited over and over again. Some of these are outright infidels, and none of them obedient to the gospel of Christ!

4) Points are made concerning the church being made up of all the denominations. The author cites Tournier as saying that in "the church there are so few free, joyous, confident souls." I very seriously doubt that Tournier ever had any conception of the New Testament Church!

5) Then there is the general disdaining of doctrine, saying that in stressing doctrine, etc., we have "obscured the call of God" and kept "longing, hungry people out of the stream of God's love and the Christian fellowship."

6) The plan of salvation is treated as "enablers" or routes to grace rather than "legalistic commandments."

7) Citing the Living Bible, the Law of Moses nailed to the cross becomes "the charges proved

against you, the list of commandments you had not obeyed... the list of sins..."—this, rather than the law of Moses, as the text, Colossians 2:13-15, shows.

8) Heaven and Hell are referred to as "low-grade motivations"; used in urging people to become God's servants.

9) In the Teacher's Book, personal response is said to be encouraged in asking, "Have you really asked Jesus into your life?... Have you ever struggled with identifying your gifts?... What do you hear God saying through today's newspaper?... Human welfare and needs are far more important to Jesus than law, rituals, and traditions... Do you think that it is biblical to talk about the 'five steps to salvation'..." Brethren, it's awful!!!

10) Obedience is panned as being legalistic. "A legalistic view of redemption invalidates the work of Jesus. The legalistic view predicates forgiveness on obeying commands or accomplishing works: A do-it-yourself philosophy."

Time and space will not allow a more thorough review. But any one of these points should show the brethren that here is a series to be left alone. It is amazing and shocking what some brethren will write and publish and expect other brethren to teach! We have written this not only to show these things to our brethren locally but in the hope that in other places brethren will take great care in selecting the type material used in Vacation Bible School.

(NOTE: For a long time, brother Ralph Sweet's motivation for putting out such doctrinal error as this year after year—even after such so repeatedly has been called to his attention by ourselves and others. When we began seeing Sweet Publishing Company advertisements appearing in Lutheran publications and possibly others, it all became clear. Brother Sweet no longer cares for the truth of the gospel nor the souls of men—just YENOM! IYR Jr.)

Flo Rebecca Compton, Memphis, Tennessee: "...I just finished reading *Contending for the Faith* and found Frankie Luper's picture. Isn't she a beauty! It's what is behind her eyes that counts—but she is pretty as a pink. I am glad she and Archie are your friends. No wonder Archie Luper ticks. He has something behind him to make him tick... I love getting your notes and paper..."

(NOTE: God bless sister Compton for presenting her flowers while we live instead of after we are dead! Sister Luper is indeed "a beauty." But, as far as I am concerned, the most beautiful thing about her is her new workbook on the first 17 books of the Old Testament—*The Essence of Time*. She studied practically all day every day for eight years to produce this major work. For those who really would like to learn to master Old Testament history, please send \$10.00 with your order to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

DO YOUR CHRISTIAN CHILDREN WORSHIP?

James W. Boyd

This may seem to be a rather strange question to ask, but I would like to suggest that every father and mother read the following and then have your child who is a Christian to read it also. It is my intention that good will come from this article, and I am not merely being critical.

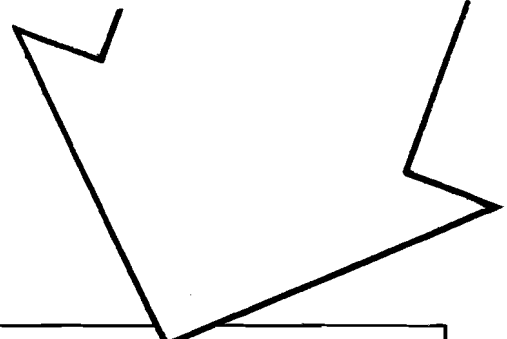
Parents have a special responsibility regarding the spiritual welfare of their children. They are to instruct them in the ways of the Lord even as they set the right example before them. We work hard to bring our children up in this godly admonition and possibly give a sigh of relief and utter a special prayer of thanksgiving when they obey the gospel. But our responsibility does not end there. We must see that they grow, work and worship properly as Christians.

One of the privileges and duties of a Christian is to worship. God has specified the avenues and items of worship in his Word. We are to sing, pray, partake of the Lord's supper, give and study his Word. There is no distinction in the way those who are younger are to worship from the way of those who are older. We worship the same way. (This fact is reason enough not to "shuttle" our young into a special so-called "youth church" assembly apart from the rest of the worshippers.)

But do your children engage in worship? Not always can the parent take note of the participation of their young because they are not sitting that close to each other. But you ought to ask: Do they sing? (Some do not even take out a song book.) Do they write notes during worship? (Some do.) Do they talk and whisper? (Like some adults.) How attentive are they to the prayers and the sermon? How reverent are they during the Lord's Supper? Have they been taught to give? These are important matters that cannot be neglected—not for long—lest our young Christian children develop the worst kind of habits that will prohibit acceptable worship on their part.

I am not suggesting some kind of "inquisition" to be imposed on our children that would insult them and

unnecessarily offend them. I am strongly suggesting those things need to be discussed in the home between parents and the children they love so dearly. If we do not impress upon these young Christians the solemnity and sacredness of the assemblies of worship, who is going to do it for us? I think our young people will respond properly to the right kind of guidance and interest in them. Let us not "sin against the child" by neglecting to do these things.



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Contending in Faith

WARREN-FLEW DEBATE Is Slated for September 20-23 In Denton, Texas

Gary Ealy

The Bible Chairs located on the campuses of North Texas State University and Texas Woman's University, sponsored by Churches of Christ and overseen by the elders of the University Church of Christ, in Denton, Texas, are privileged to announce what we believe will be the debate of the century. This debate will take place in the coliseum located on the campus of North Texas State University, September 20-23, 1976. The participants in this discussion will be Dr. Thomas B. Warren, Professor of Philosophy of Religion and Apologetics at the Harding Graduate School of Religion in Memphis, Tennessee; and Dr. Antony Flew, Professor of Philosophy at the University of Reading, near London, England. The topic which will be discussed is the existence of God.

We are especially happy that we have scheduled these two men to debate this question. We are convinced that there are not any two men more capable to defend the positions which each holds. Dr. A. G. N. Flew is internationally known for his ability and scholarship in his defense of the atheistic position. It is this writer's estimation that Dr. Flew ranks as one of the two most qualified and capable men in the world who holds the conviction that God does not exist. His writings are known extensively among philosophers and theologians. Dr. Flew has taught at many universities in the United States as a visiting professor as well as being employed since 1949 by four universities in England and presently remains at the University of Reading. Among his contributions in the literary world are eight books, including *God and Philosophy* (London: Hutchinson, 1966) and *An Introduction to Western Philosophy* (London and New York: Thames and Hudson and Bobbs-Merrill, respectively, 1971). Dr. Flew has edited at least seven other books, including *Logic and Language I* and *Logic and Language II* (Oxford and New York: Blackwell and the Humanities Press, 1953), and *New Essays in Philosophical Theology* (edited jointly with A. C. MacIntyre; London and New York: S. C. M. Press and MacMillan, 1955). In addition to this he has written over 30 articles for philosophical

publications and an additional 60 to 70 comments, rejoinders, etc. Thus, it is obvious that to be able to meet Dr. Flew one is able to meet the atheistic position, since he is one of its ablest defenders.

Warren Is Able Defender of the Truth

Dr. Thomas B. Warren is known throughout the brotherhood and is considered one of the most able defenders of the truth among the Lord's people today. He has been preaching the gospel on a full time basis since 1945 and presently works with the Brownsville Road Church of Christ in Memphis, Tennessee, as well as his duties with the Harding Graduate School of Religion. In addition to this, Dr. Warren is the regular speaker for "5 Gospel Minutes," a daily radio broadcast in connection with the "International Gospel Hour." Dr. Warren has taught at Abilene Christian College, Fort Worth Christian College (where he served as President, 1959-61), Freed-Hardeman College (chairman of the Bible Department, 1964-71) and presently is at Harding. Recently, Dr. Warren has begun to devote more of his time to writing and has numerous books in preparation for future publication. Among the 14 books Dr. Warren has written are *Marriage is for Those Who Love God and One Another* (Jonesboro, Ark.: National Christian Press, 1962), *A Sun and Shield for Troubled Hearts* (Fort Worth: Manney Co., 1963), and *Have Atheists Proved There is No God?* (Jonesboro, Ark.: National Christian Press, 1972). Dr. Warren has edited numerous other books, including *The Church Faces Liberalism* (Nashville: Gospel Advocate Co., 1970) and *Inspiration and Authority of the Bible* (eds. Thomas B. Warren, Bill Flatt and W. B. West, Jr., Nashville: Gospel Advocate Co., 1971). Also, Dr. Warren has contributed about 220 articles to various journals, five booklets, two filmstrips and is currently editor of *The Spiritual Sword*, published by the Getwell Church of Christ, in Memphis, Tennessee. Dr. Warren has prepared himself thoroughly for such an opportunity, and I am persuaded there

(Continued on Page 3)

Contending FOR THE Faith

Ira Y. Rice, Jr., Editor
Dan Jenkins, Associate Editor

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BRETHREN AND CHURCHES WHO NO LONGER IN GOOD CONSCIENCE CAN SUPPORT HERALD OF TRUTH NOW SHOULD RALLY BEHIND NASH, TEXAS, V. E. HOWARD AND GOSPEL HOUR

Without a doubt, the saddest day that the 150 to 200 of us preachers and elders who participated in it can ever recall was September 10, 1973, when it was established beyond question that those responsible for the sponsorship and oversight of the Herald of Truth program no longer could be depended upon either for doctrinal purity or Christian integrity.

It was no ordinary meeting. Brethren who had been members of the church practically all their lives and were now old declared that in all their experience they never had seen anything like it.

Beginning with a luncheon at 12 noon that day, we were to be in open confrontation with two elders from the Highland/Abilene, Texas Church of Christ (Haddox and Norman); their local preacher, Lynn Anderson; two of their TV and/or radio spakers, Batsell Barrett Baxter and Landon Saunders; and others representing the Herald of Truth. Harold Hazelip was present for the evening session.

Confrontation Lasts Until 1 O'Clock in the Morning

All day long we discussed the points at issue — and on into the night, not finally breaking up until 1 o'clock the following morning! Of the approximately 13 hours that we were together that day, some ten hours in all were devoted to actual discussion — the other three hours to lunch and dinner.

When the occasion finally drew to an end, it was abundantly clear that those who by then had gained control of the Herald of Truth no longer could be trusted either doctrinally or in simple statements of fact. Almost all who were in that "Memphis Meeting with the Representatives of Herald of Truth" returned home and immediately persuaded our supporting congregations to cancel their support.

International Gospel Hour Can Fill Vacuum

Which is not to say that we who took such necessary action suddenly had "turned anti-cooperation." Not at all! There was no question with us then (and there is not now) as to the scripturalness of congregations cooperating in undertakings needing the participation of all. In fact, since withholding our funds from the apostate Highland church and its no-longer-dependable Herald of Truth, there has been a kind of vacuum as to what should be done with all that available money.

Here is a suggestion: If the congregation where you are has not already done so, why not let's all get behind the elders of the Nash (Texas) Church of Christ and V. E. Howard and put all that support under their *International Gospel Hour!* They are doing some of the finest work now being done by radio worldwide. There never has been any question as to their doctrinal soundness. Please address them: INTERNATIONAL GOSPEL HOUR, Post Office Box 6029, Texarkana, Texas 75501.

—Ira Y. Rice, Jr.
Editor

WARREN-FLEW DEBATE IS SLATED SEPTEMBER 20-23 IN DENTON, TEXAS

(Continued from Page 1)

is not another man alive who is more able to defend the existence of God and refute the errors of the atheistic position.

Both of these men have had a considerable amount of experience in public debate. They also have been corresponding for an extended period of time concerning the question of evolution.

We sincerely believe this debate represents one of the greatest opportunities for the Lord's church since the Campbell-Owen Debate. Debates of this nature are long overdue as we confront a skeptical world. It is our prayer that this debate will be the beginning of many more confrontations of this kind as the church becomes more militant in answering the objections and criticism of an unbelieving world.

Coliseum Will Accommodate Approximately 10,000

The North Texas State Coliseum will accommodate approximately 10,000 people. We plan to advertise to every college and university nation-wide, to every congregation of the Lord's people, and then, as support will allow, as extensively as possible. We would like to have closed-circuit T.V. in our building in Denton to help accommodate the numbers of people already indicating a great interest. Other possibilities include the use of radio and public T.V. The debate will be published in book form and also in cassette tapes and may be purchased from the Bible Chair in care of the University Church of Christ in Denton. Tape recorders will not be allowed during the debate.

We ask your support in this effort. The cost will be several thousand dollars, and the possibilities are limitless depending upon the finances available. Please let us know if you can help us financially in this effort to teach the truth. We also earnestly solicit your prayers on our behalf and especially in behalf of brother Warren. Any questions, suggestions, etc., may be addressed to me at the following address. More information will be given as time progresses.

(Signed)

Gary Ealy
% University Church of Christ
403 Welch Street
Denton, Texas 76201

HELP SELVES & FREED-HARDEMAN, TOO

Not since Lipscomb and Sewell brought out their monumental *Questions and Answers* a half-century or so ago has there been anything quite like brother Guy N. Woods' latest work, entitled, **OPEN FORUM - Questions and Answers**. If anything, this new book is superior to the former, especially in that it treats of questions the brotherhood is asking **RIGHT NOW!**

The proceeds from the sale of this book - everything above the actual cost of publication - will be used to purchase the N. B. Hardeman home and grounds for Freed-Hardeman College, in Henderson, Tennessee. Thus those who order it in addition to helping their own study of God's word will be honoring him to whom so many owe an immeasurable debt of gratitude and but for whom there would be no Freed-Hardeman College, and also helping to enable the school to continue to expand its efforts to provide a Christian education for deserving boys and girls.

EDITOR'S NOTE: If you would like one of brother Woods' books, *Open Forum - Questions and Answers*, please fill in the requested information below and mail it with your check, cash or money order to **CONTENDING FOR THE FAITH, P. O. Box 26247, Birmingham, Alabama 35226**. Please make all checks for this book payable to **FREED-HARDEMAN COLLEGE**. The price of the book is \$10.00 each.

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GUS NICHOLS - A Man to Remember

James Pilgrim

NOT SINCE THE PASSING of N. B. Hardeman have we seen such a public outpouring of veneration, appreciation and exaltation than was accorded the memory of brother Gus Nichols. So highly was he esteemed even in his own home town of Jasper, Alabama, that the local radio station broadcast the funeral itself — an almost unheard-of honor! After watching the many bulletins crossing our desk for the one, single eulogy which we felt best described this great and humble man of God, it seemed to us that perhaps James Pilgrim, minister to the church at Centre, Alabama, summed it up best of all. Letting each letter of N-I-C-H-O-L-S stand for a day in the week, Sunday through Saturday, he came up with the following astonishing acronym. — The Editor

The beloved Gus Nichols died Sunday, November 16, 1975, at 3:00 p.m. Our studies this week center around his life. (Cf. I Corinthians 11:1).

SUNDAY N
The letter "N" in Nichols stands for many things. Brother Nichols was noble, meaning, "Rare, precious, prized." (Ezra 4:10 — *Young's Analytical Concordance*, p. 698). Webster defines noble as "Well known . . . Of persons possessing eminence, dignity, or the like; illustrious; of deeds or acts, famous . . . possessing excellent qualities . . . Broadly, very good or excellent . . . Grand, esp. in appearance; stately . . . possessing, characterized by, or indicating superiority of mind or character: magnanimous; lofty." (*Webster's New Collegiate Dictionary*, p. 568). He was a neighbor (Luke 10:25-37). Noteworthy, novel, name also describe this man.

MONDAY I
"I" stands for instructor (II Timothy 2:24-26; 2:1-2), speaking with authority. (Titus 2:15; cf. Matthew 7:28-29). Perhaps few men have been called upon to instruct in so many varied areas as the stately Gus Nichols. "I" also stands for interested; he truly was concerned. He was an instrument of righteousness (Romans 6:13), and a man of integrity. (Proverbs 20:7; 11:3). Brother Nichols was involved. (Isaiah 6:8; Titus 3:14; Acts 20:31).

TUESDAY C
Gus Nichols was a Christian. (Acts 11:26). He faithfully endured unto the end. (Mark 13:13). He was unashamed of being a Christian. (I Peter 4:16). He, like Paul (Acts 26:1-29, esp. vv. 27-29), wanted all people to be Christians. But "C" also stands for captive (II Corinthians 10:5), charitable (I Corinthians 16:24; III John 5, 6), contender (Jude 3), counsellor — how many have been helped by him??? (Proverbs 12:20), and conqueror. (Romans 8:37).



**GUS NICHOLS
1892-1975**

WEDNESDAY H
Gus Nichols was a great man in every sense of the word, and the brotherhood depended upon him. In all this, however, he remained

humble (Matthew 23:12; James 4:10; Proverbs 15:33). "H" also suggests honesty (I Timothy 2:2; Romans 13:13), happiness (Proverbs 3:13-20; Acts 26:2), heed (Hebrews 2:1), husband (Ephesians 5:22-33), hoary head (Proverbs 16:31), holy (Ephesians 1:4), honorable (Mark 15:43), and hospitable (I Timothy 3:2).

THURSDAY O
Obedient (Romans 6:17-18; Titus 3:1; I Peter 1:22) quickly comes to mind when the letter "O" is considered. He was also an officer or overseer in the Lord's body at Jasper. (I Timothy 3:1; Titus 1:5). Brother Nichols was old. (Genesis 25:8; I Chronicles 29:28). Had he lived until January 12, 1976, brother Nichols would have been 84 years old, or 14 years above the average age of man. (Psalms 90:10). Outstanding, as Paul was prominent, is another of the many descriptions of Gus Nichols.

FRIDAY L
"L" must include such things as lover of hospitality and good men. (Titus 1:8). Loved describes the feelings of God (Proverbs 15:9), and so many of us for Gus Nichols. (I Peter 1:22; I Samuel 18:1). Laborer (I Timothy 5:17; I Corinthians 15:10; Revelation 2:3), law abiding (Romans 13:1), leader (Hebrews 13:7, 17; I Corinthians 11:1), learner (Matthew 11:29; II Timothy 3:14), least (Luke 9:48), liberal (I

Corinthians 8:2), long suffering (Galatians 5:22), lecturer. (II Timothy 4:2). How many more words might be used to describe the esteemed Gus Nichols!

SATURDAY S
Brother Nichols was strong in the Lord. (Ephesians 6:10-20). Everyone knew him for his studies. (II Timothy 2:15; Ecclesiastes

12:12). But "S" also stands for **soldier** (II Timothy 2:3-4), **saint** (Philippians 1:1), **servant** (Galatians 5:13; Acts 27:23), **steadfast** (I Corinthians 15:58), **stand for truth** (Acts 5:29) against error (Acts 17:22ff), **salt** (Matthew 5:13), **saved** (Hebrews 5:8-9), **satisfied** (Philippians 4:11), **sincere** (II Corinthians 8:8), **sober** (I Timothy 3:2), **submissive** (James 4:7), and much more.

CONCLUSION

The sleeping (I Corinthians 15:51), beloved Gus Nichols cannot adequately be described in such a short space. These are but a few of the things we will want to remember about our brother. May we so live that similar compliments may be paid us when we go the way of all the earth. (Amen! IYR Jr.)

WHAT ARE OUR POSITIONS?

Winfred Clark

Brethren, I don't mind telling you that I am heartsick and weary with all the assaults on the church of our Lord. I am convinced that some are never going to be satisfied until they change it to suit the world. We need not sit back and allow this.

Why should we be afraid to look at our positions? There should be no need. We are on scriptural ground. We have a historic background. The book of Acts is historical. The preaching of Acts 2 is a historical fact. Mark 16:15-16 records a historical event. The New Testament is a historical book. The church of the New Testament is a fact. Let me say with all confidence, and proudly, that I can tell people to do the same things the apostles did in that historic period. In fact, I had better do that. (Galatians 1:6-9). Any position that we take that cannot be harmonized with what was taught in that historic period is false, called "pegged" or not.

What is **WRONG** with Our Position!

What is wrong with "our" position on the one body? Is that position political? If it is, I'll tell you who the "politician" I got mine from was: Paul. (Ephesians 4:4; I Corinthians 12:20). Now will somebody, anybody, tell me how on earth that can stem from our party affiliation? What party was Paul affiliated with? What can be wrong with that position? That is a Bible position. That is a scriptural position. I'll take my stand there.

What is wrong with "our" position on baptism for the remission of sin? Not a thing under the sun that I know of. Peter said that is what it was for. (Acts 2:38). Jesus said one is saved by it. (Mark 16:15-16). Paul said that was what Ananias told him to do. (Acts 22:16). These are historic references. Would somebody, anybody, deny that they are accurate? Were these political positions then? Did Peter arrive at the answer he gave in Acts 2:38 by party affiliation and psychological conditioning? Would you charge the Lord with such in giving the great commission in Mark 16:15-16? Surely not. What can be wrong with that position then? Would the fact that the Bible was taught in classes mean one had changed his faith and practice relative to the position of baptism?

And What About Singing In Worship?

What is wrong with "our" position on singing in worship? How did those in Paul's day arrive at that position? Paul

helped them, but he had inspired help. In fact what he wrote was by inspiration. (Ephesians 5:19; Colossians 3:16). Now did they leave off the organ and *et cetera* just because their positions were political? Was it because of psychological conditioning? Would they be showing their "partisan pride and sectarian spirit," if they opposed any additions such as an organ, piano, or other mechanical instruments?

Suppose someone had urged that we apply Ephesians 5:19 and Colossians 3:16 in such a way as to allow the piano. What then? Whose position would be scriptural? Would both? or would neither? Paul answered that when he said "singing." That's Paul's position. I'm glad it's "mine" too. In fact, it is ours and it is not political. It comes from a study of Ephesians 5:19 and Colossians 3:16.

Brethren, these and other positions will stand the test.

RATE YOURSELF

Have you ever wondered why the church has not made greater numerical and spiritual growth? Do you suppose you could be at fault? We suggest that you read the following questions and rate yourself, making necessary adjustments:

1. **AM I SO CRITICAL** that I see a person's weak points and overlook and ignore his good qualities?
2. **AM I SO CHILDISH** that everyone has to handle me with caution to keep me from getting mad?
3. **AM I SO SENSITIVE** that I make myself miserable by taking in a personal way everything that is said by others?
4. **AM I ALWAYS THINKING** that everyone else is out of step but me, and that I could be happy if everybody would just do right (my rules)?
5. **DO I HURT PEOPLE** with my sharp and caustic remarks?
6. **DO I HAVE BOTTLED UP** inside me a feeling of hostility toward anyone?
7. **DO I REPEAT** that which should be kept secret and then explain myself, saying, "but it's the truth"?
8. **WHEN THE GOOD REPUTATION** of another is being undermined, **DO I PARTICIPATE**, or do I attempt to quench the effort?
9. **DO I FOLLOW** after the things which make for peace, or do I say and do those things which promote strife?

One would do well to remind himself of the Indian prayer: "Lord, help me to refrain from criticizing another until I have walked all day in his moccasins."

The Saluter
Dresden, Tennessee

WHERE YOUR TREASURE IS

A young man once found a \$5.00 bill in the road. From that time on he never raised his eyes from the ground when he walked. In the next 30 years, he accumulated \$1.60 in silver, 22 pennies, 11,318 buttons, 27,801 pins, a hunch back, a miserable character and a rotten disposition. He lost the glory of the sunshine, the smile of friends, the beauty of the flowers, trees, blue skies and all there is that makes life worth living. Let each of us set our affections on things above.

The Highlighter

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GOSPEL ADVOCATE

PEARL BODENHAM IS AMONG 1975 GRADUATING CLASS OF SCHOOL OF RELIGION

Only those who personally have won others to Christ can know the joy of watching them grow and develop in the Christian life. The apostle John no doubt had this in mind, when he wrote "the wellbeloved Gaius," saying, "... I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth..." (III John 3-4).

Such expressed my feelings exactly, when, in September, I learned that my "daughter in the gospel," sister Pearl Bodenham, wife of Beryl Bodenham, was among the 1975 Graduating Class of the Alabama Christian School of Religion, in Montgomery, Alabama. In fact, there were *several* in that particular graduating class who were near and dear to me; but in sister Pearl's case, this was "extra special," inasmuch as it was I who first led her, Beryl and their daughter Beryldean to Christ, in 1949, when I was then preaching to the church in Downtown San Francisco, which I also established.

Please note sister Bodenham standing to the right of brother Rex A. Turner, Sr., president, in the graduating class photo, (above).



Pearl Bodenham, (see photo), is shown holding her diploma from the Alabama Christian School of Religion, Graduating Class of 1975. Also, (below), she and her husband, Beryl Bodenham, are shown with Ira Y. Rice, Jr., in a recent photo in Montgomery, Alabama.



Beryl, I know, is just as proud of Pearl as he can be—but surely no moreso than I. And how wonderful it is that though more than a quarter of a century has gone by since I baptized them both into Christ—and he has become a faithful, effective gospel preacher long since—she, too, has continued to grow in the nurture and the admonition of the Lord.

“It was good to be with you while you were here in Montgomery,” they wrote recently. “Will be looking for you to return. We are in the process of buying an old home here and fixing it up in an old Victorian way. We hope to have lots of room in it. In fact, we plan on having a Rice Room with your name on it. And when you come through Montgomery, any time of the night, you will know that you have a place to stay . . .

“I feel that my little wife is one of the best teachers and personal workers we have in the church today. I have had many, many to respond to the gospel in the last 20 years, and I am sure she has played a part in most all of them . . .”

I, too, am sure that this is so. Vada and I have tried to persuade Beryl and Pearl to go with us as missionaries to Singapore and the Far East ever since before we first went there to evangelize more than 20 years ago. So far, they haven't made it. But now that Pearl has her diploma, who knows! Meanwhile it is great comfort to know that they both continue faithful and strong in the work of the Lord on *this* side of the world—and that they are backing us up—even when we often are half a world away!—Ira Y. Rice, Jr.

WORLD'S MEANEST MOTHER

I had the meanest mother in the whole world. While other kids ate candy for breakfast, I had to have cereal or eggs and bacon. When other kids had cake or candy for lunch, I had to eat a sandwich; and, as you can guess, my supper was different from the other kids, too. My sister and two brothers had the same mother as I did.

My mother insisted upon knowing where we kids were at all times. You would think that we were on a chain gang! She had to know who our friends were and what we were doing. She insisted that if we said that we'd be gone one hour, that it was not to be one hour and one minute. I am actually ashamed to admit it, but she actually struck us, not once, but each time we did as we pleased. Can you imagine someone actually hitting a child, just because he disobeys? Now can you begin to see how mean she really was.

Worse Yet

The worst is yet to come. We had to be in bed by 9 each night, and up early the next morning, never sleeping till noon like our friends. So, while they slept, my mother actually had the nerve to break the child labor laws. She made us WORK! We had to wash the dishes, make beds, learn how to cook, and all sorts of cruel things. I believe she laid awake nights just thinking up mean things to do to us. She always insisted upon our telling the truth, even if it killed us, and it nearly did!

By the time we were teenagers, she was much wiser, and life became even more unbearable. None of this tooting the horn in front of the house for us to come running. She embarrassed us to no end by making our dates and friends come to the door to get us. She urged us to drag our friends off to the Bible classes with us. She insisted that we got our Bible lessons with the same interest and attitude as we did our school assignments. Can you imagine!

I forgot to mention, while our friends were dating at the mature age of 12 and 13, my old-fashioned mother refused to let us date until the age of 15 and 18. Fifteen, that is, if you dated only to go to school functions—and none of those dances like my lucky friends.

A Complete Failure

My mother was a complete failure as a mother. None of us has ever been arrested or beaten his mate. My brothers and sister love our country and our God, too. And whom do you think we have to blame for this terrible way we turned out? You are right, our mean mother! Look at all the things we missed! We never got to march in a protest parade, take part in a riot, wear long hair or short mini-skirts, burn draft cards or a million other things that our friends did. She forced us to grow into God-fearing, educated, honest adults.

Using this as a background, you know what? I am trying to raise my three kids, too. I stand a little taller and am even filled with pride when my kids call me “mean.” Because, you see, I thank God He gave me the—

“meanest Mother in the world!”

—Author Unknown, but seen in many bulletins from all over the country.



The Church Grows in Malaysia

Perry B. Cotham

Pictured are some of the workers who came to assist Kenneth Sinclair, local evangelist, and Perry B. Cotham, visiting evangelist, in a gospel meeting in the new Town Hall in Port Dickson, Malaysia, a city of 70,000. They are holding one of the five large banners that were placed in the area advertising the meeting.

While on a recent trip to the Far East, it was my pleasure to preach in Singapore and Malaysia. I was delighted to find the church growing in this part of the world. (J. M. Powell, who preceded me on a similar missionary trip, has reported in the GOSPEL ADVOCATE on the good work in Singapore; but I will add some information about some of the churches he did not visit.)

After working with Gordon Hogan and the Moulmein Road church in Singapore in a week's meeting, in which thirty-three were baptized, I then went to Malaysia and preached in Kuala Lumpur, Klang, and Port Dickson. The church in Port Dickson began May 13, 1975, in the home of our American missionary, Kenneth Sinclair. Supported by the church in Lake Jackson, Texas, Brother Sinclair has been in Malaysia since 1967, excluding only one year at home for rest. He is the only American missionary now remaining in this country of eleven million people, although there have been a total of thirty-one workers from the States since Ira Rice first began the work in 1955. Islam is the official religion of the country.

Today, Christians are meeting in fifteen cities in Malaysia—Ayer Tawar, Batang, Benjentai, Ipoh, Johore Bahru, Klang (both Chinese- and English-speaking groups), Kluang, Kuala Lumpur, the capital city (both Chinese and English), Penang, Port Dickson, Petaling Jaya, Seremban (three groups: Chinese, English and Tamil), Sitiawan, Malacca (both Chinese and English), and Taiping. Bible correspondence course work, gospel meetings, and ample distribution of tracts have been the main causes for the rapid growth of the church. There are now over five hundred faithful Christians in Malaysia. Three churches—Kuala Lumpur, Kluang, and Seremban—own their buildings.

For the Port Dickson campaign the newly constructed city hall was rented each night. Large banners were placed in prominent areas of the city and every means available for advertising was used. In addition, one hundred seventy-five Christians, mostly young people, from eighteen congregations in Singapore and Malaysia came to help during the week. Thousands of tracts were distributed.

The third annual Grand Camp for Christ was held the same week at the Stella Maris Bungalow, about nine miles from the city. There were one



hundred fifty-two full-time campers. Daily activities included Bible classes, chapel and personal work. Four buses were used daily in transporting the workers into town for city visitation in the afternoons and for the services each evening at the Town Hall. The building was nearly filled every night, the interest was high, the singing was great, and many heard the plea for New Testament Christianity for the first time. A question-and-answer period followed each sermon at the close of the service. Many varied questions were asked dealing with pagan religions, the true God, the plan of salvation, and principles of moral living. During the week there were twenty responses, ten for baptism and ten who requested prayers for restoration. Soon the group will be too large to continue meeting in the Sinclair home.

Although Singapore is no longer a part of Malaysia and is a separate nation of over two million people, there is a very close tie between this country and Malaysia, and this is especially true for the preachers and the congregations. Gordon Hogan, the only American missionary in Singapore, has been in the country for the past eight years. (Prior to this he was in Lahore, Pakistan, for eight years.) He is sponsored by the Northside church in St. Petersburg, Florida. There are now nine congregations in Singapore, with the Moulmein Road church being the largest of a membership of three hundred, and growing rapidly. The greater percentage of these Christians are young people who are very dedicated. Perhaps not unlike the situation of the disciples of the first century, many of these have come from homes where the parents are worshippers of various pagan gods, and sometimes their persecutions at home are very severe.

One of the most effective jobs being done in Singapore is that of the Four Seas College of Bible and Missions. Established in 1965, already fifteen young men have gone out from the school as full-



YOUR INVITATION TO HEAR

GETTING ACQUAINTED WITH THE CHURCHES OF CHRIST
 PENSHARAH PERRY & COTHAM USA
 TEMPAT POST DIXSON TOWN HALL
 DATE DECEMBER 8 / 9 1975
 MASA 7:30 P.M.
 ISTIMEWA BIBLE FILM SHOW BEGINS AT 7:30 P.M.
 YOUR BIBLE QUESTIONS WILL BE ANSWERED AFTER THE LECTURE
 ALL ARE WELCOME ADMISSION FREE

time preachers, and equally as many are engaged in part-time work, in ten nations. Many young women have been trained here and they also serve as preachers' wives, Bible teachers, and personal workers. A number of these graduates are working in Singapore and Malaysia.

Also of special interest is the fact that fifty members from the Lake Jackson church have visited Malaysia since they began supporting the work in 1965, which involves a round trip of 2,400 miles each time a visit is made. Of interest, too, are the heavy rains, heat, and abundance of mosquitos which all workers and visitors must learn to endure (not to mention upset stomachs).

The brethren in Malaysia and Singapore firmly

believe that the only way to build a solid work for the Lord is by faithfully preaching and teaching God's word. They are frank to tell you that there is no substitute for plain, positive, gospel preaching, and that the day of successful gospel meetings has not passed. It is very refreshing to find gospel preachers on the mission field who are not interested in gimmicks as a substitute for Bible teaching and emotionalism for genuine conversions.

We salute the good brethren in this part of the world and commend them for the great work they are doing to establish New Testament Christianity in the strongholds of heathenism and communism.

Watch the church grow in Malaysia!

GOSPEL ADVOCATE

IRA III's 'BIG SQUIRREL CENSUS' UPSETS PORTLAND, OREGON'S POLICE BUREAU

EDITOR'S NOTE: When, from age 2, our son Ira Y. Rice, III, was growing up in Singapore and Malaysia, it surely was not his mother's and my intention for him to upset the Portland, Oregon Police Department when he came home. After graduating from, first, Lipcomb High School, in Nashville, Tennessee, then from Harding College, in Searcy, Arkansas, last year, Ira III entered Graduate School at Portland State University, in the fall... By the time I got out to see about him, in February, I found the following item, under date of Wednesday, February 18, 1976, in Doug Baker's column in *The Oregon Journal*. - IYR Jr.)

★ ★ ★ ★

THE REVOLVING CAGE: Can a police department carry "community relations" too far? Apparently many Portland gendarmes think so. They're upset over the current squirrel-counting project.

It began when Ira Y. Rice, III, a candidate for a master's degree in biology at Portland State University, asked the Bureau of Police for its help in taking a census of the city's squirrel population.

Rice, in a memorandum to the bureau, said it would be impossible for him to visit every residential area in Portland and its suburbs. Would the department's officers be good enough to keep an inventory of dates and places where they have sighted squirrels, together with an estimate of the number seen together at one time?

Deputy Chief Philip L. Smith conveyed the request to all precinct and division commanders on Feb. 10 in a memorandum titled, "Citizen Request for Information Regarding Portland Squirrel Population."

Smith said he was asking commanders to honor the request in the interests of furthering police-community relations and "to increase the knowledge in the fields of ecology and zoology." He asked that officers be as "accurate as possible" in their estimates of groups.

From what I hear, the precincts and divisions haven't been all that excited about participation in this scientific census. One division commander said there already were priorities that precluded further surveys. A sergeant suggested that the U.S. Postal Service or public utilities should be able to make a more "in-depth study." And at least one wag of a patrolman already has turned in a report of his first sighting — "Observed two squirrels in chief's office at SW 2nd and Oak, both in the company of nuts."

Status quotes:

Clark Skultz, Arlington, Texas: "... Three of us did all we could at Park Row, but it just wasn't enough. You would be surprised at some of the influential men who gave Jim Reynolds a good recommendation, saying the criticism is unjust and a result of people trying to find something to pick at, etc... Three elders and four deacons resigned and more members left. For my part, hiring Jim wasn't my only reason for resigning. There are many deep problems there, and I am truly sorry that we were so ineffective, but we did try... I do appreciate your efforts. You were outnumbered, but did what you could.

(NOTE: When Jim Reynolds was being considered as minister to the Park Row/Arlington, Texas congregation, in 1974, brother Skultz, who was one of the elders then, wrote us for information. We sent it—and if the majority of his fellow-elders had only listened, Park Row would not now be in the trouble doctrinally that it now is in. How long will some of us listen to false recommendations from some of our big-name brethren who long since have proved they no longer care for the truth of the gospel as it is in Christ Jesus! God bless brother Skultz and the other two he mentioned at least for trying. Contenders for the faith may be outnumbered in many places; but God expects us to do our best to hold the line for truth, anyway. IYRJR.)

Guy N. Woods, Memphis, Tennessee, March 24, 1976: "... I am in Cordell, in western Oklahoma, in a good meeting with brother Jack Cox, and the Northside congregation. Good audiences and interest. This is the fifth consecutive meeting for me in Oklahoma. I am looking forward to being back in Tennessee soon for the lectures at the Memphis School of Preaching... I understand that you and I are to be in Michigan assisting in a matter in a few weeks. I look forward to seeing you at that time. I appreciate your good work in so many fields..."

Willie Cato, Nashville, Tennessee, March 25, 1976: "... I had a good meeting with the folks at Springhead, Florida, which is located about half way between Lakeland and Plant City. They are great folks and it was nice to be with them... Sure did enjoy being with the folks at South Florida Avenue (Lakeland, Florida). A great work seems to be in progress. I was glad to meet Frank Pierce. Frank seems to be a great fellow — in more ways than one, I suppose. I had corresponded with Frank and had received his newsletter, but I had never had the pleasure of meeting him. Trust his work will go well — even though I know that he must be in for some heavy adjustments... Glad to know that you will be returning for work in Asia sometime in the fall..."

Zella Johnson, Slidell, Louisiana, March 16, 1976: "... I'm losing confidence in the human race, I feel like, brother Rice. I'll send money to you, if I get the money for house... I had you down for \$1,000 and Daytona Beach church building fund for same amount, but they cut the price almost \$2,000. I may just get to send \$500, but will send more later. Please pray for us..."

Roy C. McKinney, Jr., and Herschel W. Owens, Chattanooga, Tennessee, April 17, 1976: "Dear Brother Rice, We are writing to you regarding the letter of Brother Eddie Miller in the February issue of *Contending for the Faith*, in which he stated his belief that the two sisters who wrote you about the East Brainerd congregation had 'misrepresented' the facts. We feel that this was an unfortunate thing to say. It is especially so in view of the fact that his 'first hand knowledge' is not through having been a member of East Brainerd nor having been residing in Chattanooga, but through occasional visits with his father-in-law, who had left East Brainerd congregation prior to the elders' resignation, and returned following Carmack Skelton's dismissal. We understand that he is now an elder there himself.

"We feel that these ladies stated the facts as they occurred, and that the problem which caused about 25-30 families to leave and identify with other congregations went beyond 'personalities' and into the realm of respect for the authority of elders and of receptiveness for sound preaching. It is, of course, convenient, and to the casual hearer, plausible, to dismiss our departure as 'preacher-following', but the fact is that Brother Skelton was hired in his present position at the end of August. Most of the members who left East Brainerd had actually left before him, in June, July and early August. During this time, Brother Skelton was serving his notice, conducting meetings, and interviewing for positions out-of-town. By a happy and providential, we believe, coincidence, a most suitable position came open as associate minister at the congregation where we and many others from East Brainerd had earlier placed membership. This congregation was chosen by us because it has a strong and vigilant eldership; sound, uncompromising preaching, and a dynamic program of work. Those who changed congregations are almost without exception heavily involved now, as they were at East Brainerd, in teaching, personal work, visitation, or the bus program, or a combination of these programs.

"Those who left, then, were not, we feel, merely pew-warming 'preacher-followers', but active, concerned Christians, who found themselves caught up in a demoralizing situation where the elders perceived opposition from much of the membership, rejection of much of the preaching and of the preacher himself, dwindling support for the program of work, an apparent prolonged withholding of contributions by an unknown number of members, and a constant undercurrent of murmuring and rumor. This came to a head in the early part of May, 1975, with the elders' resignation and the preacher's firing, and members began departing in earnest in July, following attempts to get to the heart of the problem and to appoint new elders.

"We are pleased that Brother Miller expresses his confidence in Brother Skelton, for we do also, and feel that his present situation will allow full use of his many talents.

"We understand that Danny Cline, now preaching at East Brainerd, is a fine, able and personable young man, and we pray that he may always uphold the truth, wishing him

every success in his work there. We pray that the elders there may lead their flock in the right paths with its full support. And we pray that any sin not yet acknowledged and truly repented on the part of those who stayed or of those who left may be made right with God and man.

"We have shown this letter to our present elders and asked their permission to send it as individual Christians under their oversight and not as any official utterance of the church... May God bless you and your work, (Signed) Roy C. McKinney, Jr. and Herschel W. Owens."

Mrs. Taylor L. Lamkin, Williamsville, New York: "... I'm sure brother Johnny Ramsey will be blessed for standing up and being counted among those who are fighting the false teachers and their doctrines... P.S. Check inclosed—donation to *Contending for the Faith* Fund."

Ron Wilson, Dawson, Georgia, March 3, 1976: "... We are a small congregation and several take *Contending for the Faith*... One of the most important things man must realize today is the identification of the New Testament church... OUR teenagers and new converts are going to learn that all that is called 'church of Christ' and 'gospel preaching' is not THE CHURCH OF CHRIST and REAL GOSPEL PREACHING (and preachers!)... Tears welled up in my eyes and indignation in my heart while reading the article concerning 'Dr.' James Reynolds, the minister (?) of Park Row 'Church of Christ.' It is a 'crying shame' (as F. Camp might say) that the glorious name of our Lord should be tied to such a heretical organization as described in the above article. It bewilders one when trying to understand how such a heretic as Reynolds could in the remotest sense consider himself as part of 'God's people'! To one new in the faith it comes as a shock; but then it just confirms one's belief in God's magnificent word. (1 Timothy 4:1)... May God be praised for the efforts of courageous brethren, such as you, in bringing such abominable atrocities to our attention. Keep up the good work and don't worry about 'lovey-dovey' brethren (?) who refuse to see any farther than their eyelashes when it comes to false brethren. Paul had some trouble (Galatians 3:1; 4:16), but Paul also had THE answer: '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 SHOULD NOT BE A SERVANT OF CHRIST.' (Galatians 1:10)... Thank God for your practice in following this principle!"

Quentin Dunn, Sabinal, Texas, April 6, 1976: "... Lillie and I expect to see you at the lectures in Pensacola, Florida, May 10-12. This will be a part of our vacation. We like to hear good preaching and associate with sound preachers..."

John Wallace, Wellandport, Ontario, Canada: "Would you please send me fifty (50) copies of your special issue of *Contending for the Faith* dealing with brother Harper's reply to the troubles at 5th and Highland Church of Christ in Abilene? I believe it was the August/'74 issue... Please find enclosed a money order for \$6.00 to cover printing and shipping expenses; keep up the good work of exposing error in 'high and holy places'..."

Lawrence F. Smith, Ennis, Texas, March 5, 1976: "... Your paper is very encouraging. I wish we had more men like you. My prayers will be with you ... Also, I wish I lived in a city where the church was strong and stood more for the truth... We have two congregations in Ennis. The larger congregation is more interested in social affairs than spreading the word of God... The smaller congregation (the one which I used to attend) is dead. It does very little work to spread the gospel. I did teach at this congregation, but I was called down for teaching against tongues. They don't believe in speaking in tongues, but they are afraid you will run someone off if you oppose it too much... One sister (who has a great influence in the church) told me I should never preach or teach all of the truth. I have been concerned about many of her doctrines. I tried to warn the church about her. She came from Arlington, Texas, and has the same ideas and thoughts as Reynolds and Park Row Church of Christ in Arlington... The brethren of this small congregation think as long as this sister doesn't publicly teach she can do no harm; but I have seen the corruption she has sown in her private teaching... I am now attending the church at Bardwell, Texas, some ten miles from Ennis. This is a strong congregation and they take 'Contending for the Faith.' I enjoy going to the church at Bardwell, but I feel like I'm not doing all I can for the Lord. I feel like I am not working for the Lord as I should... Pray for me, and any advice you can give me will be very much appreciated..."

(NOTE: In my reply of April 15, I wrote, in part, "... I know what you mean wishing you lived in a city where the church is strong and stood more for the truth. In most cities, however, this is a forlorn wish. It is my observation that the small town and country churches, as a rule, are stronger by far than most city churches — doctrinally speaking, to say the least... Regarding your situation there, it seems to me that your going to Bardwell, under the circumstances you described, is entirely justified. If brethren where we live will not stand for the truth, we have to attend where they will. God bless you in so doing... You mentioned feeling like you are not doing all you can to help in this battle. Well, enclosed, I am offering two things you can help. First, you could purpose to send a definite amount each month to help us get the paper out much farther (also you might see about subscriptions for it right there in Ennis!). Second, why not work up regular support for brother V. E. Howard and the INTERNATIONAL GOSPEL HOUR? He is doing a good work with not enough funds. We all need to pitch in and help him and the brethren at Nash, Texas, in this undertaking... I know you will do what you can..."

Mrs. Garth Austin, Snyder, Texas, March 22, 1976: "... very informative..."

John A. Carter, Mayfield, Kentucky, March 16, 1976: "Please send me in bundles 40 copies of *Contending for the Faith* at \$6 per month for six months. I am enclosing check for \$36 to pay for same. Please begin with January issue. I want my brethren at Macedonia church of Christ, where I worship, to read about Gainesville, Florida's finest hour... Keep the good work going; and may you live long..."

PILGRIM AVAILABLE FOR LECTURESHIPS ON CHURCH DISCIPLINE

Probably, if our brethren had not given up on church discipline in most places, the brotherhood would not now be in the doctrinal straits it now is. The most sensible solution to the problem, so it would appear, is to get the congregations taught along this line once again — and then return to obeying this "forgotten commandment."

One of the most knowledgeable of our younger brethren coming along — especially on this subject — is brother James Pilgrim, minister to the church at Centre, Alabama, author of the most-widely distributed tract now in use among us on church discipline, entitled, *Withdrawing from the Disorderly*.

In order to prepare your congregation for a resumption of church discipline, why not have brother Pilgrim come for a three-, four- or five-night series of lectures on it. It could work wonders for your future work. Address him: James Pilgrim, Post Office Box 414, Centre, Alabama 35960.

Mrs. S. B. Wilson, Tishomingo, Mississippi, January 17, 1976: "I was delighted to read of the good work in restoring the Crossroads church to unity. I hope and pray the effort all of you put forth there will help in other churches that have departed from the faith. May God bless all who are Contending for the Faith, and may many more join in the fight for truth is my prayer... I plan to send \$2 each month if at all possible to help get the truth to as many congregations as possible..."

(NOTE: It is not the larger amounts that we don't have that enables us to spread this work of contending for the faith that much farther; rather it is the multiplicity of smaller amounts that we do have combining together that gets the job done. If each of our readers would send what you can, as the Lord enables, each month, we could spread this message enormously farther where it is needed most. Tax-deductible receipts are sent each time you help. If you already are helping, KEEP UP THE GOOD WORK; or, if not, why not take an example from sister Wilson and start doing what you can! IYR Jr.)

Stephen N. Fisher, Bloomington, Indiana: "Keep up the (Lord's) work, Ira. We all so desperately need it."

Pat Morris, Glennville, Georgia: "I have all three volumes of your *Axe on the Root* and enjoy them very much..."

Bude H. Little, Pontiac, Michigan: "For many years, I have appreciated and admired not only your ability, but your courage and zeal. Lois and I wish you and Vada well in your many worthy endeavors... I believe the Lord has 7,000 who have not bowed the knee to Baal. The Lord's cause will be victorious!"

Carl E. Goad, minister, Centralia, Illinois, February 5, 1976: "Enclosed is a copy of the bulletin of the Lemay church of Christ announcing their reconciliation with the McKnight Road church in St. Louis. I knew you would rejoice in this... I also wanted to tell you how much I enjoyed the report in the January issue of CFTF by Bill Coss regarding the conversion of Vasy Jurkewych. It brought tears to my eyes and a prayer of thanksgiving from my heart. Thanks for including it... Finally, I am not a rumor-monger, therefore I implore you to publish the facts behind Paul Harvey's report in September that M. Norvel Young was arrested for drunken driving following an auto accident..."

(NOTE: Since receiving brother Goad's letter, we have published both the notice of reconciliation between Lemay church of Christ and the McKnight Road church in St. Louis, and also the full facts behind Paul Harvey's above-mentioned report. IYR Jr.)

Ray Loyd, Advance, Missouri, March 8, 1976: "If still available please send a cassette tape of the lesson by Landon Saunders that was spoken of in the February, 1974 issue. This is the lesson which brought much concern at the Freed-Hardeman Lectures because of its errors of doctrine..."

(NOTE: If enough elders, preachers and other concerned Christians would order this tape and circulate it far and wide over the brotherhood, perhaps we could stop this determined heretic, even yet. It takes some kind of genius to be able to teach 13 distinct false doctrines in one 30-minute speech — but Saunders succeeded in so doing, as this tape abundantly attests. To order, please send \$3.75 with your request for this tape to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Kenneth Atkisson, Fultondale, Alabama, March 2, 1976: "... Your service is greatly appreciated."

Shelby E. Roberts, Hollywood, Florida: "We teach only from the Bible and stick to the old paths, too, at Hollywood Hills..."

Jim W. Foshee, McLoud, Oklahoma, March 9, 1976: "... I pray for you and your works..."

Mrs. Allen D. Hagler, Temple, Texas, March 12, 1976: "... I continue to receive brother Rice's newsletter, also *Contending for the Faith* which I appreciate so much... Brother Rice's work all these years and his stand for the truth should be appreciated by every Christian. Thank you all at Shades Mountain for 'standing by him'... I am sending a check for \$10 and will send again when I can..."

Carl E. Smith, minister, Springfield, Missouri, March 21, 1976: "... We are encouraged and strengthened by your bulletin. Please continue to send it to us..."

B. E. Davenport, Gene Floie and Jimmy Aston, the elders, East Brainerd Church of Christ, February 12, 1976: "Dear Mr. Rice, We do not wish to renew our subscription to your publication 'Contending for the Faith'..."

I WAS THERE

Charlie N. Wilson

(NOTE: Brother Charlie N. Wilson, long-time elder to the church at Capitol Hill, in Oklahoma City, Oklahoma, now is retired and living at Lakeland, Florida. I have known and been close friends with brother Wilson since I was a boy. When I saw his recent report of the January lectureship at Florida School of Preaching, I asked his permission to publish it, as follows. IYR Jr.)

Yes, I was there when the Florida School of Preaching, under the direction of brother B. C. Carr, held its first annual lectureship, January 19-22, 1976. The lectures were delivered at 1807 South Florida Avenue, Lakeland, Florida. This is also the location of the Florida School of Preaching, and the meeting place of the church of Christ. The theme was: MEETING THE CHALLENGE.

If you are a "non-resident" and have thought that the church of Christ in Florida was composed mostly of cantankerous antis and starry-eyed liberals, this report is for your information. "It just ain't so." Of course there are some of both of the above in the church in Florida. But there is also a great army of dedicated people—elders, preachers, teachers, members, who are determined that the cause of Christ shall be properly represented and respected before the people of Florida and the world. They are not "ashamed." (Romans 1:16).

Usually a report like this concerns itself with highlights. In this case that is not an easy task. It seemed to this listener that each speaker mounted the platform with razor-sharp preparation and complete acceptance of the challenge of his particular assignment. While admitting it would be hard to pick a winner, I would like to give some impressions and apologize to the speakers not mentioned.

As Master of Ceremonies, brother B. C. Carr served as a real "pro" in every sense of the word. In conducting the Liberalism Forum his fairness and impartiality were very much in

Lawrence Miller, Lecanto, Florida, March 14, 1976: "On December 12th I wrote you requesting a trial bundle of 18 copies of *Contending for the Faith*, which we received. All that I talked to liked it... I am still receiving my personal copy and the copy of the Newsletter, and am enjoying them both. I hope you can keep up this good work for a long time to come..."

Mrs. Dorothy Shanes, Lyles, Tennessee, March 11, 1976: "...We keep every copy... in our file. I order one under my name to hand to a friend, as with the family situation that is best way for her to get one. We also have one sent in my husband's name — Bill Shanes. We look forward to them..."

Aubrey and Martha Vann, McAlpin, Florida: "...We really look forward to receiving our copy of *Contending for the Faith* each month. Also the Far East / World Evangelism Newsletter."

evidence. Yet he has strong personal convictions on the subject. And speaking of the Liberalism Forum, brother Tuck Andrews of Miami spoke briefly on the subject of women taking the lead in devotionalism where men are present. For himself, he disavowed the role of the "weak brother" of Romans 14 in opposing such a practice. Rather he thought it was a violation of scriptural principle and not just a custom or circumstance that obtained at Rome and/or Corinth in Paul's day.

Perhaps an emotional high was reached while discussing the restoring of a brother who had been overtaken in a fault. Brother J. C. Noblitt of Mt. Dora, Florida told of his brethren withdrawing fellowship from him because of his charismatic views. He also stated that the church continued to teach and admonish him in the true spirit of Galatians 6:1. As a result he saw the error of his way, repented, and was restored to full fellowship. The consensus of those who heard this stirring report was that God's way will work when properly applied.

While discussing the church's Bible school program, one speaker said that surveys have been made to determine the cause of Bible class "dropouts." What was the major reason people quit attending a Bible class? You guessed it, BOREDOM! This should say something to a Bible class teacher who will allow other things to take his preparation time. The speaker also said that being able to entertain a class is not the same as teaching the Bible.

Brother Willard Collins of Nashville climaxed the four days with his "Saving Our Children." He called the age difference in parents and children, "God's Generation Gap," with a purpose. When we decide that the teen-ager knows what is best for the home and the church, rather than the 50-year-old parent, we are in trouble. The reason being, we have abandoned God's way for man's way.

Brother B. C. Carr, the Florida School of Preaching, and the elders of the South Florida Avenue church of Christ are to be congratulated for bringing to the Christians of the central Florida area such a feast of good things.

Walter Lee Tackett, Troup, Texas: "...*Contending For The Faith* is a valuable work and we certainly hope and pray that it continues to gain momentum. We shall endeavor to pass out as many as will be received graciously, as we notice the way the few now coming are received..."

James W. Edmunds, Westland, Michigan, April 12, 1976: "Please send me Volumes I, II and III of 'AXE ON THE ROOT' I have read the volumes but wish to have this information in my personal library. Best regards and God speed."

(NOTE: This three-volume set is the only documentation in print showing how the churches of Christ got ourselves into the fix we are now in. If you have not gotten yours, they are \$5 per set. Send your orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Kenneth D. Johnson, Fort Lauderdale, Florida, August 29, 1975: "We request that you send a bundle of 25 copies of *Contending for the Faith* to us each month. The elders agree that this is a good work and that we should be advised of error that we may be able to fight against it. Our prayers are for you in His service..."

Paul M. Ross, The Shore Road Church of Christ, Northfield, New Jersey: "I'm not sure if we appreciate your zeal or not, but we do not appreciate your paper, 'Contending for the Faith.' We would like to be left alone, with the word of God, and not have you send your paper any more. It seems so utterly devoid of love, an acknowledgement of grace, etc. Now please don't write me up for saying what I have, just leave us alone..."

(NOTE: Seems like I recall a similar spirit somewhere who wanted to be left alone. So be it! IYR Jr.)

Stanley James A. McNery, McMinnville, Tennessee: "Well, I know that you are running to and fro over this great nation, exposing Liberalism, etc., and endeavoring to alert the brethren to the dangers confronting the church. I sincerely hope and pray that you will thoroughly expose the situation in Lansing, Michigan. Stanley Shipp's 'little skiff', his son-in-law, evidently is trying to get the charismatic teachings going at the University church. I am anxious to read of your engagement with the 'little skiff', while you were at Kimberley Downs... Appreciate the article on the Groton congregation and await to see if Ira North makes the public statement... Keep up the fight; DON'T let the banner fall... P.S. In McMinnville, one congregation goes 'ALL OUT' to get attendance up — 'The Great Bicycle Give-Away.' N.B. the point system. I have suggested that they ought now to give away either a Datsun, Toyota, or even a Pinto, for the family that doesn't miss a service all year!..."

(NOTE: Brother McNery's reference to Stanley Shipp's "little skiff" had to do with Shipp's son-in-law rising up in my gospel meeting at Kimberly Downs/Lansing, Michigan last year and attempting to take over the service. I kindly pointed out to him that the elders had called me — not him — there to do the preaching in the meeting, and that I would do so (unless, of course, they authorized him to take over). At that point, both elders — Charles Roberts and Carl Bullock — arose from their seats, walked over to the young man, gently but firmly took him by both arms, and marched him out the door. They told him, once they got him outside, that he could come back in, if he would behave himself. Instead, he raised such a ruckus in the foyer, we could hear him all over the auditorium. Instead of coming back in, he finally left... Thank God for effective elders, such as these, who are not willing for false teachers just to take over without a struggle. I know some elders who would have just sat there and let him do it!

As for Mt. Leo/McMinnville, Tennessee's "Great Bicycle Give-Away," what will liberalistic brethren not come up with next! No doubt we'll have more to say about this anon. IYR Jr.)

Herbert N. Hurd, Mi Wuk Village, California, April 10, 1976: "...Sonora is hearing the word of God now and we are growing. About 44 of the liberals have gone. Some have divorced their wives. One was Hollis Prine. We are trying to clean things up here and those who won't submit to teaching are moving. May God be with you and give you wisdom..."

Mrs. Aubrey Hatcher, Murray, Kentucky, April 12, 1976: "I am a member of 7th and Poplar Streets church of Christ in Murray and I attended your lectures last week. After hearing the talks and having finished the book that I bought about the Memphis Meeting, I am amazed at what I've learned about the the Herald of Truth. Our congregation is still sending money for this program each month, or quarterly. The book was published some time ago, and I would like more recent information, either printed or tape. From what I've heard already, it would seem all congregations would have to cancel their help if they knew of this matter..."

(NOTE: I could not agree with sister Hatcher more. If you have not already read a transcript of the MEMPHIS MEETING with the representatives of HERALD OF TRUTH, please address your order (enclosing \$2 - plus 30 cents postage) to The Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38118. As for later information, please see the April/1976 issue of *Contending for the Faith*. IYR.Jr.)

E. L. H. Howze, Baker, Florida: "... We enjoy the paper very much..."

Miss Jean L. Anderson, St. Petersburg, Florida, March 22, 1976: "Please send me a copy of the book 'Marry Only in the Lord,' by Bruce Curd... I am enclosing \$10 - please use the balance for the expenses of *Contending for the Faith*."

Danny Pettus, Scipio, Indiana, March 16, 1976: "I am one of the ministers at the North Vernon church of Christ... One thing the congregation here at North Vernon does not want is to have a false teacher come in and lead people off into sin. I thank you so much for keeping the brotherhood up to date on problems facing the church of our Lord. May God continue to bless you in this work..."

NOTE TO ELDERS AND PREACHERS

It takes unanimous decision to get a standing order for a bundle of *Contending for the Faith* started. Usually just one vocal complainer can get it cancelled. If that complainer happens to be a Liberal (or a Liberal sympathizer), in such a case this means that Liberalism rules! Think it over...

Lewis Savage, Mountain City, Tennessee, April 8, 1976: "If *Contending for the Faith* continues to arrive at the name and address listed below, it will be returned at your expense. We are not concerned with the junk and with the junk minds that make up the contents. Brother Young has repented of his sins; what else does 'Ira' require of him? As to Pepperdine and the church, let the school be the school and the church the church. Why connect the one with the other? The church has suffered too much because of the sins of so-called Christian colleges."

(NOTE: Lewis's last name seems to be appropriate, anyway. As for trying to connect Pepperdine with the church, such could hardly be farther from our mind. We agree with brother Savage that it needs to be disconnected, not the other way around. IYR.Jr.)

C. E. Chennault, Ennis, Texas: "... Thank you for putting out such a good church paper."

J. Noel Merideth,, minister, New Johnsonville, Tennessee, April 23, 1976: "... Best wishes in your work overseas; we continue to enjoy the *CONTENDING FOR THE FAITH* here at church."

E. Nick Stevens, Searcy, Arkansas, March 30, 1976: "I am a senior math major at Harding College. My plans for next year are not definite yet. As a servant of my Lord, I am seeking the path He wants me to follow, and the only thing of which I am convinced is that these years I need to be preparing for active service when I become matured... I understand that you brought some complaints and / or charges against Stanley Shipp and the McKnight Road church. Being from Dallas, Texas, I know nothing of the St. Louis area, and recently I have been interested in attending an 'Internship Team' program offered by the elders at McKnight Road. It is a nine month program under the direct supervision of Stanley Shipp and Buddy Jones and is designed to provide teaching and practical experience for active personal evangelism... I certainly do not want to plan on taking a year out of my graduate degree plan, then find out that I am part of something that is not Biblically sound. If you could spare a moment to write and advise me on your feelings concerning Stanley Shipp, Buddy Jones, John Edwards, Lew Scheffler, or the elders at McKnight Road, I would truly be indebted to you. Also any facts or information concerning the situation there would be greatly appreciated..."

(NOTE: Under date April 12, 1976, I replied to brother Stevens, in part, as follows: "... Regarding the men of whom you inquired, I have no direct knowledge except Stanley Shipp. I know that in a World Missions Workshop, in the fall of 1973, he endorsed false teaching on the direct operation of the Holy Spirit by Jim Reynolds. I don't have to guess at this for I heard his own words on tape as to what he said. Moreover, during the past several years, the churches in the St. Louis area have suffered much at the hands of this man through his undermining the authority both of parents, preachers and elders in the hearts of young people there. To say nothing of encouraging young women to lead in prayer with men present in such a way as to violate the plain teaching of I Timothy 2:8-12.

"When I was in my last meeting in St. Louis, further, he approached at least one young man and tried to influence him not to come to hear me preach. Not that I am anything in and of myself - but one thing I do: I preach strictly according to 'thus saith the Lord.' It is inconceivable to me that if he himself is faithful as a gospel preacher he would try to hinder this young brother from listening to another faithful gospel preacher!

"I have been told that he is supposed to have straightened this all out. Well, he has not done so with me - and I am at least one of the offended parties! Once he does, I can forgive him and put it behind me. But until he does, I shall consider him an heretic. And Titus 3:10 tells us how to deal with heretics. I have written him earlier about all this, but no reply of any kind have I ever had from him..." IYR.Jr.)

Peggy Walker, Norcross, Georgia: "... I appreciate the good work you are doing, not only the publication you edit, but the mission work..."

Mrs. Louise Hassler, Ringgold, Georgia: "Thanks for doing a great job in *Contending for the Faith*. My prayers are with you."

Bobby J. Golden, Gadsden, Alabama: "Enjoy *Contending for the Faith* very much. Would you please add us to your mailing list..."

Fred Davis, Clarksville, Tennessee, May 6, 1975: "I have been wanting to write you for several weeks, yes, even months. I enjoyed talking to you during the FHC lectures this year. I am grateful that we have one such as you are that takes a stand for the word of God. You give many preachers the courage that it takes to do just that... Brother Rice, we are interested in going to a mission field and preaching the gospel of Christ. Perhaps you know of a congregation that is interested in sponsoring a missionary. Or I should say do you know where a church is that would support a missionary... We have three daughters, ages 11, 10 and 3 years old. I am a three-year Bible major graduate of FHC. I have been with the church here two years and have been asked to work for this next year. We have accomplished quite a good bit; there have been 93 to respond to the gospel call in this time; our attendance has increased around 75; we are just about to have elders for the first time in 80 years. But my desire is to go to a mission field and preach the gospel. If you know of any please contact me... Hoping to hear from you soon..."

(NOTE: All right, brethren, you who say you believe in and want to support a preacher to do work as a missionary - here is a genuine opportunity. Any congregation interested, please write us in care of this paper, and we'll put you in touch. IYR.Jr.)

Clarence Peance, Greenfield, Missouri: "Tonight I just finished reading the latest issue of *Contending for the Faith*. We are feeling the effects of liberalism in our area - especially in Springfield (Missouri). I appreciate your work in exposing this error. I am convinced that the only thing that is new about the liberal movement is that they have only recently become bold enough to show their true colors... Enclosed is a check for \$10 for five gift subscriptions. If possible, I would like to receive the February, 1972 issue in which an article about John Wilson was written. I am personally acquainted with John and am not a little concerned about his liberal views."

(NOTE: Much appreciation to brother Peance for these gift subscriptions. Same were entered and the February, 1972 issue sent. Should others have need of this particular issue, we have just a few copies left. Brother Wilson has done much damage, doctrinally, especially among the young college students with whom he is associated. As one of the writers for Herald of Truth, he is in position to do even greater damage. Until he gets straight doctrinally himself, he should not be used to teach others. IYR.Jr.)

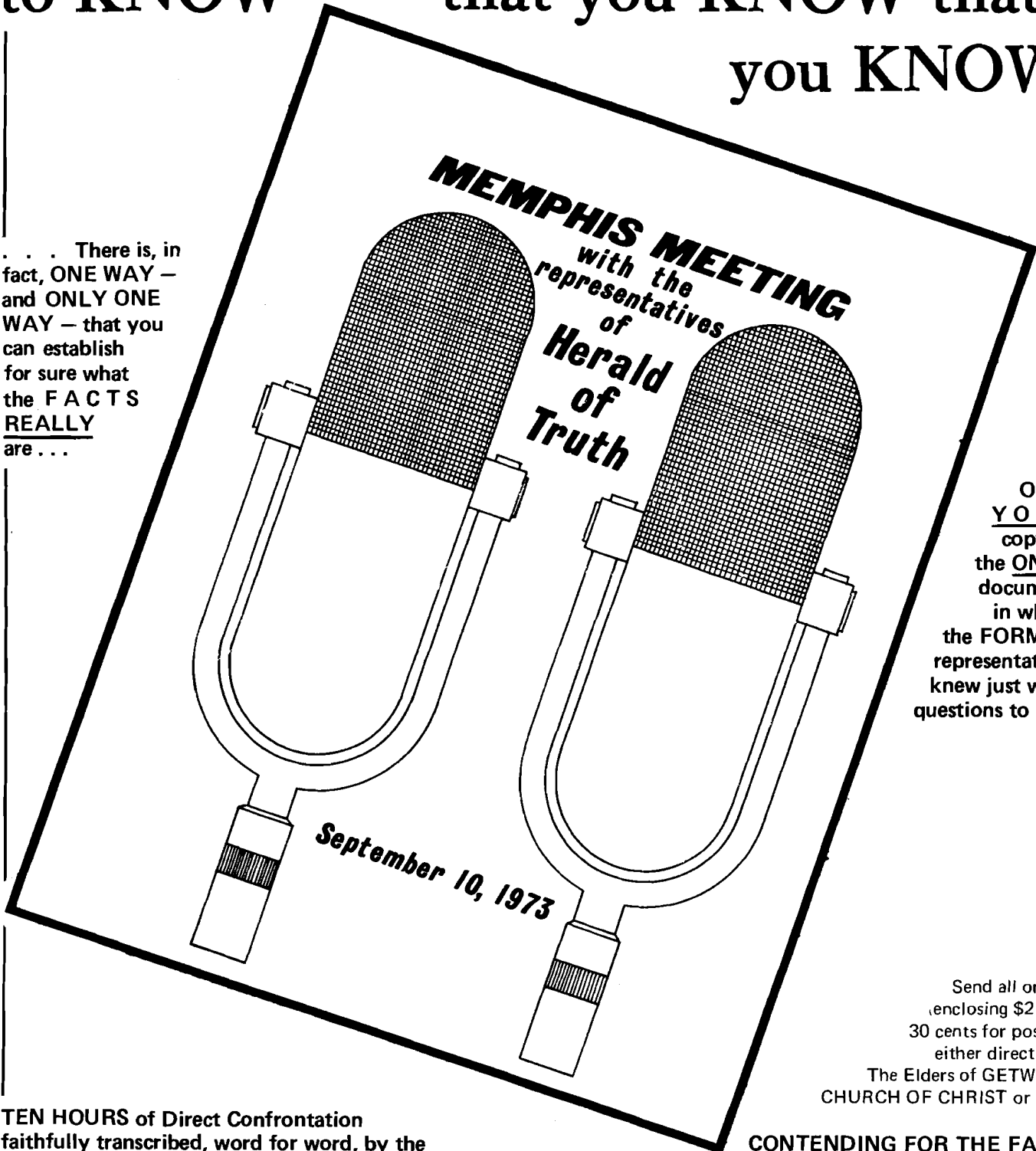
Marion Moon, elder, Augusta Road Church of Christ, Greenville, South Carolina: "... As an elder of the church I have enjoyed reading the paper and appreciate what you... are stating about those who have gone away from the truth, keeping us informed about these and other problems..."

S. M. Henson, Sr., Tullahoma, Tennessee, March 9, 1976: "I am the preacher at the Normandy Church of Christ. For some time you have been sending a paper 'Contending for the Faith' to the Normandy Church of Christ. We have read it carefully and prayerfully, and the brethren or church have instructed me to write you to please take us off your mailing list, as we do not want this 'poison paper' any more. We do not believe that any good can possibly come from this paper..."

Michael D. Stone, minister, Culpeper, Virginia, April 7, 1976: "Please begin immediately sending us a bundle of 18 copies each month of *CONTENDING FOR THE FAITH*. Bill us!..."

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TED CLINE RENDERS SIGNAL SERVICE TO BROTHERHOOD BY BRINGING OUT "QUESTIONS FOR JEHOVAH'S WITNESSES"

Ted Cline, (left), minister to the Southwest Church of Christ, in Phoenix, Arizona, has rendered the brotherhood of Christ a signal service in bringing out his extraordinary little booklet, entitled, *Questions for Jehovah's Witnesses*.

It is not often that a book comes along that seems to strike a nerve in brethren and sisters in general. *Questions for Jehovah's Witnesses* appears to be such a book. Literally tens of thousands of it have gone out already — and its demand shows little sign of abating.

When our original advertisement of this book appeared in *Contending for the Faith* last year (photo- reproduced below), it already was in its second edition — and we said a third edition probably would be needed by the first of the year. It was!

Contending for the Faith now has laid in a good stock of *Questions for Jehovah's Witnesses*. Many now are ordering extra copies, besides their own, that they may give them out to "Jehovah's Witnesses" themselves, when they come a-knocking at their door.

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F. Ralph Graham, Chicopee, Massachusetts, August 6, 1975: "Sirs, In your ongoing personal vendetta you have in the latest issue of your contentions demonstrated a gross lack of proper and full communications with a situation about which you obviously know very little . . . After many heart rending hours of discussion and prayer, the church which meets in Groton, Connecticut, may well be considered a faithful congregation and in fellowship with the brotherhood . . . I wonder if as much can be said for the publishers of such malicious slander as appeared in your paper . . . Surely, anyone conscientiously wearing the name of the Savior will be bold in acknowledging such a grievous error in branding as unfit for fellowship this church which has done so much to merit that fellowship."

(NOTE: In the meantime, of course, we had since been informed of the reconciliation at Groton, for which we rejoiced. As to whether I knew "very little" or not about that situation, I was the first preacher at Norwich, Connecticut, following their original break with Groton. When the Shades Mountain elders received the above from brother Graham, they gave it to me for reply. Under date of October 14, 1975, I replied as follows: "Dear brother Graham: Your letter was given to me to reply to. What ever are you referring to when you mention our 'ongoing personal vendetta'? We have no knowledge whatsoever of any such emanating from here. At the time our article was *written* and turned over to our printers for publication, it was still true. It was only *afterward* that conditions were corrected at Groton making that congregation fit for fellowship once more. Please note our follow-up story on this as it appeared in our issue for September, 1975 . . ." (YR Jr.)

Beverly Lawrence, Gretna, Louisiana: "I appreciate your continued work in the Great Cause. . ."

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CONCORDIA

AKERS-RICE CORRESPONDENCE SHEDS LIGHT ON WHAT IS HAPPENING TO RESTORATION MOVEMENT TODAY

Harry Akers, Jr., Had Lots of Time to Think While Working All Those Long Months Within 400 Miles of the North Pole; We Do Not Agree With All of His Conclusions, But We Do Recommend A Thoughtful, Fair-Minded Reading of What He Has to Say

(EDITORIAL NOTE: Churches of Christ, in general, are not noted for our thinkers. Oh, we have some—but not many. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.” (I Corinthians 1:26). Now and again, however, one surfaces. I account Harry Akers, Jr., presently of Metairie, Louisiana, to be one of these.

Of a scientific turn of mind, brother Akers has been a delight to correspond with since we first met, in Michigan, a decade and a half ago. In our letters across the years, he and I

have discussed most things having to do with the direction God’s people are moving.

Within recent years, brother Akers was on some sort of scientific expedition within the Arctic Circle. During those long, wintry months that he was camped within some 400 miles of the North Pole, he had lots of time to do what he does best—think. Our readers and I may not agree with *all* of his conclusions; however, it can do little harm—and possibly lots of good—to consider what he has to say. Please study carefully.—Ira Y. Rice, Jr.)

Harry Akers, Jr.

... this is going to be a long and rather difficult letter. I have shed more literal tears in the past two months than in any comparable period of my adult life, as nearly as I can remember. What I have to tell you is going to be detailed and somewhat rambling, and I’m dividing it up into topics.

Topic A — Unity and Restoration

Restoration is more important than unity. Unity is a by-product of restoration, of following God’s Word. Unity for its own sake does not bring restoration. Jesus prayed for unity, but there can be no unity when one group says one thing and insists that the other group is in a state of mortal sin for saying and doing something else. *Maybe* both groups can be acceptable to God; but the former is on surer, safer

ground; the former is closer to restoration than the other. We can unite on what the Bible says, but not on what it doesn’t say. I think that statement is a Campbellism, but I believe it and so do you.

Unity for its own sake will not save us on Judgment Day. Restoration of God’s will to prominence in our lives *will* save us (Hebrews 5:9), and earthly unity of all who *do* restore God’s will is a by-product.

Brother Burton W. Barter is probably one of the ablest present-day defenders of piano-plunking during worship. He insists that it’s scriptural, and he calls it an expedient, an aid to worship, not an addition. He defends it as an aid in maintaining pitch and rhythm, therefore as an aid in singing. About 13 years ago, I had a little dispute with one of his followers (a preacher for an instrumental “church of Christ” in Council Bluffs, Iowa). I attacked Barber’s position by saying, “Consider the *product!* It’s singing (which

(Continued on page 3)

YOU CAN'T PLEASE THEM ALL

One of my closest, dearest friends, as a young gospel preacher, was old brother J. D. Tant. Rough-hewn he may have been; but he was a veritable treasure house of plain common sense and preacherly wisdom. I used to make special trips to Los Fresnos, Texas, where he spent his later days, just to be with him and to listen to what he had to say.

The first time we met, I was about 20 and he already was 76 or possibly 77 years old. It was at a Sunday-afternoon "singing", at Harlingen, Texas. Someone pointed me out to him across the auditorium, as the son of his old-time, gospel-meeting song-director — Ira Y. Rice, Sr. Brother Tant immediately got to his feet to introduce me to the audience, saying, "We have young Ira Rice with us here this afternoon. He is the most intelligent young man I think I ever saw; but he doesn't have a lick of sense!"

First Visit to Los Fresnos

The audience roared, of course. They all knew brother Tant and knew that it was just his way; he meant no offense. I thought it was amusing, too — seeing that we had never met.

Nor shall I ever forget my first visit with him at Los Fresnos. As I approached his front porch, where he was seated in a rocking-chair, he said, "Sit down, Ira, and tell me all you know; before God, it won't take you a minute."

As we visited, he told me that as a young preacher, he started out to please three — the Lord, his wife and the brethren. "Before long," he said, "I saw that I couldn't please the brethren; so I tried pleasing the Lord and my wife. Now, I am just trying to please the Lord."

Valuable Lesson Learned

I learned a lot from that conversation that afternoon that has stood me in good stead ever since. Any man who thinks he is going to please *all* of his brethren had just as well forget it; it is not going to happen.

Take, for instance, those first few years of publishing *Contending for the Faith*, when so few mistakes were made that we almost never had to make a correction. Some of our well known critics were saying, "Just watch that Ira Rice; he never corrects *anything*!"

Then, when we *did* make a few mistakes and ran corrections on them, those same critics said, "Just watch that Ira Rice; he has to correct something every time he turns around!"

No, brethren, you can't please them all. It reminds me of a bit of doggerel I saw somewhere years ago: "When I am *right*, no one remembers; when I am *wrong*, no one forgets." All that *any* of us can do, if we are *Christians*, is to correct our mistakes, when we are wrong; it is all that we *should* expect also of anyone else.

— Ira Y. Rice, Jr.,
Editor

AKERS-RICE CORRESPONDENCE SHEDS LIGHT ON WHAT IS HAPPENING TO RESTORATION MOVEMENT TODAY

(Continued from page 1)

God did authorize) mixed with piano music (which God didn't authorize). The *product* is contaminated!" I would still argue the same way on the instrument question.

Now, Burton W. Barber might crave "unity" with "us," but we're not about to fellowship that 88-keyed monster, and that's it! Likewise their missionary society. (Another Campbellism!) Restoration of a *capella* music in worship is more important than unity with a piano. And restoration of the concept of the churches being God's missionary societies (if you'll pardon the expression) is more important than unity with a man-made missionary society. Amen!

Topic B – Some Personal History

Before my mother was married, she had an opportunity to be a (denominational) "missionary." She got married instead, but always had a "missionary" spirit, and some of it rubbed off on me.

I was born in Panama, Panama, in 1933, and grew up in Balboa, Canal Zone. That part of the world is a microcosm of the whole. The U.S. enclave in the Canal Zone is surrounded on both sides by the vastly poorer and vastly more numerous Panamanians. White Americans, blacks from Jamaica, Chinese, Hindus, local tribesmen, and various racial mixtures were all present. (It was almost like Revelation 5:9; but nearly all were lost, not redeemed.) The Baptist Church, which I attended from 1943 until graduation from high school in 1950, had no shortage of "missionaries" passing through, staying a while, talking, showing slides, etc. One woman missionary was married to a local tribesman, and occasionally both came to tell about their work.

In 1946, the year I started 9th grade, I met three men who deeply influenced my thinking; in fact, I met them all within a two-month period. One was Clarence Jones, an officer (and either then or later the director) of radio station HCJB in Quito, Ecuador. HCJB is operated by the "Christian & Missionary Alliance" group, and broadcasts a "faith only" message, along with music and news, on about five short-wave channels, in ten or more languages, to perhaps dozens of nations. (Early this year he received an award of some sort for his work.) Dr. Jones "occupied the pulpit" at the Baptist Church for a month, because the former preacher had quit and hadn't been replaced. I don't remember the exact content of his sermons, but I recall that he was very interesting to listen to, and I greatly admired him and the work of HCJB. Somehow I associate those days with the song that has one of its verses, "But drops of grief can ne'er repay the debt of love I owe! Here, Lord, I give myself away – 'tis all that I can do!"

The following month I met Harry Rimmer, a Presbyterian, who had been invited to hold a "revival meeting" in Balboa. (The meeting was planned and paid for by a "Bible class" group, of which my mother was the very able secretary. So I had inside knowledge of all the plans.) Dr. Rimmer (Sc.D., Th.D.) was a staunch anti-evolutionist, as well as a preacher of Christ to the best of his Presbyterian ability. Harry Rimmer was the down-to-earth type, friendly and easy to know, but

full of sarcasm against the evolutionary professors. He, my father, and I – three Harrys – went fishing in the Bay of Panama one day. Anyway, my interest in combatting evolution came from my early experiences of first believing it and then rejecting it because of Dr. Rimmer's books and speeches. After the "revival" meeting was over, Harry Rimmer went to Quito and spoke on HCJB for the first time. On learning that the HCJB people wanted to build a hospital on some land they owned, Harry used his influence with some of his followers to help raise the money. He never lived to see the hospital open; however, in 1955, his widow went to Quito for the dedication of "Rimmer Memorial Hospital."

At the meetings in 1946, the (instrumental) music was directed by an army chaplain named Bill Beeby. The Baptist Church "called" him as their "pastor." (He is still on the job in the same place.) He accepted. Later he baptized my mother, and later me, into the Baptist Church. His lengthy, but Christ-centered, sermons led me to think that the Baptist Church had the most nearly correct doctrine I had ever heard. "Pastor" Beeby could draw tears with his description of the crucifixion of Christ. Foreign work was not optional with that Baptist congregation. It was not a step-child, nor an "item in the budget." That church *cared*, both personally and financially, about the denominational work that was going on among the Panamanians.

So, 1946 was a "watershed" year in my young life. Before that year, I could probably have "taken" or "left" religion. But by the end of 1946, it was starting to meet some of my needs. Evolution was intellectually bankrupt, and only Biblical creation remained. The story of salvation through the death of Christ was surely the greatest story ever told. Already I was developing a sense of loyalty to the concept of a united, cooperative, fundamentalist, Protestant "Christianity" at work to convert the world (or at least Latin America) away from Catholicism. Two of my three human heroes were graduates of Wheaton College (as, by the way, Billy Graham also was), and it was generally understood that I also would go to Wheaton.

But all was not well back at the ranch! I had never succeeded in getting the inner assurances, the proper feelings, the permanent "witness of the Spirit," and the great reduction in temptation that were supposed to accompany the new birth. Also, I had seen many instances of people (typically young people from non-"Christian" homes) answer the invitation to accept Christ, endure for a season, and then fall away, never to be renewed again unto repentance. One view was that these persons had never been saved in the first place. (Why not, if the Holy Spirit is supposed to come and dwell in response to the believer's initial faith?) Another view was that such people were saved, but then backslid, and although they never repented they were still saved. (Why didn't the Holy Spirit keep them from back-sliding? What was the point in having the indwelling Holy Spirit and the new birth at all, if you could go back into the world again – and still be saved?) Either way, it seemed that the Holy Spirit had failed to do what the Baptist Church promised. Or maybe it was a matter of predestination!! (I got a heavy dose of *that*, too, from some books I had read.)

At the age of 14, I had seen and been puzzled by Mark 16:16. A year later, I "discovered" I Peter 1:23. But I was leaning heavily on the arm of flesh, and believed in the men I admired. These verses puzzled me a little, but I felt sure that my heroes understood what it was really all about. (Parenthetically, have you ever seen C. I. Scofield's comments on Hebrews? He says that we must be careful to distinguish

between the *apparent* falling away of a *real* believer and the *real* falling away of an *apparent* believer. Whew!)

The problems I mentioned, and some related incidents (and even some unrelated ones), made my heart turn cold. I still thought the story of Christ was the greatest story ever told, but I was deeply disappointed. Something was wrong; whether with Christ's religion or with me or with both, I couldn't tell. I was graduated from high school and went to the Colorado School of Mines, instead of Wheaton. Once I was away from Balboa, I left the Baptist Church. For the next eight years, I attended services of Wesleyan "holiness" groups. In those churches there is emphasis on "getting" the Holy Spirit, first for salvation and then for "sanctification" (*via* baptism by the Holy Spirit); Christ is de-emphasized. I saw and heard people hysterically "pray through to victory" at the mourners' bench, and I thought, "That *must* be the way to get it. That *must* be why so many didn't 'get it' in the Baptist Church!" But my heart turned into dust, and I felt the waves of bitterness roll over me every time I tried to pray that way!

By late 1957, I was in Midland, Michigan. A friend (whom I had never met) had been sending me "Ancient Landmarks" (a *Gospel Guardian* paper) for two years. The message of the paper finally got through to me. I had to conclude that I had never known a Christian, and never knowingly met one! Harry Rimmer, who used to preach II Corinthians 5:17 as one of his favorite verses, had died outside of Christ! I went through six months of emotional torment, but finally obeyed the gospel in June, 1958. In doing so, I was tacitly acknowledging these principles:

A claim to being right, accompanied by good "Christian" character, is no proof that a person is in a "saved" relationship with God.

There is no way to "check up" on your personal spiritual status, except by comparing your obedience with the commands in the Word. (You can't, as I was urged to do, "make sure you're saved, then ask God if you have to be baptized again.")

Regular, "soul-searching" prayer, confession, and a good conscience about the things you allow in your life, do not prove that you are "walking in the light."

A claim to having the indwelling Spirit (even a claim of knowing *exactly* when and where He was received) is no proof that He does indwell, nor that the individual who makes the claim is right with God.

Testimonies of healing or answers to prayer, or of calls to preach or of great and effectual doors being opened, no matter how convincing these may sound, are no proofs of the salvation of the ones giving the testimonies.

Sacrificial work by a man – no matter how hard, how sacrificial, or how long it lasts – is neither a way to earn salvation for that man nor a proof that salvation had been attained before the work was begun. (The willingness to sacrifice one's lifetime in difficult service is no proof of one's salvation.)

The apparent success of an effort, whether measured numerically, or in terms of bricks and mortar, or in any other way (such as government favor – like HCJB), is no proof that God is behind the work.

High-quality, "inspired" (?) preaching is no proof of the truth of the doctrines preached. Long, highly emotional preaching is no proof that the Holy Spirit is controlling the speaker.

In short, the Word is the *only* reliable authority! *Selah!*

Oh yes, I resisted the truth for six months, but I finally surrendered. It was the only way to escape the torment of doubt. I decided that if I was going to err, I'd err on the *safe* side. I'd be *Biblical* about my seeking salvation. Surely I wouldn't be faulted for doing that!

I was satisfied that I had found the truth after such a long battle. The teaching I received in the little white baptistry-less

wooden building in Mapleton was vastly more scriptural than anything the Wesleyans had given – or even the Baptists. (You never saw that old building, for we were in our new one in Midland when you visited us.) By late 1960, I was back into my old "missionary" interests again, beginning to support first one worker and then another. 'Twasn't long before I was writing to you.

Topic C – The What-to-do and How-to-do-it Questions

Yes, there is the crux of the whole matter. How do we distinguish between (a) a perfectly acceptable aid or expedient and (b) a totally unacceptable addition or change? How do we distinguish between (a) a perfectly acceptable method of doing something and (b) a method which violates God's *silence*? How do we distinguish between (a) a purely incidental matter, perhaps one which merely reflects the limitations of the expedients available in the first century, and (b) a binding pattern requirement which must be followed in all ages under pain of eternal torment?

What approved New Testament examples are we free to set aside in favor of that which we think is helpful and expedient in a given set of 20th-century circumstances?

What organizational structures (structures of people) can scripturally be built, in order to do the work of the church(es)? Are such structures really in the realm of acceptable expedients (as BWB believes about the piano), or are they gross violations of the authorized structure of the local church and presumptuous intrusions into areas of God's silence?

The command "go" implies "go by any lawful method," and several methods of "going" were used in the New Testament, freeing us to use any lawful method, *e.g.*, by jetliner. The command "teach" implies "teach by any lawful method," *e.g.*, by filmstrips. On this we all agree.

But, does the command "go" imply "develop any expedient (but not specifically authorized) organization in order to go"? Does the command "teach" also imply "develop any expedient (but not specifically authorized) organization in order to teach"?

We know *what* to do to be saved. We know *what* to do in worship. We know *what* the organization of a completely-organized local church should be. But, do we violate the church's prescribed organization (which is a "what", a pattern requirement) when we *teach* the nations???

Topic D – Some Fundamental Comments About the Church(es)

Alexander Campbell was enthusiastic about supra-congregational "associations" long before the missionary society was formed. He held a view that the kingdom, or church universal, consists of communities, or congregations. The congregations, in his view, are the units of the kingdom. The same sentiment appears in Franklin Camp's book, *The Work of the Holy Spirit in Redemption*, page 215: "The phrase, 'churches of Christ', was not written by Paul to provide a scriptural term to describe the church, though it does such. Churches (plural) show that all congregations go to make up the one body."

A first glance at this idea (this Campbellism) indicates that it is logical. *Why*, one might ask, shouldn't the earthly church (the church universal) be composed of all congregations on earth – just as a nation is composed of states, counties, and

cities? Well, *if* the idea is correct, then communities (congregations) should be organized into larger units, and those into still larger ones, and so on. (I'll call this idea neo-Augustinian.) *But* the New Testament speaks of individuals, not congregations, as being the units of the church universal. Campbell and Camp may well be wrong about this point. If Campbell was right in his neo-Augustinian idea, then there should be a plan in the Scriptures for such organization, or, in the absence of a scriptural plan, we should be allowed to devise our own. If Campbell was wrong, then the absence of such a plan in the Scriptures is equivalent to a *prohibition* against organizing all the congregations or even a few of them!

Daniel Sommer said Alexander Campbell taught enough truth to save the world and enough error to damn the world. Maybe so. (Of course Sommer was against the missionary society primarily, and against church-supported colleges of any kind; and he didn't even think very much of individually-supported, Bible-teaching colleges, for he regarded them as rivals of the local churches. On the other hand, he didn't think overseas preaching should be supported by the churches, and there he was clearly wrong.) Anyway, Sommer recognized that Campbell did have some unscriptural ideas, and some of Campbell's unscriptural ideas may be influencing the churches today.

There is, in many places, the attitude that somehow "the church" is supposed to "go" into all the world. There is a subtle, but perhaps very important, difference between this attitude and the one which says that "the churches" are supposed to "send" into all the world. Some may say there is no distinction between these two attitudes, and that any distinction is only a quibble. Others will say that the distinction is fundamental to the present controversy! The former attitude suggests an effort to transplant, or build extensions of, the American church(es) overseas. It suggests the exportation of American money *and oversight*. The latter attitude suggests the exportation of the gospel to other countries; really, of course, that is what we all seek, but we need to ask what our underlying attitude is.

Topic E – Problems and Solutions for Overseas Preacher-Support and Training

The most detailed example we have of a gospel preacher receiving wages is the one in Philippians 4. Such support, in this example, was erratic and didn't come from as many places as it (probably) should have. As far as we know, no apostle ever received a stipulated salary. One might ask whether these characteristics (the erratic, inadequate, and unstipulated nature of the support) are pattern requirements, but no one does seriously ask it today. (Some did in the past, I believe.) Of course, I Corinthians 9:14 is ample authority for paying a preacher wages.

I'm reminded of your early experiences in Singapore, trying to keep support coming from scattered sources. Also, I'm thinking of a book published by the Seventh Day Adventist people. It was written by a Christian-turned-Adventist. This man had been sent by several New Testament churches to preach the gospel in India, shortly before World War I. In India he came into contact with Seventh Day Adventist missionaries and became a Sabbath-keeper. When he finally got around to writing his book, he told how he, too, had been receiving scattered, erratic support, and felt that a group that claimed to be the true church ought to be able to work out a better plan than the one he had lived with.

Every human solution to this problem has arisen because the need was perceived. First the missionary society, and later the sponsoring-church arrangement, both were developed to meet obvious needs. Also, the "Bible college" (both the church-supported, "strictly Bible" college and the individually-supported "Bible-and-secular-subjects" college) were devised to meet obvious needs, among them the training of preachers.

In principle, both of these tasks can be accomplished within the framework of local churches, if "we" simply will do them this way. The failures – glaring and obvious though they have been – are basically *human*, rather than organizational, failures. Individual failures lead to institutional solutions, both in government and in religion.

You asked whether churches should result from a "college" situation or whether colleges should result from a "church" situation. (You raised the question in *We CAN Evangelize the World*.) Backing off from what is common 20th-century practice and looking at what God obviously intended, we can see that God never intended for the church to rely on any kind of college for its growth! Now, *de facto*, in the U.S., the churches are relying on the colleges to produce preachers. And, there is a tendency to export the college along with the church! However, when we export the college, we realize that it can't be supported by individuals in a poor country where there are few Christians, so we arrange to have it supported from the States. Now that is really what it amounts to. The college is in our thinking because the churches in the U.S. are, *de facto*, so strongly dependent on "it."

The churches, acting through their own organizational framework, should be doing the job, both at home and abroad. The local churches, if they are to follow God's original plan, ought to be the developing grounds of preachers. Preachers ought to take the time and trouble to carry out II Timothy 2:2. But again – human failure leads to institutional solution.

Topic F – On the Use of 20th-Century Expedients and the Meeting of 20th-Century Expectations.

Differences between the 20th century and earlier centuries include the following items:

- (a) In a highly-developed country today, "everyone" expects a preacher to have a high degree of education. A preacher is not highly regarded (*must* he be?) if he is a product of self-directed study, one who barely knows English grammar, to say nothing of the original languages.
- (b) Radio and television are very useful and attractive (but expensive) expedients that were totally unknown in earlier centuries.
- (c) We have a greater tendency, especially in developed countries, to want to do things "decently and in order" (generally in an order of our own choosing – what seemeth good unto us).

Some say that we (the brotherhood) should do whatever is necessary in order to meet requirements, opportunities, and needs of the present time. Others insist that unless we are extremely careful about *what* we do, we are endangering our own souls! (It isn't a "how-to" problem, but a "who/what" problem, they insist.)

Was the simplicity of the practices of the first-century church a forced result of the politico-socio-economic conditions of that century? Or is the simplicity a binding pattern requirement? *There's* the question!

Topic G – On Confusing “Religion” and Politics

In the political realm, a politician compromises and seeks a consensus. He may wait to see what the majority is going to want, so he can be on the winning side. He may be a strict constructionist as far as the constitution is concerned, or he may be liberal in his interpretation. And of course the constitution and all other laws are subject to amendment. Moreover, they *ought to be* amended if the need for such change can be demonstrated. (Not that I’m a political liberal. You know I’m not!)

In the religious realm, we can’t amend the constitution or change the laws. Compromise and other forms of politicking regarding doctrinal issues can be awfully risky, for we do not answer to the voters at the next election, but to the Judge of all the world.

Our problem is not just one of finding a *modus vivendi* for two opposing factions. It is the much deeper problem of deciding who is *right*. In the political realm, there is probably no perfect *right* and perfect *wrong* in most disputes. (In *some* there is.) In fact, “right” and “wrong” in the political realms are often just *preferences*. “Right” and “wrong” in religion are preferences, too, but this time we are dealing with *God’s* preferences!

Suppose an “institutional” preacher were to seek to work in harmony with an “anti-institutional” preacher. Suppose the “institutional” man simply agreed to stop pushing his “institutional” ideas. Would he be accepted under these conditions? (Accepted by the “anti-” man, I mean?) Well, *he would be* if that man were Bryan Vinson, Sr., for in “The Arlington Meeting,” page 338, there is this quotation – “. . . Aylette Rains . . . entertained the opinion that all men would eventually be happy; that is, the doctrine of Universalism. He was received into the fellowship of Campbell and others on the ground that he would hold this as his own opinion, and simply be content with teaching and preaching what the scriptures plainly and simply taught. This he did, and in time through the mere process of not teaching and advocating this opinion it passed from his mind . . .” And *he would not be* if that man were Wallace H. Little, who wrote, “Concerning unity with the brethren there, I don’t want it unless it is with a complete casting away of error, and total submission to truth.” (He spoke of the situation in the Philippines, a divided situation if there ever was one!) Thus one man would only require silence, but the other would require (if I understand him correctly) an acknowledgement of error.

Ultimately it is God and His Son with whom we have to reckon.

Topic H – The Judgment Day

About 17½ years ago, I made a drastic change in my thinking about who would be rewarded on the Judgment Day and who would be unpleasantly surprised. Although I had been an admirer of Billy Graham until that time (and I still admire his *ability to speak*), I had to change my mind. Now if I should ever want to have a nightmare, all I’ll have to dream about is standing in Billy Graham’s shoes on Judgment Day!

How will God and Christ judge? By their words. How strictly? Well, in the back of my mind there lurks something that was planted in my Calvinistic days. It goes like this: Any attempt by an unregenerate man to do good is itself sinful! Thus the imperfect obedience of an unregenerate man

supposedly worked to his greater condemnation, but the imperfect obedience of a regenerate man supposedly caused eternal rewards. In other words, he who has a zeal for God, but not according to knowledge, would be better off doing nothing than trying to do something and doing it wrong – like poor old Uzzah. (That poor man really sticks in my mind from my Baptist days.)

Paul said he could be *ἀδόκιμος* after preaching to others. He could have preached and won others to Christ but been cast away himself, not for having preached error, and not (in his case) for having preached unlawfully, but for having done something else wrong. But it follows that *if* in some manner he *had* preached unlawfully, he himself would (or could) have been lost, even though those to whom he preached would nevertheless be saved if they obeyed. A man could regularly and cleverly steal money without getting caught, support himself with it while preaching the gospel (even preaching Ephesians 4:28), baptize thousands (who will be saved, Romans 1:16), and in the end be lost.

How is God going to judge? By His Word. How legalistically? In the spirit or in the letter? Will the one who said “Suffer the little children to come unto me” condemn a congregation to eternity in the lake of fire because they supported an orphan’s home out of the common treasury? I’m not going to assert a “No!” I’m going to say, “*I don’t know!*” I wish I did know. Right now! Will the one who healed the sick, sometimes when they didn’t even ask, condemn a congregation for sending a doctor-preacher (instead of just a plain preacher-preacher) into an area such as northwestern Panama, or Nigeria, etc.? I don’t know. I wish I did. I *do* know that we must handle the Word aright and not let our emotions get in the way of sound decisions and rightful handling of the Word. I can read that there are some things that are church responsibilities and other things that are individual responsibilities. Jesus said, “(Thou) didst keep my word.” (Revelation 3:8). What about its opposite, “Thou didst not keep the word of my holy apostles”? What about II John 9?

What would Jesus say to me concerning the practices I have been supporting these 17-odd years? Would he observe the results and commend me? (Not that I seek such. Revelation 5:9 – just seeing the blood-bought multitude – would be reward enough.) Would Jesus show me that I could have used better judgment in some cases, that I followed people who could have done a better job than they did of following the apostolic examples, that I misplaced my emphases in some cases, but nevertheless accomplished some good through some of the efforts I supported? (Not that I seek even that much commendation.) Would He point to my works as being largely unauthorized by Himself and His holy apostles, calling them hay, wood, and stubble to be burned? (I would begin to rejoice on hearing *those* words! I Corinthians 3:15.) Or would I have my part with Billy Graham; maybe even doubly, triply, or quadruply so, being counted worthy of sorer punishment than one who had never known the way of righteousness? I don’t know! I wish I did. Right now.

One more thought: Would the one who forgave the thief on the cross condemn every sincere Methodist? You know what we believe about *that* one!

Topic I – A Reappraisal – And a Decision

My “heart” is (*i.e.*, my emotions are) with the many gospel preachers all over the world who are preaching the gospel in almost every country of the free world. I rejoice in the

baptisms reported at Camp Pendleton! I rejoice in the fact that there are many congregations in my former "homeland." LaChorrera, Chilebre, David, Colon, Chepo, and (of course) Panama City, and also the province of Bocas del Toro, and I wot not what others — all these were just *places* when I lived in the Canal Zone in the '40s. Now there are churches of our Lord there, and in other places too, some with and some without buildings. (There was a congregation meeting in Balboa, Canal Zone, when I lived there. The building built in 1949 is still in use.)

That's where my emotions are — all over the world, with churches and preachers I know and knew.

But my "head" is elsewhere. It tells me that many of these works are unscripturally supported and were started by preachers who were unscripturally supported. I'm not referring to the congregations themselves, but to the "means" by which they were and are being planted. Though it grieves me more than you will (probably) ever know, I'm going to have to stop supporting all "sponsoring-church" and "church-supported college" projects. That's it. That's the "bottom line" of everything I have been saying in this entire rambling letter.

As you can imagine, I would be of all men the most miserable if I had no outlets for "missionary" work. For my part, I plan to help Ray Dively in his efforts in India, and perhaps one or two other preachers. For your part, you have lost only \$11.50 a month coming in to Shades Mountain. In no way have you lost a friend, unless *you* want to make it that way, but I don't think you do. Please keep me on the list for CFTF. Use your own judgment about FEWE (I still like to read it, although with a measure of sadness along with the good parts). Just remember that I care about you and our Lord's body — all of it.

Topic J — The State of the Lord's Church Today, and Some Comments

By now you may be too stunned to read any further. I hope not. It doesn't really matter whether you finish this or not.

There are four circles of fellowship beginning to form in the non-instrument church of Christ, *not* counting the premillennial, one-cup, and no-class groups. Their doctrinal positions are best described by reference to some publication names:

- A Mission
- B Firm Foundation, Action
- C CFTF, First-Century Christian
- D Gospel Guardian, Truth

The longest-standing, sharpest gap is, of course, the one between D and all others. The B/A rift is sharpening, as is the B/C rift. Everyone who has someone on both sides of him fights in both directions.

One writer has said that the cause of the divisions is not theological at all, but is sociological. As the church moves from its little wooden shack on the other side of the tracks into the center of town or the suburbs, into its new building "as good as the Methodists", the make-up of its membership changes. In reality, according to that writer, there are people in the church who are seeking several types of religion. People at one extreme seek the greatest social acceptability — social projects and acceptance by the intellectual elite. People at the other extreme seek Biblical liberalism and are firmly

contentious about holding to the Biblical forms. Then there are many in-between positions. As an example of an in-between position, that writer cited the tendency to emphasize "Christian education" at the expense of evangelism, because the former has greater social acceptability.

Now for a few predictions: The A brethren are, for all practical purposes, in the mainstream of denominationalism right now. The D brethren split off from the majority of the church about a generation ago, and by narrowing their circle of fellowship they have resisted intrusions. If I were arguing from a purely political and pragmatic point of view, I would suggest that the C group, the institutional conservatives, should withdraw into a separate fellowship for protection against Pentecostalism. And the B's need to do likewise for protection against denominationalism and modernism. **But I'm not advocating the drawing of any new lines of fellowship!*** I'm only saying that from a pragmatic and political point of view, these lines should be drawn.

The D brethren will ever-so-slowly become more interested in evangelizing the world. In terms of interest, they will slowly follow the path of the C brethren in the past generation. They will find ways to cooperate more, both at home and abroad, but these ways will not involve sponsoring churches.

The partly-institutional, partly-firmly-Biblical position of the C group will be tenable for at least another generation. To preserve it, the C group must fight Pentecostalism and social projects. Social projects will be the destruction of this group, ultimately. Keeping the emphasis on evangelism, and *secondarily* on "Christian education," will preserve the doctrinal *status quo*.

(Continued on next page)

*In a later letter, brother Akers said, in part, "... I see the need to clear up a point I made in Topic J of my October 17th letter. I had said, 'But I'm not advocating the drawing of any new lines of fellowship.' This could be interpreted to mean that I oppose the decision made by several churches in Florida, regarding the elders of Crossroad/Gainesville, as reported in CFTF for September and earlier issues. I do approve; repeat, do approve.

"What I was warning against was something like a pre-emptive strike, or a pre-emptive breaking-off of fellowship by conservative congregations, simply 'not fellowshipping' certain ones, without any specific actions being taken for specific causes. I said that if I were arguing from a pragmatic and political viewpoint, I would suggest that all churches that are willing to speak out against error exactly as you do should simply withdraw now from all who will not do so, thus protecting themselves from further defections and invasions by Pentecostalism. But I'm not recommending anything so precipitous. Yet it is coming, I believe, and it may eventually be complete. But it should come in a correct and scriptural way. What is being done now is correct. Withdrawals are made after scriptural admonition has been given, and they are made on a case-by-case basis. I hope this un-muddles the somewhat muddy collection of statements I made in that paragraph on 'new lines of fellowship.'

"As for stating that I 'admire' the way Billy Graham 'speaks,' well, I do, but I don't admire what he says. He may be sincere, but he is one of the world's worst deceivers. It really 'gets' me, as it 'gets' you, that there are preachers who are trying to drag the whole church back into denominationalism, while other preachers are painstakingly trying to lead people out, as September CFTF plainly illustrated.

"On the deep issues of institutionalism and sponsoring-churchism, which you're probably sick of hearing about, I can't add much more at present. We need to re-think what we're doing. It isn't just a 'how-to' question, but a 'who-what' question. I could ask, 'How do you change a tire?' You might answer, 'First, I take out the bumper jack. Then I unbolt the spare tire. Then ...', etc. Each of these items in the explanation would be a 'who-what' item. Each one would say, 'I use this to do that.' If you were to ask me the same question, I might have a slightly different answer, but it would be a series of "who-what". Someone else, if asked the same question, might say, 'First, I take out the telephone directory, then I look up the number of my favorite garage, then ...' Well, that 'who-what' sequence would be very different from either of the first two sequences, even though the end result (the changing of the tire) would be the same in all three cases.

"What some of us regard as a mere 'how-to' issue is a 'who-what' issue to others of us.

"We need to re-think the possibility that:
 (a) We are trying to export too much along with the gospel, and
 (b) An evangelist sent abroad does not necessarily have to be 'overseen' by an eldership back home. Supported, yes; but 'overseen'? Perhaps 'we' are trying to be too paternalistic in our overseas work, both with the people overseas and with the evangelists that we send. Maybe we are trying to impose a paternalistic attitude on the work, and this attitude leads to clashes with the simplicity of the New Testament examples ..."

Topic K — Where Were You, Ira, and Where Are You Going to Be?

In my opinion, you were frustrated more by apathy than by anti-ism, back in those early days of your overseas efforts. Apathy towards overseas preaching has been a characteristic of the church as a whole, until recently. It has been especially characteristic of the most conservative (D) churches. So I think that's where you were a generation ago. You were in the anti-apaty business, and you thought it was the anti-anti-business.

I hope to see you going back to the "primitive, simple New Testament Christianity" that we in the restoration movement have always advocated. Man always tends to build things up into elaborate systems and structures for this or that. I would rejoice to hear of you fulfilling II Timothy 2:2, overseas, as an individual preacher or within the framework of local churches. And I still hope that great and effectual door into China will open to you, come 1984!

Write if you get a chance. Keep the lines of communication open!

Your brother in Christ,

(Signed)

Harry

(NOTE: In my reply of October 31, 1975, I said, in part, "... I quite agree with you that restoration is more important than unity — which is not to say, of course, that unity is not important. But if we were all united on the *wrong things* it still would not be any good.

"I did not see much I could disagree with down to Topic D. It seems to me that you are straining a point to question whether the *local* churches of Christ combine together to make up the *universal* church. I certainly never got such an idea from Campbell or Camp either one! I figured that out for myself through my own private Bible study as a boy before I knew anything about Campbell or Camp either! I Timothy 3:15 still teaches that *the church* is the *pillar and ground* (support) of the truth. The church manifests itself, in the scriptures, both as *individuals* as well as *congregations* making it up. So, whether *individuals* support or *congregations* support, except as limited specifically by the scriptures, it is all the same, as far as the Lord is concerned. For us to bind closer than the Lord did simply leads to unnecessary division. I certainly am willing to respect the *binding* of the Lord, for instance, about widows having to meet specific qualifications before being admitted into 'the number' the church should support. But for me to restrict other matters not so specified by the scriptures would be to bind where the Lord loosed. This is where the *friction* comes. If we could all just bind where the Lord binds and loose where the Lord looses, then we could have restoration and unity, too!

"Regarding your no longer being able in good conscience to contribute to our gospel efforts in Singapore — even directly — of course, I am sorry for this. It does not make me feel any less of you, Harry, for I am sure you are just as sincere and earnest as you can be. I just feel that you have inadvertently allowed limitations to come into your thinking that the word of God did not put there. If you could have supported *Paul* while he was teaching in the school of one Tyrannus, then I think you could just as easily (and scripturally) do so for one of our teachers or one of our students in the College of Four Seas... If not, why not?

"Once I ever have the limitations pointed out to me in the scriptures regarding how such efforts are to be supported, I will be the first to abide by them. Not until.

"As to where I have been all this time on all these issues, I have been where I have always been from the very first. I was personally present at the very first meeting where *anti-inter-congregational cooperation* was initially introduced, publicly, by Roy Cogdill, August 9, 1946, at a general meeting of all the then 28 congregations in the San Francisco Bay Area, at the East Oakland church building, in California. It was I, personally, who first sounded out the warning — *brotherhood-wide* — through my old paper, *Christian Soldier*, that if such advocacy were not brought to an abrupt halt it would lead to further division. Which it has. My position *then*, as *now*, was (and is) that God has legislated *what* he wants done on *everything*, but has left us free (as to method) on *how* to do it. To the *anti-inter-congregational cooperationist*, I contend that he has no scriptural right to bind where the Lord has left free (loosed); to the liberalist, I contend that he has no scriptural right to loose where the Lord has bound; to all, I contend that for us to have *scriptural unity*, we all must bind *only what the scriptures bind and loose only what the scriptures loose*. In so doing, we respect the binding and loosing as described in Matthew 16:19.

"Regarding your distinction between 'how-to' issues and 'who-what' issues, I shall continue to study these, as you suggest. At this point, at least, I perceive no difficulties in the position that I believe to be truth.

"Certainly, I am just as opposed to exporting *Americanism* along with the *gospel* as I am sure you are. To say the evangelist we send overseas is overseen by (i.e., under the jurisdiction of) the elders sending him out is not to say that the congregation resulting from his labors is overseen by the American eldership. He would be, but not the new congregation. For instance, I am overseen by the Shades Mountain elders wherever I go to preach, whether in gospel meetings, speaking appointments, or evangelistic work abroad. But the Shades Mountain elders are not overseers of the congregations where my work is done — just of *me*..."

It is my hope, of course, that brother Akers, who has had to wrestle through so much error in his life-long search for truth, even yet will come to see that the basic position we hold is the *only* position that harmonizes with a "thus saith the Lord." Whether he ever does, or not, he can be assured of our continued good will. IYRJR.)

LURE OF THE FREE HANDOUT

It seems that a large group of wild hogs lived in one portion of the swamp and terrorized the town. One day a man came by who said that he could capture the hogs and asked where he could find them. He was informed that he had taken leave of his senses. The hogs were said to have survived tornadoes, floods, freezes, fires, and hunters. "You will never be able to capture them," was the advice given by everyone.

The stranger made his way into the swamp and a few weeks later returned to the village and asked for help to bring out the hogs. He had them all penned up; and when the farmers looked at his work, they asked how he had accomplished such an impossible feat.

The man explained that he had come with a load of corn and dumped it on the ground. Weeks went by before one little wild hog wandered up and ate an ear. Before long, all of them were eating, and the man simply built a pen around them while they gorged themselves. "I can pen any animal on the face of the earth, if I can just get him to depend on me for a free handout," said the stranger.

THE MORAL: People who lose their initiative, lose their freedom. Not only is this happening in our own country, it is happening to the church. The devil is building his pen around those who are looking for a religion that requires of them no individual effort.

Gospel Beacon,
Calgary, Alberta, Canada

Liberals and Conservatives: Who Are They?

J. E. Choate

The expressions—*liberalism* and *modernism*—as used among the churches of Christ have meant any form of departure from the Scriptures. The United States Religious Census for 1906 listed the Disciples of Christ and the churches of Christ in two separate religious bodies. This was accomplished through the suggestion of David Lipscomb at the time that the separation was unmistakable and should be made for the sake of distinction.

The Disciples of Christ, so named, have once again divided in recent years into the Disciples of Christ, a separate group, who no longer make any pretension to follow in the mainstream of the Restoration Movement, and the other separated group calls itself the Christian Church with some tenuous connections with the Restoration. The two groups make no bones about it—the Disciples embrace the name *liberalism* that means a complete identification with the mainstream of Christian believers of whatever denominational persuasion. The Christian Church forms the *conservatives* group. The reasons for the separation are known and mutually agreed upon by the two groups.

The churches of Christ have strongly maintained that only they have held fast to the Scriptures and continue in the mainstream of the Restoration and long ago broke off all fellowship relations with the "Digressives" as they have long been known.

An ominous storm cloud is now gathering on the horizon of the church. Brethren have expressed growing concern over the growing encroachment of numerous multifaced forms of liberalism invading the church. The invaders are called *liberals* and their opposers choose to be known as *conservatives*. To wear a pleasing label is regarded as a compliment; however, to wear a branding label is distasteful. There is a growing opposition to labels as such in the church by brethren who continue relations with the liberal brethren for a variety of reasons. It seems "they want to run with the fox and hold with the hounds."

Man cannot communicate without names and labels. The followers of R. H. Boll were branded as *premillennialists*, and the modern disciples of Daniel Sommers have long been called *Antis* which has not been regarded as a complimentary expression by those who named them and they who wear the label.

A new breed of *Digressives* is now in positions of strong presence in the church who no longer disguise their contempt for the "tradition bound" churches of Christ now described by them as a denomination started by Alexander Campbell. Such brethren no longer find the label *liberal* objectionable. The day has arrived that *liberals* in the churches should observe the most ordinary standard of moral honesty and inform the brethren they no



MOVING TO MONTGOMERY — After 13 years as minister to the West End Church of Christ, in Birmingham, Alabama, Ernest Clevenger, Jr., (above), will be moving July 8, 1976, to Montgomery, Alabama, where he will assume his new duties as Academic Dean of Alabama Christian College, as from August 2. In addition to his academic duties, brother Clevenger also will be preaching to the church at Hunters Station. Paul Torrance, who has ministered to Hunters Station for the past several years, will be moving, in turn, to Amarillo, Texas, to work full time with Ron Willingham in preacher-training. Edsel Burleson, meanwhile, will be moving to Birmingham to replace Clevenger at West End.

longer hold to the principles of the Restoration Movement as did Tolbert Fanning, David Lipscomb, James A. Harding, and others like them.

How did the *liberal-conservative* labels emerge? They grew out of the French Revolution. In France's National Assembly of 1789, the *Conservatives* sat to the right of the speaker and became known as *rightists*. The *Radicals* sat at the left and became known as the *leftists*. From then on it was assumed that one could place ideological positions somewhere on a list ranging from the *left* to the *right*. At least, the terms have been found useful.

No longer is it honest to quarrel with the facts that the *liberals* have mounted a strong invasion of the churches of Christ. Their presence in churches is strong in many places. Loyal brethren are at loss to know what to do. Few preachers strayed from the fold a generation ago. Such were soon identified with appropriate actions taken. Events of recent months have brought into sharp focus that a grim struggle between the *liberals* and *conservatives* is now surfacing among the churches of Christ with tensions growing daily. Just as the "Organ" and "Society" smelled victory in the air at the turn of the century, so do the *liberal* brethren in our day.

Who are modern liberals? They may be easily identified. The label perfectly fits the informed and educated church members who now embrace the "charismatic" movement with the tongue speaker and miracle workers. Many claim they experi-

ence a direct operation of the Holy Spirit apart from the Scriptures. These are beliefs of the "holiness churches" dating since the turn of the century.

However, the most subtle and insidious influence is coming from the scholars who have gone through the liberal schools of religion here and in Europe. They are superbly skilled in dressing up the theology, e.g., of Rudolph Bultmann in "church of Christ" doctrine as they are pleased to term it. Furthermore, they contrive to make it appear that they, too, are moving in the mainstream of the Restoration Movement.

The brethren associated with *Mission* magazine now lead the vanguard of the *liberals*. The beliefs and practices of conservative brethren are now under attack. *Mission* magazine is enjoying an ever growing audience. Some unsuspecting person is occasionally lured into their camp. Whatever may be their high and laudable intentions, one certainly is to compromise and destroy the traditional churches of Christ which believe in the infallible inspiration of the Holy Scriptures.

The *Mission* leaders seem to overlook the fact that some loyal brethren have also been through the liberal seminaries and who have understanding as well as they. And in words of Job, "I am not inferior to you; yea, who knoweth not such things as these." (Job 12:3.) Indeed, our liberal brethren speak with forked tongues—half in the theological language of modern Ashdod and half in the language of the Bible.

Indeed there are brethren who abhor the label of *liberal*, but seem reluctant to oppose those who embrace liberalism. Seemingly there is little hesitation to fellowship the *liberals* in various church undertakings by churches which regard themselves as conservative. Must we forever listen for the voices of our brethren who have risen to positions of respected leadership to speak with the assurance of David Lipscomb, N. B. Hardeman and a host of others in another time? Must the church suffer another apostasy through compromise with the liberal elements in the church?

GOSPEL ADVOCATE
May 20, 1976

WHY STUDY CHRISTIAN EVIDENCES?

Ralph Gilmore

Many elders and church members inquire into whether there is a need for the local congregation to study Christian evidences. Far too many decide that either the subject is just an effort stemming from intellectual curiosity or that the members of the local congregation cannot understand the study of Christian evidences. However, there are compelling reasons why every congregation of the Lord's people should be familiar with the area of study of Christian evidences. This article is an effort to examine some of those reasons.

A simple definition of Christian evidences is the study of the evidence upon which the case for Christianity rests. This

entails the evidence for the existence of God, the inspiration of the Bible, and the sonship of Christ.

The first reason why Christian evidences should be studied is because Biblical authority necessitates it. How does one know that the Bible wants man to give adequate evidence for what he believes? Probably the clearest passage at which to start is I Peter 3:15: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." With an increasing number of people doubting the existence of God, the sonship of Christ, and the inspiration of the Bible, surely the Christian has an obligation to be ready to give an answer for these very basic matters of his faith. In Jude 3 the exhortation is given "to contend earnestly for the faith which was once for all delivered unto the saints." Paul stresses in I Thessalonians 5:21 that the Christian is to "prove all things; hold fast that which is good." Paul declared himself to be "set for the defense of the gospel." (Philippians 1:17). John laid down the principle that the miracles of Jesus were evidence of the sonship of Jesus when he wrote John 20:30, 31. The Bible teaches in Acts 17:2, 3 and Acts 19:8 that it was Paul's custom to teach the gospel to others using the method of giving evidence for his religious convictions. The references could be multiplied, but these should suffice to establish the position that the Bible authorizes both the study of Christian evidences and the method of approach in giving evidence to support our faith.

A second reason why Christian evidences should be studied is that many are lost who will not look to God or to the Bible for salvation. According to a survey cited by Madalyn Murray O'Hair, an avowed atheist and head of a leading atheists' organization here in America, 27 percent of the population of the United States is atheistic. If this statistic is fairly accurate, another portion of the United States population would be in the number of those who say that one cannot know whether God exists, or the agnostic position. It is conceivable that the combined total of atheists and agnostics is approximately one-third of the United States population. Christ would not have man to preach to the two-thirds and ignore the one-third. His message must go to the whole world. (Matthew 28:19, 20; Mark 16:15, 16). A common reaction of many soul-winners when they meet an atheist or an agnostic is to dismiss that person from their list of prospects. Yet an atheist is not one who has committed a sin for which God will not forgive him. The Bible teaches that God will forgive a person of any sin which the person will repent. (Acts 2:38; Romans 6:16-18). The Christian is obligated to God to carry the soul-saving message to the entire world. Part of the preparation for this task should include a study of Christian evidences.

A third reason why Christian evidences should be studied is that the church bears the brunt of false philosophy. The various forms of emotional religions, which have their foundation in romantic philosophy, are infiltrating the church and pulling many unlearned and unstable away from the church. Because of this, some in the religious world trust some type of experience which they claim to have had more than the written words of Scripture. The romantic philosophy of trusting emotions over rationality is preached from television, radio, the printed page, music, and art. It is extremely difficult for the church to overcome the influence of the romantic philosophy in the 20th-century world. Also, the philosophy of

naturalism wages war against the church. Naturalism is the belief that the existence of everything in the world is due to the action and reaction of natural laws. Of course, the most publicized form of this philosophy is the theory of evolution. Children in public schools are taught that the theory of evolution is the *only* plausible explanation of the origin of the universe as soon as they begin to study the sciences. Then when the Sunday school teacher explains the Genesis account of creation, the child is caught between the contradictories. Too often the child accepts man's theory rather than God's truth.

A fourth reason why Christian evidences should be studied is the fact that it will strengthen the faith of the preacher and teacher. Naturally, this faith-strengthening is reflected in the sermon and in the classroom. It helps God's servant to better understand God, Christ, the Bible, the world, evil, and man. It helps man to preach and teach with the definiteness of thought and conviction that is revealed in the Bible.

What can be done to see that the study of Christian evidences receives the emphasis it deserves? First of all, you as an individual Christian should study some material on Christian evidences. Become interested in it; see its need; understand its value. Second, plead to your elders for the study of Christian evidences at the congregational level taught by qualified teachers. Third, encourage all Christian college administrations to establish a strong Christian evidences division in their Bible departments. Fourth, let the elders consider having a Christian evidences workshop where the appropriate courses will be taught. Local congregations have workshops for other purposes. Christian evidences is just as worthy a purpose. The Christian evidences department at Harding Graduate School in Memphis is headed by Dr. Thomas B. Warren,* who is well known for his soundness and dedication. Many young men who have graduated through this program are qualified to teach and are sold on the value of Christian evidences. Why not use them in your congregation for the study of Christian evidences and for the upbuilding of the body of Christ?

The Getwell Reminder
Memphis, Tennessee

*We could wish that all on Harding Graduate School's faculty were equally well known for their soundness and dedication to the truth of the gospel—but such is not the case. Also it will not be the case until those either teaching falsely or giving forth an uncertain sound can be either corrected or eliminated. If the spirit of '76 is to be the spirit of reconciliation that it can and should be, those responsible for Harding Graduate School's administration might both give thought to as well as do something about this.

ODE TO A HIRELING PREACHER

Preach a sermon, preacher; but make it short and sweet;
Our stomachs strike at 12 o'clock, a hungering to eat.
Preach a sermon, preacher; we care not what you say;
As long as you leave us alone, and fire the other way.
Preach a sermon, preacher; make it good and plain;
But don't you dare to get so close as to call sin by its name.
Preach a sermon, preacher; but don't get too specific;
As long as you will generalize, we think you are terrific.
Preach a sermon, preacher; make it what we love to hear;
We'll pat you on your spineless back, while you scratch our itching ear.

The Gospel Light
Cookeville, Tennessee

THE BUTTERFLY AND THE BUMBLE BEE

Jerry Miller

According to the theory of aerodynamics the butterfly should be able to fly as fast as the bumble bee, and the bumble bee should not be able to fly at all. The butterfly has a small, light body and a large wingspread, while the bumble bee has a stubby, short body, heavy and awkward in design, with practically no wingspread at all. Yet the bumble bee is not acquainted with the laws of the theory of aerodynamics, so in his ignorance he goes and flies anyway—and fast.

There are bumble saints. They do not know it is "impossible" to build up the attendance at Bible school and worship services, so they go ahead and build it. And the expert believers (?) stand around and say it can't be done. BUT IT IS!!

There are butterfly saints, too. They have the wingspread, the beauty and the talent and the ability. They even have the know-how to do the job. They are trained and capable. They have the opportunity and the backing. They don't get the results. They just flit around and look lovely and make splendid impressions—but nothing happens.

Why the difference in results? It is not the training, but the aiming. Ever been hit by a butterfly? If you have, it was an accident on the part of the insect. And maybe you didn't know it, but if you have ever been hit by a bumble bee, it was NO ACCIDENT. He aimed at you. He put some energy behind his aim, and got results. So can we, if we'll aim for bigger and better results for the Bible school and worship services. Let's never become weary in well doing.

Church Bulletin
Malden, Missouri

EDITOR STANDS CORRECTED ONCE AGAIN

"Just a moment ago I read your April 1976 issue of *Contending for the Faith* and hasten to make a correction," Gordon Hogan, President of Four Seas College, Singapore, wrote under date of May 14, 1976. "On page 6, column 2, paragraph 2, in discussion of the property in Singapore, you state that the church property has been *exempt from taxation*. On the contrary, we *do pay tax* on the church property, both at Moulmein Road (a nominal amount of \$84.00 Singapore dollars per year) and at Ponggol (about \$1,600.00 Singapore dollars per year). The fact that tax is paid does not alter the fact that the property belongs to the church and not yourself as you have correctly set forth . . . It's important that *you know* about the tax matter, *before* some detractor might learn of it and try to compromise you . . ."

"You are exactly right about the taxes on the Ponggol property, now that I recall," I replied under date May 22, 1976; "however, the only part of the *church* property we pay taxes on in Singapore is the part used as a *dwelling*, i.e., the apartment where you and your family live. All the rest is tax-free.

"Anyway, thank you for calling this slip-up to my attention. It is strange the tricks one's mind plays. I had completely forgotten about the part that *is* taxed until I got your letter. Then it all came back to me. I'll correct this in my next issue of *Contending for the Faith* . . ."

(NOTE: In the foregoing, of course, I was referring to the part of the property where the *church* meets — at 131 Moulmein Road. The property where Four Seas College has its campus, at Ponggol, of course, is taxed, per brother Hogan's letter. Both properties are held in trust for the church, not for me personally, as his letter confirms. IYR.Jr.)

LETTERS

Kenneth D. Johnson, minister, Melbourne, Florida, March 11, 1976: "In many ways I regret to see you return to Southeast Asia but I know it is a work close to your heart and also a work that must be done. I wish you the best in those efforts and will continue to pray for you..."

O. H. Barnes, Willow Springs, Missouri, March 11, 1976: "I would like to confirm the dates of September 26 through September 30 for a five night meeting at the Willow Springs church of Christ in Willow Springs, Missouri..."

(NOTE: Almost all of the time I have left before returning to Southeast Asia in December now has been asked for with possibly two or three spots yet to be filled. Any others wishing me to come before we leave, please either write in care of this paper or telephone Area Code 901/363-6498. IYRJR.)

Mrs. S. B. Wilson, Tishomingo, Mississippi: "I am sending a check for ten dollars for the two bound volumes of *Contending for the Faith* for '74 and '75. The rest to be used to help get *Contending for the Faith* to as many congregations as possible..."

Roger & Kaye Beal, Montgomery, Alabama: "... We commend you for publishing a fine magazine for the cause of Christ. It has done more for the brotherhood than anything we know of."

Margaret Spear, Canon City, Colorado: "I have been a member of the church of Christ for several years, but have found they are going more liberal each year..."

Mike Scholten, minister, Elkhart, Indiana, January 21, 1976: Enclosing a check, including \$5 for the purpose of sending *Contending for the Faith* to a congregation for three years, brother Scholten wrote, as follows: "Brother Rice, I would like to admit to you that I have had the wrong idea of what you are doing through the *Contending for the Faith*. I have been thinking that you are a man with what I have called 'someone with the great contender for the faith complex' or even a 'witch-hunter'. I want to admit to you that I was wrong and ask for your forgiveness. The real reason for the change of mind is the November and the January issues of *Contending for the Faith*. It has shown to me a side that I seemed to have overlooked, and that is a genuine love and concern for the truth and the obvious rejoicing over error that has been corrected (Crossroads in Florida for example). It shows to me (as it should to the rest of the brotherhood) that you WILL correct something if the error that you exposed has been corrected. The question that I have is 'Why don't more of these 'false teachers' repent of their error and let you know so that it can be righted in your paper?' Is it because they really do preach error? I rejoice with you and the rest of the brotherhood as to the wrongs that were made right in the Crossroads thing in Florida. I also rejoice knowing that you WILL and HAVE made things right when error has been repented of."

"I have been reading your 'Quotes and

Notes' in your paper with much interest. I have read a few notes concerning the church in Western Michigan with much interest as I have preached in that area for about 2½ years as well as being a native of that area and my home congregation being there. I know that there are many problems with the church in Grand Rapids, Michigan. When I preached for the Southside church there there was a problem with Marriage, Divorce, and Remarriage. The eldership there took a scriptural stand on it against two congregations. It has become an unpopular stand in that area but the eldership as well as the congregation have stood their ground in a very fine manner... The alarming thing about this is that it is not only there in Grand Rapids but other congregations farther south in Michigan as well. We need to keep the scriptures in mind, not whether a Bible doctrine is popular or not!

"I am presently preaching for a fine church in Elkhart, Indiana. We have two very fine, scriptural elders as one could hope and pray for. Even though I do not subscribe to your paper personally, I do receive it each month and read it when it comes to the congregation here."

"May God bless you in your work of exposing error as well as showing error that has been repented of and made right. Please accept my apology for the wrong idea of you and *Contending for the Faith*. God bless you brother!"

(NOTE: To which I replied under date March 15, 1976, in part, saying, "... I appreciate your letting me know of your change of estimate concerning me. I have known, of course, the risk I took of brethren getting such an idea concerning me as you formerly held. On the other hand, as Paul put it, I decided that if I seek yet to please men I should not be the servant of Christ. I just had to do what I genuinely felt God wanted me to do—and then leave the consequences to him... Yes, I am only too glad to correct any error, once I am persuaded it actually to be error. This is all any of us (including me) can expect of others. Those who have been teaching and/or practicing error, who want to correct it, will find a warm response on my part. I have no disposition to be vindictive. Never have. But where truth is concerned, I simply will not give up..." IYRJR.)

Oral Pigg, of Iron City, Tennessee, sent us a check for \$10 under date January 25, 1976, ordering two copies of *Questions for Jehovah's Witnesses* (\$2), saying the balance of the check was to be used for printing *Contending for the Faith*. We need hundreds—even thousands—like him to help us carry this battle for the minds and hearts of brethren not just nationwide, but worldwide.

Nell Eddy, Lansing, Michigan, March 1, 1976: "... I appreciate so very much the good brother Rice is doing with *Contending for the Faith*. There is so much error that needs to be exposed, and so few that have the courage to do it..."

L. A. Miller, Lecanto, Florida: "... We are surely enjoying the publication, also the news letters. I ordered a bundle of 18 last month for the church here, and plan to try to get them to continue receiving them..."

Delbert L. Turner, Jr., Tupelo, Mississippi, February 5, 1976: "... Keep up your fight for right."

FREAK TYPOGRAPHICAL ERROR CAUSES PAIN IN HOUSTON, TEXAS

Try as we do to eliminate all typographical errors from *Contending for the Faith*—and we do—nevertheless an occasional such error slips by us.

When we reproduced an editorial from the Adamsville, Alabama paper *Vigil* in April, an error got by us wherein, if we had put in a "w" before the "e" in "Southeast", it would have come out "Southwest"; or, if we had put an "a" after the "e", it would have come out "Southeast."

Since we failed to get either "w" or "a" in there, it came out "Southeast"—which could be mistaken either for Southwest or Southeast!

Southeast/Houston Objects

We did not hear from *Southwest*/Houston about this; but we surely did from *Southeast*/Houston—and we do not blame them at all.

"Dear Brethren:" one of their ministers, Bobby G. Deason, wrote under date May 10, 1976; "In volume 7, number 4, 'Contending For The Faith', dated April, 1976, in the article 'Mission and the Austin Seminar' by Bobby Duncan, it is stated that Roy Willbern is an elder at the Southeast church in Houston. This is a misprint. Roy Willbern is *not* an elder at the Southeast church in Houston, nor has he ever been."

"This misprint has brought some criticism already, and we would appreciate this being corrected."

"Thank you very much. We love you and the work that you are doing..."

(NOTE: Our apologies to all concerned for this freak typographical error. IYRJR.)

Jim Olive, minister to the Jackson Park congregation in Nashville, Tennessee, not only is helping build up our circulation, but ordered a bundle of 80 copies of the April issue for local distribution.

John M. Whitner, Jr., Jacksonville, Florida: "... I commend you for your faithful, dedicated and courageous defence of our Lord and Savior Jesus Christ and His gospel... May God bless you and keep you for His service many years..."

Beverly Lawrence, Gretna, Louisiana: "May God continue to care for you in His great work..."

Ted Cline, minister, Phoenix, Arizona: "Thanks for clearing up the unfortunate confusion relative to the church in Groton, Connecticut! Brethren who used this to discount you as an alarmist or extremist who resorts to misinformation to prove his charges should take note of your fairness in this matter... Best wishes to you in all your great work of preaching, teaching, admonishing and warning!"

Mrs. John F. Albritton, Bradenton, Florida, April 23, 1976: "I thank the Lord to the bottom of my heart for you, because of the work you are doing and for others that care about the truth. I enjoy *Contending for the Faith* very much, and want to subscribe for it for a friend whom I know will enjoy it also... Enclosing \$5 for three-year subscription and also I'm enclosing \$2 to be used as you see fit. Wish it could be a lot more..."

Hugh & Frances McCarter, Arlington, Tennessee: "Enclosed is check in the amount of \$20. Part of this is to pay for our subscription... and the balance to be used toward the publication of *Contending for the Faith*... We are planning to send a monthly contribution to this work."

Lloyd Henegar, Stewarts Chapel Church of Christ, McMinnville, Tennessee: "Dear brother Rice and Shades Mountain Elders: We have been helping support a student at Four Seas College now for at least two years or longer. Since you were recommended by brother B. C. Goodpasture, we felt this is a good and a sound work . . . We also have been over the past years and still are supporting the Herald of Truth program . . . Also for about five months now we have been sending Bible Correspondence Courses through or from the World Bible School from Jimmie Lovell . . . I was shocked, surprised and somewhat dismayed when I read a recent issue of your 'Contending for the Faith' in which these programs were discussed . . . Are we sinful and wrong to send these correspondence courses from Jimmie Lovell? Has and does the Herald of Truth program present error on Radio or TV? Have you personally talked with the Highland elders? Do you personally know the circumstances surrounding the people whose letters you published in your paper? Do you really think this is the best way to combat error? . . . I must commend your effort to be sound and faithful. This is a must for all. I am not sure this way you have chosen is correct. There are congregations close by in our area who insist on spending their contributions on themselves or going into the banking business. This, in my opinion, will add fuel to their thinking. Therefore the contribution does not average one dollar per person . . . Also, if we mention or ask someone of the opposite side or view about some of these things, then it is asked where these things come from, I reply, Ira Rice. And then the reply comes, that's understandable since it's Rice! . . . I don't know why or how but from where I sit we are not all one. We are not united in Christ. This kind of division cannot be righteous. Someone will be lost with this attitude . . . It is my opinion this kind of two-sided thing will help destroy all good works . . ."

(NOTE: "... Certainly you and the brethren at Stewarts Chapel have our sincere gratitude and admiration in the good work you have been doing helping support a student at Four Seas College, in Singapore," I replied to the foregoing. "Were it not for such help, we would not now have the 103 students in training that we now have in Singapore . . . It requires continual, faithful support to keep such a training effort going to the point of fruition.

"When brother B. C. Goodpasture recommended our work to you as a good, sound work, he did so in full knowledge of the further work we are doing through *Contending for the Faith*. He knows as well as I that what is happening among us is a steady erosion of faithfulness to the truth—and that many programs, such as Herald of Truth, Correspondence Bible Courses and the like in the hands of those dedicated to truth would be wonderful, yet, having been captured by false teachers, these same programs are now working against the very truth they claim to espouse.

"Neither brother Goodpasture nor I would contribute one ten-cent piece to anything connected with Jimmie Lovell. I have known this man personally for almost 35 years—have written to him and talked with him repeatedly—and yet he continues to uphold every false teacher that comes along. This is not a sometime thing with him, but his general pattern of life.

"For many years, I advocated and supported the Herald of Truth. In principle, such still could be a good work. However, brethren false to the New Testament, especially over the last ten years, have gotten control at Highland—so much so that all of the Highland members still living who helped originate the Herald of Truth finally saw they could not

control it for sound doctrine any longer—so finally they had to give it up to false brethren, move away from Highland, and are no longer connected with the program at all. These include brother E. R. Harper (who was Highland's minister for 20 years and spoke on Herald of Truth for seven years), C. F. Cawyer (chief fund-raiser for Herald of Truth for more than 13 years, and former elder at Highland), James D. Willeford (one of the original speakers for Herald of Truth) and many others. All of these brethren finally felt impelled to leave Highland in protest against the error that was being allowed both at Highland as well as on the program. They did so in December, 1973, and now meet at the corner of Fifth and Grape—not at Highland—in Abilene.

"You ask if I have personally talked with the Highland elders and do I personally know the circumstances surrounding the people whose letters I published. I was among some 150 to 200 preachers and elders who precipitated a confrontation with at least two of the present Highland elders and their Herald of Truth representatives in Memphis, Tennessee, September 10 and 11, 1973. Probably, the transcript of that 'Memphis Meeting' (as it has come to be called) is the only way you really can determine the truth of what is being said 'pro' and 'con' on this dreadful matter. It is not easy reading—and I almost cringe when I think of the long, difficult study you must make of this transcript to find your answers. However, if you will put yourself out to make a careful study of this document, a copy of which I enclose, you no longer will have any difficulty in deciding whether your support of Herald of Truth should continue or not. I do not know of even one eldership who has read and studied what was said on both sides on that occasion that still continues their support of Herald of Truth. I am sending this copy to you at my own expense. If others in your area would like to have copies of their own for study, they should send \$2.26 together with their order for 'Memphis Meeting' transcript to the Elders, *Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111*. They make no money out of this, the transcript being supplied strictly as a non-profit service to the brotherhood.

"After you have finished reading the transcript, then you will know how to react to those who try to pass off what I write simply because I write it. This is an old trick. When one cannot answer another, just try to ridicule it. Well, it won't work. That's understandable, since it's Rice! But what of Garland Elkins, James Willeford, E. R. Harper, Thomas Warren, Frank Cawyer, Clinton Elliott, Pat McGee, Paul Tucker, Alan Highers, Ivie Powell, Guy Hester, Rubel Shelly and countless others—all of whom give the same report as Rice! Even brother Goodpasture told Archie Luper and me that if Batsell Barrett Baxter ever asks him, he will advise him to disconnect from the Herald of Truth! Only BBB has managed not to ask him yet!

"When you say that we are not all one, united in Christ, this is entirely correct. There are two great camps among us today—those who still are set for the defense of the gospel, as those were in the days of the Stones, Scotts, Campbells, Fannings and Lipscombs—and those who are determined to destroy the restoration in the name of "restructuring" it. Unfortunately, those now sponsoring Herald of Truth (at Highland), Jimmie Lovell, and those who stand back of them financially are aiding and abetting the side of error. Many are doing this in all good conscience and intentions. As more and more are proving to themselves what is really happening, they are leaving these alone by the thousands. Once you have made your study, I have no doubt of your ultimate decision. God still has 7,000 who have not bowed the knee. I deeply believe you to be among this number . . ." IYR Jr.)

Tom L. Bright, minister, Lake Charles, Louisiana, May 27, 1976: "... From the things that are happening in the brotherhood, the Highland fiasco about Lynn Anderson and then the more recent report about Don Finto being there, evidently with open arms; Jim Reynolds publicly stating his unscriptural views and many other happenings with reference to Liberalism, it seems to me that we are coming ever closer to the time when the Liberals will completely leave us and openly join Denominationalism, that which they have really been professing anyway, but were just not honest enough to admit it. When this happens, the Church will definitely be better off. Of course, we will always have the Garretts and the Ketchersides who will not leave, but tenaciously hang on and under the guise of 'unity' will continue to 'restructure' which merely means to remake that which Jesus died to purchase into a man-made religious organization . . . Keep up the good work of exposing these false teachers! We need to know who they are and what they are teaching."

V. W. Harris, minister, Mount Pleasant Church of Christ, Valdosta, Georgia, April 26, 1976: "Please send me . . . 'Contending for the Faith.' I appreciate it, enjoy reading it and keeping 'tabs' on the 'liberals'."

William K. Boling, of Big Spring, Texas, sent us a copy of a bulletin, dated May 28, 1975, which he had received from Goliad, Texas. Entitled *Goliad Good News*, among other things, this bulletin emanating from the Jefferson Street Church of Christ, of Goliad, had the following item: "VAYA CON DIOS: Two of the local ministers are leaving Goliad the first of June. CLINT RABB, minister of the Methodist Church, is moving to San Antonio to be youth minister at one of the larger churches. JERARD THORNTON, JR. is moving to Brownsville, Texas, to be the pastor of a church there. We wish them the best in their new home." . . . We are aware of great numbers of Texas elders and preachers who pooh-poo the idea that many Texas churches are apostatizing right along with many in California, Michigan, Alabama and other areas. What does "VAYA CON DIOS" mean? It is Spanish for "GO WITH GOD." Putting it in Spanish does not alter the fact that the Jefferson Street/Goliad brethren thus were bidding "God speed" to at least one who "brings not this doctrine"—the Methodist preacher. They did not say what the other one was; but if he really was going to Brownsville to be "the pastor" of a church there, then they were bidding God speed to two false teachers. Somebody in the Goliad area needs to try to teach those Jefferson Street brethren "the way of the Lord more perfectly." This is just one more piece of mounting evidence that apostasy is becoming entrenched in large numbers of Texas churches.

Billie Lee Weber, of Miami, Florida, in ordering \$7.50 worth of books, February 13, 1976, sent us a check for \$27.50, saying, "Please use the balance of the enclosed check where needed most." We decided it was needed most in introducing *Contending for the Faith* to as many more churches and brethren as the \$20 balance would cover. Great numbers are now hearing this message because concerned Christians are getting in under the burden with us financially. Many more "fellow helpers" are needed.

Walter W. Pigg, Jr., Almo, Kentucky, April 27, 1976: "... Concerning the Norvel Young statement in the Advocate, I, too, believe brother Luper was too generous. I wrote a bulletin article last week concerning the Advocate statement of brother Norvel Young. In some ways his getting drunk and killing two innocent people (as tragic as that was) was not as bad as the doctrinal statements."

Doyle Harris, Cushing, Oklahoma: "We continue to work for Christ here and pray for your work... I have preached the gospel of Christ for 21 years and have gradually watched brethren through the years creep into modernistic and liberalistic trends. The sad part is, brethren are not aware of symptoms until the disease sets in for the kill."

Sarah L. Crain, Oklahoma City, Oklahoma, April 23, 1976: "I have just been introduced to your paper, 'Contending for the Faith.' A friend mailed me two copies which I completely read before putting down... It is refreshing to know that many others feel the same way that I do concerning the innovations. A proper result must be obtained by a proper means... Romans 1:16 is known and quoted by many, yet at the same time its content is being mis-used... Being modern and liberal may be the cause of increase in many congregations, however, this is a far cry from the above passage. I'm enclosing \$10 for three-years subscription to 'Contending for the Faith', also three-volume set of 'Axe on the Root.'"

(NOTE: It is astonishing how many thousands of sets of AXE ON THE ROOT have been ordered over the past ten years. Folks who used to deny that we were apostatizing now want to know what happened to us that got us this way. This three-volume set (\$5) may be ordered from CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

John R. Price, Rocky Mount, North Carolina: "... I would like to express my appreciation for your paper. The congregation where I work (Rocky Mount, North Carolina) has received your paper recently and I have read it with great interest. If only more people in the church of our Lord would stand as you do, many of our problems would never have even started, and certainly they never would have gained the influence which they now have. Please be encouraged, when critics attack. 'If God be for us, who can be against us?' (Romans 8:31)."

Clara Harris, Mountain View, Oklahoma, April 7, 1976: "... \$5 for the album by the Rice family *Where Roses Never Fade*... Use the other \$5 for the Lord's work. I am so unhappy because I can't send more, but when my 84-year-old husband retired in November, he was ill (bad heart); the doctor gets a lot of our checks... I'm appalled at the way younger people treat older people. I grew up doing everything I could for the older ones. I didn't realize fully their situation until we got old and couldn't help ourselves. I'm proud of one thing we did—we used to take old people to church when they didn't have a way to go. It's hard to have courage when you're old..."

(NOTE: In my response of May 21, 1976, after thanking her for her order and her contribution to our contending for the faith fund, I said, "What you said about younger people looking after older people was especially pertinent. Surely the younger owes these days just don't seem to understand. Part of it, no doubt, is a by-product of our vaunted Social Security system. I think they think old folks are so well taken care of they need not bother themselves... Well, they will all be old one day—then maybe they will remember how it was. I know that it is gratifying to you to remember how you helped older folks when you yourself were young..." IYRJR.)

Wayne Walton, Jonesboro, Arkansas: "... I appreciate your efforts to persuade men to walk in the light of the scriptures and follow the narrow way..."

J. Eric Taylor, Jr., D.O., Clearwater, Florida: "... I continue to pray for you and your many good works in response to your faith and admire your dedication to Christianity... My prayers also ask, if it is God's will, that your editorial comments in *Contending for the Faith* become based upon sincere love for your fellow Christians' souls, and the mercy and grace as demonstrated in the life and teachings of Christ. The tone of your writing seems to thrive on contention—as the very title of your publication stresses. You are in danger of effectively codifying and adjudicating the laws of Christianity. Is faith based on the law—old or new? How unscriptural! Has not Christ replaced the law with love, mercy and grace, as the scriptures indicate?... I implore you to think upon these things while following your faith in our Lord Jesus... May the Holy Spirit assist your troubled soul and may your Christian love abound... with best regards in Christian fellowship..."

(NOTE: In my reply to the foregoing, I said, in part, "... The complimentary things you said are appreciated. As for your surmising that to contend for the faith is an indication of contentiousness not based on love, how would you establish this from the scriptures? For instance, Jude 3 commands that we earnestly contend for the faith. And we have several clear examples of this (Acts 13; Galatians 2; etc.) Were we just being commanded to be 'contentious'? Was Paul demonstrating any lack of love when he did as described, re: Elymas and Peter?"

"What you said about Christ replacing 'the law with love' and asking 'Is faith based on the law—old or new?' exclaiming, 'How unscriptural!' appears to pinpoint your problem, brother Taylor. From this I gather that you think all law has been done away with. Not at all! Truly, the law of the old testament was nailed to the cross, abolished, etc. (See Ephesians 2:14-16; Colossians 2:14-16). Calling the old testament law 'the first,' Hebrews 10:9 teaches, 'He taketh away the first that he may establish the second.' We are not under the first—but we are under the second. The second, in Romans 3:27, is called the law of faith. Farther along in the same book, Paul tells us how that faith comes—by hearing the word of God. (Romans 10:17). You mentioned wanting the Holy Spirit to assist my troubled soul. Yet, you evidently overlooked the fact that if he does so, it must be based upon law—'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' (Romans 8:2). Even those without law are not without law entirely, for I Corinthians 9:21 explains, '(Being not without law to God, but under the law to Christ.)' James 1:25 specifically teaches, 'But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.'"

"There are other passages that could be cited, brother Taylor, but this is enough to establish my point. And my point is that whereas you no doubt are skilled in Osteopathy, when it comes to scriptures, you clearly need to be taught rather than trying to teach others. The fact that Christian faith is based on the second law, the law of faith, the law of the Spirit, the law to Christ, the law of liberty is basic to an understanding of the entire New Testament. Until you get that part straight, then you can never truly comprehend the rest of it either—and you find yourself dashing off erroneous letters to correct others, when, in fact, it is your own views that are in need of correction. (Hebrews 5:12)... In hope of Christian fellowship based on the second law—the law of faith, the Spirit, Christ and liberty; anything else won't do..."

Melvin R. Istre, Hempstead, Texas, March 3, 1976: "... I count it a blessing that you came to Baytown, Texas. I have followed your *Contending for the Faith* carefully and I certainly thank you for your watchfulness of the flock of God: ... I am presently working at the Hempstead Church of Christ in Hempstead, Texas. The elders here are trying to make a decision, whether to continue support of the Herald of Truth. I believe that it has become a Herald of Error, using the title banner of Truth for spreading Error. Would you please help me if you could? Could you send me the latest proof or information showing the errors that have been proclaimed in their broadcasts, etc... Please let me extend a big thank you ahead of time for your help!"

(NOTE: In my reply of March 15, 1976, I said, in part, "... My suggestion as to how best to answer your elders' questions regarding the Herald of Truth is to write to *The Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111* enclosing \$2.30 to cover cost of the transcript and postage, and ask them to send you a copy of their transcript of the Memphis Meeting, wherein between 150 and 200 of us preachers and elders confronted two of their elders, brethren Art Haddox and Norman, and also Baxter, Saunders, Anderson, McCaughey and others, from 12 noon one day, all the rest of the day, into the night until 1 o'clock the following morning. If your elders will not be persuaded from reading that, they would not be persuaded though one rose from the dead... Much appreciation for your concern." IYRJR.)

Doris Davis, Evergreen, North Carolina: "... May God bless you in your wonderful work."

Lindon Ferguson, Paducah, Kentucky, February 24, 1976: "Having had opportunity to read your work on several occasions, I now want to be able to receive it on a regular basis. Many things are happening today in the church of Christ that are going unknown by far too many of us. I appreciate having the names of those who are going off the deep end and their actions exposed. It so happens that when I have had a drift of enlightenment concerning a preacher or preachers or elders or a congregation or congregations or a church-supported work to go sour, I have been able to find out much more concerning this in your 'CFTE'... Thank you for your continued Christian faith and strength and we are looking forward to your work..."

Mrs. D. M. Matthews, Chillicothe, Texas: "I read a copy of your paper and was amazed at what I read. But it is wonderful to have a paper that tells us what is happening in the Christian world. I am subscribing for a year for it... We are real fortunate here in Chillicothe. We have a young preacher Jerry C. Brewer. He preaches the word as it was written. Does not preach any modernistic or liberal views. He stays with the word of God. Praise God for preachers like him."

J. L. Davidson, Conroe, Texas: "I continue to read with interest some of the untoward doings in our brotherhood. At the same time I hope you have not lost the personal touch. Some time ago I sent a contribution and after some days I received a receipt signed by some person that I had never heard of... God bless you in His service."

Iva Nugent, Urbana, Illinois: "I'm enclosing check for... year's subscription and... *Axe on the Root*... My daughter from Lauderdale Manor, in Fort Lauderdale, Florida, is sending me copies and I'm passing them around... I pray blessings on your good work."

Carroll P. Bennett, minister, Jefferson City, Missouri: "I share your concern in the 'current controversy' and the ability of the liberals, etc. to promote their cause. I appreciate the work you are doing to stem the tide, and you can count on me to help financially to continue publication and enlarging coverage for **CONTENDING FOR THE FAITH**. My ability to give will be limited due to present commitments and especially the work I am doing in Ghana, West Africa... I am doing what I can in this area to promote pure New Testament Christianity and to point out tendencies and errors. There seem to be so many 'isms' in this part of the country that it almost discourages one at times. The influence of Ketcherside and Sommer is still being felt, as well as liberalism and modernism..."

Carolyn Johnson, College Park, Georgia, March 1, 1976: "My *Contending for the Faith* I guess has run out... Feel there is too much still going on *not* to be informed... Here in the Atlanta area, it seems people (elders and preachers alike) are closing their eyes and ears to what is happening in the church. And Atlanta is full of these 'Christian' Charismatic-minded invading the church. I just for the life of me can't understand why this is allowed to go on and on and the elders and preaching brethren ignore it. One of the reasons, I'm sure, is: the elders don't want to see or know about anything that *might* upset the local people until it hits—and then it's too late. Apathy is going to hurt the church more than the wolves. Preachers don't preach public sermons, I guess, for fear also of alerting the people and letting them think. Here again is my contention—that the congregation is being treated as if they have no reasoning power. This is the reason people leave the church so easily and why we are fast becoming an uninformed people... I saw and was involved myself with the Pentecostal Movement, I'm sorry to say, in California. Have made acknowledgements publicly to this fact two years ago. But the practice and thoughts of these people are still strong. I know how devious they are, how they play on the emotions and confuse and get no real help from local brethren in getting straightened out, simply because they *refuse* to face it. I had to work my way back from that without help because they didn't know how. It's really pitiable. It hurts me to see such disinterest on the part of most brethren... The Northwest congregation had to close its doors here in Atlanta and instead of really working and supporting them, we in Atlanta sat back and watched them close their doors and sell out to none other than a Pentecostal group... Why people can't be real fighters for truth like you, I don't know. Guess it's just too unpopular... Sometime I hope to sit down and string all these experiences together to help some. Even if it would only help one person to stay out of these people's clutches, it would be worth while."

(NOTE: Well, brethren, here is at least *one* who has been lost to the Charismatic apostasy and found her way back. It seems to us that everyone—preachers and elders alike—need to ponder and be actuated by what she had to say. IYR Jr.)

Donald E. Davis, evangelist, South Barre, Vermont: "... I am concerned about your statement on charge number five in the discussion with the Crossroads congregation, with reference to the phrase, 'in the spirit of Romans 14.' Evidently some of the brethren felt it should have been taken out, and you said, 'for my part, I could accept it either way.' It seemed out of character to me for you to sign this statement.

"It is my understanding of the Scriptures that Romans 14 is entirely speaking of opinions; that women leading in prayers in the presence of men in worship (if a devotional is not it is mockery) is prohibited on the bases that she is not to be in a position of leadership or authority over the man, and that Paul taught praying in the presence of men by women would be such. (I Corinthians 11:3ff, 14:24; I Timothy 2:8-12).

"With all the emphasis on 'woman's rights' the church will have its challenges in this area, too. Is this a beginning?

"Is there something that I am failing to understand from the Scriptures that would permit a woman to lead a prayer with men present in a devotional or 'soul talk' (whatever this is)? The Crossroads statement signed implies that this is the case, and that we are just waiting for the brotherhood to mature to the point of accepting it. This needs to be clarified.

"It appears to me that for peace in the brotherhood you may be treading the fine edge of the wedge of compromise and liberalism. For this reason, I fail to see how you can speak of this meeting as 'Henderson's finest hour.'

"I am grateful for the progress made that respects the authority of the written word. I know much work remains to be done. But, unless I missed something in your article, or just misunderstand, I believe a statement of retraction from you is in order regarding the 'spirit of Romans 14,' or clarification on what you believe it can or does permit, and if in truth it will permit women to lead prayers in the worship services or devotionals where men are present. What is the latitude?

"I believe that if the whole brotherhood practiced that women could lead in prayers in devotionals with men present, that Romans 14 or no other Scripture would make it right and pleasing to God.

"I was especially shocked that brother Bales signed this statement, since in his book *Pat Boone and the Gift of Tongues* he makes the following statement: 'The author's beliefs are such that even in his own home he would not ask his wife to lead in prayer in the presence of men... Since he holds this position...' (pp. 262-263). Why would he sign a statement that leaves his formerly stated position now in doubt? And, without adequate clarification, such a statement can have profound effects on the brotherhood thinking.

"The Christian's freedom demands that we allow liberty in the areas of opinion. But is it getting to the point in the brotherhood that we cannot reason from the Scriptures and say something is sinful or wrong?..."

(NOTE: In my reply of May 22, 1976, I said, in part, "... Regarding the point you raised, I, too, believe it is a matter of doctrine, not opinion, as to whether a woman may lead in prayer with men present. In my understanding, she cannot do so without violating I Timothy 2:8-12.

"Clearly, the Crossroads brethren did not look upon this as a matter of faith but of opinion. I and those standing with me viewed it as a matter of faith, not of opinion. Each side looked upon the other as being weak in faith on the point at issue. Since, however, they were agreeing to forego this practice in all congregational activities and the practice no longer would be advocated, I felt that I could receive them as brethren weak in faith relative to this point, which is, I am sure, the same basis

on which they were receiving me. *They* do not deem themselves weak in faith on the point—but *I* do! *I*, in turn, do not deem myself weak in faith on the point—but *they* do! So long as it is left off and no longer advocated, then the terms of Romans 14:1 appear to be met. We *are* supposed to receive brethren weak in faith, but *not* to a *decision of scriptures*.

"As for that word 'soul talks,' we already had mentioned to them how offensive it was and is. Evidently they use it instead of such terms as 'personal evangelism', 'personal work', etc. There is probably as much scripture for one as the other, as far as *terms* go. Remembering how it was used in the days of 'Campus Evangelism,' I think some of us can never be happy with it. We came a long way in our discussion, but this is one detail needing further work, no doubt.

"Crossroads invited me to speak there on the Wednesday night of May 5. I did so—and was most graciously received. The only thing I observed all evening long (that I could object to) was a passing reference to 'soul talks.' I did not take this up with them at the time, but plan to when it comes right one of these days. Fellowship continues now in Gainesville. This does not mean that we can let down our guard for the truth. The price of truth still is eternal vigilance." IYR Jr.)

Mrs. Mary Swayne, Abilene, Texas: "It has been some years since I have written to you. But some strange teachings are beginning to creep into some of the congregations here in Abilene, as you probably have heard. I do not know if you ever published the third volume of *Axe on the Root* or not — but if you did I would like to have a copy. I do not know the price. The Bible book store across from ACC didn't seem to know anything about your book; so I thought it best to write as I have read that you are now in Alabama and now writing for *Contending for the Faith*. I would appreciate an answer to this letter as it seems that the battle that we fought in Long Island is to be fought again here in Abilene..."

(NOTE: It is incredible to me that a bookstore claiming to serve our brotherhood wouldn't "seem to know anything about" *Axe on the Root*! Demand for Volume I was so great that we had to go into our *third printing* of it; Volume II has gone into its *second printing*; and our supply of the original printing of Volume III is about gone. Volume I is \$1; Volumes II and III are \$2 each — or the entire set is \$5. Please address your orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Paul Sain, evangelist, Jackson, Missouri: "... May I again affirm how very much you are respected and appreciated for the work in His service that you render. Many times some of us may not know just how and what to say or do — but with examples such as yourself — we cannot fail. And you are loved for that. The work that you have done via *Contending for the Faith* and *Axe on the Root* books will continue to produce 'GOOD' fruit for decades to come..."

Pauline Young, Berkeley, Missouri, March 19, 1976: "... It seems to me that when more truth on matters is made public in the brotherhood the more responsible we are as individuals for it also. Thanks to you for your good work..."

To Faithful Brethren, Everywhere: Let us work to get sound men in our pulpits!

SHADES MOUNTAIN CHURCH OF CHRIST PRESENTS

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

THE LIBERAL'S ATTITUDE TOWARD THE TRUTH

William S. Cline

The Liberal may be identified by the attitude he has toward the truth. Many have taken the position that "The truth as God gave it is absolute, but man's understanding of it is relative." This is the human philosophy of relativism. What the Liberal is saying is that men *cannot* understand the Bible alike.

Is it any wonder we have problems with unity and the truth when men make such statements while *pretending* to preach the pure and simple gospel of Christ? Surely such have been deceived and would corrupt the *simplicity and purity* of mind by which the common people hear Jesus gladly. This writer affirms we not only *can* understand the Bible alike but we *must* understand the Bible alike.

Bible Can Be Understood

The Bible is God's revealed will. It is complete, final and absolute. (Jude 3; 2 Peter 1:3; 2 Timothy 3:16-17). The Bible can be understood by man, provided the man is honest and does not have "self appointed scholars" to help him. If it is a fact that we cannot understand the Bible (and God knows everything), then why would God tell us that we had to have faith to be saved (John 3:16) and that that faith comes by hearing the word? (Romans 10:17).

If we cannot understand the Bible alike, why then did Jesus say, "Ye shall KNOW the truth. . .?" (John 8:32). If we cannot understand the Bible alike, why did Paul say we could have, ". . . full assurance of understanding . . .?" (Colossians 2:2). If we cannot understand the Bible alike, why do we read in Ephesians 3:4, "Whereby, when ye read, ye may UNDERSTAND . . .?" If we cannot understand the Bible alike, why is it stated in Ephesians 5:17, "Wherefore be ye not unwise but UNDERSTANDING what the will of the Lord is"? If we cannot understand the Bible alike, why would brethren be charged to ". . . speak the same thing . . . be no divisions among you . . . be perfectly joined together in the same mind . . .?" (I Corinthians 1:10). If we cannot understand the

Bible alike, how can there be a "common salvation"? (Jude 3). If we cannot understand the Bible alike, how can there be a "common faith"? (Titus 1:4). This writer is "fed up" with hearing the "scholars and learned, self-appointed interpreters of the Bible" saying that we cannot understand the Bible alike and that only one who is "spiritually immature" would ever conceive of such a doctrine.

Bible is Relevant

We know that God intends for man to understand the Bible alike because He made our salvation dependent upon hearing, understanding, believing and obeying the gospel. If we cannot understand the Bible alike, then the Bible has no relevancy in our lives.

If we cannot understand the Bible alike, as our Liberal brethren claim, then one of two things must be true: 1) God **could not** give it in such a way that we can understand it alike and this impeaches His power; 2) God **would not** give it in such a way that we can understand it alike and this impeaches His goodness.

The Liberal and his philosophy of relativism is as false as the Devil himself. If anyone ever understand the Bible it will be understood alike.

Is Truth Relative?

The Liberal will also say that "right and wrong are highly abstract terms." This is another way of saying that truth is relative. The context does not exist in which the above statement could be true. Yet I have brethren who are saying this and then, when quoted, they cry, "I was quoted out of context."

The Bible is an absolute law of right and wrong. The teachings of the Bible are the only ways that a man can tell if

(Continued on Page 3)

Contending FOR THE Faith

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WHERE THE POWER LIES

The single most important difference between the churches of Christ and all other religious bodies is the source of its power. As long as this source is properly understood and applied, there is no spiritual force on earth that can successfully withstand it. It is only when we forget WHERE THE POWER LIES that Christians and congregations become weak, ineffective and unprofitable.

In the beginning of the gospel, before the word of God had been put into written form, God worked with his preachers in miraculous ways. Then, as now, the temptation was to misinterpret the source of the power—to attribute it somehow to men rather than to God.

Peter Set the People Straight

Thus it was, in Acts 3, when the ankle-bones of the man that was lame from his mother's womb "received strength," and he leaped up, stood and began to walk, all the people were "filled with wonder and amazement at that which had happened unto him." Rather than giving God the honor and glory for the power that had been wrought, the people ran together unto Peter and John evidently attributing the power to them.

But when Peter saw it, he immediately set the people straight. "Ye men of Israel," he reproached them, "why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?" Then he showed that the power, actually, was from God, not man.

Opposers Could Not Nullify God's Power

Then, as now, there were those who refused to honor God's word, "being sore troubled because they taught the people..." However, even though they laid hands on them and put them in prison (Peter and John, that is), these opposers could not nullify the power that God himself had put into His word. Thus we learn from Acts 4:4 that "many of them that heard the word believed; and the number of the men came to about five thousand!"

Philosophers, Theologians Are Just Men

Just before we left Singapore for the United States, in 1968, a group of young members forgot WHERE THE POWER LIES and started listening to a false teacher who was substituting the words of human philosophers and theologians, such as Bultmann, Tillich, Kierkegaard, Barth and others (not one of them even a Christian!) for the word of God. Some of these same young members formerly were some of our most effective soul-winners. Yet, in all the more than 7½ years since they went out from us, how many souls have they actually won to Christ?

Not even one!

Yet, those who stayed steadfastly with the source of power — God's word, the Bible — have won literally hundreds to Christ during this same period. What is the difference? Personalities? Don't you believe that. The difference is between exchanging the truth of God for a lie. For, however brilliant those false philosophers and theologians may be, the fact remains that they still are just men. And, as Romans 3:4 puts it, "... let God be found true, but every man a liar..." For those who went away from the truth of God's word into error ever again to regain their power, as Christians, they will every one of them (including the one who led them astray) have to come back to WHERE THE POWER LIES.

Ira Y. Rice, Jr.,
Editor

THE LIBERAL'S ATTITUDE TOWARD THE TRUTH

(Continue from Page 1)

he is right and loyal to Christ or wrong and loyal to the Devil. However, we constantly hear brethren talking about right and wrong being abstract terms. Usually one does not have to listen too much longer or read too much farther to find them saying that we should not be *so critical* of our "denominational brethren" (since when did they become our brethren?), because we just might be wrong and they just might be right. In the same breath we find them saying that such things as mechanical instruments of music or the Missionary Society are not *so bad* after all, and maybe we should apologize for being so critical of them. This is the kind of **philosophic trash** that comes from the doctrine of relativism.

Can We Be Sure We Are Right?

The Liberal has been heard to say, "We can never be sure we are right." For over six years I have been arguing with some of the products of some of our Christian colleges about the "right" of singing without the instrument, baptizing (yes, baptizing) for the remission of sins, the existence of elders (we have had heretics that even taught against elderships in the church), withdrawing fellowship, the Lord's Supper on Sunday (every Sunday) and on Sunday as opposed to any other day of the week, and the sin of allowing women to rule over the man. All of these problems were symptoms of the real problem of the philosophy of relativism. If we cannot be sure that we are right, then we can never obey 2 Peter 1:10, which says, "Wherefore the rather, brethren, give diligence to make your calling and election sure." There is a way that is right and we can know what that way is. The Lord did not intend for the Christian to live and die filled with fear, doubts and uncertainty.

The Liberal would have us reject the Bible as the means by which loyalty to Christ is to be determined. He mocks when you quote book, chapter and verse to prove a point. He reasons that since all denominations claim to follow the Bible and yet all have arrived at different answers on some matters, then the Bible should never be regarded as the criterion for loyalty. His basic argument is one of skepticism. He claims that since so many claim to be right, either no one can be right, or else there is no way of finding out who is right. In this view men become agnostics. Of course, the view is totally false and should be renounced by everyone that loves the truth and is loyal to Christ. May each of us stand loyally with the truth and when the liberal comes along with his infidel philosophies, may we have the **courage and knowledge** to take the "sword of the Spirit" and cut him down.

HAVE YOUNG PEOPLE CHANGED?

"Our youth love luxury. They have bad manners, contempt for authority; they show disrespect for their elders, and love to chatter in place of exercise. Children are now tyrants, not the servants of their household. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble their food, and tyrannize their teachers." (Written by Socrates in 400 B.C.)

— Westvue Nues & Vues

THE BIBLE: God's Completed Revelation to Man

Ray Hawk

Every false religion known today exists because it 1) rejects the Bible, 2) accepts only parts of the Bible, 3) claims inspiration for its teachings that are in addition to the Bible, or 4) adds another book or must provide its own translation of the Bible in order to teach its false doctrine.

A gospel preacher sent me a paper, *The Macedonian Call*, edited by a Bernard Gill. Mr. Gill claims he is "God's prophet of the Latter Rain." Mr. Gill is pastor of the Colonial Village Pentecostal Church of the Nazarene. The motto of the paper is, "We are called to Christianize the 'Christianity' of this generation." In the issue I have Mr. Gill gives us prophecies he has received, *and which God tells him to give to the public*, from October, 1969 to March 29, 1974.

Is Making Claims Sufficient Proof?

If I were Pentecostal, I would be forced to accept Mr. Gill's claims simply because he made them! I could not ask Mr. Gill for a *demonstration*, for according to Pentecostals, this would put me in the camp of the unbelieving and the skeptic! How sad it is that thousands will accept *The Macedonian Call* as the 28th book of the New Testament! Of course, it isn't any different with others of the Pentecostal belief. I know a Christian who works with a Pentecostal that claims one must have the baptism of the Holy Ghost *to understand the scriptures*. Yet, when he tells this Christian what a passage says, it is usually what his pastor has said about that passage last Sunday!

The Catholic layman receives his understanding (?) of the scriptures from his priest and the Pentecostal layman receives his understanding (?) of the scriptures, not from the Holy Ghost, but also from his pastor! I don't have to ask Mr. Gill, a priest, or any pastor what God says. I can go to the Bible and it will tell me. Why not? It is the word of God, the Spirit, Son and Father.

Gill Offers to Print God's Answers

Mr. Gill states, "We will print God's answers to your questions, if you will send them to us." Why should I ask Mr. Gill what God states? I can go to my personal copy of the Bible and find the answer to my questions. You see, if a person does not want to accept what God has stated in the Bible, he claims revelation, gives it, and then collects a following of his own. This is what Mr. Gill has done. For those who may wonder where Mr. Gill preaches, it is Flint, Michigan, P. O. Box 7005.

God's word, contained in 39 Old Testament and 27 New Testament books, is complete. Paul said, "But when that which is perfect (complete) is come, then that which is in part shall be done away." (I Corinthians 13:10). The partial (gifts) have given way to the perfect (complete) revelation of God to man. If you want to be saved (James 1:21), purified (I Peter 1:22), sanctified (John 17:17), comforted (I Thessalonians 4:18) or quickened (Psalms 119:50), read and apply the written word of God to your life!

King James Version: Populator of Heaven

When folks have to write another book of scripture (BOOK OF MORMON) or give us a questionable translation (NEW WORLD TRANSLATION) to prove their religious faith, I am afraid of them. The KING JAMES VERSION of the scriptures will be responsible for populating most of heaven. It was translated by 48 Hebrew and Greek scholars. The AMERICAN

STANDARD VERSION was translated by 101 Hebrew and Greek scholars. The biggest objection to the KJV is that it has archaic words in it and the ASV is too much like reading Greek. More people have found the truth and lived it by reading these two versions than any other printed! I would rather put my trust in these two versions than in THE LIVING BIBLE, which is a paraphrase produced by one man, or the NEW WORLD TRANSLATION, produced by seven men of questionable ethics and scholarship. In the near future, I hope to write a review of the NEW WORLD TRANSLATION.

Not only do we have the complete and final revelation of God in the 66 books of the Old and New Testament, but it is a book that may be studied and understood if properly read. One needs to ask, 1) Who is speaking? 2) Who is he speaking to? 3) What does the passage say? 4) Is it a statement that can apply to me? 5) Is the statement literal or figurative? The best tools for serious Bible study are either CRUDEN'S COMPLETE CONCORDANCE or STRONG'S EXHAUSTIVE CONCORDANCE. If you are interested in word studies, W. E. VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS or BULLINGER'S LEXICON AND DICTIONARY would be good. A good interlinear, such as Zondervan's INTERLINEAR GREEK-ENGLISH NEW TESTAMENT would be helpful. This gives the English text and Greek with the English word equivalent under the Greek word.

When one studies the Bible, he should study it by word or subject matter. Example: Christ, Son, the Word, Godhead and God would be words to study to learn about Jesus Christ. A concordance would give you all passages dealing with these words. Salvation, the church, worship, and other such items are studied in the same way. If you are interested in your soul and the souls of others, you will become a serious student of the Bible!

ALEXANDER CRUDEN

W. N. Jackson

In 1699, a son was born in the house of Cruden, in Aberdeen, Scotland. He attended school and graduated; he fell in love with a pretty lassie, but she jilted him. He went stark mad and was confined.

When released, he went in shame to London to become first a proof-reader and then French reader to the Earl of Derby. His French was proof-reader's French: when he came to a puzzling passage of words, hard to pronounce, he would read them letter-by-letter and line-by-line. The Earl fired him.

Huz, Buz and Apothecary's Powder

He opened a bookshop near the Royal Exchange and became book-seller to Queen Catherine -- and wrote a book known to fame as *Cruden's Complete Concordance*. Generations of scholars, preachers and certain critics of evil intent have examined it. They have found few errors and just two omissions: Huz is not mentioned as the brother of Buz, nor the name of the powder of the apothecary with which the bridegroom is anointed in the Song of Solomon.

The concordance gave him an "open sesame" to the lairs of scholars everywhere, and even to the Court of King George III, who received him cordially. He gave himself over to prison reform at Newgate, got arrested and jailed for punching a blasphemer on the street.

Cruden Died on Open Bible

One day, in 1770, friends found him dead in his room, on his knees, his head fallen forward on an open Bible.

(I thought this might help you to appreciate your *Cruden's Complete Concordance* even more since so many of you have one.)

—The Reminder

The Bible's Answer To Billy Graham

W. L. Totty

Recently someone questioned Billy Graham about his not preaching on baptism. The question was: "Why is it I've never heard you speak of baptism as one of the necessary steps of salvation?"

In his newspaper column, headed, "My Answer," Billy Graham replied:

I certainly believe in Christian baptism. As an evangelist, however, my task is to announce the evangel, or the "good news." Paul defined it this way in I Corinthians 15:1-3: "that Christ died for our sins . . . that he was buried, and that three days afterward he arose from the grave."

In the Bible, baptism always follows the act of repentance and faith. On the day of Pentecost, Peter said, "Repent and be baptized every one of you" (Acts 2:38), and then the record concludes, "They that gladly received the word were baptized." (Acts 2:41).

If Graham were an evangelist of the Lord, his task would be not merely to "announce the evangel, or the 'good news' "

but to preach the whole gospel as the apostles did. Paul said, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:27-28). Graham infers that all he has to do is "announce" the death, burial and resurrection; but Jesus said to his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16). The apostle Peter said, ". . . even baptism doth also now save us . . ." (1 Peter 3:30-21).

Graham said, "Another significant statement of Paul's would be I Corinthians 1:17, 'Christ sent me not to baptize, but to preach the gospel.' Paul was the world's greatest evangelist and we must accept his listing of priority." We wonder where Graham learned that Paul was the "greatest evangelist." When James and John wanted to be the greatest in the kingdom of God, Jesus said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so

among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matthew 20:25-27). The Catholic church has always said that Peter was the greatest; but Paul said, "For I suppose I was not a whit behind the very chiefest apostles." However, he did not say that he was one whit ahead of the others, either. Therefore, we cannot judge any one apostle to be greater than the others. They were all inspired of the Holy Spirit.

Baptism Not Essential for Salvation?

Graham seems to think that Paul did not think baptism essential to salvation because he said, "Christ sent me not to baptize, but to preach the gospel." (I Corinthians 1:17). Paul did not in any way intimate that baptism was not essential, for the people who heard and believed Paul's preaching were baptized, though Paul did not do all the baptizing. He did baptise some, however. (See I Corinthians 1:14-16).

In this regard, the Bible says of Jesus, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judaea, and departed again into Galilee." (John 4:1-3). Jesus did the preaching and converting, but the disciples did the actual baptizing. Yet, it says Jesus "made and baptized" more disciples than John. Their being baptized was in obedience to what Christ had preached unto them; therefore, it could be said that Christ baptized them. Likewise, the people were baptized at Paul's command, even though his disciples did the actual baptizing. If Graham thinks that Paul taught that baptism is not essential to salvation, he should read the passage that tells of Paul's having found 12 of Apollos' converts who had not been baptized in the name of Christ but under John's baptism whom he told to be baptized in the name of Christ. (Acts 19:1-5).

Graham Garbled What the Bible Said

Notice also that in Billy Graham's answer, he said that baptism "always follows the act of repentance and faith." Someone might think he should have reversed "repentance and faith," but all Baptists teach that a person repents before he believes. However, even though they teach it, they cannot do it, for a person cannot repent unless he believes he has sinned against God.

Likewise, he garbled Peter's answer to the Jews who asked him what to do. Graham stopped at "repent and be baptized every one of you," but that was not all of Peter's answer. Peter said, "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 Ghost." (Emphasis added.—WLT) Graham had a reason, of course, for having left out "for the remission of sins," because he teaches that a person is saved before baptism.

The apostle Paul, writing to the church at Rome, said, "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4). We ask: Rise from what? The answer is: Rise from baptism, a burial in water, as Christ arose from a burial in the earth. Graham has the "newness of life" preaching baptism; but the apostle Paul, the one whom Graham says was the "greatest," said we rise to "walk in newness of life." Whom shall we believe? Billy Graham? or the Bible?

— *The Informer*

A BLASPHEMY AGAINST CHRIST

James W. Boyd

(NOTE: When that travesty on Christianity, entitled, "Jesus Christ Superstar," unfortunately burst upon the scene a few years ago, some of our liberalizing false-teachers, as usual, rushed to encourage it with no consideration in evidence that they had a clue as to what they were endorsing. I was interested in brother James W. Boyd's comments, as they appeared in his Red Bank Bulletin, at that time. IYR Jr.)

Chattanooga will soon have presented the "opera" entitled "Jesus Christ Superstar," the title being mockery and degrading to the Son of God. It is being praised from many quarters and bringing in tremendous sums of money to its heretical promoters. Just what is so bad about it?

By the statements of its composer, he denied the deity of Jesus Christ, making him only a man, not God's Son; it presents him in opposite fashion to the very things he taught and lived, making him a harlot-monger, confused and mixed up as Judas, an impure deceiver; it denies the inspiration of the scriptures, making the apostles' motives for writing the Bible their desire to be remembered through the ages; it ignores the greatest evidence of the Sonship of God, the resurrection of Christ, leaving him in the tomb; it makes mockery of the Lord in his manner and speech, distorting his words, misquoting him and his followers, generally degrading everything he is and did.

Christian brethren, to attend, endorse, support, or refrain from opposing such blasphemy of Jesus Christ is to bid God-speed to the devil and his work. Men often love money more than morals, dollars more than decency, gain more than God. But no Christian will patronize their evil work, but will raise the banner of truth against them. Will you?

THE FIVE FACES OF A LIBERAL

John Waddey

The Lord's church is troubled across the nation by an element of teachers that have either never shared the common salvation and faith of Jude 3, or else have abandoned it. Rather than being backsliders who fall away, they are devious heretics who stay among us to change the faith and practice of the church into a different form. The correct term to use in identifying these false teachers is difficult to decide. Since the term "liberal" has been tagged upon them, and since they are liberal in their attitude toward the authority of the Bible, we shall stick with that.

Sadly, a great number of our brethren are deceived by the sly tactics of these liberals. Like the Greek actors of old, these evil men hide behind a variety of masks, each portraying a totally different side of his nature.

First, there is the face he shows the preachers and elders of a strong, doctrinally sound congregation. He says what they want to hear. He even preaches acceptable Bible lessons. He gives right-sounding answers to questions. He even says he is against liberalism. (Of course, he reserves his own private interpretation of the word.) He leaves the impression (false albeit) that he is just as sound, conservative and loyal to the cause of Christ as any among us. I have observed this personally in several instances. A liberal preacher can move to

any unsuspecting congregation and preach perfectly scriptural sermons for a year or two until he has established himself and then the mask is removed. Surely these are "hidden rocks in our love-feasts." (Jude 12).

Secondly, there is the face the liberal shows the young people of the congregation (especially the high school, college age and the young intellectuals) when he "raps" with them or speaks to their youth meetings. He will be very pious and holy, speak the youth dialect and say just what they want to hear. He talks of love and service and loyalty to Jesus. If no dangerous (sound) adults are present, he generally coyly ridicules and knocks the older brethren and the leadership of the congregation and brotherhood. With his smooth and fair speech, he beguiles the hearts of the innocent. (Romans 16:18).

Thirdly, there is the face shown when the liberal writes about the "conservative" opposition in the liberal media or when speaking in a forum of liberals. Here you see his true colors. The fangs really show. A transposition occurs; the gentle lamb becomes the roaring lion. The loving, pious, spiritual giant suddenly loses all his spiritual trappings and becomes a virulent spouter of venom toward all those brethren who would stand in his way and challenge his false doctrine. No terms of derision are too strong. Name-calling and "labelling" (which he protests under other faces) he freely uses while speaking from this mask. Like Diotrefes, he prates against God's faithful men with wicked words. (3 John 10).

Fourth, is the face shown when confronted by a defender of the faith and exposed in his foul work. Usually the liberal takes the "bleeding heart" approach. He poses as a martyr who is persecuted unjustly. He begs sympathy and strives to avoid giving any answers that would reveal his true stance. He seeks to make the faithful defender of the faith look like a cruel, unloving persecutor.

Last, there is the face shown when the liberal is finally exposed and driven from the ranks of God's people. Some go into the camp of other sectarians like themselves; others drop completely out of organized religion. Here you see all disguises cast aside and the unbeliever in his naked shame. Usually you discover that his unbelief reaches far back into his career among us. He freely speaks of his disgust and revulsion at being hemmed in and restricted by Bible authority. It often becomes obvious that his apparent loyalty was a charade while he worked to convert others to his corrupt ways. Like Hymenaeus and Alexander he has made shipwreck concerning the faith, and he must be delivered unto Satan to be taught not to blaspheme. (1 Timothy 1:19-20).

It is no pleasure to write thus of men who have dwelt among us in the kingdom, who have shared the cup of the Lord with us. But, as Paul wrote to the church at Philippi, "I tell you even weeping, that they are enemies of the cross of Christ: whose end is perdition, whose God is the belly, and whose glory is in their shame." (Philippians 3:18-19). We must mark them, lest they destroy the cause we hold dear. (Romans 16:17-18).

SEVEN THINGS YOU NEVER REGRET

- Showing kindness to an aged person.
 - Destroying a letter written in anger.
 - Offering the apology that saves a friendship.
 - Stopping a scandal that was wrecking a repentation.
 - Helping a boy find himself.
 - Taking time to show your mother consideration.
 - Accepting the judgment of God on any question.
-

IS IT 'BREAD' OR 'LOAF'?

Guy N. Woods

"Is it proper, in officiating at the Lord's table, to use the word loaf, in referring to that which Jesus called bread in the institution of the supper?"

This question, and all similar ones, is inevitable, in view of the fact that we have the Sacred Scriptures in *translation*, and not in the languages in which they were originally penned. Were Paul present in one of our assemblies today, and we were permitted to ask him this question, "When the Lord delivered to you the details of the institution of the supper which you, in turn, passed on to the church in Corinth in one of your letters to the disciples in that city, you wrote that the 'Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me' (1 Corinthians 11:23-25); from which we note that you used the word 'bread' and not 'loaf' and since we are desirous of doing and saying only that which is right, ought we not to use the word 'bread' and avoid the use of the word 'loaf' in our references thereto?"

He would doubtless answer somewhat as follows: "My dear fellow-Christians, I commend you for your faithfulness, your obvious dedication to truth, and your concern to say and to do only that which the Lord approves. Your zeal to be correct in this matter and in all others touching your duty to God is of the highest order and deserving of my warm commendation; but, you are overlooking a very important and significant fact which, when properly understood, will resolve this matter and all similar ones. Neither the Lord nor I used either the word 'bread' or the word 'loaf' in the references to the supper, since neither of us spoke or wrote regarding these matters in English. The word which the Holy Spirit directed me to use in conveying the message which the Lord gave me is *artos*, a Greek word — not an English one — and the meaning therefore must be determined by it and not by an alleged or supposed difference between the English words, 'bread' and 'loaf.'"

Suppose it is Dr. Luke, instead of his patient Paul, whom we are privileged to meet; and, desirous of determining his impression of the matter, we ask, "Brother Luke, does your copy of Paul's letter to the church in Corinth use the word 'bread' or the word 'loaf' in describing the elements of the Lord's supper?" The apostle's private physician would answer, "My copy of the letter to which you refer has neither 'bread' nor 'loaf,' but the word *artos*. Thus, when I refer to that which represents the body of my Lord, I use neither the word 'bread' nor the word 'loaf,' but the Greek word *artos*. since this is the word which the Holy Spirit directed the beloved Paul to write."

Finally, let us assume that we are visiting some Greek-speaking land, and we are talking with a native Christian who also understands English, and we say to him, "Tell me, my brother, do you people, in the observance of the Lord's supper, use the word 'bread' or the word 'loaf' while officiating at the Lord's table?" His answer would be,

"Neither. Our services are conducted in the Greek language, the language which Paul used to write the epistle to which you refer, and in it he used the word *artos*. Inasmuch as it is the word which appears in our Bible, this is the word we use to designate that which portrays the body of our Lord."

It is obvious that the answer to our question depends on the significance of the word *artos*, in Matthew 26:26, and not on any supposed distinction between the words "bread" and "loaf." In the imaginary instances which, for illustrative purposes we have cited, all involved understood and spoke Greek; all, therefore, would simply use the word *artos* (in its various forms) in their references to this portion of the Lord's supper. But, in our land, and in most others throughout the world, Greek is not used; the Bible is read, in the language or languages locally prevailing and into such tongues must the Greek word *artos* be translated. Thus, the proper answer to our question turns on the significance of the word *artos*; and my English word, or words, which adequately convey the meaning of the original term are entirely acceptable. The Greek lexicons (Arndt and Gingrich, Thayer, Bagster, etc.), use both terms (bread and loaf) to define the word; and, a simple induction of passages which *artos* appears will establish the fact that the translators followed the Lexicographers in their rendering of the term. For example, *artos* is translated "bread" in Matthew 4:4; "loaves" in Matthew 14:17; "bread" in Mark 6:37, "loaves" in the verse following; "bread" in John 6:5; "loaves" in John 6:9. In view of the fact that either term — bread or loaf — correctly defines the word which appears in the Greek text, either may properly be used. And, what ought forevermore to settle the matter is the fact that in Matthew's account of the institution of the Lord's supper, the American Standard Version has a footnote from the word "bread" in the sentence, "And as they were eating, Jesus took bread, and blessed, and brake it . . .," which reads "Or, a loaf." (Matthew 26:26).

Gospel Advocate, December 4, 1975
Nashville, Tennessee

LET GOD HOLD YOUR HAND

Jack Gray

I should like to share with you a passage that has become my favorite in the Old Testament. It was written by the man who caught the brightest vision and had the most intimate knowledge of the Christ in the Mosaic Age. Isaiah said, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will hold thy right hand, saying unto thee, Fear not, I will help thee." (Isaiah 41:10, 13). How marvelous life can be when God holds your hand!

There have been many times in my life when I have felt by faith the hand of God in mine, as I wrestled with some problem that was too big for me alone. A man and his God are truly a majority in any situation, a conquering force against any foe.

I am convinced that one of the greatest failings in the life of any person is the failure to know God, to feel His presence and to confide in Him as a personal friend. In our materialistic age, God is too abstract even in the lives of Christians. We think of Him as being far removed from us and from the problems of every-day life. We begin to lose our faith in prayer, to think that God is not really concerned or that only our big problems are worthy of speaking to Him about in prayer. Thus, we find ourselves overwhelmed by the multitude of little things in which we did not even seek the counsel of the Almighty. All of this because we have failed to remember that God will hold our hand every moment of every day, if we will put our trust in Him.

I believe that preachers need this confidence of God's nearness in a special way. Perhaps there is no one else who climbs a higher mountain or walks through a deeper valley than men do as ministers of the Gospel. The journey from the heights of joy and optimism to the depths of despair and disappointment is many times traveled in only a few hours of time. Sometimes he feels almost too keenly the joys and sorrows of others. A dedicated minister lives a lonely life in the midst of people. Thus there is a special need in his life for a personal relationship with God. Yet, I do not mean to imply that this need for feeling the touch of God's hand is limited in any sense at all. Certainly it is a need in the lives of us all. The greatest assurance that any Christian can have comes from knowing that God is his friend.

Think what this could do in the lives of youth! I sat in a youth class recently when the motto was given, "Expect great things from God and attempt great things for God." That is thrilling in its possibilities. Yet, it would be both easy and natural if the young person could feel the power that flows from the Savior's hand to his. Wouldn't he always attempt great things if he truly felt that a BIG God was on his team?

Note one thing more. This is not a command, as if we were to say, "Hold fast to God's unchanging hand." We all understand that we must be concerned with that daily. But this is a promise. If we will do right and trust in Him, God will hold our hand — in trouble, in temptation, and in daily life. I challenge you to trust Him more. Then when you need Him most, He will hold your right hand and say unto you, "Fear not, I will help thee."

Shield of Faith
Jackson, Missouri

MORE THAN 6,000 OF GUY WOODS' NEW BOOK HAVE BEEN SOLD; LET'S FINISH THE ALMOST 4,000 REMAINING, BUY HARDEMAN PROPERTY

If you appreciate the magnificent manner in which brother Guy N. Woods answered the foregoing difficult question, then you will profit much from a careful study of his new book *Questions & Answers — Open Forum*, which is being sold to raise the money to purchase the old N. B. Hardeman property for Freed-Hardeman College, at Henderson, Tennessee.

Of the some 10,000 originally printed, more than 6,000 copies of this marvelous book already have been sold. It sells for \$10 — every cent of which goes to Freed-Hardeman College. No one, except the college, makes any money out of the sale of this book. It is strictly a work of faith and labor of love on the part not only of brother Woods, but of those of us who are pushing the sale of it.

If you have not gotten a copy of it already, please send \$10 together with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. We will see that your book is sent to you by return mail — and that the whole \$10 for each copy purchased is forwarded to Freed-Hardeman College. — Ira Y. Rice, Jr.



25TH ANNUAL BLUE RIDGE ENCAMPMENT. Close to 600 Christian friends from many states assembled June 21-25 for the 25th Annual Blue Ridge Encampment, near Black Mountain, North Carolina. Starting with a ringing message on "The Love of God" by W. B. West, Jr., of Memphis, Tennessee, the first day, the program marched right along until the close at breakfast Friday morning.

Daily activities began with a devotional-type service, called the Hour of Power, at 7:15 each morning in the College Hall Auditorium. These were conducted by Bob Raby, of Nashville, Tennessee.

Then, after breakfast each morning, Tuesday through Thursday, chapel speakers were respectively Hugh Shira, Buena Park, California; Everett Huffard, Searcy, Arkansas; and Charles Chumley, Nashville, Tennessee.

From 10:15 to 11:10 each morning, Bible classes were conducted for everyone. Mrs. Jim Foster, of Birmingham, Alabama, taught on

"Women's Worthy Walk"; Mrs. Douglas Gunselman, of Nashville Tennessee, on "Christian Women & World Missions"; Mrs. Ira Y. Rice Jr., of Memphis, Tennessee, on "The Christian Woman and the Bible"; Hugh Shira, of Buena Park, California, on "The Art of Preaching"; J. M. Powell, of Franklin, Tennessee, on "The Restoration Movement"; and M. F. Norwood, of Princeton, West Virginia, on "World Missions."

Before lunch each day special lectures were heard from Marvin F Bryant, of Mobile, Alabama, who spoke Tuesday on his special work of winning denominational preachers; Elvis Huffard, of Henderson Tennessee, spoke Wednesday on "Freedom - A License of Responsibility?"; and Dan Jenkins, of Birmingham, Alabama, spoke Thursday on "The Glorious Church - Its Work."

Sightseeing tours were conducted at 1:30 daily, Tuesday through Thursday, by Wayman Love. The annual group photo (see above) was taken the afternoon of the second day, followed by a meeting of the

A STORM AT SEA

Burt Harvill

The church of our Lord NOW is going into very turbulent times both from within and without. The church of our Lord is facing the most determined enemies that she ever has had since her birth.

Brethren, it is now past time that we should close ranks and stop our bickering, fault finding, arguing about trivial matters. We need to unite, that we may be able to stand against the onslaught of the atheists, evolutionists and those set to destroy what little morality, decency and godliness there is left in this world.

Besides all this, we have those within—and some in high places—that are determined to make the church of Christ into a denomination; this can and will be done if you and I don't wake up. We must do as John instructed us to do, in I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many FALSE prophets are gone out into the world." The sooner we realize we have false brethren today the better off we will be. "But there were FALSE prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring

upon themselves swift destruction. Many will follow their pernicious ways; by reason of whom the WAY OF TRUTH shall be EVIL SPOKEN OF." (II Peter 2:1-2).

This is being done on a large scale today through false brethren. We have such men as Jimmy Lovell and Reuel Lemmons trying to defend some that are wrong by pointing out some of the good they have done. If they are not careful, they next will be offering sin indulgences. Just because someone or some group has some good work to its credit, this does not offset and cancel wrong that has been done. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the father, Jesus Christ the righteous." (I John 2:1). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). When men are big enough, Godly enough and humble enough to confess their sins, then, and only then, will God forgive them. The stubborn will of man will cause him to lose his soul.

I am greatly disturbed to see so many weak-kneed brethren buckling under, when we need them to stand straight and tall for the cause of the Lord. Yes, the cause of Christ is facing turbulent times; but take courage, brethren, for as long as we have Christ our Lord at the helm, he will steer the church through these turbulent waters and on to the peaceful shore.



board of Directors that same afternoon. Under the direction of Jimmy Eaton, of Chattanooga, Tennessee, a special talent show, called "Command Performance", was presented Wednesday afternoon.

One of the most enjoyable experiences of the entire week was the informal singing each afternoon in the Lee Hall Lobby, conducted by Perry Henderson (who also was the official song director for the encampment) and others.

At 7:30 each evening, in the College Hall auditorium, brother J. M. Howell, Camp Director, showed slides of his World Missionary Tour, of 1975, wherein he taught and preached around the world in many nations. Since the finances were largely contributed for this trip by Hue Ridgers, this presentation was of special interest. They also presented him with a portrait of himself in oil, honoring his 25th year with Blue Ridge Encampment.

A special plaque was presented to Ira and Vada Rice in recognition of their pioneering the gospel of Christ into Southeast Asia and their missionary efforts over the past 21 years.

In addition to brother West's address on Monday night, aforementioned, Robert Shanks, of Mt. Vernon, Missouri, spoke Tuesday night on "Let Freedom Ring"; Elza Huffard, of Villanova, Pennsylvania, on Wednesday night on "Where the Spirit of the Lord is, There is Freedom"; and Jack Evans, of Terrell, Texas, Thursday night on "The Best Things in Life are Free."

Fireside chats and other special programs were conducted nightly in the Lee Hall Lobby.

Christian families who may not have attended this wonderful Blue Ridge Encampment heretofore should make their plans to do so the third full week in June each year.

YOU DON'T BELIEVE IN CHRISTMAS?

Paul Kidwell, Sr.

Most of us have cringed a little under the intimidator. There just seems to be some parallel between the man who kicks dogs, hates apple pie and mother, and the man who doesn't believe in Christmas. Only Scrooge and bad guys are supposed to reject Christmas as a holy day.

The fact is, there is no authorization for the celebration of the birth of Jesus -- at any time! Too, there is no indication as to the date of that great event. *The Illustrated World Encyclopedia* states:

"Jesus was not really born on the 25th of December, but probably in April or May . . . The Christmas holidays came at the time of year known as the winter solstice, when the harvest is over and the meat slaughtered and stored in ice or brine. In ancient times, this was the season of revelry and feasting, the season of plenty. The early Christian emperors of Rome decided to hold the Christmas celebration to offset the 'saturnalia', the festival of the god Saturn, which had become rather wild. The pagan revel gave way to Christmas as the merry-makers became Christians, but we still say to each other, 'Merry Christmas'." (Volume 4, page 1194).

Every generation must be taught these facts. One untaught generation and we are in trouble! Rather than being intimidated by the question asked in horrified surprise, "You

don't believe in Christmas?," let us use this an opportunity to teach the truth. We might suggest that our failure to celebrate December 25th as the birthdate of Christ does not indicate a lack of appreciation for that great event. In the course of our teaching, we might do well to emphasize that while the world professes an interest in Christ on one day each year, it is our conviction that he is worthy of adoration throughout the year. Due emphasis should be given to the fact that we remember the Christ and celebrate his sacrifice in death and the victory of his resurrection on the first day of *each week*. We have scriptural authorization for our observance both of the Lord's Day and the Lord's Supper.

Don't cringe! Hold your head up, Christian brother. Tell the story of the cross!

Church Bulletin,
Mabelvale, Arkansas

JESUS DIDN'T QUIT!

Jesus didn't quit meeting with the disciples because Judas Iscariot was a thief, nor because Peter was fickle at times. He did not quit preaching and living right because some of his brethren were unforgiving, unkind, over-ambitious or agnostic. Jesus didn't quit his post of leadership because he once had in his presence an adulterous woman, an unscrupulous business man, a gang of pharisaical hypocrites, or narrow-minded worshippers. Do you use excuses to try to justify your failure to work and worship as you should? Remember: We must all give an account to God for all the things done in this life.

Notes & Quotes...

Leon Cole, minister, Florence, Alabama, April 30, 1976: "In the April issue of *Contending for the Faith* there are several references to an impending repentance of Stanley Shipp. I had heard the same thing and was very interested because of the problem he created here in Florence a couple of years ago... I wrote Kenneth Ware who preaches for the church in St. Charles, Missouri. He sent a zerox copy of the letter Stanley wrote John Stevens at Abilene Christian in which supposedly Stanley repented. You may get a copy of the letter from Kenneth if you desire. It just does not fill the bill. He says, 'I was misunderstood at the mission forum'; he further denies being connected with the Charismatic movement. But nowhere in the letter is there a statement of repentance or an acknowledgement of sin... With regard to a restoring of fellowship between Lemay and McKnight Road congregations in St. Louis, I am afraid Lemay did the changing rather than McKnight and that Lemay which was formerly a bastion against liberalism has become mute... Keep up the good work!..."

(NOTE: In my reply of May 15, 1976, I thanked brother Cole for his April 30 letter, saying, "... Since receiving it, I have been to the Shepley congregation in St. Louis for another gospel meeting. I still have not seen the letter that Stanley is alleged to have written to John Stevens in which he is supposed to have repented. However, from what I learned in St. Louis, I am dead certain that Stanley is continuing to give us the same old 'run around' as always... Until I can see Stanley's signature on a letter that really clears him in the offences involved — or until he makes public confession of his faults in these things otherwise — I know of no reason why any of us who have been (and still are) offended should pretend that he has made things right... Much appreciation for your encouragement." IYR Jr.)

Lae Anderson, elder, Bay Vista Church of Christ, St. Petersburg, Florida, May 10, 1976: "Would you kindly advise us if the University Avenue church in Austin, Texas, has any false... Some word has come to us that Tony Ash might be a part of this operation. I am doubtful of this, but we would like to be sure, in case we decide to contribute to this work..."

(NOTE: In my reply of May 15, 1976, I said, "When I came in last night to Birmingham, the elders handed me your letter to them of May 10th and asked me to answer it for them... The University Avenue church in Austin, Texas, has had several false teachers in connection with their Bible Chair program of recent years, including Pat Harrell and Tony Ash. It is our judgment that faithful brethren should have no part with them until this situation is corrected... I personally discussed this with brother Parker L. Handerson when he was last in the U.S. He told me of having stayed in the home of one of the older elders when he was last at University Avenue and of the brother shedding bitter tears that the faithful elders at that congregation are now out-numbered by those determined to place Liberals in that Bible Chair program. If you want to write Parker, his address is Post Office Box 881, Bangkok, Thailand. University Avenue has been his sponsor all these years in the mission field. But he has not been in harmony with their doctrinal direction for almost a decade..." IYR Jr.)

Flo Compton, Memphis, Tennessee: "... I surely enjoyed your last *Contending for the Faith*. It was chocked full..."

R. H. Corkern, Jackson, Mississippi, in sending in his three-year renewal, enclosed \$10, saying, "... \$5 for subscription — balance for your use."

William W. Noblin, Dyess, Arkansas, March 27, 1976: "Enclosed is my check for \$8.00. Please send bound volume VI of *Contending for the Faith* for 1975 and use the rest toward the continuation of the great work you are doing. I hope to be able to send contributions in the future. Keep up the great work!"

(NOTE: Quite of number of congregations and brethren have written in recently wondering how they "got on our list" — some most happily, others saying, "Take us off!" It is only as such concerned brethren as brother Noblin and others like him contribute to our contending for the faith fund that we are able to introduce the paper to others who otherwise would have no way of knowing that some of us still are set for the defense of the gospel as it is in Christ Jesus. Whether their response is "pro" or "con", it helps us, too, to know who "the faithful" are! All such contributions, of course, are tax-deductible. Others wishing to contribute, please make your checks payable to Shades Mountain Church of Christ, marked *Contending for the Faith Fund*, and mail them to Post Office Box 26247, Birmingham, Alabama 35226. A tax-deductible receipt will be sent for each contribution. All such contributors thus will be entering into our labors with great effect. IYR Jr.)

Quentin Dunn, minister, Sabinal, Texas, February 18, 1976: "... I get hungry for preacher company. I have gone to the monthly preachers luncheon in San Antonio a few times. Roy Osborne was not there any of the times I went. I didn't hear his name mentioned. However, I get the impression that some of the preachers are a bit to the left... The majority of congregations in this area support Herald of Truth. We don't; the church in Utopia doesn't? Concan and Pearsall don't. The above-mentioned congregations are within a 50-mile radius of Sabinal..."

(NOTE: In replying under date of March 14, 1976, I said, in part, "... I get a feeling that many of the congregations — even some we think of as being more or less faithful — are living in some sort of dream world divorced almost entirely from reality. But a lectureship like the one in Pensacola snaps you back to the way things are in a hurry..." I suggested brother Dunn try to work up such a lectureship for the Sabinal area for later this year. "This not only would help solve that hunger for preacher company, but it would edify the brethren in that part of Texas to what really is going on among 'us.'" IYR Jr.)

Mrs. S. B. Wilson, Tishomingo, Mississippi, April 12, 1976: "I'm sending \$2.00 for the month of April to help get the *Contending for the Faith* to some congregation... May God bless your every effort in his service."

Pats and Clara White, Fort Worth, Texas, April 9, 1976: "Do wish you the best in the work in Singapore... Leroy Garrett goes from Dallas to Cleburne once in a while and preaches for a group that has started meeting in the First National Bank. We are now going down to Cleburne on Lord's Day helping keep a group together that has had a real good dose of the Ketcherside doctrine. Two families left and are with the Ketcherside / Fudge / Garrett group. Such a tragic happening... God bless you in all your efforts to do His will..."

Nick Young, minister, LeMay Church of Christ, St. Louis, Missouri, March 9, 1976: "We thank you for your letter of February 14. We do want you to understand the situation as it stands now... To clarify our communication of February 6, the statement in which the Lemay elders rescinded their withdrawal of fellowship from the McKnight Road elders also included rescinding of the withdrawal of fellowship from Stanley Shipp. The statement was signed by Stanley Shipp as well as the Lemay elders and the McKnight Road elders. As far as we are now concerned, all parties are once again in full fellowship... We hope this sufficiently answers your questions without going into unnecessary detail... Thank you for your cooperation in this matter. May God bless your work."

(NOTE: In my reply of March 14, I thanked brother Young for the foregoing letter, written for the elders of the Lemay congregation, further clarifying their communication of earlier date regarding the point that I had raised. "... I have no doubt at all that fellowship has now been restored between Lemay and the McKnight Road elders and between Lemay and Stanley Shipp," I said. "The difficulty is that it was not just Lemay that was offended regarding Stanley Shipp — but faithful brethren and congregations everywhere. At this point, none of us except the Lemay elders have any knowledge at all just what it was that Stanley Shipp signed. We do not know whether he confessed faults for endorsing Jim Reynolds' false speech at Abilene and teaching and practicing calling on women to lead in prayer with men present. We are not saying that he did not confess faults for these things — just that these things were not done 'in a corner' and before 'the rest of us' can drop the matter we need to see something with Stanley's name signed to it making a clean breast of all involved in these offenses. This may seem like a 'detail' — but in view of all that went before it is a necessary detail... I personally am willing to drop the matter and put it behind me just as soon as I see what Stanley signed and that it was sufficient for fellowship to be restored. There is too much at stake in future for any slip-up at this point. This not only is my own view personally, but I have heard it expressed over and over again by faithful brethren wherever I have gone since the Lemay report first began to appear... God bless you always..." IYR Jr.)

Dallas Hollanbeck, Salem, Missouri: "Would you please send me another bound-volume set of *Contending for the Faith*... I want to give them to my brother-in-law for a gift. He is strong in the faith and will be pleased to have these bound volumes..."

(NOTE: Of the original 1,000 copies we had bound of Volume I, our latest inventory reveals that we have just 263 copies left. Which means that only 263 complete sets of bound volumes are now available. Once these are gone, as far as we now plan there will not be any more. Lord willing, we plan to place all 263 sets before heading overseas for further long-term missionary work at the end of this present year. They are \$20 per set of six bound volumes. So, if you have not yet secured your set, please send your order at once to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Gerald W. Miles, minister, Huntsville, Alabama: "I want to express my appreciation again for the fine work you are doing through 'Contending for the Faith.' I have been encouraging other brethren to subscribe. I hope they do... Thanks and keep up the good work."

Mexie B. Boren, Evangelist, Clifton, Texas, March 16, 1976: "I want to commend you for your efforts in trying to keep the church in 'the old paths.' There is a great need for all lovers of truth to stand up and be counted in these perilous days! Brethren desperately need to be alerted to the encroachments of liberalism into our midst, and the ruination that shall result if it is not halted. This you are doing very effectively.

"As you undoubtedly know, you are often castigated and maligned because of various things you say in your paper. On numerous occasions I have spoken up for you and your paper when others were casting scorn. I believe your purpose and intent to be pure. I believe you really love the Lord and His church, and His truth, as many others of us do. Therefore, I wholeheartedly concur with your main thrust of 'contending for the faith!' In this I stand with you 100%.

"This is not to say that I have always agreed with everything you've said or done. There have been a few times when I felt that maybe you went too far, or said too much. And sometimes I get the feeling you almost 'enjoy' learning of another liberal. Of course, I could be dead wrong in this assessment, and hopefully, I am.

"One thing I do appreciate about you, though, is this: whenever you have been shown that you erred in some way or another, you have been very humble and fair in correcting your mistake. This is certainly commendable, and certainly the Christian attitude.

"And another thing I will say in your behalf, I have found you to be accurate to an amazing degree. When I have 'checked you out' on occasions, I was glad to discover you had your facts 'in hand.' One prime example being your expose of Gene Fooks' book, 'Fellowship of Believers' in 'Axe on the Root' about four or five years ago. I learned first hand that you had the matter 'pegged to a T!'

"Anyway, I wanted to write this note of encouragement to you, and at the same time re-subscribe to 'Contending for the Faith.' And one concluding observation I would like to make is this: May God grant us courage to stand up unequivocally for truth, yet in kindness and love. This is my prayer for myself, and faithful gospel preachers everywhere."

(NOTE: In my reply, I said, in part, "... I want you to know that your letter of March 16 was one of the most treasured I have received since all this furor over liberalism began more than a decade ago. Truly, I deeply appreciate what you had to say... Nothing could be farther from the fact that I ever rejoice to find another liberal to expose. It saddens me more than I can express. On the other hand, if our brethren are to be able to do anything about it, once it becomes clear that such is the case, they just have to be warned. I have never pulled back from sounding out the warning - even when such was a personal friend, such as Gene Fooks, Bob Hoover and several others..." As far as I am concerned, wherein truth is at stake, friendship doesn't count. IYR.Jr.)

E. M. Wright, Pocahtontas, Arkansas: "I am sending you \$38. Take \$8 and send ten copies of the book *Axe on the Root*. Use the rest as you see fit in the Lord's work. I am with you 100 percent."

W. Ray Duncan, minister, Warner Robins, Georgia: "I appreciate getting your 'Contending for the Faith' paper each month and trust that the work you are doing shall not go unrewarded. I know there must be times when you become quite discouraged, because seemingly the whole church is on a trend away from the scriptures, but I am sure there must be seven thousand knees that have not yet bowed to Baal... May God bless you in your labors."

Jim Stewart, Greenfield, Tennessee: "Our local preacher, Edmond Prater, loaned me a Reynolds/Shipp tape, which you discussed in... CF. As usual, you were right on target... The October 1972 date was somewhat familiar to me, since it was just about that time when the enclosed copy of the Greenfield Church of Christ Bulletin was published. We were preparing for a lectureship, and I had been absorbing every issue of CF for some time. (Our speakers were Franklin Camp, Alan Highers and William Woodson.)... Then, too, your inclusion of brother Boyd's correspondence with ACC sounded another kindred note. A self-explanatory letter to brother Reuel Lemmons, together with his reply have also been copied and enclosed herewith. Please note his staunch defense of ACC, along with his anathema of 'yellow journalism', which I suppose included CF. (That was unjust to the nth degree. If Reuel was referring to CF, one might well say to him, 'You flat do not know what you are talking about.')... Finally, I am including copies of correspondence with brother Jim Bill McInteer... I know that you are a very busy person and may neither find time, nor have the inclination to read all of these. They are being sent for whatever useful purpose they might serve. It also seemed good to let you know that you are being heard as you speak the truth!"

(NOTE: The bulletin that brother Stewart enclosed was published four years ago; however, it is just as pertinent and pungent today as it was then. Please read it, as follows. IYR.Jr.)

WHAT'S ALL OF THE FUSS ABOUT?

Those readers of this paper who worship regularly with the church at Greenfield know that sound (healthful) doctrine is preached here by brother Prater. He presents the truth and exposes error. We firmly believe that our elders would never knowingly allow false teaching in this congregation. To take such a stand, which is required by the New Testament, is *not* a popular position in 1972.

A number of sermons delivered here of late have been devoted to a bold exposition of how Satan has been working *within* the body of Christ. This is a *now* problem! Each sermon has contained a valuable lesson, and all together they have formed a very effective prelude to the upcoming Lectures.

Why are these Lectures so timely and important? Just what is going on within the Lord's church, throughout this country and elsewhere? Or, as our title poses the question, "What's All of the Fuss About?"

It hasn't been so long ago that some of the Lord's mighty warriors were meeting Satan's angels in debate. Such venerable saints as Nichols, Wallace and Woods were engaging the enemy 'outside of the Holy City.' Denominationalism was attacking the truth, as the various sects clamored in unison against the 'narrow minded Campbellites.' Christ's valiant soldiers crushed these foes, putting them to flight by the sword of the Spirit.

But Satan is crafty. While he still owns ministers who try to destroy the bride of Christ by outward and open forms of persecution, his strongest allies now seem to be *within* the body. These destructive agents invade any area they find or believe to be vulnerable, and their effect is cancerous. With smooth words of false doctrines and sentimental arguments they seek to deceive the elect.

At a time when the walls of denominationalism were crumbling for lack of a firm foundation, several Christians began to embrace some of their false beliefs. Now, a number of our brothers and sisters in Christ are saying that it doesn't matter what one believes religiously, provided such a one is sincere.

Where have we heard that before!? Also, they would instruct us that we are to fellowship the denominations. Some of these modern-day Balaam's claim to perform miracles, while others deny the ones recorded in the Bible. Our mission is now 'revealed' to be the removal of social injustices. On and on it goes.

All of this 'new insight' is supposed to help the church to become 'relevant'; actually, the eventual results of such teaching would be to change, modernize and wreck it!

There is no *one* departure from the faith, which can be correctly labeled as *the* cause of all this mess. Several sources are possibly equally to blame. Let's examine a few.

Many of the colleges - often referred to as "ours", since Christians have founded and supported them - now are plagued with "Doctors of Theology" who received their higher (?) training in sectarian seminaries and universities. They teach that we can learn from other religious groups. (Just what we are to learn from them is not so clear!) They sow seeds of doubt by arguing that we (Christians) cannot know if we are right religiously. (It should be emphasized that not all of our brothers who have earned degrees in sectarian supported institutions have been so infected. Notable exceptions include James D. Bales, Thomas B. Warren, Clyde Woods and William Woodson.)

Another flood of corruption emanates from the incessant search of many for the "new", the emotional, the spectacular. They reject what they derisively term "Institutional Christianity." They mock the blood-bought church and favor instead a conglomeration, fabricated with shallow "religious experiences", spontaneous "worship" and a sentimental, gross misconception of "love." There is also a distinct effort to bring God down to their level by overfamiliarity. Instead of a counseling friend, Jesus becomes to them "one of the gang"; the Holy Spirit is supposed to be sort of a good-luck charm, or errand boy. (Remember please, this is not a bunch of freaks "out there" someplace; we're talking about movements in the church!)

While we are on the subject of "new things", we must not overlook the new, false Bibles. Have you thought about this? The Lord's church is surrounded by false religions; one must find her by examining her fruit. There are several books that are called Bibles; correct translations (those true to the best available manuscripts) can be searched out by proper examination. Some of the new perversions feign to express the spirit, rather than the letter; i.e., paraphrase. Actually, they are commentaries - and poor ones at that! These false Bibles contain false doctrine. Beware! (Notorious examples include the NEB and TEV. They don't have to be paraphrased to be wrong! Check them out!)

One of the more insidious devices being employed is the claim of adaptation to customs. We know that the apostle Paul was inspired by God to write in I Corinthians 9:22b, "I am become all things to all men, that I may by all means save some." (ASV) Teachers of any system or philosophy who would be successful in varying cultures must be able to adapt and adjust. The sons of this world were not wiser than Paul; he adjusted to a given situation, but never at the expense of principle!

Certainly, we must exercise similar prudence in our efforts to evangelize the inner city, the suburb, the ghetto, the rural area, the secular college campus, etc. In doing so, we cannot forget what Paul had written just prior to the verse stated above, "to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law." We could not, therefore, fellowship denominations, allow them to conduct a worship service (?) for us, participate in Neo-Pentecostal activities, or in

any other way seek to remove ourselves from complete allegiance to Christ. But such things as these are being done under the cloak of custom allowances.

Finally, we would mention a major weakness, which, if corrected, would spell doom to the other plagues already discussed. Many elders are failing to stop the mouths of unruly men, vain talkers and deceivers. Also, from among these who are to guard the flock, men arise, speaking perverse things, to draw away the disciples after them.

Bill Lambert, minister, Jackson, Mississippi: "... I appreciate the work being done by brother Ira Rice through these papers and in his evangelistic efforts ..."

Pat Payne, Mt. Orab, Ohio: "I just had to write to let you know how much your papers have helped in strengthening me spiritually ..."

Dean Crutchfield, minister, Trenton, Tennessee: "I continue to appreciate the fine work you are doing in contending for the faith which was once delivered unto the saints. It has become evident to the liberals that your efforts and those of others like you are not just "passing fads" that will cease if ignored ..."

Adrian Maynard, minister, Nash, Texas: "... Looks like God has a way of his own to show the people just what Satan is doing to us. Keep up the good work in exposing these evil schemes. I thank my God for men like you who have the courage to confront the racketeers and misled. I appreciate your publication so much ..."

When Lot set his face toward Sodom, he finally got there. It will be the same way with these liberals who have turned away from the Restoration Movement and set their faces toward denominationalism.

Roy Woods, Biloxi, Mississippi: "Enclosed is my check for \$6.00. Please send me one copy of the 1973 *Contending for the Faith* bound Volume IV and re-start my CF for a year. With the amount left over, put it into brother Rice's labor for the ministry."

Mrs. L. D. Wilson, Benton, Kentucky: "Thank God for brother Grover C. Beard's article, "From the Peanut Gallery." Satan is always after God's children, even transforming himself into an angel of light. Therefore, it is no great thing if his ministers also be transformed as ministers of righteousness, whose end shall be according to their works. (II Corinthians 11:14-15). The point is: Be ready to fight! With the "sword of the Spirit, which is the word of God." (Ephesians 6:17)."

Larry McGarrity, Rutherford, Tennessee: "I still appreciate the good work you are doing ... Some of this area say that you do not print the truth, but, brother Rice, I have never read anything you have printed that I have found to be false. I believe that you have documented everything that you print ... Please print much more about the Herald of Truth because I believe that they are converting some brethren in this area. Brother Batsell Baxter carried a lot of support for this area, and with his endorsement some cannot believe he is involved with anything that is wrong ..."

(NOTE: The Highland Church of Christ now has been supporting error uncorrected for several years. Brother Baxter knows this — yet he continues to go right along with it. How long, O Lord, how long! IYR Jr.)

Richard Collins, Amarillo, Texas: "I enjoy your paper. It really tells the truth about the problem at Abilene over Herald of Truth. I feel like the church in Abilene could solve their problem by the end of this month. From all the information that I have, the brotherhood has been waiting for the Herald of Truth to solve their problem, have let all this time go by, and still they have not solved the problem ... I think the money should be cut off. If it is not, I am afraid that the whole brotherhood will become liberal ..."

Mrs. Helen Martin, St. Louis, Missouri: "I wish to subscribe to *Contending for the Faith*. It is a very interesting paper. I have been reading my neighbor's and think you are doing a very good work ..."

Owen G. Solomon, Lexington, Alabama: "... I don't want to miss any issues of *Contending for the Faith* ... I appreciate your trying to keep the brotherhood informed as to what is going on. May God richly bless you in standing for the truth and give you wisdom in your efforts ... I try to preach the gospel, working with the Lexington church of Christ about 25 miles from Florence, Alabama ..."

Roy M. Parsons, evangelist, Cincinnati, Ohio: "... I find your material helpful and usually well documented. It is better to be aware of a problem or possible problem than to be in darkness concerning it altogether. You have a good batting average and we can usually count on you to be accurate. A person can look at the past history of modern denominations and see that they went into modernism because they refused to believe that their brethren could be modernist. We need to be careful or we will become a denomination — or at least in attitudes."

Virgil Smith, minister, West Plains, Missouri: "... I am in agreement with you on your position on everything you have written, and I am so glad that we do still have men who are like you, and I do feel that I can say you are chip off the old block ... You will recall hearing your father Ira Y. Senior talk about me, as he did quite a bit of preaching in my section of the state of Missouri around Brumley and Iberia ... I am an old man now. My race is about run. I feel that I can truthfully say with the apostle Paul I have fought a good fight, I have kept the faith and henceforth there is laid up for me a crown of righteousness that the Lord will give me in that day, and not to me only but to all others who love his appearing ..."

Maurice Crowley, evangelist, Salmon, Idaho: "... Since we all know that Pepperdine College is and has been a very liberal school for years, it seems only right that the brotherhood in general should be aware of the kind of leadership that has made it so ..."

Adron Doran, president, Morehead State University, Morehead, Kentucky: "... I am impressed by the commendable things which you have to say about my good friend, Matt Morrison, and his doctoral dissertation entitled *Like A Lion*. He indeed is an outstanding young scholar, and I am looking forward to reading the paperback edition which you have published. I am enclosing my check in the amount of \$3.95 for a copy of this book ..."

(NOTE: This wonderful endorsement of brother Morrison is greatly appreciated. Should others need copies of this doctoral dissertation on Daniel Sommer's 70 years of preaching, please order *Like A Lion*, enclosing \$3.95, from **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Jerry Goff, Blackburn, Missouri: "... I am thankful that there are men like yourself who are not afraid to speak the truth."

Thomas Waldrum, Joppa, Alabama: "Sure enjoying the paper and helping to get other people to subscribe for it ..."

J. T. Marlin, Duncan, Oklahoma: "... I appreciate the good work that you are doing ..."

Ralph L. Osborn, elder, Springfield, Missouri: "... I approve of naming a brother who goes off the deep end and will not repent ... As brother M. Keeble used to say, 'I am not the judge; I am just a fruit inspector.' And this Christ gives us the authority to do ..."

Ray Hogan, Memphis, Tennessee: "... You will never know how much I look forward to receiving the papers monthly ... I thank God very often for men like you who will stand for the truth regardless ..."

Mr. and Mrs. J. L. Cook, Baker, Florida: Enclosing \$25 for Four Seas College of Bible and Bissions, in Singapore, and \$5 for *Contending for the Faith*, they said, "... We cannot contribute regularly, but will give some as we can." (NOTE: God bless them both! IYR Jr.)

Mrs. Judy Sisson, Bastrop, Louisiana: "Enclosed is a check for \$5 to be used in your work however you see fit ... I only wish the checks could be for a lot more ... Our prayers are with you in your fight against liberalism and all the other 'isms' that are making inroads in the Lord's church. Please pray for our congregation here in Bastrop, as we also have to battle against false doctrine."

J. L. Davidson, Conroe, Texas: "While reading the papers of late I am reminded of some of the things we speculated about in times past. Do you remember when we used to 'wonder' if the churches of Christ would ever go the way of all flesh like just about every religious movement under the sun has gone? Do you remember J. D. Tant's "Brethren, we are drifting"? Well, at this writing, I guess we don't have to speculate about it. Seems that we are on our way if something drastic like swinging the sword of the Spirit isn't done ... I have paid particular attention to the *Firm Foundation* and Jimmy Lovell's 'Action'. I am surprised that Reuel Lemmons would stoop to taking pot shots at a brother who stands four square for the truth without calling his name — but for months his editorials have been full of inferences and insinuations about you. For crying out loud, if he means Rice (which he obviously does) why doesn't he say Rice?! ... And of all the pious hypocrites which have graced (or disgraced) this brotherhood, I think Jimmy Lovell takes the cake. After reading his 'Action' I feel like spueing him out of my mouth!! While posing as an advocate of sweetness and light, he courts fellowship with the Christian Church and lambasts you from Dan to Beersheba!! But no, he is too "sweet" to say rice!! Him we can do without ..."

L. H. Newell, Hendersonville, Tennessee: "... We appreciate your hard work and dedication."

Jerry Minor, Gadsden, Alabama, February 27, 1976: "... It is tragic that a publication such as this must be — but may you always stand for the truth. May God bless you in all your good works. It would be truly wonderful if there was nothing but good news to report, but the Bible instructs us to fight false teachers — which you are so ably doing ..."

Varnon Wallace, elder, Taylor, Michigan, December 2, 1975: "As a regular subscriber to 'Contending for the Faith,' and also owner of Volumes 1, 2 and 3 of 'Axe on the Root', and one who has been very interested in your every activity, I feel the need to write you about some notes of correspondence from 'Letters to the Editor' . . . In the November issue, page 11, Dr. D. R. Carroll, D.C., who once lived and worked for the Lord in Michigan, had talked to brother Roy Hearn, and brother Hearn was telling him about the liberalism involved in the churches in Michigan . . . Brother Rice, you said in regards to brother Hearn's statement, 'I concur with the report he gave you. 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' . . . I am one of the six elders at the Allen Park Church of Christ, who I feel is sound in the faith, and are doing a good job in keeping out false doctrine, but there could be an 'undermining element' at work which we do not know about, therefore, I am asking that you would be concerned enough about us to tell me exactly what this 'pernicious heresy' is that we may be on the alert . . ."

(NOTE: I was overseas, when the foregoing reached our office in December and I was delayed in receiving it. However, in my later reply, I said, in part, " . . . You were wondering about which pernicious heresy I felt might be undermining the churches in Michigan. Well, of course, there are many errors which seem to be having their exponents in various parts of the state. However, one of the most pernicious at this point is the practice many are exercising of what eventually will escalate into a *Youth Church*, if it is not stopped. Hebrews 10:25 teaches us not to forsake the assembling of ourselves together. Acts 20:7 shows the brethren at Antioch came together upon the first day of the week to break bread. Evidently, they did not divide into separata, simultaneous assemblies, but they came together to break bread . . . As I understand it, the rationale behind this new practice of having separate worship assemblies, one for those who are older and one for those below a certain age is that because of the busing programs so many are coming that do not know how to behave that it is impossible to have a decent, orderly service. I have no quarrel with that. However, if what we are doing is going to break down Biblical example, then we need to reconsider what we are doing. God's way is always right. And he never has authorized parallel worship services - one for adults, one for children - for a single congregation . . . I am sorry to have been this long in reply, brother Wallace; however, since you are an elder, I feel you and your fellow elders would do well to keep your eyes open to head off this departure from Biblical practice." IYRJR.)

Ulrich R. Beeson, minister, Albuquerque, New Mexico: "I am thrilled over the work you, Vada and family are doing for the cause of our Lord and his churches. Already I have handed out a number of 'Contending for the Faith' to elders, deacons and members of the churches here. We are 'workers together with God' which we should all remember. No one man alone was sufficient under Nehemiah and Ezra to rebuild the walls of Jerusalem. Neither can one preacher or member of the churches of Christ 'contend for the faith once (for all time) delivered to the saints' of the First Century. But we must encourage one another, for in unity there is great strength. And our goal always is to 'gain our brothers or sisters in Christ' from going deeper and deeper into transgression, which is sin . . . I certainly pray

God's blessings upon you and those working with you for the defense of the gospel. Batsell Baxter, Jr., said to me, when I was working against odds to build a modern church building

in Little Rock, 'I honor you because my father loved you and honored you'. This is the manner in which I esteem the son of Ira Sr. and Uncle John who were always so close to me . . ."

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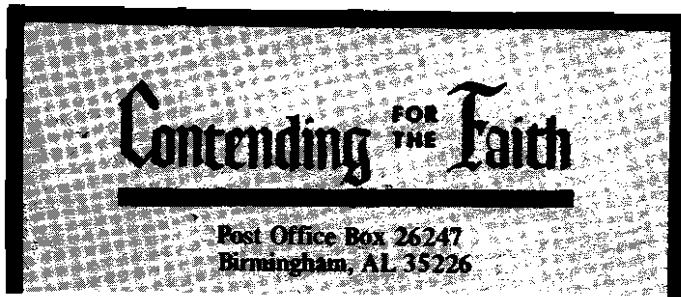
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AFTER DEATH . . . WHAT THEN?—by Perry B. Cotham. What is man? What is death? Are the dead conscious? Where are the dead? What about Purgatory? What about spiritualism? Will the body be raised? What about future recognition?

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ARKANSAS ANGELS—by Boyd E. Morgan. Do not be put off either by the odd title or by the deceptively dull binding of this valuable book. Once you have read it and have had a chance to weigh what all those old-time preachers went through in order to plant the gospel of Christ in Arkansas, you will have a clearer understanding of why so many of us desperately resent the efforts of modern-day Liberals, Modernists and Neo-Pentecostals to undermine what they and others like them, at such great sacrifice, so laboriously built.

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AXE ON THE ROOT—by Ira Y. Rice, Jr. a three-volume set informing you as to WHO said or taught WHAT leading to the present apostasy.

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BIBLE LANDS ILLUSTRATED—by J. T. Marlin. A fascinating and informative book on the lands made significant to Christians because our Lord and his apostles lived there. The author takes the reader on a quick tour of many lands, giving authentic information on present-day conditions. But this book will be remembered—and consulted often—because of its correct scriptural and historical background and descriptions of present-day conditions in Bible lands. Marlin has travelled extensively—and repeatedly—in many lands. He proves himself thoroughly competent to describe them in an interesting manner. *Bible Lands Illustrated* has more rare and unusual photographs than are usually found in a publication of this kind. With this book in hand, one can journey to Palestine while sitting in his easy chair.

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CALVINISM IN THE LIGHT OF GOD'S WORD—by C. A. Feenstra. Because of the incredible infiltration of old-time Calvinism into the ranks of the churches of Christ within recent years, this thorough study of one of the most significant bases of Protestant Denominationalism is especially timely. Feenstra, who now preaches the gospel at Waverly, Tennessee, was reared in a home where for nearly 20 years he was indoctrinated both in Calvinism and the Reformed teachings. While in the service, he was elected president of the Calvinist Club in Fairbanks, Alaska. Later he was led to see and obey the truth of the gospel and now brings forth this valuable contrast between that truth and the self-same Calvinism that he once believed.

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CONTENDING FOR THE FAITH (BOUND VOLUMES)—A running account of the present apostasy as compiled and edited by Ira Y. Rice, Jr. Great numbers of churches, elderships and preachers are ordering the entire set of these beautifully-bound-in-Red-Cloth, stamped-in-gold BOUND VOLUMES for reliable, well-documented information regarding heretical preachers and apostatizing churches from 1970 until now.

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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 \$1.00

HAWK-REYNOLDS DEBATE. This two-night discussion between Ray Hawk, gospel preacher, and E. J. Reynolds, Pentecostal preacher, was on the doctrines of Holy Spirit baptism and "faith only." It occurred October 15-16, 1973, at Gadsden, Alabama. The charts alone are worth the price of the book.

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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 \$5.00

HOWARD-HINES STUDY OF REVELATION—by V. E. Howard and J. L. Hines. The purpose of this book is to present a simplified study of the great book of Revelation which so often has been neglected in our regular Bible studies. The lessons are comparatively brief, with certain parts of the text—often misunderstood or overlooked—emphasized for study and meditation.

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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.

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LIBERALISM'S THREAT TO THE FAITH—by Rubel Shelly. Liberalism: What do we mean? Liberalism among churches of Christ. The Ecumenical Movement. How important is truth? How shall we regard the Bible? Are there errors in the Bible? We must have Bible authority. The question of fellowship. A valid test of Christian fellowship. Instrumental Music—and more.

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LIKE A LION—Daniel Sommer's Seventy Years of Preaching—by Matthew C. Morrison. A doctoral dissertation on Daniel Sommer's seven decades of preaching. One of the best-written books on an extraordinary theme to come along in years. Old timers who thought they understood this lion of a man are in for some surprises as Morrison brings new insights into Sommer's religious thinking.

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MARRY ONLY IN THE LDRD—by Bruce R. Curd. When brother Curd was trying to decide if he should publish this valuable study on a most important theme, he asked us to examine his manuscript. So impressed were we that we insisted that he bring it out. He discusses 1) what God's word teaches about "mixed marriages", 2) what leading thinkers say about mixed marriages, 3) what effect a mixed marriage will have upon a Christian, 4) the effect of a mixed marriage upon children, 5) how God will feel if a mixed marriage is contracted, 6) how to avoid a mixed marriage, and finally he draws some conclusions and gives some sound advice. Many who have read it have lamented, "If only I had read it sooner!" Parents should not wait until sons or daughters already have gotten into the problem. Get a copy now—then prepare yourself and your children before it happens!

Paper (only) \$1.50

MAY WOMEN LEAD MEN IN CHAIN PRAYERS?—by Ray Hawk. One of the most vexatious controversies to plague the church in recent years is the scripturality of women leading in prayer with men present. For a concise statement of what we believe the truth to be in this matter, we recommend this booklet.

Paper (only) \$5.00

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MEMPHIS MEETING (With the Representatives of Herald of Truth).

Hundreds – possibly thousands – of elders, preachers and other concerned Christians have been in a quandary as to how to establish who is telling the truth regarding the brotherhood-wide controversy that developed in 1973 over alleged doctrinal offences at Highland Church of Christ, Abilene, Texas (sponsors of the Herald of Truth). Great numbers wonder whom to believe – Highland or her critics. Our answer: Neither. In fact, there is only *one way* this question *ever* is likely to be settled – by a careful study of the word-for-word transcript of the confrontation between two of Highland's elders (and several of their Herald of Truth representatives) and some 150 to 200 gospel preachers and elders from several states which took place over this matter September 10 and 11, 1973, at Memphis, Tennessee. The confrontation lasted approximately 13 hours, with time out only for meals. When it was over, we had established, among other things, that if you do not know **WHAT** questions to ask and **exactly HOW** to ask them, you cannot wring the truth out of either Highland's representatives or its elders! For the truth, the whole truth and nothing but the truth on this matter, enclose \$2 with your order (plus 30 cents postage) and ask for the transcript of the "Memphis Meeting."

Paper (only) \$2.00

(NOTE: If you would rather order it directly, instead of through us, you may address your orders for the "Memphis Meeting" transcript to Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. IYR Jr.)

MODERNISM – Trojan Horse in the Church – by James D. Bales.

Probably the one, single most-prolific, profound writer of our day, brother Bales now addresses himself to an analytical study of "Modernism" and its effects upon the cause of truth. Among the chapter headings are "Apostasy is Possible," "Definitions and Contrasts," "Two Conflicting Religions," "Modernism is a Form of Worldliness," "Causes of Modernism," "Fruits of Modernism," "Symptoms of Softening," "Symptoms of Modernism," "Relevant or Fads?" "Man Has Come of Age," "Are Liberals the Only Scholars?" and "What Can We Do?" Thousands of confused brethren have been helped by the clear, forceful presentation of this book on a most vexatious theme.

Paper (only) \$3.95

PAT BOONE AND THE GIFT OF TONGUES – by James D. Bales.

More than any other person, by far, brother Bales sought his best to pluck Pat Boone back from the abyss of Neo-Pentecostalism. Over a two- to three-year period, he had some 25 private conversations with Pat – on one occasion, at least, travelling all the way from Arkansas to California to try to win him back – to no avail. This book grew out of this magnificent attempt on the part of brother Bales . . . If you are bothered with the "Holy Spirit" question, likely you will find the answers here.

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PROPHECY FORETOLD PROPHECY FULFILLED – by E. R. Harper.

The premillennial theories of Drs. F. Graham, G. T. Armstrong, R. DeHaan and T. Epps defeated. Premillennialism crumbles under the sledge-hammer blows of truth.

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QUESTIONS FOR "JEHOVAH'S WITNESSES" – by Ted Cline.

Questions concerning salvation, "the 144,000", Christ's nature, Christ's resurrection, the second coming of Christ, the future of the earth, the kingdom of God, and the churches of Christ. Select sermon outlines on "What is Man?", "Heaven, as Pictured in the Bible", "Hell, as Pictured in the Bible", "Matthew 24 – an Exposition", "Revelation 20 – an Exposition", "The Holy Spirit", "Why Be Baptized?", "The Way of Love (An Exposition of I Corinthians 13)", and "The Assurance of Personal Faith." Here is something not only for *your own* edification, but which you can hand to "Jehovah's Witnesses" when they come knocking on your door. You may need several copies for this purpose.

(only) \$1.00

QUESTIONS RAISED BY PAT BOONE'S BOOK – by Alvin Jennings.

Inasmuch as brother Jennings received the same scripture teaching "from a babe" as Pat Boone did, he was asked to give an appraisal of Boone's book, *A New Song*. In an effort to do this, 25 thoughts in the form of questions are put to Pat with a prayer that some value may be found in them. A tract.

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READY ANSWERS TO RELIGIOUS ERRORS—by A. C. Williams and J. Harvey Dykes. More than 100,000 copies of this unique, 200-page booklet have been circulated. This wide distribution has been made possible by the spirit of sharing. Individuals and churches have given away thousands of copies. Those who received copies as gifts have become givers. If you have not seen a copy, order yours today—then lay in a supply and start giving it away. Paper \$1.25

SHE HATH DONE WHAT SHE COULD – by Jane McWhorter.

Thirteen chapters on woman's limitations, increasing her spirituality, helping the sick, comforting the bereaved, helping the needy, encouraging weak members and welcoming strangers, teaching children, reaching the lost, teaching younger women, being a Christian mother, being a Christian wife, helping her husband in his service to God, and winning her husband to Christ.

Paper (only) \$2.50

THE CHURCH AND ITS UNITY – by Landon Saunders.

Probably the one single question that *Contending for the Faith* is called upon to answer over and over again more than any other is *why* we continue to describe brother Landon Saunders as a false teacher and heretic. One of the most demonstrable reasons is because of what he taught in his speech, February 4, 1971, at the Freed-Hardeman Lectureship for that year. This is a word-for-word tape-recording of what he actually *said* in his *own voice*. A perceptive listener can count at least 13 doctrinal errors in this one 30-minute speech! We do *not* recommend what he taught on this tape. However, for those who still want to know *why* brother Saunders should not be used—*ever*—until he makes proper correction, here is what he said.

Each \$3.75

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 \$3.95

THE HOLY SPIRIT – by V. E. Howard.

This series of lessons by brother Howard on the subject of the Holy Spirit comes at a time when there is much discussion in religious circles concerning the operation and gifts of the Holy Spirit. These lessons represent long hours of study, research and prayer by the gifted speaker for the *International Gospel Hour*. We commend them to you for your careful, prayerful consideration.

Cloth (only) \$3.00

THE HOLY SPIRIT IN CONVERSION – by Perry B. Cotham.

For a quarter of a century, brother Cotham has been regarded as an incisive exponent of what God's word teaches on the Holy Spirit. This powerful tract first appeared in 1958. It now has gone into multiples of printings. Its positions have stood the test of time.

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THE LORD WILL FIND A WAY . . . FOR ME – Compiled and Edited

by Joe McKissick. One day at a special workshop on World Evangelism at the Webb Chapel Church of Christ, in Dallas, Texas, several missionaries who were present began relating exciting, thrilling things that the Lord had done through them in many lands. Brother McKissick asked several of us to write one chapter each to be published in book form. *The Lord Will Find a Way . . . For Me* is the result. Without question this is one of the most stirring books of its kind ever written since *The Acts of the Apostles*.

Cloth (only) \$3.00

THE MENACE OF LIBERALISM—by Roy Deaver. **PROPOSITION:** To

consider in a general way the menace which is Liberalism: 1) the meaning, 2) the source, and 3) the opposition. **OBJECTIVE:** To help all to have a better understanding of Liberalism: 1) what it is, 2) where it comes from, and 3) what to do about it.

Paper \$5.00

THE NEW DENOMINATIONALISM – by Edward C. Wharton.

An expose of denominationalized "cell groups" within the body of Christ. This tract demonstrates that the introduction of these cell groups is in fact an insidious threat to the church itself, attacking its nature as well as its pattern.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Roy Osborne Slated For Meeting With College Church Across Street From Abilene Christian University

John C. Stevens and J. D. Thomas, respectively President and Head of ACU Bible Department, Are Two of the Elders of the College Congregation; Is It Possible That This Well-Documented Heretic Is Being Invited Without Their Knowledge and Participation? Believe It, If You Can!

Unless they themselves believe the same way as Roy Osborne, how else can it be explained that John C. Stevens, J. D. Thomas and their fellow elders of the College Church of Christ, of Abilene, Texas, have invited brother Osborne to preach their gospel meeting in September, 1976, as they have advertised?

Of all that great conspiracy of heretics now set on leading the churches of Christ away from the restoration movement into error, surely none has been more convincingly documented than Roy F. Osborne. His heresy was not done in a corner. It is known far and wide, not just coast to coast and border to border but *worldwide*. The only reason plausible why Stevens, Thomas and their fellow elders would receive this false teacher and bid him God speed just *has* to be that they, too, are partakers of his heresy. If not, why not! (Please read II John 9-11 once again and see if you can come up with any other conclusion.)

Information Learned While in Abilene

It was the night I spoke to the church at 5th and Grape, in Abilene, Texas, July 11, 1976, that this information first came to my attention. I was there speaking upon behalf of world evangelism, with special reference to the work sister Rice and I will be returning to the Far East to do for at least two years at the end of 1976.

When I heard it, it was almost more than I could do to keep from cancelling our Far Eastern plans and staying right here to keep right on fighting for the truth lest Stevens, Thomas and others like them deliver the brotherhood lock, stock and barrel

into the hands of these heretics, such as Roy Osborne, without a struggle.

I Tried (Twice) to Confront Osborne Personally

Knowing how ready many brethren are to misapply Matthew 18:15-17 to public rather than to personal offences, just to take this dodge completely away, several years ago I wrote to brother Osborne, as follows:

September 17, 1971

Roy Osborne
%Sunset Ridge Church of Christ
2367 Brees Boulevard at Emporia
San Antonio, Texas 78209

Dear brother Osborne:

Although I am not conscious of any *personal* wrong that you have ever done me, yet I am conscious of *great* wrong which I deem that you have done and are doing to the cause of truth among the churches of Christ.

It is my understanding that you think we should sit down together somewhere and talk this over face to face. I am entirely willing for this to happen. Please advise me of the time and place you desire.

That truth may prevail,

(Signed)

Ira Y. Rice, Jr.

A little over two weeks passed, and under date of October 3, 1971, brother Osborne sent me a brief note, as follows:

October 3, 1971

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

Dear Ira:

You are mistaken. I have never expressed the desire to sit down and talk with you about anything at any time.

(Signed)

Roy F. Osborne

(Continued on Page 3)

Contending FOR THE Faith

Volume VII, No. 8

August / 1976

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HOW LAME IS MY DUCK?

No sooner had it been announced that my wife Vada and I would be leaving at the end of this current year for our fourth long-term evangelistic effort in the Far East – and that our local minister Dan Jenkins would be handling the editorial duties of this paper pending our return – than *that very week* one of the representatives from the Herald of Truth approached him privately, referring to me as “the lame duck editor”, and seeking to get *Contending for the Faith* to “lay off” of Highland/Abilene and Herald of Truth while we are overseas.

Just how lame my duck may be might be hard to say; however, lest they be swallowed up of overmuch joy, the Highland elders need to keep clear that *I still am* the editor of *Contending for the Faith*, am slated to *resume* these duties upon my return, Lord willing, in 1979 – and they need not be astonished to find that, even in my absence, Dan Jenkins’ waddle may not prove to be any lamer than my own! To say the least he did not seem to feel complimented by this deliberate and oh-so-typical behind the scenes effort on the part of Highland’s Herald of Truth representative to undermine.

Highland Continues to Harbor False Teachers

Meanwhile, the elders of the Highland/Abilene congregation continue to endorse and uphold their minister Lynn Anderson while he teaches that Christians not only are not under the *Old Testament* law, but *any* law – and makes a mockery of the Lord’s Supper – but their *former* minister and Herald of Truth speaker John Allen Chalk, who *right now* teaches their Adult Bible Class, *also* fellowships the Baptists, as the following clipping from The Abilene Reporter-News for June 26, 1976 (photo-reproduced) abundantly attests:

6-A THE ABILENE REPORTER-NEWS

Abilene, Texas, Sat. Morn., June 26, 1976

JOHN ALLEN CHALK SPEAKS AT FIRST BAPTIST CHURCH

“As I See Christian Citizenship, Past, Present and Future” will be the topic of John Allen Chalk, an Abilene attorney, in the First Baptist Church’s third Bicentennial program of 1976 at 6 p.m. Sunday.

The program will be in the dining hall of the 1333 N. 3rd St. church.

Chalk is a former Church of Christ minister who preached 12 years for churches in Ohio, Tennessee and Texas and for four years was a speaker on the “Herald of Truth” radio and television broadcasts.

Dr. Rupert N. Richardson, president emeritus of Hardin-Simmons University, and Dr. James Flamming, pastor of the First Baptist Church, have made previous Bicentennial-related talks at the church this year.

Chalk has bachelor’s and master’s degrees from Freed-Hardeman College and Tennessee Tech University and his law degree from the University of Texas at Austin.

If Highland/Abilene *really* wants *Contending for the Faith* to “lay off” all they need do is repent, rid themselves of false teachers, return to the truth which they once heralded, and cease giving forth this “uncertain sound.” It’s as simple as that.

—Ira Y. Rice, Jr.,
The Lame Duck Editor

Roy Osborne Slated for College Church Meeting Across Street from Abilene Christian University

(Continued from Page 1)

Several more days passed, and under date of October 15, 1971, I pursued the matter further, as follows:

October 15, 1971

Roy F. Osborne
2367 Brees Boulevard
San Antonio, Texas

Dear Roy:

Since it is clear from your reply of October 3, 1971, that you have no intention of sitting down with me privately between you and me alone (Matthew 18:15), would you then agree to discuss with me in the presence of one or two more, that in the mouth of two or three witnesses every word may be established? (Verse 16).

Among the witnesses I have in mind, of course, would be one or two from the following list:

Brethren Phillips and Walker, formerly elders where you preached in San Francisco.
Linwood E. Bishop
Elbert Garretson
Maurice Meredith
Floyd Mitten
Bill Patterson – and possibly others.

Please advise.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.

Four more days passed, and under date of October 19, 1971, he wrote the following:

October 19, 1971

Mr. Ira Y. Rice
950 Greerland Drive
Nashville, Tennessee

Dear Ira:

You don't seem to understand. I have no desire to sit down and talk with you about anything at any time or with anybody.

Sincerely,
(Signed)
Roy F. Osborne

Because the differences between us are both public and doctrinal, rather than personal and private (as Matthew 18:15 limits itself), it neither was nor is my conviction that I *owed* this effort toward brother Osborne to talk with him privately and, failing that, in the presence of witnesses. Nevertheless, I made the effort *anyway* – and his failure to respond, from the foregoing exchange of letters, is abundantly clear.

Meeting With Vultee Elders Led to Correspondence

How this correspondence came about, when I learned that the elders of the Vultee Church of Christ, in Nashville, Tennessee, (in which city I lived at the time), had arranged for brother Osborne to hold *them* a meeting, knowing of his heresy, as I most assuredly did, I got in touch with them personally and warned them of his false teaching. (Some of them previously had heard him preach and had questioned him and could find nothing wrong. Really, brethren, do we honestly expect false teachers to say, "I'm a false teacher – and here is a list of what I teach false!")

Brother Houston T. Ezell, one of the Vultee elders, had asked me to put in writing what "ought" I had against brother

Osborne's teaching. Under date of August 27, 1971, I wrote to him as follows:

August 27, 1971

Houston T. Ezell
432 Foothill Drive
Nashville, Tennessee 37217

Dear Houston:

I have been deeply disturbed ever since our conversation Wednesday night, a week ago, at Vultee, realizing that unless you and your fellow elders there can come clear relative to the doctrinal defection of brother Roy Osborne it could even lead to our inability to work together any more. These are not just idle words; I mean them from the bottom of my heart. And because I don't want that to happen any more than I believe you do, I, for my part, am willing to do what I can to try to prevent it. However, if you brethren finally decide to go ahead and have him for the meeting you have scheduled, it will simply mean a parting of the ways between us.

You already are aware of the withdrawal of ourselves from Samuel Miao, when he led 44 members after error in Singapore. In the discussion leading up to this action, he kept referring to Roy Osborne, evidently as one of the principal sources of the erroneous ideas he still maintains regarding the nature of truth. If I understand his position, truth is absolute, but our *understanding* of truth is merely *relative*. Since our understandings therefore would be colored by our respective backgrounds, there would be no way, psychologically speaking, for us *ever* to be *really* "of the same mind and the same judgment?" as required by I Corinthians 1:10. Roy's effect on Sam has been simply disastrous to our work in Singapore. You mentioned that I seem to feel too deeply about this personally. You just wait until he gets his hooks into the membership at Vultee and you yourselves finally divide, which I believe you will eventually if you cannot come clear in time *not* to have him – then we'll see how deeply *you* feel personally about it. I have poured the greater part of the past 17 years of my life into the Singapore work and anything that hurts it or tries to destroy it, you are absolutely right, I feel it both deeply and personally.

The letter written by brother *Elbert Garretson*, of course, you already have. Although you admitted that Roy had instructed those who attended the San Leandro Lectureship, regarding which this letter was written, that *questions would not be permitted from the floor*, yet you seemed to feel that Garretson somehow was derelict in not having risen up in public then and there to protest. Had such instruction *not* been given out, and he had remained silent, I could see this; however, given this circumstance, I do not follow your line of reasoning. Since it was not a personal, but a *public* matter – and he could not get permission to put his questions publicly on the spot the same way as the offensive doctrine was taught publicly – then the open letter he published and circulated exposing the error, as far as I can judge, was about the only recourse he had left.

You asked for names and addresses of brethren whom you can write to directly to see what further corroborating evidence you can secure relative to Roy's doctrinal depredations against the cause of truth. I have no way of knowing which of these will speak out, when you write them; however, if they will, the information you require can be gotten from the following brethren:

1) Regarding the incident of the *denominational preachers* being invited for the dedication ceremony for the new building at Brotherhood Way, in San Francisco, where Roy was then preaching, as well as for his doctrinal soundness while there, one of the elders presently at San Mateo, California, who was *then* an elder at Brotherhood Way, is brother *Don Phillips*, of 31 Westridge Avenue, Daly City, California. At the meeting against liberalism held at San Mateo in September, 1968, brother Phillips spoke up from the floor. Some 188 elders, preachers and others from the middle and northern California area were present. Brother Phillips said then that Roy is so slippery it is almost impossible to nail him down. Phillips and another elder, a brother Fred Walker (not the one in Nashville), have since left the Brotherhood Way congregation. As I understand it, in *both cases* it was traceable back to their doctrinal struggles with Roy Osborne.

2) Regarding the division of the church at San Rafael, California, one of the elders who was then present in the congregation there is brother *Leslie Humphrey*, whose address is 60 Meadow Drive, San Rafael, California. Also, brother *Linwood E. Bishop* was minister to the San Rafael congregation at that time; his present address is 423 West

Roy Osborne Slated For Meeting With College Church

Avenue J-8, Lancaster, Calif. 93534. Both of these brethren have informed me that the division or divisions at San Rafael germane to this letter happened subsequent to some of their members, including at least one elder, attending some sort of class taught by Roy Osborne. The way they found out what was being taught in that class was the effect it had on these San Rafael brethren who participated in it. It divided the San Rafael church. As a former minister of the San Rafael church, Houston, I reckon I feel that personally, too! However, you write these brethren and do your own checking.

3) Brother Robert R. Price, until two years ago, had been preaching in the San Francisco Bay Area for almost 30 years. He now is in charge of the Library at Sunset School of Preaching, in Lubbock, Texas. He has a file of damaging evidence regarding these and other matters pertaining to Roy Osborne's doctrinal error while Roy was living in this same area for many years prior to moving to San Antonio last year. You can reach brother Price at his present home address: 5510 27th, Lubbock, Texas.

4) Brother B. C. Carr, director of the School of Preaching, at Lakeland, Florida, likewise has a file of evidence. If you need it, I'll look up his address for you when I am back in Nashville again.

5) For any elder who cares a snap about the doctrinal soundness of the churches of Christ, it seems to me that if you had no more to go on than the fact that Roy Osborne is one of those responsible for the magazine called *MISSION* even existing should be enough to decide not to use him. There is no more undermining influence against the sound doctrine of Christ now among us than *MISSION*. I am asking you to consider that he is responsible for ALL the writings being published by *MISSION* going out over this brotherhood. I know your time is limited, but if you still plan having him there for a meeting, it will not be long afterward that you will find *MISSION* springing up in the reading of the families of the Vultee congregation. You had better know what that magazine is trying to do. The only way I know for you to be sure would be for you to get copies of it from the beginning and read it all. You won't have to go very far before you will see what it is that Roy and his fellow-directors on *MISSION* are trying to perpetrate on this brotherhood. It is something quite different from the impression you seemed to derive from your exposure to him at Woodson Chapel.

Meanwhile, I have searched among my things, and I cannot seem to find Roy Osborne's present mailing address. I promised you that I would try to get in touch with him personally, which I still plan to do at the earliest possible moment. If you have his mailing address, please send it to me. As soon as I receive it, I will write to him at once and try to set up the appointment. I still have no confidence in the outcome; however, for my part, I will at least try.

If any further information comes to my attention, I'll try to pass it along. However, if you cannot get enough information from those I have given you the addresses of foregoing to justify you in deciding to cancel your meeting with him, then no amount of additional insights I might advance would produce the result. The simple fact is that he is just one of a brotherhood-wide conspiracy to "restructure" the churches of Christ after a doctrine different from the plain, simple word of God. With all that in me is I am set for the defense of the gospel. Houston, don't let yourselves be taken in by this smooth talker. The cause already has suffered at his hands both in Singapore, in San Francisco, in San Rafael, and around the Bay Area. It not only will suffer at Vultee and elsewhere, if he comes, but it will help prepare the way for brotherhood-wide division. It looks like it is going to happen anyway, as far as the brotherhood is concerned; but I pray God that you won't help him get his error in at Vultee.

In the cause of truth,

(Signed)

Ira

Some months passed, after I had sent the foregoing letter to brother Ezell, when one night he asked me to bring the evidence I had and present it to a meeting of the entire eldership at Vultee Church of Christ. To this day I remain unhappy with the attitude with which two or three of them received the information. It was quite evident to me that they did not want to receive it at all! And when I tried to give them some background necessary to understand the significance behind a tape-recording I had of what he had spoken in a lectureship at San Leandro, California, earlier, they insisted that I keep quiet and let them interpret it for themselves. Well,

I did so, and like great numbers of elders who have been taken in by his "smooth words and fair speeches," it was evident to me that those so requiring missed entirely the meaning behind brother Osborne's words. But, it was their requirement — not mine; so I just kept quiet; but I was one frustrated gospel preacher, you may be sure.

When brother Ezell and I were alone, later, he informed me that he had carried out his own investigation regarding Roy Osborne and that he had turned up information far more damaging than anything that I had had to offer (which, incidentally, he never yet has let me see), and that as long as he (Ezell) is an elder at Vultee, Roy Osborne will never be allowed to appear. He wasn't. His meeting was cancelled — and they got Stanley Shipp to hold it instead. (They might as well have kept Roy; I wouldn't turn on my heel for the difference, doctrinally, between these two heretics.)

Harold G. Taylor Inquires for Garden Oaks Elders

Meanwhile, that same month of brother Ezell's inquiry, Harold G. Taylor, then minister to the Garden Oaks congregation in Houston, Texas, wrote me as follows:

August 24, 1971

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

Dear Brother Rice:

The elders at Garden Oaks wish to make inquiry in regard to Brother Roy Osborne.

I know you ran some articles concerning some of his teachings, but I have been unable to locate them.

If you possess any letters, statements, articles or sermons, we would appreciate obtaining them. We wish to be sure where he stands on some vital issues such as the one church, Biblical interpretation, etc.

We would appreciate any assistance you could give us.

Sincerely,

(Signed)

Harold G. Taylor

P. S. Also any information concerning Brother John Allen Chalk would be appreciated.

In my reply of August 26, I mentioned several of the same things I mentioned in my letter to brother Ezell, adding that brother Osborne had tried to convince brother Dee Ellis, son of brother and sister Dalton P. Ellis, presently of Rogue River, Oregon, that the Quaker writer Elton Trueblood is a Christian and that he (Osborne) expects to meet him (Trueblood) in heaven.

Among those whose addresses I sent to brother Taylor for further corroboration of what I wrote him, I suggested that he write to brother Linwood E. Bishop, who by then was preaching at Lancaster, California, and now is preaching at Knox City, Texas, some 75 miles north of Abilene. Brother Bishop's response to brother Taylor was as follows:

September 24, 1971

Dear Brother Taylor:

I know a great many things about the influence of Roy and his teaching in the San Francisco Bay Area which are too involved and complicated and cumbersome to explain in a letter, and which I probably would have some difficulty proving to someone unacquainted with the

Across Street From Abilene Christian University

circumstances and conditions in the area; therefore, I shall confine my remarks to things of which I am absolutely certain.

Roy Osborne is a very SHREWD and smooth operator. He knows when and where and how to get his doctrine across without getting caught in his own web. He is VERY careful what he writes and what he preaches publicly. The area of his greatest influence in the S. F. Bay Area was the private classes ("Study Groups") which he conducted for several years all over the area. These groups were carefully arranged and worked up by his loyal and steadfast disciples in each community where they were conducted.

The church in San Rafael, where I labored for four years, had all kinds of trouble with "ultra-liberalism," which resulted in two different groups leaving the congregation. First, about one-third of the best members we had got so fed up with the "liberals" that they decided to move out and start meeting in Novato, which they did. This brought about so much dissatisfaction and unrest in the congregation that the "liberals" were asked to leave. Oh, I know you are thinking, "Why didn't you withdraw from them?" And that is a good question, but it has only one answer: We could not because of the Roy Osborne influence on some of the leaders (the elders had resigned by that time). Now the most ultra-liberal members we had were the ones who had attended Roy's classes regularly for years, and were his most loyal and devoted disciples. In fact, his word to them was "the law and the gospel."

I attended one of those "study sessions" which Roy was directing several years ago (1964 I believe). A preacher from the so-called Christian Church led the prayer (?). A number of unscriptural positions were taken by various ones during the meeting and no real effort was made to defend the truth. Roy conveniently had to leave early, as he USUALLY does, and he made me a little speech before leaving. In substance, he said, "We are glad to have bro. Bishop with us today for the first time, and I just want to explain for his information that when we come together in these informal sessions, any one has a right to raise any question or issue he wishes for discussion and study. We just get together and kick these questions around to see if we can come up with some new ideas or truths. We do not assume that we know or can know all the truth on these matters, but we are investigating and searching. There is one thing on which we have all agreed, and that is that we will not discuss what goes on here with anyone outside of this group." At this point he left the meeting without giving me a chance to say a word. Of course I did not agree with what the others seemingly had agreed to; therefore I feel no compunction against discussing what went on there.

Since "a tree is known by its fruit", and I have for the past ten years been observing the poisonous fruit produced by this corrupt tree, I can reach only one conclusion.

I suggest that you contact Elbert R. Garretson, Big Springs, Texas; L. V. Pfeifer, Dallas, Texas; Jesse Stephens, Corvallis, Oregon; and ask them about what they heard in the San Leandro Lectureship about four years ago. Ask Elbert to send you a copy of the letter he wrote Roy at that time. Also, Bill Patterson, Harding College.

Roy *Never*, NEVER answers anyone who challenges him in writing. He turns it over to his disciples and lets them defend him – and he always has plenty of them who are more than happy to categorically deny any and all charges against him.

Please pardon the errors. Since receiving your letter, I have made a move and am still in the process of getting re-settled. You no doubt know what an ordeal that is for a preacher, especially one who has been preaching for almost forty years.

I hope I have been of some assistance to you and the cause of Christ.

Sincerely yours,

(Signed)

Linwood E. Bishop

Anyone who has known brother Bishop as long as I have (37 years) would receive his word without hesitating. He may not be a prophet, but like Nathaniel of old in him "there is no guile." He is the kind who never resorts to subterfuges about anything – he just "tells it like it is."

I do not know who all else brother Taylor may have written – neither whether any of this had anything to do with his leaving Garden Oaks (which he did not too long

thereafter) – but it is clear that *whatever* his investigations turned up, evidently the Garden Oaks elders refused to believe it, for, in their bulletin for March 8, 1974, they front-paged Roy Osborne's picture announcing that he would be preaching their special gospel meeting for March 17-22. One week later, they did the same thing once again. It is the astonishing observation of *most* faithful brethren nowadays that *most* elders – brotherhood-wide – simply REFUSE to be warned about ANYBODY or ANYTHING!

W. Ray Duncan Adds His Information

Under date of January 18, 1973, W. Ray Duncan, minister to the church at Warner Robins, Georgia, wrote as follows:

January 18, 1973

Mr. Ira Rice
Downtown San Francisco Church of Christ
Post Office Box 588
San Francisco, California 94101

Dear Ira:

Today I received two copies of your paper "Contending for the Faith" and always am interested in reading them. You not only know where the nail is – but you actually hit it on the head just about every time you lower the hammer! Even though we are in a remote part of the world, we are influenced by such men as Roy Osborne, Jim Reynolds, etc. Just last night a group of our high school students called the elders to account for their actions concerning certain limitations of retreats, etc., and I just thought that such an event as this would have been unheard of thirty or forty years ago. Can you imagine teen agers putting elders on the spot for their refusal to allow one of these Neo-Pentecostal retreats taking place in their membership! Of course, our problem came when we let a man come into the area who was known but very enthusiastic with young people, and even though I advised again and again to our elders that they should not allow this man any liberties yet they put him in charge of our young people until it finally came to a show-down last night. I believe the elders have the thing well in hand and the friend of Osborne has been released or else resigned from his activity with the young people. The Lord has always left himself a remnant even though it may be small, and I am sure that there is a remnant of good solid citizens of the kingdom left today. May God bless you in the battle to stem the tide of modernism and its invasion in the Lord's church . . .

Sincerely in Him,

(Signed)

W. Ray Duncan

In the winter of 1974, while I was still living in San Francisco, one night I had occasion to visit with one of the elders – brother Hugh Taylor – who then was still serving at Brotherhood Way, where Roy Osborne formerly preached before having to leave, when he moved to San Leandro. In the conversation that night, it came out that when Osborne first moved to San Francisco to work with Brotherhood Way (the old 17th Street congregation before they moved to the Lake Merced area of the city), they had approximately 400 in attendance every Lord's Day. Soon after Osborne started preaching there, he began introducing his modernistic-liberalistic ideas causing first one family and then another to move to other congregations.

I asked brother Taylor whose idea that was – the elders' or Roy's – to invite all those denominational preachers to appear at the "dedication" service of Brotherhood Way's new building. He assured me that the elders had nothing whatever to do with it – that they did not even know it was going to happen until it did! Roy had made this arrangement with the denominational preachers all by himself without even consulting the elders to see if it would be all right!

Osborne Conducts Meeting for Christian Church

Brother Taylor told me of many other offences committed

by brother Osborne while preaching at Brotherhood Way, one of which was to persuade them to send him (Osborne) to some city in southern Oregon, ostensibly to hold a gospel meeting. It was not until some time later that they learned that he had held the meeting all right, but it was not for a faithful church of Christ; rather it was for the *Christian Church* of that city — and in full fellowship (not to correct them) at that!

By the time Osborne finally had to leave Brotherhood Way, that unhappy congregation's attendance had dropped from 400 to 200. However, even with his leaving, the elders were unable to stop the trend. By the time I moved to San Francisco in August, 1972, to work with another congregation, Brotherhood Way had gotten down to about 100 members. The Liberalism he had sowed continued its work — and some 18 months later even *these* had a split, leaving approximately 50 members (almost entirely "liberal") to try to fill up that vast auditorium designed to seat 800!

Osborne's Coming Sets Memphis Churches at Loggerheads

It seems not to matter wherever this man goes a trail of doctrinal dissension if not outright division follows in his steps. For instance, in *The Getwell Reminder*, church bulletin for the Getwell Church of Christ, of Memphis, Tennessee, for October 4, 1974, we noted the following item:

EVIDENCE OF LIBERALISM IN MEMPHIS

Faithful brethren in the Memphis area have some idea of the general nature of Liberalism. Most of the brethren are aware that from among themselves false teachers have arisen, that somewhere in the brotherhood there are many liberals, therefore many false teachers. However, unknown to many good brethren of Memphis is the fact that well-known liberals have moved to Memphis. Apostasy in the churches of Christ is a real threat, not only a thousand miles away, but right here on our own doorsteps in Memphis!

In view of the problem of liberalism in Memphis it may not be without significance that men who have had and/or still have connections with Camp Shiloh and *Mission* live in Memphis. Perhaps in the future it might become necessary to deal in a more detailed way with this matter.

Richard Batey, well-known Modernist, has lived in Memphis for years. Batey formerly taught at Harding Graduate School of Religion in Memphis. Due to his modernism, brother Benson did not renew his contract after the 1964-65 school year. Batey now teaches in a liberal denominational school. Brother James D. Bales wrote the following about Richard Batey, his teaching, etc., in the *Spiritual Sword*, Volume 5, Number 1, October, 1973, pp. 41:

"Dr. Richard Batey of Memphis is a modernist. We have written him and sent him and have published articles concerning his modernism, but we have not heard from him. What are some of his positions? (1) The book of Revelation shares the view of the false apocalypticism to which some Jews held. This contradicts Revelation (Rev. 1:1, 10, 11, 19; 22:19). (2) Luke's inspiration is discredited in some statements made by Batey concerning Luke and Acts. (3) On the basis of false apocalypticism, Paul gave some false teaching on marriage which 'contributed to the seriousness of an already difficult problem.' (4) Matthew either misunderstood or deliberately changed Jesus' beatitude concerning the poor in spirit. (5) *First Timothy* is a fraud written in the second century. This makes the first verse a lie (I Tim. 1:1). Supposedly I Timothy reverses a teaching of Paul. (Richard Batey, *Jesus and the Poor*, pp. 12, 13, 28, 43, 29, 30, 42, 36, 38, 39, 20)." Recently Richard Batey and a group pulled out of a congregation and began meeting in a local Holiday Inn.

WELL-KNOWN LIBERALS BROUGHT TO MEMPHIS

According to the bulletin of a sister congregation such men as Roy Osborne and Stanley Shipp are to be used by said congregation in the near future. The liberal views of these men are known both far and wide.

Since Roy Osborne is scheduled to be in town in the next few days, it is proper that we examine some of his errors. Osborne is on record and from that record we quote:

"Thus the fact is colored and changed by the personality of the

receiver. In this sense then, truth, as man has it, is always relative. Relative to man's ability to grasp the infinite... relative to man's fallibility and prejudices... relative to limited knowledge which plagues every man.

"If it is not possible for me to grasp infinite truth, it is equally impossible for me to define the limits of my comprehension. In other words, I cannot know what of the truth I have is absolute and what of it is being altered and colored by my own subjectivity. Hence, the knowledge of truth which I possess is always relative." (Emphasis mine. GE)

From the above statements of brother Osborne we draw the following conclusions:

1. If one cannot know what of the truth he has is absolute and what of it is being altered by his own subjectivity, then it follows that he cannot know that there is a definite body of absolute (objective) truth.
2. And — if one cannot know that there is a definite body of absolute (objective) truth, then he cannot know that the Bible is the word of God.
3. And — if one cannot know that the Bible is the word of God, then he cannot know that any of the Bible has any binding force on anyone.
4. And — if one cannot know that Bible teaching has any binding force in the lives of men and women living today, then no one can know that Christianity is any more acceptable to God than say, Buddhism — or even Atheism.

There are many other devastating, God-denying, Christ-denying implications in the above statement, but these are sufficient to make clear that this man has denied the Bible as meaningful revelation from God to man, and, in so doing, he has (by implication) denied the Christ who died for us all.

Osborne is also on record as saying, "However, faith of any sort is based on PROBABILITY. The scientist dotes on this in his experiments; the mathematician thinks he invented the idea. In a world of fallible beings, imperfect senses, and partial experience, absolute certainty is only a theoretical concept. As a friend of mine says, 'we behave AS IF we knew.' We can never be absolutely certain, but we behave as if we were." (Emphasis mine. GE)

Osborne's statement reflects the view of skeptical philosophers, but not the view of Jesus, Paul, and the other inspired writers of the New Testament. Jesus said, "And ye shall know the truth and the truth shall make you free." (Jno. 8:32). Paul wrote, "For this cause also thank we God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thess. 2:13). Paul further wrote: "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17).

It is indeed sad to see men apostatize. Paul warned the brethren of his day of such danger, and it often caused him to weep. (I Tim. 4:1-4; Acts 20:17-31; Phil. 3:18, 19). Peter affirmed that obedience to the truth purifies the soul. (I Pet. 1:22). He also warns the brethren against false teachers. (II Peter 2:1, 20-22).

SMOOTH OPERATORS

Spearheaded by such liberal journals as *Mission*, *Integrity*, and other papers, along with many well-known speakers, the liberals keep up a continual barrage of smoke screen, double talk, innuendo, and outright attack against the truth. So vicious have been their attacks (while they affect to be pious, love everybody, and shed crocodile tears), that some denominational preachers use their material to misrepresent the Lord's church. While living in another state I heard a well-known Episcopalian priest doing that.

Whether Osborne publicly repeats the statements which we have quoted from him or not, he has already made them and they are on record. Brethren, do not be deceived by "smooth and fair speech." (Rom. 16:17).

Remember that both those who teach error and those who "bid him God speed" are "partaker of his evil deeds." (II Jno. 9-11).

— Garland Elkins

From the direct quotations that brother Elkins made from statements by Roy Osborne, it is excruciatingly clear that he believes and teaches almost identically the views held and taught by brother James Atteberry, for which falseness he had to be let go by Harding College. Is this what the College

church elders, in Abilene, want those under their oversight to come to believe? And what of all those thousands of students under the oversight of at least two of those same elders at ACU just across the street!

New Convert from Christian Church is Appalled

What a preacher *himself* actually believes often is best understood by what he upholds being taught in the congregation where he preaches. I was present at the Getwell congregation one night last September, when a young man and his wife came forward to confess faults for having been members of the Christian Church and to place membership with the Getwell church of Christ. (I did not learn until just the other day that he will soon be taking his Doctorate in Psychology, and that his grade average is almost 4.0, for those who care about such things.)

One night in May, 1976, this young man – David E. Hanson – approached me with a worried expression, saying that he had some special friends, Dr. and Mrs. Charles Foulks, whom he had known in the Christian Church and whom he had been trying to win to the truth, who live in San Antonio, Texas. To his intense frustration, he had just learned that they had begun attending the Sunset Ridge Church of Christ, in San Antonio, where Roy Osborne preaches. From what he had heard already, he felt in that case they might just as well have stayed with the Christian Church! He had decided to make a special trip to see them in San Antonio and was asking me if I knew of a sound congregation in the San Antonio area that he might recommend to the Foulks, instead of Sunset Ridge.

Hanson's Report Is at My Request

Upon his return, brother Hanson told me of having gone to the Sunset Ridge congregation in San Antonio the following Lord's Day and related what he had found. I asked him to sit down while it was still fresh in his mind and to write it all out on paper for publication. Here is what he wrote:

"My wife and I have been members of the church of Christ since September 7, 1975, after spending nine years in the independent Christian Church. We continually thank God for allowing us to live long enough to awaken to the inevitable results of compromising on Biblical issues. To this point eight of our friends have already made this same commitment to Christ and his Word, while others are becoming increasingly weary of the shackles of the commandments and practices of men. It is the experience of two of our friends that I wish to relate.

"Dr. and Mrs. Charles Foulks have become progressively discouraged over the discrepancy between what the Bible teaches and what is actually practiced in the Christian Church. In moving from Memphis to San Antonio they were determined that if the Christian Church in that city was not trying to restore New Testament Christianity they would become members of the church of Christ. As you might expect the Christian Church in San Antonio was not even pretending very hard, thus, on the advice of a neighbor they attended the Sunset Ridge Church of Christ. As a result of many hours of Bible study in Memphis the Foulks were told that the church of Christ stood firmly for the truth of God's Word and it was with this expectation that they attended their first assembly of the church of Christ.

"The Foulks attended an adult Bible school class taught by Rudy Gaedke, Chairman of the Physics Department at Trinity University, a Presbyterian institution. Charlie and Helen were very surprised to learn that Mr. Gaedke denied the Biblical account that a miracle was involved in the feeding of the 5,000 but chose rather to identify with the skeptics' position that the people really had brought their own koshered food. The bulk of the class openly concurred with Mr. Gaedke's conclusion.

"Also in studying from Hebrews 2:16-18 Mr. Gaedke concluded that Jesus was no different than any of us today and the only reason he was able to perform miracles was because of his close prayer life with God. A not too subtle but nonetheless an extremely clever attack on the person of our Lord.

"The majority of the class also believed that what is currently being passed off as speaking in tongues is not only the same as we read about

in the New Testament but is for the church today and they should seek these gifts. Helen observed from the discussion that the more recent members of the church were the most reluctant to believe this.

"As if the above was not enough, when they assembled for their first worship service with the church of Christ they were told by the preacher, Roy Osborne, that there would be many saved from all religions. The obvious implication here is that obeying or disobeying the Bible is of no consequence at all. This is at least consistent with their statement of belief published in the Sunset bulletin '... and the relationship we sustain to one another and to God is more important than rule keeping and rituals.'

"After this sordid introduction to the church of Christ the Foulks were most definitely confused, so in a telephone conversation they challenged my statement that the church of Christ believed in the Bible. Even from their standpoint this was a step backwards, because with all of the error taught in the independent Christian Church they do believe in the miracles of Jesus, the deity of Christ, the age of miracles being limited to the infant stage of the church and that one must be immersed for the remission of sins in order to be saved. Although I had no reason to doubt the Foulks' testimony, I found it difficult that a church of Christ could be that blatant in their denial of the Faith.

"Shortly after these events, my wife and I had the opportunity to spend a weekend with the Foulks in San Antonio (June 5th and 6th, 1976) and to attend the morning assembly of the Sunset Ridge Church of Christ. We attended the adult Bible class taught by Mr. Gaedke who was teaching from the latter part of the seventh chapter of Mark.

"As a part of Mr. Gaedke's lesson, he mentioned the reason Jesus answered the Syrophenician woman the way he did was because he got up on the wrong side of the bed, he just had a bad day, he was just grouchy, maybe it was Monday (accompanied by many knowing smiles) – it was definitely a sarcastic statement. Rather than approaching the Word of God with reverence, the class displayed an attitude of who can best 'put down' the Biblical account.

"In healing the man in verse 32, Jesus was putting on a side show like you would see at the circus. The consensus of the class was that Jesus put on a big showy demonstration.

"Mr. Gaedke also referred to Mark's account as 'garbled' and there is little rhyme or reason to Mark's order of events. In studying Mark 7, Mr. Gaedke said that he was 'loathe' to refer to Matthew's account. I was free to speak up in class and gave alternative explanations which I felt were consistent with the total context of the Bible; however, allegiances were already drawn, subsequently there was no change of mind. I must admit that I have not witnessed such flagrant disregard for the Word of God in over ten years.

"I was amazed that individuals who had once been enlightened and having believed the Word of God would throw away their inheritance like yesterday's garbage. And for what? A little ego enhancement, some popularity and acceptance among the enemies of God – how can this compare with what Jesus is preparing for those who remain faithful to the end? It is almost impossible to get people of this disposition to repent and submit to the authority of God, not because the evidence is lacking – in fact the evidence is overwhelming to the unprejudiced mind – but because they believe they have a special knowledge. This is why they present their anti-Scriptural beliefs with an air of superiority, an almost 'guru' type of supra rational understanding. Correspondingly when referring to 'faithful' brethren it is with a condescending attitude.

"This air of superiority, or special almost mystical understanding has many similarities with the Gnosticism in New Testament times and that which we witness today could be referred to as a 'new' Gnosticism. Let those who still love God, His Word and His church try to defend the Truth against this 'new' Gnosticism with the same determination as the beloved disciple and the Christians of the first century defended the Truth against the 'old' Gnosticism. Hopefully our contemporaries will come to themselves and confess that they are not wiser than God.

(Signed)

– David E. Hanson

Realizing how Roy Osborne tries to break the force of his critics by pretending to have the Doctor's Degree (if he has, where is the record of it?), brother Garland Elkins carried the following information regarding brother Hanson in *The Getwell Reminder* for June 24, 1976:

"... Brother Hanson has earned three masters degrees. He holds the M. A. from Cincinnati Bible Seminary. He also holds a Master of Divinity from the same institution. He holds the M. A. degree from the

Harding Graduate School of Religion. He is presently a PhD candidate in counseling and psychology at the University of Mississippi.

"In all of his work he has a record of excellence. He graduated with honor from Harding Graduate School of Religion, being third in his class with a grade point average of 3.94. Upon further questioning, he has very modestly revealed to this writer that he has maintained a straight 'A' average throughout all of his graduate work with the exception of three 'B's.'

"For a period of three years, he served as 'Youth' minister at the Lockland Christian Church, Cincinnati, Ohio. The Lockland Christian Church has a membership of 1,200. He also taught for two years in Memphis Christian College.

"Since renouncing the errors of the Christian Church, brother Hanson has diligently, firmly, and kindly taught against instrumental music in New Testament worship as well as against all other errors. He has, on occasion, studied with various people until three o'clock in the morning."

Our only purpose in publishing this additional information regarding brother Hanson is to establish his credibility in the minds of those who seem to require such assurance before believing anything a man says. How tragic that we move heaven and earth to make one proselyte – then after he is made we try to make him seven fold more the child of hell than ourselves! Jesus warned about such in Matthew 23. Those of us who have followed Roy Osborne's teaching and practice closely these past several years know him to be such a man. If John Stevens, J. D. Thomas and their fellow elders at College Church of Christ, Abilene, Texas, are bound and determined to have such a man do the preaching in their supposed-to-be gospel meeting in September, so be it. But, if they do, let it never be said that they were not sufficiently warned. A copy of this issue of *Contending for the Faith* goes not only to them, but to every congregation in the United States for which we have an address. Christian parents *everywhere* have a right to know the sort of men who are being brought to the church that meets across the street from Abilene Christian University.

WHAT LIBERALISM WILL DO TO THE CHURCH

Pat McGee

The Lord's church always has had to face threats and dangers both from within and without. Christians are always just one generation away from apostasy and the price of freedom through truth is eternal vigilance. We must continually bring ourselves to "walk in the light as he is in the light." (I John 1:7).

Today the churches of Christ – worldwide – face the serious menace of the demon called liberalism. Its threat grows and not lessens as time goes by and unless met head-on and defeated, the church will be swept into apostasy. Unless individuals, congregations, papers, schools of preaching and colleges walk circumspectly they will depart from their original concern for and commitment to God's absolute truth. Christian, watch! Soldier of Christ, beware!

Deep Dedication to God, Truth Needed

Problems in the church should not discourage Christians or weaken the faith of the faithful. In time of trouble men and women of deep dedication to God and his truth are needed more than ever. Some want to leave when the battle for truth is set in array and the devil attacks with all of his wicked devices. The fact that there is liberalism within the church and Christians now face an ominous threat from Satan is reason

enough to cause us to fight and not flee. (See I Timothy 6:12.)

In order that we might know who our enemy is, liberalism must be defined. Liberalism, basically, is an attitude. This attitude often is expressed in many ways and ideas. *Liberalism is any attitude toward the will of God which seeks to loose, undo, release or soften that which God has said on any matter.*

Why Liberalistic Attitude Is Dangerous

It shall be the purpose of this brief study to show that the above described attitude is indeed dangerous to the church. This will be done by the offering of the following facts:

1. Liberalism affects the church by its attitude toward God. Since every error results out of a misconception or perverting of the nature and essence of God, liberalism is guilty of the same error. To the liberal God is not absolute, unchangeable or vengeful. His love is viewed greater than his wrath so that this misconceived idea of love becomes the only moral absolute for God. Men who have never obeyed the will of God are viewed by the liberal as acceptable to God because they were sincere and honest men and God "loves" them.

2. Liberalism affects the church by its attitude toward the Bible. It decries what it calls "biblicism". It tells us that we should not view the Bible in the same way that we would view God. Men who want to "keep the commandment without spot or blemish" (I Timothy 6:14) are called Bible worshippers. The ultimate authority for the liberal is subjective experience and not objective truth. Verbal and total inspiration along with an errorless Bible are repudiated. Liberalism continually trims down what one has to believe in order to be acceptable to God. Under the cover of being liberal it is the worst sort of legalism.

3. Liberalism affects the church by its attitude toward the church. The plea of the liberal is "Christ, not the church". He does not identify the "Church of Christ" with the "church of Christ". Churches of Christ are viewed merely as one denomination equally good or bad alongside all the other denominational groups. To the liberal the church is unimportant and unnecessary.

4. Liberalism affects the church by its attitude toward fellowship. Confirmed liberals hold that there is no doctrinal pattern to which one must hold in order to be saved. Doctrine is looked upon as divisive and legalistic. Fellowship for the liberal is never to be determined upon a doctrinal basis. His plea is for a "unity in diversity". The liberal brother will extend fellowship to everyone and everything as long as it claims to be Christian.

5. Liberalism affects the church by its attitude toward morals and ethics. Liberal philosophies and influences are fleshly and sensual. It is indeed a kind of worldliness. It is the spirit of friendship and compromise with the world and it works. It is the absorbing of the attitudes, ideas and thought-forms of this present age. Morality and life styles are actually the watershed of liberalism. Liberal religious beliefs eventually influence our attitude toward and relationship with the things of this world. When we begin to think like the world and use its mind-set, then we will inevitably start to live according to the fashion of the flesh. Liberalism corrupts godly morals.

The Bible states that Christians are to be "first pure, then peaceable." (James 3:17). Doctrinal purity cannot be sacrificed to the god of liberalism. Liberalism is clearly hurtful to the church. Its effect is ruinous and of it is born disunity and every vile deed. Liberalism is nothing less than apostasy.

A DEBT WE SHOULD ALL BE READY TO PAY

Dale C. Flowers

In Romans 1:14-15 Paul states: "I am debtor both to Greeks and to Barbarians, both to the wise and the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome."

There are two key words in these verses – "debtor" (in verse 14) and "ready" (in verse 15). Every Christian should realize that he has a huge debt and should prepare himself to pay what he owes. We have a debt to those who have taught us, written for us, our parents, the pioneer preachers who led the way out of error into truth, and many other such debts. Paul stated to "owe no man anything but a debt of love." Every preacher and every saint owes churches where they have worked for the training and love which they have given them.

We Must Preach Gospel To the Lost

The debt which concerns Paul in this passage is the debt all saints owe to Christ to preach the gospel to a lost and dying world. All saints have a great debt and as long as there is a soul without hope and without God in this present world we must do all we can to reach that soul. This is why ALL Christians are ministers or servants. It is foolish to call a man a preacher who has never, nor will ever, preach. By the same token, it is just as foolish to refer to saints as ministers if they have never served and never will. We all are servants and therefore we must serve or be lost. We all need to recognize our obligation to fulfill the primary purpose of the church – to preach the gospel to all as we have opportunity.

To realize our debt to God to preach the gospel to a hell-bound world is one thing; to be ready to begin payment of that debt is quite another. For this reason Paul not only mentioned his great debt, but also that he was READY to pay the debt. As God's children we must stay on ready in the preaching of the gospel. Paul underlined this command in red when he commanded us to "be ready unto every good work." (Titus 3:2). He also stressed this command in Galatians 6:10 when he said, "Do good unto all, especially the household of faith." A key thought in Galatians 6:10 is, "Therefore as we have OPPORTUNITY." When we have the opportunity to help with the preaching of the gospel and we are not READY, then we SIN!

How Do We KNOW We Can't; Have We Ever Tried?

There are those who object or attempt to rationalize their failure to be ready to take advantage of opportunities to preach the gospel by saying, "We can't help everybody who comes along wanting to go preach." HAVE WE EVER TRIED? Is not God faithful to His children? Did Christ say, "Seek ye first the kingdom of God and His righteousness and all these things (material necessities) will be added unto you UP TO A POINT"? But, some may say, if you help everyone in seeking first the Kingdom of God, you will come into dire need." NO! Christ placed a period after "and all these things shall be added unto you." Then he stated, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Have we ever taken full advantage of every opportunity? If a congregation is not READY then it needs to get that way and stay that way!

The church must look out into the fields and not inward to padded pews in the use of its funds. The constant question in the minds of all the saints and all elderships should be, "How

can I (we) use the prosperity God has given me (us) for His glorification and His work?" We need to *stay* ready.

Contrast Our Prosperity With Our Work

Sad to relate is the vast difference between the prosperity of the church and the work that is being done to preach the gospel "to those that be in Rome also." Every congregation needs to strive to reach its full potential of being ready to pay the debt of preaching the gospel to both "Greeks and to Barbarians, both to the wise and to the foolish." If they do so, then the churches and the saints will be "sitting on ready."

Think of the great possibilities. In the first century the church grew because the gospel was spread because the saints were "sitting on ready." A handful soon grew into thousands, then multitudes, then millions. WE CAN DO THE SAME TODAY WHEN WE REALIZE OUR DEBT AND BECOME READY TO PREACH THE GOSPEL AT EVERY OPPORTUNITY.

We all need to recognize our great debt. We need to recognize the need to be ready, and to stay ready. Hasten the day when the church collectively and the saints individually pray, "Lord of harvest, send forth reapers" and then set about to answer the prayer. Hasten the day when churches seek out missionaries rather than good, dedicated men having to beg for even the opportunity to speak in behalf of their work when they could be out in the field. Christ prayed for reapers and today reapers are praying for senders. Let us all recognize our debt to be ready to preach the gospel to all men and women as we have the opportunity.

HARNESSING OUR RESOURCES

Ivie Powell

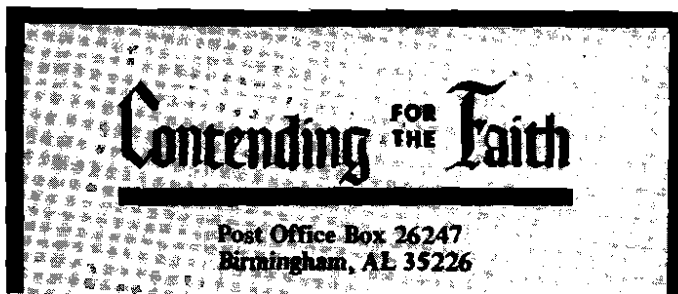
Several years ago, I read an ad, which stated that the Amazon, which is the world's largest river, would not generate a single kilowatt of power unless it were harnessed. Even the smallest stream, when harnessed, will produce almost unbelievable light and power.

Consider the results of damming a small stream: Lights for tens of thousands of homes, farms and factories. Power for machines and instruments. Irrigation – turning deserts into productive farms. All this coming from a small stream that had been lazily drifting away its energies for ages.

It has been said that the greatest ocean is nothing more than the combined raindrops from the continents. Brethren, just think what would happen if we harnessed every talent.

1. Souls would be saved.
2. The erring would be brought back to the Master.
3. The faithful would be strengthened.
4. In general, the work of the Lord would be accomplished!

In order for goals to be met, we must use our talents. The Lord has given us a great commission and every servant is needed. Are you content to drift along letting a few do the work? Why not join your heart and hands together with faithful servants? It is my prayer that we will truly combine our resources for the glory of God.



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A CRITICAL STUDY OF A NEW (OLD) MODERNISM AND A PLEA FOR UNITY—A Review of W. Carl Ketcherside—by G. K. Wallace. Because of the ideas that crept into the minds of some, the elders of the West End Church of Christ, of St. Louis, Missouri, invited brother G. K. Wallace, then vice-president of Freed-Hardeman College, to come to St. Louis to deliver this series of messages, September 22-25, 1963. The lectures actually are a review of speeches made by brother Carl Ketcherside, who just a few years ago was denying that anyone was right except himself and his little crowd, but who today just as confidently affirms that everybody is right, regardless of what he believes if he accepts the deity of Christ. Because of the divisive influence of this radical-turned-liberal false teacher and heretic, brethren will find brother Wallace's "review" of inestimable value in knowing how to meet Ketcherside's insidious teachings when they invade your area.

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AS TOUCHING THOSE WHO WERE ONCE ENLIGHTENED—by G. C. Brewer. Those who are perplexed as to what to do about those among us who seem to be determined either to leave the church entirely or else to turn it into "just another denomination", will find much enlightenment from what brother Brewer wrote a generation ago, when the same thing happened re: William Reedy and Carl Etter. Then it was Reedy and Etter. Today it is Logan Fox, Pat Boone, Jim Bevis, Don McGaughey and Warren Lewis. *Tomorrow* it appears almost certainly to be Don Finto, Roy Osborne, William S. Banowsky, J. Harold Thomas, Walter E. Burch, Ray F. Chester, Dwain Evans, Wesley Reagan, Lynn Anderson, Landon Saunders, Stanley Shipp, John Allen Chalk, Victor Hunter, Harold Straughn, W. Carl Ketcherside, Richard Batey, John McRay, Gary Freeman, Hoy Letbetter, John Smith, Pat Harrell, Ed Rockey, John Scott, Reuel Lemmons, and (if he lives long enough) Jimmie Lovell and those now choosing to follow the same road as they. Read what brother Brewer had to say—then—and be warned—now!

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COME AND SEE—by Garland Elkins. This tract invites the reader to "come and see" whether or not the congregation distributing it is identical to the churches of Christ (Romans 16:16) of Paul's day—in name, membership, worship, unity, organization, practice and mission. Now in its 11th printing, more than 650,000 copies already are in circulation.

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CONTENDING FOR THE FAITH (Bound Volumes)—Ira Y. Rice, Jr. By the time that Volume III of Rice's *AXE ON THE ROOT* series of doctrinal exposes had come from the press, in 1970, it was clear that just the publication of occasional books was inadequate to cope with the present runaway apostasy over Liberalism, Modernism and Neo-Pentecostalism. Hence the decision to bring out a monthly periodical, entitled, *Contending for the Faith*.

Contending for the Faith—Volume I (1970) starts that January by announcing that the Restoration Movement is "at the crossroads" and asking "whither in the '70s?" It traces the pursuit of secular academic accreditation for our supposedly "Christian" schools as the primary source of infiltration by all of these and kindred "isms" . . . Documentation is given re: the defections of George Howard, John McRay, Dudley Lynch, James L. Atteberry, Jim Bevis, Charles Shelton, Wesley Reagan, Pat Harrell, Roy Osborne, John Allen Chalk and others . . . Campus Evangelism, Christian Chronicle, the R. B. Sweet Co., Inc., and MISSION Magazine are shown as linking up to foster apostasy—with Campus

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Post Office Box 26247, Birmingham, Alabama 35226.

Evangelism finally being forced out of effective operation, along with Robert B. Howard, George Howard, Abe Malherbe, Gary Freeman, and James L. Atteberry and the "Harding Nine" . . . Archie W. Luper withdraws his name and influence from James L. Lovell and all his works over his (Lovell's) upholding Pat Boone in his Neo-Pentecostal heresy . . . James D. Bales publishes a major expose, entitled, *Pat Boone and the Gift of Tongues*, as Pat plunges headlong into Neo-Pentecostalism . . . John Allen Chalk is scored for endorsing the homo-sexual movie *Midnight Cowboy*, for which he later confesses faults . . . John McRay advocates doctrinal concessions . . . Of such concern are all these things that Freed-Hardeman College's 1970 lectureship book *The Church Faces Liberalism* has to go into a second printing . . . Pat Boone, Ben Franklin and Dean Dennis, all three, defect to Neo-Pentecostalism.
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Contending for the Faith – Volume II (1971) calls for a general withdrawal from Wesley Reagan, Pat Boone and like heretics . . . B. C. Carr prepares 23 questions for discussion with advocates of the apostate, defunct **Campus Evangelism** . . . Pat Boone attempts to lead a plane-load of *our* young people to participate with the **Assemblies of God** on a missionary crusade to Brazil! . . . Bob Miller and **Youth Outreach Foundation, Inc.** are exposed as Neo-Pentecostal, along with **Teenage Christian** . . . W. L. Totty replies to Reuel Lemmons' wrong-headed "Year of Frustration" editorial . . . Inglewood/California elders finally withdraw from Pat and Shirley Boone for heresy . . . San Diego defectors try both to speak in tongues as well as to raise the dead! . . . Noel Merideth laments that Pat Boone's *A New Song* in reality is only "A Sad Song" . . . Pat's Assemblies of God/Brazil Crusade is cancelled – but not his connection with "Youth Outreach" and "Camp Shiloh" – the latter documented as the seed-bed of Neo-Pentecostalism among churches of Christ . . . Even **President Richard M. Nixon** gets into the act! . . . James D. Bales answers Dudley Lynch's scurrilous attack on Harding College . . . Perversely, Reuel Lemmons mourns the demise of the doctrinally-corrupt **Campus Evangelism** . . . Scott Boulevard church in Decatur, Georgia is exposed as a harbinger of false teachers in its college-level program . . . **Teenage Christian** changes hands, promises to correct its doctrinal ways . . . Mastin Lake / Huntsville, Alabama church features **second** annual lectureship against Liberalism . . . Scott Boulevard / Decatur, Georgia elders attempt to defend, rather than correct, their erroneous course. Kenneth Thomas puts it straight to them . . . Plans are described for keeping Foy E. Wallace, Jr.'s books and publications in print.

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Contending for the Faith – Volume III (1972) starts with the announcement of Shades Mountain / Birmingham, Alabama church (assisted by other congregations) underwriting a new type of work by Franklin Camp . . . William S. Cline describes the so-called "Jesus Movement" as a product of Mammon and Satan . . . Don Finto and Ira Y. Rice, Jr., exchange correspondence after Rice's visit to Belmont to check it out first hand . . . J. Noel Merideth writes, "Strange Things Are Happening" . . . Evidence is advanced that Bible Chairs and other so-called "campus ministries" are being infiltrated by Liberalism, Modernism and Neo-Pentecostalism . . . John F. Wilson is documented as another false PhD, with widely-circulated *Campus Journal* under his control . . . Jim Bevis forsakes the assembling of his own brethren together to attend the **Presbyterian Church** . . . A new magazine falsely styled as *Integrity* is shown to be anything else but that . . . Central / St. Louis, Missouri church (through elder Paul Logue and preacher Harold Key) gives "uncertain sound" leading to their being marked . . . While Ira North and others persist in recruiting new students for Pepperdine (and Reuel Lemmons affects that Pepperdine is putting on a "new face"), known facts prove PU continues to be a hot-bed of doctrinal error . . . All efforts to persuade Pepperdine to change – really change – shown to be of no avail . . . James D. Bales describes *Mission's* mission is to undermine, not build up, the church of our Lord . . . As Don Finto and Belmont church in Nashville continue receiving and fellowshiping every false way, the *Firm Foundation* (in an unsigned article) hails Belmont as something that other churches "could well learn from." If so, it is something that **B. C. Goodpasture, the Gospel Advocate** and the faithful brethren and churches in and around Nashville have yet to discover, since they endorse neither heretic Don Finto nor the apostate Belmont Church of Christ! . . . Don Finto is shown conducting a "hippy" wedding as well as leading guests in the Hindu chant of "Ohm!" . . . Norvel Young appears in fellowship with Finto/Belmont as false worship explodes on Pepperdine campus, including **instrumental music!** . . . Lipscomb fires three teachers for their determination to be members at Belmont! . . . Belmont, meanwhile, fellowships still another hippy group – **The 23rd Psalm!** . . . The elders of the Granny White/Nashville, Tennessee congregation withdraw from Pat's parents – brother and sister Archie Boone . . . Abilene Christian College features known false teachers on World Evangelism

Workshop, October 6-8, even though forewarned – including Jim Reynolds, Don Finto, Landon Saunders, Stanley Shipp, John Wilson, Tony Ash, Lynn Anderson and others . . . Bob Miller and his **Youth Outreach Tours** swindle Christian young people out of their savings while he lives like a king in Memphis, Tennessee . . . ACC is asked what it is trying to do, as known false teachers are featured on ACC programs while all warnings are ignored. ACC or ORU – Which? . . . W. F. Cawyer observes that the church is being torn into shreds . . . J. D. Thomas lauds "Love at the Workshop" as false teachers are invited to speak.

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Contending for the Faith – Volume IV (1973) begins with Stevens-Rice exchange of correspondence about ACC's departures from the faith . . . **MISSION Magazine** exploits interview with Pat Boone – in full knowledge that he stands withdrawn from as heretic by his home congregation at Inglewood, California . . . Ray Hawk describes "New Front" among churches of Christ . . . J. D. Thomas announces **Don Finto, John Scott, Carl Ketcherside, and Leroy Garrett** – false teachers all – to speak on ACC's annual so-called **Preachers' Workshop** . . . Victor Hunter partakes of apostate Belmont event . . . Three of our Christian colleges refuse to permit their students to participate in ACC workshop because of false teachers being used . . . Large numbers quit attending ACC Lectures, attend elsewhere . . . E. R. Harper calls spontaneous group together at FHC lectures to discuss what to do about growing apostasy . . . Archie Luper marks, withdraws from those responsible for **MISSION Magazine** . . . Jack Gray takes a "Walk Through Samaria" . . . Reason given why faithful brethren no longer can support Pepperdine University . . . William S. Banowsky joins wine-tasters' club . . . What will it take to alert parents, elders, editors and certain college presidents to what **Camp Shiloh** really is? . . . Clinton Davidson and Clinton Rutherford are influenced by Oral Roberts . . . Davidson used Lovell, Lemmons to justify his error, continued active in Oral Roberts' organization at the same time! . . . A lion is in the street – yet some keep talking of "letting sleeping dogs lie!" . . . Highland / Abilene, Texas church apostatizes from the faith . . . E. R. Harper is fired, not by the elders, but by the **Herald of Truth Television Committee!** The A. L. Rhodes letter is put into perspective. Cawyer helps to set the record straight re: Highland and the **Herald of Truth** . . . Alan Highers, W. L. Totty, Franklin Camp, Stanley McInery, Roy J. Hearn, Walter Pigg, Elmer James, Harry Akers, others heard from . . . Sain reports cancellation of Lynn Anderson meeting . . . Memphis Meeting held wherein two Highland elders and several **Herald of Truth** representatives (including Baxter, Saunders, Anderson and Hazelip) are confronted by 150 to 200 preachers and elders from several states . . . Art Haddox, Paul McGaughey attempt "snow job" at Dallas preachers' luncheon . . . Lynn Anderson is fired, rehired, without repentance or correction of any kind . . . Three Highland elders answer false report by apostatizing majority . . . Pepperdine (\$) Christian (?) University (!) – Pepperdine, Watergate – Which\$?! . . . Voodoo U . . . Exploring the occult at Pepperdine – a "scholarly approach" to bells, books and candles! . . . M. Norvel Young, Pepperdine's chancellor, finds a way to pay himself (mostly), Banowsky, Runnels and Teague a little extra (\$40,000 annually!) through checks paid to non-existent University Planning Consultants!

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Contending for the Faith – Volume V (1974) introduces, firstly, H. A. (Buster) Dobbs' 95 questions to the Highland elders about their "special report." . . . John Allen Chalk, at Belmont / Nashville, excoriates many churches of Christ for our "stiffening orthodoxy." . . . Ray Hawk specifies error being taught in Highland/Abilene pulpit . . . Meanwhile, Highland divides – those faithful to the original **Herald of Truth** moving to 5th and Grape – including ALL of those still living who helped inaugurate the program in the first place! . . . E. R. Harper is honored as "Alumnus of the Year" at Freed-Hardeman College homecoming . . . Highland's act not only was unethical, but illegal . . . **Herald of Truth's** sponsors prove they no longer care for truth, compounding error rather than correcting it . . . Luper lets Inglewood/California know his displeasure . . . Thousands believe it is wrong to use Landon Saunders on **Herald of Truth, Heartbeat**, or in any other way until he corrects his false teachings at Freed-Hardeman College lectureship, involving 13 doctrinal errors in one 30-minute speech . . . Is Highland/Abilene destined to become another "Finto/Belmont" like in Nashville? . . . John Allen Chalk takes part in a **Christian Church Convention!** . . . When we try to get Pepperdine, others, to correct their false ways, petulant Reuel Lemmons calls it "Blackmail!" . . . Open break with Pepperdine and all others headed for apostasy is signalled . . . Young refuses to discuss . . . So now Pepperdine is going to lecture brotherhood on "integrity!" . . . What is happening to **Herald of Truth?** . . . Should Shipp shape up? or ship out? . . . ACC officials give Boyd run-around when he tries to pin-point responsibility for error taught! . . . Harper's detailed review of Highland's "special

report" . . . Faithful brethren, sisters, churches are invited to help us get issue to every church in America . . . Goodpasture, Luper help initiate strong team-effort in Birmingham . . . White Station/Memphis announces Roy Osborne meeting . . . Greater St. Louis Area churches take Herald of Truth off the air, withdraw from Landon Saunders, Stanley Shipp . . . Garland Elkins shows evidence of Liberalism in Memphis . . . Osborne does most of his false teaching in private, not publicly . . . White Station elders are unhappy at being marked as "harborers" of known false teachers . . . And now for Archie W. Luper's 52 questions (and 55 sub-questions) to M. Norvel Young, Pepperdine U . . . Brotherhood-wide call is sounded for those who still stand for truth of the gospel to rally.

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Contending for the Faith - Volume VI (1975) starts by asking if the truth of the gospel is any longer of any major concern at Abilene Christian College . . . Max R. Miller describes what Liberalism has done to the church . . . San Fernando bulletin links Carl Ketchersida with Westchester (California) church where Harold Thomas preaches . . . Ernest Underwood describes Florida Evangelism Seminar/1974 . . . Editor's mother - Eula Edna Rice - passes . . . The Sacramento Bee exposes M. Norvel Young and William S. Banowsky over taking money secretly from Pepperdine through phony firm . . . Elders are shown how they can stop the spread of Liberalism . . . Dan Flournoy shows Pepperdine University as contrary to Christian education . . . Highland cancels Somerville appointment, has to drop 26 of 140 TV stations re: Herald of Truth, in 1974 - all the while claiming that it was their "best year yet!" . . . Juan Monroy is exposé as fellowshipping the Pope, Baptists and other non-Christians . . . Lynn Anderson conducts wedding in which "communion service" is performed . . . Crossroad/Gainesville, Florida is marked by several Florida churches . . . Woods-Franklin Debate on Holy Spirit is published . . . False church is begun at McDonough, Georgia . . . West Hill/Pensacola, Florida elders, preacher, ignore marking of Crossroads/Gainesville church . . . "New Restoration Movement" is described . . . Groton (Connecticut) becomes first church to return to soundness after apostatizing into Liberalism . . . Lauderdale Manor elders send their preacher, Kenneth Johnson, to check out Crossroads "Seminar" . . . Griffin (Georgia) elders disavow McDonough hoax . . . Florida Avenue/Tampa withdraws from Crossroads/Gainesville . . . Agreements are reached November 10 and 11, 1975, resulting in reconciliation between 39th Avenue and Crossroads churches in Gainesville, paving way for general reconciliation among Florida churches . . . J. M. Powell preaches, teaches his way around the world . . . Pat McGee nails six theses to Lanny Hunter's theological door, returns to New Zealand after two-month preaching effort in Southeast Asia.

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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
VI	5 O'CLOCK — Wilderness Wanderings —	Numbers 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
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Notes & Quotes...

Andy Harwood, minister, Muskogee, Oklahoma, July 8, 1976: "... I appreciate your firm stand for truth and absolute respect for the Bible and for its authority. I also appreciate the way that you are not afraid to point out the error and false teaching which exists in the Lord's church today and those who are guilty of it. This is very helpful to those of us who don't have this type of information quite as readily available to us as you do. It helps us to know how to exercise caution concerning our support of others and association with the same... Though I am sure that you know that you won't win many popularity contests, Jesus and the apostles pointed out error and false teachers, so this places you in very good company. It is good to know that there are still a number of us who believe in doing Bible things in Bible ways and calling Bible things by Bible names. Keep up the good work."

(NOTE: In my reply of July 25, I said, in part, "... You are so right that I don't win very many popularity contests because of my determination that the church will not entirely abandon the 'old paths' in this generation; yet, as Paul put it, if I seek yet to please men, I should not be the servant of Christ..." IYR Jr.)

Frances McCarter, Arlington, Tennessee: "We are praying for your continued success in this much needed work."

Ronald S. Exum, minister, El Dorado Springs, Missouri: "... I was greatly thrilled to read that news about the Floridian brethren. The greatness of our brethren is seen in their ability to search for truth and respect each other's consciences. It is very hard for committed and dedicated people to bend to each other's weaknesses and yield to each other's judgments. I for one am excited about this demonstration of brotherly concern in curbing error in the spirit of love. Thank God that love and truth can still triumph in this perverse world... May God bless all our work in His service to such great effectiveness. I do so appreciate your efforts against our 'ancient foe.' May we all stand and quit ourselves as His men."

Dan Campbell, Inglewood, California: "I want to praise you for your work in relationship to exposing the liberal trends and also those who are responsible for them among us. Keep up the good work..."

Aubrey D. & Martha L. Vann, McAlpin, Florida, May 23, 1976: "Just to let you know that we are praying for you and your work in contending for the faith as handed down to us by the saints, and also for your Far East/World Evangelism work... Enclosed please find a check for \$22.00. We would like for you to use \$10.00 of this for the work of Contending for the Faith and \$10.00 for the Far East evangelism work and \$2.00 for a one-year's subscription to be sent to (). We hope to be sending you each month a check of \$20.00 or \$25.00, depending on the number of Sundays in the month, \$5.00 for each Sunday. Please use it the same as the \$20.00 we are enclosing now... We realize it isn't much, but hope it will help in a small way in the great work you are doing in the service of our Lord..."

Mrs. Hoyt V. Bray, Gretna, Louisiana, April 21, 1976: "... I thank God for your work for the Lord. May God bless you in this good work..."

Dock J. Campbell, Hendersonville, Tennessee, in sending in \$5.00 for a one-year subscription, instructed us to use the balance "any way you see fit." We saw fit to introduce the paper to several new people who otherwise might never have known of its existence.

Stanley James A. McNery, Livingston, Tennessee: "... I recently read the article in 'Words of Truth' by brother Robert R. Taylor, Jr. His respondent seems to placed quite an emphasis on 'Ira Rice's Bandwagon.' Brother Robert answered him quite well, and in a very Christian-like way... Ira, if you have a 'BAND' and they don't like the tune, the best thing they could do is to correct the tune by correcting the 'bad notes'. If you have a 'WAGON' and they want to ride with you and the other passengers, the best thing they can do is to make sure that they have the right conditions to ride... When a person has to ask, 'Is this a religious program?', the matter speaks for itself - re: 'HEARTBEAT'... Keep up the good work..."

Enos E. Dowling, 608 Limit Street, Lincoln, Illinois 62656, June 14, 1976: "It has been suggested that I write you about hymn and gospel song books of the Restoration Movement. I know you have written some songs, and, I believe, assisted with some books. I am trying to bring together as comprehensive a collection of hymn and gospel song books as possible for preservation, reference, and research... I have most of the books put out by Gospel Advocate, except *Wonderful Songs* (Pullias), *Wonderful Songs* (revised by L. O. Sanderson), and *Voice of Praise* (Daugherty). I have all that Firm Foundation can still supply. I am still looking for a number of Austin Taylor's books as well as some of Tillitt Teddie's and Will W. Slater. I am most anxious to obtain copies of the Marion Davis publications (Fayette, Alabama). I have all of M. Lynwood Smith's books... Works by F. L. Eiland, J. W. Dennis, J. W. Gaines, Paul S. Knight, Frank Grammer, etc., would be prized indeed. I would be willing to buy any book we do not have... Any help you may give in the above would be most sincerely and deeply appreciated."

(NOTE: In my reply of July 17, 1976, I thanked brother Dowling for this letter of inquiry, saying, "... It was my father, Ira Y. Rice, Sr., who was the singing-school teacher and song writer, rather than I. He died eight years ago last January. Were he still alive, I am sure he could have assisted your present effort; however, on my part, I seem to have none of the books you are looking for. Sorry... You might try writing to brother Chuck Lucas, minister, Crossroads Church of Christ, 2720 S.W. 2nd Avenue, Gainesville, Florida 32607. As I recall, he has a rather extensive library of old song books. If he has something you could use, I am sure he'd be happy to help you."

Meanwhile, it occurred to me that many of the readers of *Contending for the Faith* just might have some old song books laying around which would be of interest to brother Dowling. If so, please get in touch with him at the address foregoing. IYR Jr.)

Frawl Buffaloe, Gates, Tennessee, July 9, 1976: "... I have been reading (Contending for the Faith) for some time, every time I get the chance, and am very much impressed with it, and would like to subscribe for it for a year for myself and also... for a friend... I am an elder at the Church of Christ, at Gates, and brother W. L. Rice is our minister."

Lawrence Miller, Lecanto, Florida, June 3, 1976: "... I enjoy reading this publication as well as your newsletter and pray that you will be able to continue with this for a long time... Sarah and I plan to send \$10.00 per month to Contending for the Faith, beginning with the enclosed check... Since we appreciate the good work you are doing, we want to be a *little* part of it when possible... May the Lord bless you in this good work."

Artheta Maxwell, Kennewick, Washington: "After receiving the January issue of Contending for the Faith, I had an urge to write and praise you for an uplifting and glorifying edition, something that seemed to be a major departure from your format... I wish to take this opportunity to make an observation about your February issue - why are the obvious 'sins' of Norvel Young, which he has admitted and confessed a few months ago, still being flaunted in bold headlines and yet the obvious mistakes of 'slander?' committed by Contending for the Faith are tucked into the last pages as apologies printed in letters that are less than half the size of those announcing the sins of Norvel Young. I've never seen a scripture in which sins have been labeled as big ones and little ones... I have a great deal of trouble in fighting my own battle with Satan, but it is an even greater battle when I read most of the things you print. I seem to be continually asking myself, 'What does a paper, comparable to a Hollywood gossip column, do to uplift and beautify the body for which Christ gave his blood?'"

(NOTE: In my reply of May 24, 1976, after thanking sister Maxwell for what she said of our January issue, I continued, saying, "We wish it were possible under existing circumstances to have more issues like that. Unfortunately, with apostasy rampant in many parts of the brotherhood, it just is not possible, if we intend to continue living up to the title of this paper... The only reason I can think of for your second paragraph is that you must never have run a paper. It should be obvious that one cannot run two stories in the same space. Yet, I should have to do this if I had followed your suggestion... The fact of the matter is that no intentional slander has ever been carried by this paper - and for you to so style it is as unfair as it is unkind. Brother Young confessed faults for specific sins, but he failed to confess faults for further offenses committed after the ones he confessed faults for. Unless we are ready to accept the doctrine of 'indulgences' (which I am not), we cannot confess faults in advance... The fact that we went to the trouble to correct an error (which those we are trying to get to correct their doctrinal errors almost never do), it seems to me *should* have met with your approval. All you could see was that it was placed other than on the front page!... The next time you have a confession of faults to make I shall expect you to have it published on the front page of the paper there in Kennewick, if it has such. At least this would be commensurate with what you seemed to expect of us..." IYR Jr.)

"Protestantism is an entirely different movement from the church." - Willard Collins, in the closing address of the Florida School of Preaching Lectureship, January 22, 1976.

Maurice Crowley, minister, Salmon, Idaho, June 1, 1976: "... I appreciate the fight you are waging for the truth. Someone has to stop the tide of liberalism that is sweeping the church... I can remember 20 years ago when black was black and white was white with no in-between. Now, with so many intellectuals, so-called, among us, gray has become the dominant color and if the younger preachers

aren't taught well enough (those who want to stick with the Bible) they will never know the difference... The gray will gradually become the dominant color and denominational groups will have won and made the church of our Lord another among man... Someone has to continue to fight the good fight of faith regardless of the cost. Chapter and verse preaching has about gone out of style, and those of us who still preach that way are referred to as Elizabethan, 16th-century preachers, who don't know the difference between Petula Clark and a flower bed. Of course it may be true that not too many of us are acquainted with the person foregoing, but I am acquainted with my Lord and His word. Petula Clark may be famous—I don't know—but salvation is in Christ... I came out of denominationalism about 25 years ago and thought I was rid of it once and for all, and that in the church I would never have to worry again about being associated with error. Now, it is being brought into the only church in the world which is in fact teaching the truth... The cry now is that the old battles against false doctrine have been won and we no longer need to preach against it. The question that worries me most about this is that they are still around going stronger than ever and about to engulf us... They say in preaching against false doctrine we are 'whipping a dead horse'. This may be true, but the carcasses are still lying around and the stench is stifling the church and I say we must bury the remains or face extinction... For the first time in my life as a Christian I feel that the odds are overwhelming and that when the church comes through this one it will be only a remnant of what it has been... I am preaching in a mission area where the church was unknown until now, and if the Lord is willing this congregation will be and do as the Bible directs. I intend to see that this work gets started on a proper foundation, one that will endure the storm of Liberalism. Idaho is weak as far as the number of churches is concerned and many of them are tottering back and forth doubting which way to go, or so it seems. I appreciate your paper and the good it is doing. I just hope you will have the strength to endure for the struggle will be long and hard. It also is my prayer that many more strong in the faith, capable men will rise to stand beside you. May God bless you."

Alvin Moss, minister, Southside Church of Christ, Bonham, Texas: "The paper 'Contending for the Faith' is the best reading I have run across in years. I appreciate what you are doing..."

T. Gupton, Church of Christ, 1865 Clayton Wey, Concord, California, July 13, 1976: "I have been asked to coordinate our efforts to meet and talk with preachers that may be interested in the work here... Our minister announced his resignation, effective August 15, 1976. We ask that you help get the word out that we may hear from those wishing more information or desiring to come and speak for us... If no answer at the building (415/687-2650), please call mine (415/687-9422) or brother W. Fairchild's home (415/687-0576).

M. A. Aguiluz, Dallas, Texas: "Do continue to contend for the faith, as I believe people are beginning to awake... My prayers will continually be with you... God bless you all."

Bill Heinselman, minister, Lake Forest Church of Christ, 950 Edgewood Avenue, West, Jacksonville, Florida 32208, June 9, 1976: "I have just completed eight years with this congregation and I am interested in making a change in locations soon. If you know of a congregation you think I might be interested in, I would appreciate it very much if you would put me in touch with the brethren..."

(NOTE: Brother Heinselman is one brother who stands for the truth of the gospel — all the way. If interested, please write to him at the foregoing address, or you may telephone to him at 904/764-0762. If no answer, then try 904/765-4763. (YR Jr.))

Flo Rebecca Compton, Memphis, Tennessee, June 7, 1976: "So glad to have the current Contending for the Faith. It was wonderful! I was in line in front of Garland Elkins at the Ijams' Appreciation Dinner. We talked about you. I asked him if he had your last Contending for the Faith. He had it and had read it. There were three or four people who wanted the paper stopped, but I was not one of them. I always want to get it and when you need me to send money for it, let me know, and I'll send it along... Enclosed is \$5.00... You are a real journalist! in my estimation. I love receiving the paper."

William C. Sexton, evangelist, Westside Church of Christ, Wichita, Kansas, July 13, 1976: "I want to commend you on printing the 'Akers-Rice Correspondence' in the June issue of Contending For The Faith. I know that you know that there are many things happening in the church of Christ today which are not scriptural, and it is going to get worse rather than better. And the sad thing is that many are

unwilling to talk about the matters. I find it needful for people to discuss what is happening and see where practices are leading to, if they desire to grow and be strong in the Lord. However, to many it appears that if you don't agree with me, then I'm not willing even to associate with you. Recently I attended a meeting in this city and a 'big name' man was there, and when I introduced myself to some and they recognized who I was I received practically no attention then. I have asked elders and preachers to meet and discuss some of the things they are practicing — to see if they are scriptural — and they have not even granted a reply but discouraged others from talking to me. I cannot see that as being Christ-like! I was converted from denominationalism, but I first had to be confronted with the facts, and then I had to debate them in my mind. Later I became involved in some practices in the church that further study convinced me were unscriptural and I stopped... Therefore, I hope that you will continue to be open and study and encourage others to study the Bible and 'prove all things' and then hold to that which is good only. There are some rather clear-cut lines drawn and we would be less than honest and certainly not effective and faithful in our duty to God if we did not recognize them and try to inform others and persuade them to act correctly. I admire anyone who will publicly affirm what he believes and listen to the 'other side' and then say why he rejects it. I cannot in good conscience participate in any type of 'sponsoring church' type of activity, neither can I support any form of Institutionalism — a human institution built by or supported by church contributions, because I haven't found a scripture which authorizes such. However, I am always eager to look for scriptural proof presented by any brother for what he is trying to get me to support and participate in. So, I admire your fight for what you feel is right, presenting scriptural proof for all that you are doing and asking others to do."

(NOTE: In my reply of July 26, 1976, I said, "Whether or not I can fully agree with all of your present positions and conclusions, I certainly can express my appreciation for your thoughtful letter and encouragement... It is my great hope, in contending for the faith as I understand it to be, that somehow the unity that has been broken eventually may be restored. No doubt it will require considerable forbearance on the part of all; however, if we keep on studying together, perhaps enlightenments will come leading to unity once again." (YR Jr.))

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Garland Elkins

Quite some time ago the elders of the Getwell Church of Christ, of Memphis, Tennessee, announced that the first annual "Spiritual Sword Lectureship" would be conducted, the Lord willing, October 24-28.

During the lectureship the basic message of every book of the New Testament will be discussed in the light of the general theme of the entire Bible and in view of the crucial situation, involving a number of specific problems, which the Lord's church presently faces. Also, there will be five special lectures.

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Goodpasture, Wallace To Be Heard

The speakers will come from across America. Brother B. C. Goodpasture, distinguished Editor of the *Gospel Advocate*, will speak during the Sunday morning worship hour on the subject of "Soldiers of Christ Arise." The inimitable G. K. Wallace will

conclude the series on Thursday morning. Brother Wallace will be speaking on the subject of "What Shall We Conclude?"

Those desiring further information should write to Thomas B. Warren or Garland Elkins, lectureship directors, and enclose a self-addressed and stamped envelope for a free brochure. All lectures will be presented in the meeting-house of the Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. (See lectureship schedule on page 16.)

FARLEY / HUNTSVILLE, ALABAMA CHURCH WITHDRAWS FROM R. L. "PAT" KILPATRICK AS FALSE TEACHER

It is simply astonishing the number of false doctrines that are being generated by the heretics of our day – many of which admittedly are the most unheard-of things most of us ever heard of.

It should be manifest unto all that space limitations make it impractical if not impossible for *Contending for the Faith* to bring all such matters to the attention of our readers. However, when brother Bob H. McNabb, evangelist for the Farley congregation, Huntsville, Alabama, described to me by telephone what was being taught and contended for there, I asked him to send the material to me for publication. Under date of July 23, 1976, he replied, as follows:

July 23, 1976

Dear brother Rice,

As you requested in our telephone conversation yesterday the Farley church is sending some material for your consideration relative to the teachings of R. L. "Pat" Kilpatrick.

(Continued on page 3)

Contending FOR THE Faith

Volume VII, No. 9

August / 1976

Ira Y. Rice, Jr., Editor
Dan Jenkins, Associate Editor

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IRRESPONSIBILITY AMONG ELDERS AND PREACHERS

Elsewhere in this issue of *Contending for the Faith* brother Bob H. McNabb, evangelist for the Farley Church of Christ, of Huntsville, Alabama, documents the meticulous, painstaking steps the Farley brethren took before finally withdrawing from R. L. Kilpatrick and warning the brotherhood against him as another liberalizing, false teacher.

What makes this particular incident noteworthy not only is the fact that brother Kilpatrick has brought forth yet another false magazine to stand with the other infamous, false magazines now plaguing the churches – magazines such as *Mission*, *Integrity*, *Restoration Review* and similar publications – but also the fact that he has been a *known* false teacher for more than ten years in the Huntsville, Alabama area – yet this is the *first time* that *anyone*, so far as we have been able to find out, has ever seen fit to bring him to task.

Elders, Preachers and "Passing the Buck"

What has gotten into so many elders and preachers among us that instead of measuring up to our responsibility to exercise church discipline wherein false teachers and heretics are concerned, we tend to "pass the buck" along to others. It is not uncommon practice that in order to get rid of such, we not only will let him leave our midst without taking any action against him ourselves, but many of us will even send letters of **RECOMMENDATION** of those we *know* to be in error to other congregations!

Elders and preachers in the Huntsville area who *knew* R. L. Kilpatrick for the false teacher and heretic that he was; why could they not at least have *warned* the Farley brethren as to what they were getting into receiving him into their congregation and providing him with a means for disseminating his false teaching not just in the Huntsville area but far and wide!

Let's Start Acting Toward Others As We Should

We are well aware of the touchiness of many elders and preachers about being called into question about *anything*. However, it seems to us that the time is far spent when such patent irresponsibility should be at an end.

Instead of us continuing to harbor known false teachers and heretics through the years – and then letting them move on to other congregations without warning – let us consider how *we* should want to be treated *by others* if the situation was reversed. Once elders and preachers, in particular, and brethren, in general, begin to practice inter-congregational responsibility, it will not be long before these "troublers in Israel" will have no place to go and we *all* can have peace.

– Ira Y. Rice, Jr.,
The Lame Duck Editor

FARLEY WITHDRAWS FROM KILPATRICK

(Continued from page 1)

The Farley church withdrew fellowship from R. L. Kilpatrick on February 22, 1976 because he would not repent of teaching false doctrine and walking disorderly. Enclosed is a list of the five propositions signed in the affirmative by him and which were taught in "The Ensign Fair" and in some of the area congregations. (No. 1). The Farley church published "The Ensign Fair" until we read and realized that it contained false doctrine. We have copies to prove that false doctrine has been taught. We know that many Christians have received copies of this paper. The Farley church has repented of allowing false doctrine to be published and has sent letters to congregations and individuals asking their forgiveness.

When the Farley brethren realized that false doctrine was being taught in "The Ensign Fair" we attempted to meet with R. L. Kilpatrick. However, from November 15 until February 7, 1976 he refused to meet with us. Finally, on February 7 he agreed to a round table meeting to discuss his teaching with Howard Blazer of the Bethel Church serving as moderator. In this discussion we spent four hours on the definition of a false teacher and proposition No. 1. Pat believes in the Gap Theory. After this four hour discussion Pat was officially charged with being a false teacher. Another meeting was scheduled to discuss the other four propositions.

Eddie Cantrell, a member at the West Huntsville church, was selected to be the moderator at the February 14 meeting when brother Blazer was unable to come because of a funeral. In this five hour discussion the other four propositions were discussed. Letter No. 2 shows what Pat teaches with the issue of "The Ensign Fair" in which this teaching appeared and the presentation of what the Bible teaches by Mike Deasy of the Farley church. Pat, in proposition No. 5 teaches that Jesus is coming back to earth and man will reign on earth and resume dominion over the things of Genesis 1:26 which he lost when Adam sinned. After this five hour discussion an appeal was made to R. L. Kilpatrick to repent of teaching false doctrine. He refused.

The Farley brethren went to Pat and encouraged and pleaded with him to repent, but he did not. The brethren brought it before the church and encouraged them to appeal unto him to repent. After he failed to repent after two assemblies, the Farley church officially withdrew fellowship from R. L. "Pat" Kilpatrick on February 22, 1976. (Letter No. 3).

The Farley church sent letters to every congregation in this county informing them of our action and warning them of the teachings of R. L. Kilpatrick and his plan to continue teaching his doctrines in "The Ensign Fair". (Letters Nos. 4 and 5).

Recently, in his magazine, R. L. Kilpatrick stated that his objective was to get "The Ensign Fair" into every Christian home in the Huntsville area. Should he do this, he will teach his liberal doctrines to over 4,000 Christians. The Farley church sent a letter to every congregation in the county warning them again about R. L. Kilpatrick and "The Ensign Fair". (Letter No. 6). Some of the congregations had not taken a stand with the truth concerning this matter, even though they were as familiar with his teachings as we now were. The New Hope congregation, we learned, fired R. L. because of his teachings. The West Huntsville elders had his teachings under close scrutiny while he was a classroom teacher there. R. L. told us that he had taught his doctrines in most of the congregations in the Huntsville area. The Farley church, without elders and small in number, had to expose and withdraw from R. L. Kilpatrick as a teacher of false doctrine. Why didn't other congregations expose him and help him?

Brother Rice, please consider informing your readers about R. L. Kilpatrick and his liberal doctrines which he will teach through his paper "The Ensign Fair" which he publishes monthly from his home at 2710 Day Road, Huntsville, Alabama 35801. Recently, he informed his nephew Wayne Kilpatrick who preaches at Homewood in Birmingham of his desire to "educate" the brethren and "restructure" the Lord's church. Call Wayne and let him tell you about R. L. Kilpatrick's goals with his teachings. Should the teachings of R. L. Kilpatrick be spread in our brotherhood, the Lord's church will lose its distinction. Our brotherhood needs to be informed about "The Ensign Fair" and you are the man who can do it.

We submit the names of some brethren who know something of the teachings of R. L. Kilpatrick in "The Ensign Fair":

- | | | |
|---|---|--|
| Howard Blazer
Bethel Church
Athens, Alabama | Eddie Cantrell
4903 Holmes Avenue
Huntsville, Alabama | Wayne Kilpatrick
Homewood Church
Birmingham, Alabama |
|---|---|--|

Franklin Camp
(he has received
"The Ensign Fair"
for some time)

H. C. McCaghren
Baytown, Texas

James Ashworth
Gurley Church
Gurley, Alabama

*Leo Power
Milan Church
Milan, Tennessee

*Wayne T. Hall
Church of Christ
Doniphan, Missouri

J. J. Turner
Whites Ferry Road
West Monroe, Louisiana

* These two wrote letters to R. L. questioning his teaching.

Should you have any questions or wish to listen to the nine hours of discussion or read some copies of "The Ensign Fair" please call us.

May our Father richly bless you to live for him and teach and defend His Word. Please remember the Farley church and every Christian in Huntsville that we shall keep the church pure and active in teaching the saving message of the gospel to the lost.

Brotherly, (Signed)

Bob H. McNabb
For the Farley brethren

The first of the enclosures in brother McNabb's letter were the challenges for debate issued by R. L. Kilpatrick, as follows:

PROPOSITION NUMBER ONE

RESOLVED: Both science and scripture furnish evidence that "life" existed on this planet prior to the six-day creation described in Gen., chapter 1.

Affirmative: (Signed) R. L. Kilpatrick

Negative _____

PROPOSITION NUMBER TWO

RESOLVED: The scriptures teach that "guilt" is an inherited racial status passed from Adam to all posterity.

Affirmative: (Signed) R. L. Kilpatrick

Negative _____

PROPOSITION NUMBER THREE

RESOLVED: The scriptures teach that the human mind does not have the power to reject the intellectual truthfulness of the gospel facts when they are heard

Affirmative: (Signed) R. L. Kilpatrick

Negative _____

PROPOSITION NUMBER FOUR

RESOLVED: The scriptures teach that Jesus died in judgment upon sin so that those who are saved will not be required to appear before the Judgment Bar of God to be judged for sin, nor to determine their eternal destiny; but will appear before the Judgment Seat of Christ to have their "works" examined to determine their degree of reward.

Affirmative: (Signed) R. L. Kilpatrick

Negative _____

PROPOSITION NUMBER FIVE

RESOLVED: The scriptures teach that the earth will not be destroyed in the sense that it will be annihilated, but will be purged (destroyed) by fire and changed in a manner suitable for the resurrected spiritual body, and that those who are saved will reign with Christ throughout eternity.

Affirmative: (Signed) R. L. Kilpatrick

Negative _____

The second enclosure listed things that R. L. Kilpatrick teaches contrasted with what the Bible teaches, as follows:

R. L. KILPATRICK TEACHES:

Jan. 1974 Ensign & Proposition No. 5

- 1. The earth will not be destroyed
- 2. The creation will be resurrected.
- 3. The saved will reign with Christ on the resurrected earth.
- 4. Man will resume his commission to rule over God's creation.

Dec. 1975 Ensign & Proposition No. 4

- 1. The Christian will not be judged for sin.
- 2. Christians can only receive degrees of "reward".

Dec. 1975 Ensign & Proposition No. 3

- 1. The power of the gospel is not sufficient to lead a sinner to obedience.
- 2. We must use "persuasion" in addition to the gospel.
- 3. The human mind cannot reject the truthfulness of the gospel when it is heard.

Aug. 1974 Ensign & Proposition No. 2

- 1. All mankind inherits the "guilt" of Adam.

THE BIBLE TEACHES:

"Through thy precepts I get understanding: therefore I hate every false way."— Psalm 119:104

- 1. II Peter 3:10 — The earth and the works therein shall be *burned up*.
Matthew 24:35 — Heaven and earth *shall* pass away, but my words *shall not* pass away.
- 2. II Peter 3:13 — Look for *new* heavens and a *new* earth.
- 3. I Corinthians 15:24-28 — Christ will deliver up the Kingdom to God and *put down* all rule and all authority.
- 4. Psalm 8:6 — Man already *has* dominion over all things.
I Thessalonians 4:17 — We shall meet the Lord *in the air*.

- 1. II Corinthians 5:10; Romans 14:10 — We must *all* stand before the judgment seat of Christ . . . *whether it be good or bad*.
- 2. Matthew 13:41, 42 — All that offend will be gathered *out of His Kingdom* . . . wailing and gnashing of teeth.
Revelation 3:16 — The Lukewarm will be *spued out of His mouth*.

- 1. Romans 1:16 — . . . the gospel of Christ. *It is the power of God unto salvation* . . .
- 2. I Corinthians 2:2-4 — Paul's "persuasion" *was* the gospel and *not* "enticing (persuasive, ASV) words of man's wisdom."
- 3. Mark 16:16 — He that *believeth and* is baptized shall be saved.
John 5:24 — He that *heareth my word and believeth* . . .

- 1. Romans 5:12 — Death (not guilt) passed to all men.
"We ought to obey God rather than men." — Acts 5:29

"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord.— Joshua 24:15

WHICH DO YOU BELIEVE?

The next enclosure contained the announcement of the Farley Church's discontinuance of publication of *The Ensign Fair*, as follows:

February 19, 1976

Dear Brethren:

The Farley Church has discontinued its publication "THE ENSIGN FAIR" with the January edition. Our primary reason for stopping this publication was, we believe, that false teaching was taught in it.

The Farley Church is asking for your forgiveness for our failure to have closer supervision of this publication which has resulted in false teaching being taught to members of the body of Christ. We want every member of your congregation to forgive us and to know that we do not believe anything that was taught in "THE ENSIGN FAIR" that is not in complete harmony with the Bible, the verbal plenary inspired and infallible Word of God. We shall attempt to expose all the false teaching that was taught in "THE ENSIGN FAIR".

R. L. Kilpatrick, 2710 Day Road, Huntsville, AL 35801, plans to continue publishing a monthly paper called "THE ENSIGN FAIR". He assumes full responsibility for its teaching and distribution. We warn all members of the body of Christ to exercise extreme caution with this publication. The Farley Church will not support nor endorse any issue of this paper.

We request that you make the following announcement to every member of your congregation:

"The Farley Church on South Parkway has ceased its publication,

"THE ENSIGN FAIR", because we believe false teaching was taught in it. We ask the forgiveness of all members of the Church for our failures in permitting false teaching to be published in this paper. Bob H. McNabb, the preacher, and most of the Farley members reject any teaching in "THE ENSIGN FAIR" that did not harmonize completely with the Bible. R. L. Kilpatrick plans to continue publishing the "ENSIGN FAIR", but the Farley Church does not endorse it in any way. We warn you to be cautious about his teachings and this publication. Should you have any questions, please feel free to contact the Farley Church."

Brotherly,
(Signed) The Farley Church of Christ
Marvin Bridges
Everette Barnard
Collis Terry
Hubb Barnard
Bob H. McNabb
For the Farley Church

Next came the letter of actual withdrawal of fellowship from brother Kilpatrick, as follows:

February 25, 1976

Withdrawal of Fellowship from R. L. "Pat" Kilpatrick

not from the Farley Church, but from THE ENSIGN FAIR PUBLICATIONS, 2720 Day Road, Huntsville, Alabama. He did not keep his word. The Farley brethren want you to know that the February 1976 edition of "THE ENSIGN FAIR" was sent out without our approval.

The Farley brethren stated in our letter of February 19 that we believed that false doctrine had been taught in "THE ENSIGN FAIR". We had reference to the articles written by R. L. "Pat" Kilpatrick. Enclosed is a copy of five propositions given to the Farley brethren by Pat. These five propositions are affirmed by him and have been taught in "THE ENSIGN FAIR". An examination of these by any student of God's Word, will show that false doctrine has been taught by him. We submit this copy of his propositions to you for your examination of them under the spotlight of God's Word.

The Farley church has had to withdraw fellowship from R. L. "Pat" Kilpatrick because of his failure to repent of teaching false doctrine and of walking disorderly.

We warn you about the teachings of R. L. Kilpatrick and his plan to continue with a publication called "THE ENSIGN FAIR". Should you receive a copy, we encourage you to examine it carefully and reject any teaching that does not harmonize with God's Word and write him and let him know about his teaching.

Should you have any questions, we encourage you to contact any one of us. The Farley Church stands firm on God's Word and is striving to overcome this problem of false teaching. We covet the prayers of all our brethren.

Sincerely

(Signed)		
Marvin Bridges	Hubbard B. Barnard	Everett Barnard
881-0619	539-2678	881-6606
Collis Terry		Bob H. McNabb
881-2242	FOR THE FARLEY BRETHREN	883-2960

After going to such lengths to correct this matter, first with their own members, second with former readers of *The Ensign Fair* third with brethren and congregations in the immediate vicinity of the Farley congregation in and around Huntsville, Alabama, and now with the entire brotherhood of Christ, we can easily empathize with their feelings of frustration that some brethren perversely will not seem to understand their actions in their true light. Their final effort in the Huntsville area was mailed out, as follows:

June 8, 1976

Dear Brethren,

The Farley church continues to have members from other congregations asking, "What is going on at Farley?" This is very puzzling to us because we sent letters to every congregation in the county informing them of the problem and our action to correct it. We did this because the problem at Farley was not an isolated congregational problem but it involved the church of our Lord in this general area. We encouraged you to inform your members. It seems that some of you have chosen not to do so.

The Farley church had to deal with the teachings of R. L. Kilpatrick, but his false teachings were not first taught at Farley. He had taught these things at many congregations in our area, yet Farley had to correct the problem, which should have been corrected years ago. Those congregations where he preached or taught in the classroom should have kept this problem from spreading. They should have informed other area congregations about his teachings.

The Farley church had to withdraw from R. L. Kilpatrick because of his teaching false doctrine and walking disorderly. The congregations of the Lord's church should cooperate in this withdrawal action and in exposing his false teachings. Should we fail to cooperate then we shall have to reap what we sow. Farley had to reap because we and congregations of this county let R. L. Kilpatrick sow his false doctrines for over ten years. He plans to continue his teachings in "the ensign fair."

In the June edition of his "ensign fair" R. L. Kilpatrick says, "Our immediate objective is to get the "ensign fair" into every Christian home in our city and county" (p.7). Brethren, when he gets this

The Farley Church of Christ, in following the teachings of God's Word has withdrawn from R. L. "Pat" Kilpatrick, because of his failure to repent of teaching false doctrine and of walking disorderly. The Word of God teaches:

"Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which ye received of us." (II Thessalonians 3:6).

The church at Farley cannot have fellowship with Pat Kilpatrick until he repents. Fellowship is a Greek word which may be translated with a variety of English words: association, community, communion, joint participation. Therefore, when a congregation withdraws fellowship from a brother, like Pat Kilpatrick, each member refrains from associating with that person. We no longer participate with him in anything until he repents. SIMPLY STATED, To "withdraw fellowship" means to move back from friendly association with someone. (Read again I Cor. 5.)

The men of this congregation have examined Pat's teachings under the spotlight of God's Word and the evidence shows that he has taught false doctrine in "THE ENSIGN FAIR". Should any person wish to examine the evidence, he or she should contact the committee, selected by the men of the Farley congregation, to examine the teachings that had been published in THE ENSIGN FAIR. The present committee is: Hubb Barnard, Collis Terry, Marvin Bridges and Everette Barnard. Pat must repent of teaching false doctrine.

Pat has also been walking disorderly. (cf 2 Thess. 3:6). The proper idea of the word disorderly is that of soldiers who do not keep ranks — the word would include any violation of the rules of Christ on any subject. The committee will also discuss this charge against Pat with you. Pat's failure to repent of walking disorderly left the church at Farley no alternative but to withdraw from him. It is our hope and prayer that he will repent.

Pat has recently made threats to certain members of the Farley congregation. He has promised to use his publication, "the ensign fair", to "mark or smear" certain members of the Farley church. He has threatened to contact all the Farley members and encourage them to leave the Farley church. Some seemingly have already been influenced by his threats and action. I encourage you to read Acts 5 and STAND FIRM ON GOD'S WORD. I encourage you to encourage others to look objectively at the evidence of the committee and STAND FIRM ON GOD'S TRUTH. I encourage you to encourage the weak or ignorant to STAND FIRM ON BIBLE TEACHING.

Let us continue to pray for Pat Kilpatrick that he will repent. Should he call you, please admonish him incessantly to repent. Don't have any fellowship with him but use every opportunity to encourage him to repent.

In order to make doubly sure that the readers of their former publication *The Ensign Fair* were left under no misapprehension at all concerning the future of this paper, the Farley brethren next sent the following communication to those on their mailing list:

March 8, 1976

Dear Ensign Reader,

A few weeks ago, the Farley Church wrote you a letter to inform you that we had discontinued our publication, "THE ENSIGN FAIR", because we believed that false teaching had been taught in it. We officially stopped this publication with the January 1976 edition. We are writing to explain why the February 1976 edition was sent out and to give you some areas of the false teaching that was taught in it by R. L. "Pat" Kilpatrick.

The February edition of "THE ENSIGN FAIR" was mailed without the approval of the Farley brethren. R. L. Kilpatrick mailed them after promising the Farley brethren that he would not. He had promised the Farley brethren that he would use his new cover sheet and mail them,

magazine into the homes of some of your members and you have to start dealing with the problems created by these teachings, then maybe you will decide to inform your members about R. L. Kilpatrick and the "ensign fair" magazine. Do you want articles from Integrity, Mission Magazine and from the liberal pen of R. L. Kilpatrick, endorsed by Carl Ketcherside, to be received by your members? Then you had better, if you haven't done so, inform your membership about R. L. Kilpatrick and the "ensign fair" magazine.

He is now able to mail a copy of his magazine for 1.8 cents. He can secure a new copy of your membership directory or use an old one and teach liberal doctrines in his magazine to your members. Brethren, wake up. Don't say, "We don't want to get involved," as one brother did. Forget that excuse!! You are involved. Your members have, in the past, received copies of "The Ensign Fair". They may, in the near future receive copies of this magazine, whose editor is a teacher of false doctrine; he has been withdrawn from and his magazine contains articles from other magazines which are classified as liberal.

I beg you, brethren, let's work together in keeping the church of our Lord doctrinally pure. Please inform your congregation about R. L. Kilpatrick and the "ensign fair."

Yours in standing for the truth,

(Signed)

Bob H. McNabb

MISUNDERSTANDINGS

Jack Gray

The church for which Jesus died is perhaps the most misunderstood institution in the world. If people could only understand its distinctive undenominational nature, much prejudice would be immediately dissipated. Furthermore, every honest soul would long for membership in it. It is only because so many have either failed to understand or have accepted a misunderstanding of it, that we have the struggle of creating sincere interest on the part of so many.

It is apparent, however, that we have contributed to that misunderstanding. The terminology many church members use gives false impressions of its work and purpose for being in the world. It also contributes to our own false conceptions of what the church is and what are its God-given purposes for existing.

Back to Basics

We need to go back to the fundamentals. We need to be reimpresed with the fact that there are only three legitimate areas in which the church is to operate. These are evangelism, edification and benevolence. There used to be no question about this matter. Sermon after sermon by the pioneer gospel preachers imbedded into the thinking of Christian people. Any member could tell you why the church exists and what are its only legitimate functions: evangelism, edification and benevolence.

It is sad; but that day is gone. Now many members know almost no limitations as to what they consider the proper functions of the church. Thus they would have the church involved in politics, community action, entertainment, recreation and commercial enterprises. All because of misunderstandings.

How Far Have We Come?

May I make some statements which may help you see how far we have come in our thinking and unscriptural terminology.

The church of Christ has no colleges! There are fine schools operated by Christians. We are proud of them and we rejoice in their success; but they are not owned or operated by the church. The church does not determine their curriculum, teaching staff or general operation. Neither does the church

finance their expenses. The Christian college is a business enterprise operated by concerned Christians to assist the Christian home in doing its necessary work of training. It is separate from the church.

The church of Christ has no youth camps! It owns none and it operates none. Why? Because it is not in this kind of business. Individual Christians support them and donate their time for their programs; but this is not a church function as such.

The church of Christ has no ball team! The church is not in the entertainment or recreation business. It operates only in the areas of evangelism, edification and benevolence; and we have no right to expand its operation beyond these divine prerogatives. A group of Christians certainly has a right to play ball together; but they have no right to use the name of the church as if it were a church function.

The church of Christ has no skating party! We are glad to have Christian young people play together; but the church is not in the business of providing that recreation. The young people or their parents pay their own expenses and supervise such activities. Remember: the thing is not wrong; but trying to make it a church function is wrong.

The church of Christ is not engaged in any commercial enterprise! We sell no services and participate in no fund-raising schemes. Light bulbs, candy or car washes are not the means of raising money for any church work. Whatever we can do for others is offered free of any charge whatsoever.

Consider Our Terminology

In most places our practice has not been wrong. We have not in actual practice been involving the church in other things. It is our terminology that has been wrong. We have been using accommodative language. In conversing with denominational people, we have fallen into the habit of using their expressions. In so doing, we have taken away the distinctive nature of the church for which Jesus died.

The thing we often forget is that denominations do have colleges. They own them and operate them. They have youth camps supported from the church treasury. They buy and sell both things and services in fund-raising drives. They operate all kinds of ball teams, scout clubs and parties as a part of their church work. Thus when we use their terminology, they assume that we do the same.

Time for Reassessment is Here

Brethren, now is the time to reassess our values. It is time to reaffirm what the church is and why it is in the world. It is perhaps even past time that we determine exactly what are its legitimate functions; and to stop all accommodative expressions which would imply otherwise.

When we do this, it will eliminate any suggestion that the church become involved in other activities. It will immediately rule out any commercial enterprise as a church function. It might even change some of the things we want to have announced in our public assemblies. We will stop wanting some things to be done and expecting them to be done by the church, for we will know beforehand that it is not God's will for it to be so.

The church is a divine and spiritual institution. It ought to be engaged in spiritual business. Its number one function is to carry out the work of Jesus in seeking and saving the lost. (Luke 19:10). It is the only institution commissioned from above for the preaching of the gospel. (Ephesians 3:10). It has a solemn obligation of edifying and building up its members in the most holy faith. (I Thessalonians 5:11). It must also be vitally concerned about the needy. (I John 3:17; II

Corinthians 9:13). In doing these things the church is on a solid Biblical base. Its involvement in anything else is suspect at best.

A Two-Sided Coin

The coin has two sides. We need to be very careful that we do not involve the church in anything for which there is no Scriptural authority. We must realize that God has been restrictive concerning its involvement. The problem might never have arisen to the extent that it has, however, if we had involved the church enough in its lawful purposes. The church that is really involved in soul-winning, the congregation that is really evangelizing, edifying and filled with compassion will simply not have the time for a lot of other tomfoolery.

Anything can be "Christian" which is guided by Christian principles. It is not wrong in this sense for a college, youth camp or ball team to be referred to as "Christian" in this respect. But they are not a "church of Christ anything"! The church is complete within itself. It does its own work; and needs to stay out of everything else.

— via *The Gerwell Reminder*

PRIVILEGED COMMUNICATIONS: A TRADITION OF MEN

Donald E. Davis

Jesus plainly said, if your brother has offended you, go first to him *alone*; then if he does not listen, take a second person; and if then he will not hear, take the matter to the congregation; and then if he refuses to repent, let him be as a heathen to you. (Matthew 18:15-20). Many members of the church seem to feel this is idealistic to the point of being unrealistic. Is the Lord's teaching ever unrealistic?

Anyone (especially a brother) making a disparaging remark about another under the guise of a confidence is malicious. This is not a confidence, but rather, collusion. A Christian should never allow anyone in his or her presence to speak against another without encouraging that person to speak personally to the one spoken against. If he refuses to do so, assure him that you are going to tell that person who said what — and then do it.

Our First Concern

Our concern should always be for the other's highest good. (I Corinthians 13:4-7). If a brother is sinning, he needs to know about it. How can he repent if he doesn't know he's sinning? How can he be saved? If he is not sinning, need we be talking? Are we thinking of his highest good and his good points? (Philippians 4:8).

Some will argue, if we are this way people will not trust us and come to us. Let's examine their motivation. Christians should have no interest in gossip, and will only be relieved when they learn a brother or sister refuses to traffic in it. Is it possible that all this concern about trust is really a fear that they can no longer trust others to conceal their sin? Remember, the person who will speak to the discredit of another behind his back (back-biting/stabbing) will, when the situation arises, do the same to you.

What is a "Confidence"?

A confidence is a person telling you something of a personal nature about himself — not a potentially damaging revelation about another.

A back-biter will usually take great pains to remain anonymous (under the pretense of virtue). If we assist in this attempt, we are an accessory. Even the courts of the land will not permit an anonymous accusation.

It is one thing when a need arises to discuss a brother with intentions of going to him with personal recommendations and information. It is a very different thing to tell others indiscriminately so he eventually finds out about it second-, third- or even fourth-hand.

Are Some Church Leaders Guilty?

This seems to me to be a lack of integrity even among some of those reputed to be leaders in the Lord's church. Another facet of this same problem is peculiar to those on the church payroll. There are some preachers today who seem to make a "clergy-laity" distinction in the church. They seem to feel that because they are employees of the church they have a right to "privileged communication" or "professional license" that other members of the church do not have. The Bible knows nothing of this. There are no "privileged communication" or "preacher-elder" exemptions in the Bible.

A final extension of this type of thinking manifests itself in a most pernicious way. It ultimately affects congregational autonomy. Today we have brethren in responsible positions within the brotherhood, who, when approached, by the sheer fact of their credibility before the brotherhood have a way of influencing matters *within other congregations*. A student of church history knows that this was a predominant factor in the apostasy of the second and third centuries. Congregational autonomy must not be challenged or threatened by anyone for any reason.

Is Acts 15 a Precedent?

Seeking the advice of brethren is one thing; involving them in such a way as to try to influence internal congregational matters is something else.

I have even heard brethren defend these actions citing Acts 15 as a precedent. Acts 15 is not a precedent today for seeking outside support to decide local church problems. Apostles were present, and by inspiration a decision went forth with authority. From the perversion of this account involving apostolic authority came the religious councils and their creeds. We cannot afford as Christians to be guilty of this today.

Some elderships, preachers and members of the church are guilty of holding to a tradition of men (remember "executive privilege"?) to keep the brotherhood party-lines and machinery informed and well greased. We must not allow a tradition of men to circumvent what Jesus plainly said.

AS TOUCHING THOSE WHO WERE ONCE ENLIGHTENED — by G. C. Brewer. Those who are perplexed as to what to do about those among us who seem to be determined either to leave the church entirely or else to turn it into "just another denomination", will find much enlightenment from what brother Brewer wrote a generation ago, when the same thing happened re: William Reedy and Carl Etter. Then it was Reedy and Etter. Today it is Logan Fox, Pat Boone, Jim Bevis, Don McGaughey and Warren Lewis. Tomorrow it appears almost certainly to be Don Finto, Roy Osborne, William S. Banowsky, J. Harold Thomas, Walter E. Burch, Ray F. Chester, Dwain Evans, Wesley Reagan, Lynn Anderson, Landon Saunders, Stanley Shipp, John Allen Chalk, Victor Hunter, Harold Straughn, W. Carl Ketcherside, Richard Batey, John McRay, Gary Freeman, Hoy Letbetter, John Smith, Pat Harrell, Ed Rockey, John Scott, Reuel Lemmons, and (if he lives long enough) Jimmie Lovell and those now choosing to follow the same road as they. Read what brother Brewer had to say — then — and be warned — now!

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(Alto Lead, Vada Rice)
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5. What a Savior
6. Victory in Jesus

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2. In the Shadow of the Cross
3. Sweet Will of God
(Duet, Ramona & Lynette Rice)
4. The Lord's My Shepherd
5. I'll Be a Friend to Jesus
6. Sing to Me of Heaven

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3. Heaven for Me
4. Glory for Me
5. Crossing the Barr
6. Abide with Me

SIDE II

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From the Carolina Christian

AN EXCHANGE OF VIEWS REGARDING "THE YOUNG PEOPLE'S CHURCH"

(EDITORIAL NOTE: One of the principal innovations currently disturbing the peace and tranquility of the brotherhood of Christ is the introduction of what amounts to a Young People's Church (in some cases even a Children's Church) distinguished from the rest of the congregation in general. A recent exchange of views concerning this matter caught our attention in the pages of the Carolina Christian. For the edification of our readers, we are publishing both articles without comment, as follows. IYR Jr.)

THE YOUNG PEOPLE'S CHURCH
Billy Boyd,
Henderson, North Carolina

Today there is a trend among some churches of Christ to have a Young Peoples' Assembly separate and apart from the adults worshipping in the auditorium. Maybe this has been emphasized more since the bus ministry, but whether it came from the bus ministry, a dynamic personal work program, or something else, there has to be a scriptural authority for it.

With nearly every new endeavor, there seems to arise a question concerning the best method for approaching and utilizing the work, and this is good, but let me mention a step or two that went in the wrong direction in the past, and caution elders everywhere to be very careful when considering some new innovation being introduced into the work of the church.

Over 50 years ago the Christian Church started having their "Young People's Church." In their case, it also led to junior elders and deacons. It was also the time that instrumental music was introduced. Later, when these little "juniors" became "little adults," they were in charge of the church services and brought the same ideas and work into their services. And if you have any idea at all that this just couldn't happen in the churches of Christ, then you had better think again. Have you already forgotten about the anti-orphan home movement, how premillennialism swept away several whole congregations, and the destructive power of liberalism in many congregations today? Remember, it takes only one generation for the church to be lost.

Now, with no apologies to make nor bones to pick, I lower the point, lunge forward and plow a straight and narrow furrow. Also recognizing the church as autonomous and each problem and circumstance having to be judged upon its own merits, I offer what I believe the Bible teaches concerning the Young People's church.

Hebrews 10:25, in part, states "Not forsaking the assembling of ourselves together . . ." This statement is a command that all Christians are to meet at some point of assembly for worship. This is also a Scripture that does not insult the intelligence of one to see and understand.

Paul states, ". . . when ye come together in the church . . . when ye come together therefore into one place . . . when ye come together to eat, tarry one for another." (1 Cor. 11:18, 20, 33). Again, each Scripture is clear within itself. When the assembling time for the church arrives, all Christians are to go to the same place and wait for one another and all worship God together - in one assembly.

Thus, we have a command not to forsake the assembly. We have a command that we are all to assemble at the same time. And we have a command that we all assemble at the same place. Therefore, all Christians are to assemble at the same time and place when they meet for worship. This, of course, in no way excludes non-Christians from this assembly.

And what about the absurdities of such practices? If it is right, or scriptural, to separate the young people from the main assembly, why not on the same grounds separate the teenagers as well? This would also allow the separation of older Christians from the middle-aged. Also, the learned from the unlearned, the rich from the poor, the black from the white, the weak from the strong, and indeed, allow one to separate one's self from the assembly altogether and worship by himself. Absurd? No. This is the very ground by which some today justify their "home worship."

Are we really ready for all this, or should we not rather get back on

the right track and stop the deterioration of the church before another trend has taken its toll of congregations? Perhaps another, and closer, examination of the situation will prove beneficial to all.

ANSWERING "THE YOUNG PEOPLES' CHURCH"

Richard Pectol
Winston-Salem, North Carolina

Bill Boyd's article on "The Young People's Church" was greatly appreciated. He has done a good job of summarizing the reasons why some brethren object to having training services for preschoolers during the time the church meets to partake of the Lord's Supper. There are, however, several matters in the article that need clarification.

Brother Boyd says, "We have a command that we are all to assemble at the same place. Therefore, all Christians are to assemble at the same time and place when they meet for worship." Are we saying that Hebrews 10:25 applies only to the Sunday morning assembly for the Lord's Supper? If so, fine, but if not, then are separate classes on Wednesday night a violation of Hebrews 10:25, or is a Bible class not a part of the worship? If a teacher leads a preschool class in a song, is this worship? If Hebrews 10:25 condemns simultaneous worship hours on Sunday morning, it demands that every assembly of the church at any time be conducted at one time in the same room.

The passages in I Corinthians 11: 18, 20 and 33 demand a closer look at the context. The problem being dealt with concerns brethren who were meeting at the same place in the same room. But the Lord's Supper was partaken of in conjunction with a common meal. Some had feasts, some had very little, so there was a division in the congregation, not over doctrine or separate assemblies, but over the embarrassment of some who did not have as much to eat as others. There is no command in this passage that whoever partakes of the Lord's Supper must be in the same room to do so.

It is true that many denominations and maybe some brethren have allowed these separate services to deteriorate into a departure from the faith. It is also true that great care is to be exercised in their use. But it is also true that much of the digression of the nineteenth century was speeded along when churches began to pay "located ministers," who later took for themselves the term "pastor." But we recognize that the solution is not to fire all of our preachers, but to build in Scriptural safeguards against departure. And so with simultaneous worship services, we must be careful to safeguard against the dangers.

I grew up in a non-Sunday School church. The arguments being used against the separate classes for children during the Sunday morning hour are exactly the same arguments used by these brethren. To be consistent, we must either conclude that these classes are Scriptural, or that the present multiple Bible class arrangement is also unscriptural. While I do not agree with Brother Boyd's conclusions, I do agree with his closing statement: "Perhaps another and closer examination of the situation will prove beneficial to all."

WHY CRITICIZE THE KING JAMES VERSION?

W. L. Totty

It seems to be a fad with some people in the church today to criticize and try to discredit the King James and American Standard Versions of the Bible. The King James was translated in 1611 by 47 scholars and the American Standard was translated in 1901 by 101 scholars, making a total of 148 of the world's best scholars.

Recently some articles in a church bulletin have been called to my attention, and my comments asked for, in which the King James Version was attacked. The author says that "doctrinal bias" has "prevented accurate translation of the text" so that the Calvinistic doctrine of predestination and the impossibility of apostasy is implied by the translators of the King James Version. Acts 2:47, Acts 13:48 and Hebrews 6:6-8, as usual, are cited as cases in point.

Is Such a Conclusion Necessary?

However, it is not necessary to draw such a conclusion. Acts 2:47 says, ". . . And the Lord added to the church daily

such as should be saved." Some conclude that this gives cause for some to teach that certain ones are predestined from the beginning of time to be saved. The Lord adds all to the church who obey the gospel. About three thousand had obeyed the gospel on the day of Pentecost, and they were added to the church. The "should be saved" does not mean that they were foreordained to be saved without obedience to the gospel. They had obeyed the command to repent and be baptized, and, therefore, "should be saved"; or, as the American Standard Version says, "were saved."

Acts 13:48 says, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." The word *ordained* is the stumbling block about which there is a quibble. Webster defines the intransitive verb *ordain* to mean "to get ready; to prepare." Therefore, the verb phrase *were ordained* simply means those Gentiles were prepared or made ready for eternal life. However, some interpret that to mean that some specific persons were foreordained in the beginning of creation to be saved and some to be lost. But Paul advised the people to rightly divide the word of truth. (II Timothy 2:15). To take a verse of scripture out of its context can make it teach something that is not meant at all in the scripture. The 47th verse, speaking of Paul and Barnabas, says, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Now if the 48th verse taught that those people were foreordained from the beginning to be saved, there would have been no need for Paul and Barnabas to have preached to them. Thus, when the context is applied, it explains the verse. God had ordained that the Gentiles would hear the gospel through the preaching of the apostles by which they would be saved by obeying the gospel. Therefore, it was ordained that all who heard and obeyed the gospel would be saved. The use of the word *ordained* by the translators does no violence to the meaning of the original text.

Context Governs Conclusion

The passage in Hebrews which is questioned as subtly teaching the impossibility of apostasy is: "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which bear thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." (Hebrews 6:6-8). Here again, the verses surely must be taken out of context for one to draw such a conclusion. To view these verses in their context is to draw the opposite conclusion: that it is possible for a follower of Christ to fall from God's grace. The only impossibility rests upon the shoulders of those who are trying to renew those who have fallen away (i.e., those who once took upon themselves the yoke of Christ but later rejected him) unto repentance. Why? Because those who have fallen away have denied Jesus as being the Christ, just as those Jews did who crucified Jesus on the cross. Therefore, there is nothing that we have to offer them but Christ whom they refuse to accept. However, they can repent and be forgiven if they turn from their unbelief.

Critics of the King James Version also use Acts 12:4, in which passage the word *Easter* is used to translate the Greek word *pascha*, to try to discredit its validity. Speaking of the imprisonment of Peter by Herod, this verse says, "And when

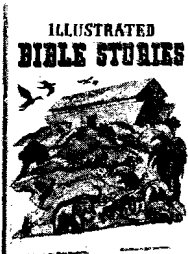
he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people." Brother Foy E. Wallace, Jr., commented on this in an excellent article which appeared in the *Gospel Advocate* of July 1, 1976: "There has been an overplay of the insertion of the word 'Easter' in Acts 12:4 by the King James translators in reference to Peter's imprisonment and Herod's determination 'to bring him forth to the people after Easter.' It is not disputed that the word *Easter* was put for *passover* and that the Greek word is *passover*. Concerning this substitution there are two observations in order: (1) Peter was not being released for either the observance of the passover or a festival known as Easter, for the apostles and the Jewish Christians observed neither, and if passover had been retained it would not have meant that Peter would observe it — why then conclude that the passage teaches Easter observance any more than it would teach passover observance?" He then continued to explain that both the passover and Easter celebrations were determined by the first full moon after the vernal equinox.

Faith-Destroying Criticism Is Regrettable

There would have been no particular motive for the translators to substitute the word *Easter* for *passover* in a biased effort to substantiate the doctrine of their particular denominations, since neither day was observed by the Christians.

For more than 300 years the King James Version of the Bible has been attacked by infidels in a vain attempt to annul its influence. It is regrettable that in this age religious people and even some preachers in the church of Christ will seek to destroy faith in Christ by holding up to ridicule the most accurate translations we have just because they are unable to harmonize some passages of scripture with others or because some words are somewhat archaic. Would it not be better to educate people to the meaning of those archaic words and search the scriptures to be able to harmonize some difficult passages with others that are not so difficult?

— *The Informer*



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CONTENDING FOR THE FAITH (Bound Volumes) – Ira Y. Rice, Jr.
By the time that Volume III of Rice's *AXE ON THE ROOT* series of doctrinal exposes had come from the press, in 1970, it was clear that just the publication of occasional books was inadequate to cope with the present runaway apostasy over Liberalism, Modernism and Neo-Pentecostalism. Hence the decision to bring out a monthly periodical, entitled, *Contending for the Faith*.

Contending for the Faith – Volume I (1970) starts that January by announcing that the Restoration Movement is "at the crossroads" and asking "whither in the '70s?" It traces the pursuit of secular academic accreditation for our supposedly "Christian" schools as the primary source of infiltration by all of these and kindred "isms" . . . Documentation is given re: the defections of George Howard, John McRay, Dudley Lynch, James L. Atteberry, Jim Bevis, Charles Shelton, Wesley Reagan, Pat Harrell, Roy Osborne, John Allen Chalk and others . . . **Campus Evangelism**, **Christian Chronicle**, the **R. B. Sweet Co., Inc.**, and **MISSION Magazine** are shown as linking up to foster apostasy – with **Campus Evangelism** finally being forced out of effective operation, along with Robert B. Howard, George Howard, Abe Malherbe, Gary Freeman, and James L. Atteberry and the "Harding Nine" . . . Archie W. Luper withdraws his name and influence from James L. Lovell and all his works over his (Lovell's) upholding Pat Boone in his Neo-Pentecostal heresy . . . James D. Bales publishes a major expose, entitled, *Pat Boone and the Gift of Tongues*, as Pat plunges headlong into Neo-Pentecostalism . . . John Allen Chalk is scored for endorsing the homo-sexual movie *Midnight Cowboy*, for which he later confesses faults . . . John McRay advocates doctrinal concessions . . . Of such concern are all these things that Freed-Hardeman College's 1970 lectureship book *The Church Faces Liberalism* has to go into a second printing . . . Pat Boone, Ben Franklin and Dean Dennis, all three, defect to Neo-Pentecostalism.
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Contending for the Faith – Volume II (1971) calls for a general withdrawal from Wesley Reagan, Pat Boone and like heretics . . . B. C. Carr prepares 23 questions for discussion with advocates of the apostate, defunct **Campus Evangelism** . . . Pat Boone attempts to lead a plane-load of *our* young people to participate with the **Assemblies of God** on a missionary crusade to Brazil! . . . Bob Miller and **Youth Outreach Foundation, Inc.** are exposed as Neo-Pentecostal, along with **Teenage Christian** . . . W. L. Totty replies to Reuel Lemmons' wrong-headed "Year of Frustration" editorial . . . Inglewood/California elders finally withdraw from Pat and Shirley Boone for heresy . . . San Diego defectors try both to speak in tongues as well as to raise the dead! . . . Noel Merideth laments that Pat Boone's *A New Song* in reality is only "A Sad Song" . . . Pat's **Assemblies of God/Brazil Crusade** is cancelled – but not his connection with "Youth Outreach" and "Camp Shiloh" – the latter documented as the seed-bed of Neo-Pentecostalism among churches of Christ . . . Even **President Richard M. Nixon** gets into the act! . . . James D. Bales answers Dudley Lynch's scurrilous attack on Harding College . . . Perversely, Reuel Lemmons mourns the demise of the doctrinally-corrupt **Campus Evangelism** . . . Scott Boulevard church in Decatur, Georgia is exposed as a harbinger of false teachers in its college-level program . . . **Teenage Christian** changes hands, promises to correct its doctrinal ways . . . Mastin Lake / Huntsville, Alabama church features **second** annual lectureship against Liberalism . . . Scott Boulevard / Decatur, Georgia elders attempt to defend, rather than correct, their erroneous course. Kenneth Thomas puts it straight to them . . . Plans are described for keeping Foy E. Wallace, Jr.'s books and publications in print.
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Contending for the Faith – Volume III (1972) starts with the announcement of Shades Mountain / Birmingham, Alabama church (assisted by other congregations) underwriting a new type of work by Franklin Camp . . . William S. Cline describes the so-called "Jesus Movement" as a product of Mammon and Satan . . . Don Finto and Ira Y. Rice, Jr., exchange correspondence after Rice's visit to Belmont to check it out first hand . . . J. Noel Merideth writes, "Strange Things Are Happening" . . . Evidence is advanced that Bible Chairs and other so-called "campus ministries" are being infiltrated by Liberalism, Modernism and Neo-Pentecostalism . . . John F. Wilson is documented as another false PhD, with widely-circulated *Campus Journal* under his control . . . Jim Bevis forsakes the assembling of his own brethren together to attend the **Presbyterian Church** . . . A new magazine falsely styled as **Integrity** is shown to be anything else but that . . . Central / St. Louis, Missouri church (through elder Paul

Logue and preacher Harold Key) gives "uncertain sound" leading to their being marked . . . While Ira North and others persist in recruiting new students for Pepperdine (and Reuel Lemmons affects that Pepperdine is putting on a "new face"), known facts prove PU continues to be a hot-bed of doctrinal error . . . All efforts to persuade Pepperdine to change – really change – shown to be of no avail . . . James D. Bales describes **Mission's** mission is to undermine, not build up, the church of our Lord . . . As Don Finto and Belmont church in Nashville continue receiving and fellowshiping every false way, the *Firm Foundation* (in an unsigned article) hails Belmont as something that other churches "could well learn from." If so, it is something that **B. C. Goodpasture**, the **Gospel Advocate** and the faithful brethren and churches in and around Nashville have yet to discover, since they endorse neither heretic Don Finto nor the apostate Belmont Church of Christ! . . . Don Finto is shown conducting a "hippy" wedding as well as leading guests in the Hindu chant of "Ohm!" . . . Norvel Young appears in fellowship with Finto / Belmont as false worship explodes on Pepperdine campus, including **instrumental music!** . . . Lipscomb fires three teachers for their determination to be members at Belmont! . . . Belmont, meanwhile, fellowships still another hippy group – **The 23rd Psalm!** . . . The elders of the Granny White / Nashville, Tennessee congregation withdraw from Pat's parents – brother and sister Archie Boone . . . Abilene Christian College features known false teachers on World Evangelism Workshop, October 6-8, even though forewarned – including Jim Reynolds, Don Finto, Landon Saunders, Stanley Shipp, John Wilson, Tony Ash, Lynn Anderson and others . . . Bob Miller and his **Youth Outreach Tours** swindle Christian young people out of their savings while he lives like a king in Memphis, Tennessee . . . ACC is asked what it is trying to do, as known false teachers are featured on ACC programs while all warnings are ignored. ACC or ORU – Which? . . . W. F. Cawyer observes that the church is being torn into shreds . . . J. D. Thomas lauds "Love at the Workshop" as false teachers are invited to speak.
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Contending for the Faith – Volume IV (1973) begins with Stevens-Rice exchange of correspondence about ACC's departures from the faith . . . **MISSION Magazine** exploits interview with Pat Boone – in full knowledge that he stands withdrawn from as heretic by his home congregation at Inglewood, California . . . Ray Hawk describes "New Front" among churches of Christ . . . J. D. Thomas announces **Don Finto, John Scott, Carl Ketcherside**, and **Leroy Garrett** – false teachers all – to speak on ACC's annual so-called **Preachers' Workshop** . . . Victor Hunter partakes of apostate Belmont event . . . Three of our Christian colleges refuse to permit their students to participate in ACC workshop because of false teachers being used . . . Large numbers quit attending ACC Lectures, attend elsewhere . . . E. R. Harper calls spontaneous group together at FHC lectures to discuss what to do about growing apostasy . . . Archie Luper marks, withdraws from those responsible for **MISSION Magazine** . . . Jack Gray takes a "Walk Through Samaria" . . . Reason given why faithful brethren no longer can support Pepperdine University . . . William S. Banowsky joins wine-tasters' club . . . What will it take to alert parents, elders, editors and certain college presidents to what **Camp Shiloh** really is? . . . Clinton Davidson and Clinton Rutherford are influenced by Oral Roberts . . . Davidson used Lovell, Lemmons to justify his error, continued active in Oral Roberts' organization at the same time! . . . A lion is in the street – yet some keep talking of "letting sleeping dogs lie" . . . Highland / Abilene, Texas church apostatizes from the faith . . . E. R. Harper is fired, not by the elders, but by the Herald of Truth **Television Committee!** The A. L. Rhodes letter is put into perspective. Cawyer helps to set the record straight re: Highland and the Herald of Truth . . . Alan Highers, W. L. Totty, Franklin Camp, Stanley McNery, Roy J. Hearn, Walter Pigg, Elmer James, Harry Akers, others heard from . . . Sain reports cancellation of Lynn Anderson meeting . . . Memphis Meeting held wherein two Highland elders and several Herald of Truth representatives (including Baxter, Saunders, Anderson and Hazelip) are confronted by 150 to 200 preachers and elders from several states . . . Art Haddox, Paul McGaughey attempt "snow job" at Dallas preachers' luncheon . . . Lynn Anderson is fired, rehired, without repentance or correction of any kind . . . Three Highland elders answer false report by apostatizing majority . . . Pepperdine (\$) Christian (?) University (!) – Peppergate, Watergate – Which\$?! . . . Voodoo U . . . Exploring the occult at Pepperdine – a "scholarly approach" to bells, books and candles! . . . M. Norvel Young, Pepperdine's chancellor, finds a way to pay himself (mostly), Banowsky, Runnels and Teague a little extra (\$40,000 annually!) through checks paid to

non-existent University Planning Consultants!
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Contending for the Faith – Volume V (1974) introduces, firstly, H. A. (Buster) Dobbs' 95 questions to the Highland elders about their "special report." ... John Allen Chalk, at Belmont / Nashville, excoriates many churches of Christ for our "stifling orthodoxy." ... Ray Hawk specifies error being taught in Highland/Abilene pulpit... Meanwhile, Highland divides – those faithful to the original Herald of Truth moving to 5th and Grape – including ALL of those still living who helped inaugurate the program in the first place! ... E. R. Harper is honored as "Alumnus of the Year" at Freed-Hardeman College homecoming... Highland's act not only was unethical, but illegal... Herald of Truth's sponsors prove they no longer care for truth, compounding error rather than correcting it... Luper lets Inglewood/California know his displeasure... Thousands believe it is wrong to use Landon Saunders on Herald of Truth, Heartbeat, or in any other way until he corrects his false teachings at Freed-Hardeman College lectureship, involving 13 doctrinal errors in one 30-minute speech... Is Highland/Abilene destined to become another "Finto/Belmont" like in Nashville? ... John Allen Chalk takes part in a **Christian Church Convention!** ... When we try to get Pepperdine, others, to correct their false ways, petulant Reuel Lemmons calls it "Blackmail!" ... Open break with Pepperdine and all others headed for apostasy is signalled... Young refuses to discuss... So now Pepperdine is going to lecture brotherhood on "integrity!" ... What is happening to Herald of Truth? ... Should Shipp shape up? or ship out? ... ACC officials give Boyd run-around when he tries to pin-point responsibility for error taught! ... Harper's detailed review of Highland's "special report" ... Faithful brethren, sisters, churches are invited to help us get issue to every church in America... Goodpasture, Luper help initiate strong team-effort in Birmingham... White Station/Memphis announces Roy Osborne meeting... Greater St. Louis Area churches take Herald of Truth off the air, withdraw from Landon Saunders, Stanley Shipp... Garland Elkins shows evidence of Liberalism in Memphis... Osborne does most of his false teaching in private, not publicly... White Station elders are unhappy at being marked as "harborers" of known false teachers... And now for Archie W. Luper's 52 questions (and 55 sub-questions) to M. Norvel Young, Pepperdine U... Brotherhood-wide call is sounded for those who still stand for truth of the gospel to rally.

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Contending for the Faith – Volume VI (1975) starts by asking if the truth of the gospel is any longer of any major concern at Abilene Christian College... Max R. Miller describes what Liberalism has done to the church... San Fernando bulletin links Carl Ketcherside with Westchester (California) church where Harold Thomas preaches... Ernest Underwood describes Florida Evangelism Seminar/1974... Editor's mother – Eula Edna Rice – passes... The **Sacramento Bee** exposes M. Norvel Young and William S. Banowsky over taking money secretly from Pepperdine through phony firm... Elders are shown how they can stop the spread of Liberalism... Dan Flournoy shows Pepperdine University as contrary to Christian education... Highland cancels Somerville appointment, has to drop 26 of 140 TV stations re: Herald of Truth, in 1974 – all the while claiming that it was their "best year yet!"... Juan Monroy is exposed as fellowshipping the Pope, Baptists and other non-Christians... Lynn Anderson conducts wedding in which "communion service" is performed... Crossroad/Gainesville, Florida is marked by several Florida churches... Woods-Franklin Debate on Holy Spirit is published... False church is begun at McDonough, Georgia... West Hill/Pensacola, Florida elders, preacher, ignore marking of Crossroads/Gainesville church... "New Restoration Movement" is described... Groton (Connecticut) becomes first church to return to soundness after apostatizing into Liberalism... Lauderdale Manor elders send their preacher, Kenneth Johnson, to check out Crossroads "Seminar"... Griffin (Georgia) elders disavow McDonough hoax... Florida Avenue/Tampa withdraws from Crossroads/Gainesville... Agreements are reached November 10 and 11, 1975, resulting in reconciliation between 39th Avenue and Crossroads churches in Gainesville, paving way for general reconciliation among Florida churches... J. M. Powell preaches, teaches his way around the world... Pat McGee nails six theses to Lanny Hunter's theological door, returns to New Zealand after two-month preaching effort in Southeast Asia.

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Max R. Miller

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4. Through liberal professors in Christian colleges, who obtain their higher degrees in hotbeds of infidelity, and who were influenced – often more than they realized by their professors.
5. Through certain Bible Chairs or Christian Student Centers whose directors have subscribed to the philosophy of liberalism.
6. Through certain liberal publications devoted to "restructuring" the church, e.g., Mission, Integrity, Mission Messenger and Restoration Review.
7. Through special youth activities – youth directors and young people who are quick to do what seems to be good, but who are not rooted and grounded in the faith.
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Notes & Quotes...

Ivan Durham and Gradon Sentell, elders, Parkview Church of Christ, Warren, Michigan: "A few months ago, we the elders of the Parkview church of Christ withdrew fellowship from the Gaylord church of Christ, Route 5, Old 27 South, Gaylord, Michigan 49735, because of scriptural differences concerning the New Testament church (church of Christ). The church at Gaylord has assured us that these differences have been resolved. We now are working and worshipping together in fellowship for the cause of Christ."

James A. Bobbitt, Floyd M. Hayes and Dorrence H. Kirby, elders, Church of Christ, 4400 Knight Arnold Road, Memphis, Tennessee 38118: "We, the elders of the Knight Arnold Road congregation believe that this new work in Australia which we have undertaken will be productive of much good in the Lord's kingdom, but we do need the support of sister congregations and concerned Christians in helping us bear the load.

We are convinced that the family of brother and sister Bill Williams, whom we have chosen for this work, have had the necessary training and experience and will faithfully preach the gospel of Christ. Also, this family does have certain unique qualifications for this particular work in that they do know the people and their customs in the land of Australia. In addition to this, because brother and sister Williams are New Zealanders, they have unlimited access into Australia and will be able to stay for as long as is necessary to ensure a fruitful work.

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Mrs. Lois Grisham, Mountain Home, Arkansas, August 4, 1976: "... I appreciate what you are doing through *Contending for the Faith*."

Jean Carlisle, Shreveport, Louisiana, August 5, 1976: "I have just been introduced to 'Contending For The Faith' and I am very impressed. Keep up the good work. Enclosed please find a check for \$10.00 and a list of names. Please send a subscription to each one of these people."

(NOTE: We are grateful to sister Carlisle for turning in the six new subscriptions enclosed in her encouraging letter. IYR Jr.)

T. E. Self, minister, Roscoe, Texas, July 12, 1976: "... Press on brother!"

Elijah G. Shelton, Wayne, Michigan, July 27, 1976: "Eleven subscriptions, \$20.00 inclosed. Use balance to send out other subscriptions. I'm with you in your efforts. Keep contending for the faith ..."

James L. Thompson, minister, South Keystone Church of Christ, Indianapolis, Indiana, June 12, 1976: "Please send the entire set (Vol. I - VI) of *Contending for the Faith* ... We appreciate so very much your good work for the brotherhood in the Lord's work ... Keep up the good work!"

Doris M. Liscum, Whittier, California: "... Do hope and pray the work continues for the Far East. It seems no matter where we look throughout our neighborhood, country or world, there is so much work to be done."

Mrs. W. E. McGue, Defiance, Ohio, August 13, 1976: "... Really enjoy *Contending for the Faith*. It keeps us all on our toes. Keep up the wonderful work."

Keith Gant, Edison, New Jersey, August 14, 1976: "... Keep up the good work you are doing, both here and overseas."

Lovisa Boss, Jenison, Michigan, July 17, 1976: "God help you to teach his word in TRUTH."

(NOTE: To help us do so, she enclosed \$70.00 for our gospel work in the Far East. IYR Jr.)

Walter Lee Tackett, evangelist, Troup, Texas, July 27, 1976: "Keep up the good work. You are doing a fine job of keeping the drift before the brethren who will listen. Thanks for doing that. May He continue to bless and keep you and yours."

Colin McKee, Lake Jackson, Texas, June 25, 1976: "We have just moved to Lake Jackson, Texas, to work with the church here for about two months before going back to Medan, in Indonesia. This fine congregation will be fully supporting and sponsoring us in the work there ..."

Rick Rickard, Birmingham, Alabama, July 25, 1976: "... God bless you in your fine work. Please come to visit us at Hillview whenever you may have opportunity."

Everett M. Terry, Florence, Alabama: "... I have been receiving CF for some time. I do not know who sends it. I enjoy it so much and am sending \$5.00 so that I will continue to receive it. Thanks so much for all I have received."

(NOTE: This is a sample of the good being accomplished by those who contribute to our *Contending for the Faith Fund*. All such contributions should be made out to the **Shades Mountain Church of Christ**, earmarked for *Contending for the Faith Fund* and mailed to **Post Office Box 26247**, Birmingham, Alabama 35226. Tax-deductible receipts are sent for all such contributions. By helping in such a way, you are helping us introduce the paper to great numbers who otherwise would not even know of our work. IYR Jr.)

Charles R. Gunter, Jr., Johnson City, Tennessee, July 20, 1976: "This amount (\$20.00) can be used as you wish. I suppose you saw the announcement in the *Gospel Advocate* (7-15-76) about Landon Saunders on the lectureship at Lubbock Christian College."

(NOTE: Thanking brother Gunter for this generous contribution to our *Contending for the Faith Fund*, I said, "Your calling my attention to the fact that Landon Saunders is to appear on the Lubbock Christian College lectureship is appreciated. It ought not so to be." IYR Jr.)

W. L. Totty, Indianapolis, Indiana, June 14, 1976: "... I have appreciated your good work through publications for a long time, and I hope that the Lord will give you strength to carry on for many more years ..."

Young folks were not even thinking about a "generation gap" until those who wanted to exploit them for their own private ends planted the idea. Then they decided to have one - with a vengeance!

Paul Curless, Whiteman AFB, Missouri, August 18, 1976: "I received my first issue of *Contending for the Faith* and enjoyed it immensely. Keep up the good work. Enclosed is a subscription for six of my brethren in Christ ..."

John L. Toney, Tornado, West Virginia, August 14, 1976: "... Thank you for the stand you take on truth; the church now seems to be in very perilous times, but strong men and truth shall win out, if only we will stand ... Please send me ALL SIX VOLUMES also of the back issues ... Check enclosed for this and three-year subscription."

(NOTE: Growing numbers are ordering the set of SIX BOUND VOLUMES of *Contending for the Faith*. Purchased singly, they are \$3 each for the first five volumes; Volume VI is \$5. Purchased as a set, we now are making a SPECIAL OFFER of ALL SIX VOLUMES for \$18.00, while the supply lasts. Please address your checks and orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama, 35226. IYR Jr.)

Bill Saltsman, minister to the church at Bradford, Pennsylvania, is available to locate elsewhere. His address is 308 Congress Street, Bradford, Pennsylvania 16701. Phone: 814/368-8679.

E. Barrett Fisher, Memphis, Tennessee, October 24, 1975: "Would you kindly remove my name from your mailing list right away ... I don't know how I ever got on the mailing list to begin with. I never requested your publication. And I don't want it no more ... If you fail to heed my request this time to be removed from the mailing list, I will take the matter to postal authorities. I know that there are laws to protect people from receiving unsolicited material through the mail ..."

(NOTE: In my reply to foregoing, I said, in part, "Whereas I have no way of knowing how your name got on our mailing list in the first place, and certainly we do not want to send it (*Contending for the Faith*) to anyone who does not want to contend for the faith, on the other hand your threatening to take it to the postal authorities was astonishing ... Have you never read I Corinthians 6:1-8? If not, I suggest you do this. Then, if you still want to go to law with your brother, go right ahead! ..." IYR Jr.)

M. Ray Stone, evangelist, Piedmont, Oklahoma: "... As I observe the brotherhood, I sometimes wonder if God has preserved even a faithful 7,000 as in Elijah's day! I feel an urgent need to have the ammunition needed - namely, documented information - to do what little I can to combat this current apostasy. It is my observation that the church is not splitting - the whole thing is sliding away, lock, stock and rain-barrel! And the people are yet playing 'ostrich' with their heads in the sand. With Paul, as in Galatians 1, I marvel ... Thank you for the work you are doing."

W. Wallace Layton, San Luis Obispo, California: "... I do appreciate what you are doing - but go all the way. You can't reform from within the apostate churches ..."

Robert H. Martin, missionary, Suva, Fiji Islands: "... Mary and I really appreciate the work you have done, are doing and probably will continue to do until you die in heading off those who have left the faith and no longer stand for the truth. Keep up the good work and may God bless you with many years of this kind of work ... I would like for you to speak to our preachers in Fiji about holding to the truth and about the dangers of false preachers."

Kenneth L. Sinclair, missionary, Port Dickson, Negri Sembilan, West Malaysia, March 4, 1976: "... The Port Dickson congregation is growing in the Lord. It's hard to believe that there wasn't any congregation here last year at this time. Now there are several brethren who can preach, teach a class, lead singing, serve communion, and lead prayer. The total contribution in February was U.S. \$121.10, exceeding the weekly budget. Most of our contribution is given each week in Lake Jackson, so most of this amount is from the local church. A gospel meeting will be held in two weeks time with Seremban preachers preaching - Look Yu Sang, Vincent Vengopal and Michael Leong. We are looking for a suitable place to meet ..."

Elaine Britnell, missionary, Sinda Mission, Livingstone, Zambia, Africa, April 15, 1976: "... May God bless all of you and give you strength and health to accomplish everything necessary for the extension of His family to every creature in this generation. How wonderful to have such a goal! Oh that more could catch a glimpse of the blessings in store for those who love and serve God first in their lives like you do! ... May more ... lift up their eyes unto the fields and 'Go' ... One headman, ten women and one girl were baptized into Christ recently. Pray more will evangelize in Africa while the field is still open. Women's Bible class began in Kalomo this month and a children's class last month. Pray for the teachers and students, that all may walk closer to the Savior. So many lures of Satan abound. Only through His grace can each one keep fast in the way of truth ..."

George Creel, Columbus, Mississippi: "... We still enjoy and appreciate *Contending for the Faith*."

Mr. & Mrs. Chan Kim Foh, Kuala Lumpur, Malaysia, June 8, 1976: "... You may be interested to know that Lau Kin Fatt and Chrissie Khaw are getting married on June 26 at our new building and they are hoping to get Gordon Hogan to perform the marriage ceremony. We are indeed happy to have a married minister ... Have just receive a letter from Perry Cotham that he is planning to leave U.S. Nov. 10 and hoping to be in Malaysia from Nov. 26 (after the Bangkok Workshop) to Dec. 22."

NEW ARRANGEMENT FOR J. M. POWELL

For those interested in having brother J. M. Powell present his five-night lecture series on *The Restoration Movement*, sponsorship now has been changed from the elders of the *Shades Mountain Church of Christ, in Birmingham, Alabama*, to the elders of the *Hillsboro Church of Christ, Nashville, Tennessee*. Correspondence henceforth should be addressed to *Hillsboro/Nashville* rather than to *Shades Mountain/Birmingham*.

Frank and Lily Leong, Malacca, West Malaysia, June 6, 1976: "... Thank you for sending us the issues of 'Contending for the Faith'. Some of us really enjoy reading it. It has been a long time since you left us and we treasure the memory of time together ..."

Jennifer Bush, Starkville, Mississippi, June 18, 1976: "... Because of your dynamite enthusiasm in talking on mission work at Foot Street church in Corinth, Mississippi, about ten years ago, because of your support in the campaign in '74, I'm now returning (to Glasgow, Scotland) in '76. I would appreciate very much names and addresses of any mission-minded friends of yours that could probably help me! ... Thank you for your spark of enthusiasm! Hope to hear from you soon!"

Bill Coss, evangelist, Parkview Church of Christ, Warren, Michigan, June 18, 1976: "We are doing just fine. Stay tired all the time running after these dead-heads who it seems don't want to go to heaven anyway ... Two weeks ago, we had a meeting with the elders and deacons at the Redford congregation for letting a woman speak from the pulpit. One of the deacons and his wife opposed it and called me and brother Sentell and a few others. Some of them went and some didn't. But the one elder at Redford who not only sanctioned it but tried to defend it was there. There were about 20 of us who were against it; but, to him, it didn't matter - she was a polished speaker that is to interpret the hand-signs from a man and speak to the audience. But we still insist she spoke to those who were hearing. She was preaching. I had my say (I Corinthians 14:34-35; I Timothy 2:9-12). After all had their say, which was right, this one elder just would not give in (his pride was then the enemy). So we just left the church there in a mess. They are really on this one deacon and his wife standing up for the truth. I told him to stay with them. He is; so the one elder who would not admit his error resigned ... But I am pleased that a few of our brethren are now waking up and seeing this Liberalism is real ... We are going to have a lectureship in '77. Wish you could be on it."

David L. Shirey, minister, Fouke, Arkansas: "I am the preacher for the congregation of the church in Fouke, Arkansas. Our elders have indicated a desire to have a part in the work of spreading the gospel outside our immediate area. At my suggestion, we agreed to write to you for suggestions in helping us to decide where we could best send support to the missionary effort. At present we could not undertake to support a missionary full time. However, we would like to spend some money for partial support or to be used to purchase Bibles, etc. ... We appreciate the work you are doing in standing for the truth in this country and in spreading the truth outside the United States. We are confident that you can give us helpful information so that we may be wise stewards in the use of the material blessings of this congregation ... May the Lord continue to bless you in your fine work."

B. C. Carr, director, Florida School of Preaching, Lakeland, Florida, November 17, 1975: "... Last night one of the elders from Central in Miami visited us in Lakeland. He told me that they had had a six-hour meeting on Saturday, November 15 (the elders of Central) and that they had also agreed that no more women would be leading in prayers there at Central. This included private devotionals in the building and in homes. This was after seeing the report of the Crossroads meeting. They have decided to take a more conservative stance on other matters, also I am told ... This is indeed great news. If we can get Crossroads and Central back to the old paths, the church in Florida will have made great progress. Hope we can continue to work on these matters ..."

Darius A. Johnson, Smithfield, North Carolina: "I am so very grateful to you and the wonderful brethren at Shades Mountain, who have extended to you the appropriate encouragement and cooperation that your noble efforts so richly merit - and finally to our God who will, as He has in ages past, provide those of strong heart and courage to defend the faith ... I am well advanced in age and have little of this world's goods, but I have been increasingly concerned about the extent of liberalism and materialism in the church. So I am enclosing a small check to help in the glorious efforts you are exerting in the Master's cause. Our prayers and all good wishes are with you."

Willie T. Cato, Nashville, Tennessee, June 3, 1976: "... I thought of you last week. I was in a three-day meeting at Wood, near Woodbury, Tennessee. They think a great deal of you - in fact, Maxine sorta expressed it this way: 'With the folks at Wood, there is the Bible - then Contending for the Faith.' You know, I found it exactly that way. When I walked in and sat down on the front bench, there in that ole usual place, right on the very end where all the mail, etc., etc., gets stacked - there was the Bible and right under it was Contending for the Faith. Man, that woman really knows whereof she speaks!"

Jessie Moore, King City, California: "... We have but one goal - that is to see Him some day and make our abode with Him. Don't you know in your heart what a glory it will be when all the saints sing around the great white throne! I hope there will be thousands you have shown the way to get there and that I have ... helped also and will be counted with the blessed ..."

(NOTE: Sister Moore supports our work \$15.00 each month just like clock-work. We are deeply grateful. IYR Jr.)

Marvin H. Smith, of Sale Creek, Tennessee, in ordering two copies of brother Bruce R. Curd's book *Marry Only in the Lord*, totalling \$3.00, enclosed \$10.00, saying, "Use balance for any worthy cause."

Mrs. J. H. Baird, of Warren, Arkansas, in commenting on our book *We CAN Evangelize the World*, said, "... I enjoyed it so much that I read till my eyes hurt, but I still hated to stop ... My beloved husband was an evangelist. I enjoyed the work as much as he did. That was his life, and I didn't think he would last long after he had to stop ... He was 83 ..."

L. B. Keedy, elder, Baltimore, Maryland, contributes to our work when he can. "One thing that I am not contributing to," he wrote some time ago, "is the Herald of Truth. I think you have done a good job of putting out 'Contending for the Faith' and hope that the Shades Mountain Church can carry the work on successfully in the future ... Our prayers are with you ..."

Mrs. Barney Mitchell and Elizabeth Cleveland, Summerville, Georgia: "We are sending another small contribution (\$10) to help you in the fight against liberalism. We have enjoyed your writing ..."

Joe Stout, minister, Ocoee, Florida, September 23, 1975: "It was my good pleasure to hear you speak recently in Winter Haven, Florida, on the subject of Liberalism. As I considered each statement (also replayed recordings made), you made a constant stream of 'Amens' surface to my lips. You have enlightened many to the immediate perils facing our beloved brotherhood I have had a first-hand encounter with the fruits of the teachings issuing from _____ and for your efforts I, among many, am deeply grateful ... May God grant to you the strength of health to continue this essential labor. I thank Him for men of your courage and deep devotion to His sacred truths. Why cannot our 'loose-thinking' brethren realize their attitude toward the Scriptures betrays them and marks them? It should be apparent to all that truly respect the Scriptures that anyone and everyone who takes so lightly these eternal truths is playing with 'dynamite' and 'fire'. How presumptuous can brethren be! They should read and obey Psalm 19:13 ... If I can personally be of assistance to you and this effort for the truth, please count me among your friends."

**FIRST ANNUAL
"SPIRITUAL SWORD LECTURESHIP"**

SCHEDULE

Sunday, October 24 -

- 9:30 a.m. "The Living Message of Luke"
Hugo McCord
10:20 a.m. "Soldiers of Christ Arise"
-B. C. Goodpasture
7:30 p.m. "The Messages of the Books of the
New Testament Live Today"
-Thomas B. Warren

Monday, October 25 -

- 8:00 a.m. "The Living Message of Matthew"
-Wayne Jackson
9:00 a.m. "The Living Message of Mark"
-William Woodson
10:00 a.m. "The Living Message of John"
-Dan Billingsley
11:00 a.m. "The Living Message of II Corinthians"
-Rex Turner

BREAK - 12:00 noon until 1:00 p.m.

- 1:00 p.m. "The Living Message of Galatians"
-Jim Boyd
2:00 p.m. "The Living Message of Philippians"
-Garland Elkins
3:00 p.m. "The Living Message of Colossians"
-Pat McGee

BREAK - 4:00 p.m. until 7:00 p.m.

- 7:00 p.m. "The Living Message of Romans"
-J. D. Bales
8:00 p.m. "The Living Message of Acts"
-Andrew Connally

Tuesday, October 26 -

- 8:00 a.m. "The Living Message of I Thessalonians"
-Robert Taylor
10:00 a.m. "The Living Message of II Thessalonians"
-William S. Cline
10:00 a.m. "The Living Message of I Timothy"
-Malcolm Hill
11:00 a.m. "The Living Message of II Timothy"
-Roy Lanier

BREAK - 12:00 noon until 1:00 p.m.

- 1:00 p.m. "The Living Message of Titus"
-William Wilder
2:00 p.m. "The Living Message of Philemon"
-Tom Holland
3:00 p.m. "The Living Message of Hebrews"
-Tom Eddins

BREAK - 4:00 p.m. until 7:00 p.m.

- 7:00 p.m. "The Living Message of I Corinthians"
-Roy Deaver
8:00 p.m. "The Living Message of Ephesians"
-Wendell Winkler

Wednesday, October 27 -

- 8:00 a.m. "The Living Message of James"
-Rubel Shelly
9:00 a.m. "The Living Message of I Peter"
-Franklin Camp
10:00 a.m. "The Living Message of II Peter"
-V. E. Howard
11:00 a.m. "This Living Message of I John"
-Noel Meridith

BREAK - 12:00 noon until 1:00 p.m.

- 1:00 p.m. "The Living Message of III John"
-John Parker
2:00 p.m. "The Living Message of Jude"
-Kenneth Jones
3:00 p.m. "The New Testament and Controversy"
-Lindsey Warren

BREAK - 4:00 p.m. until 7:00 p.m.

- 7:00 p.m. "The Living Message of II John"
-Alan Highers
8:00 p.m. "The Living Message of Revelation"
-W. B. West, Jr.

Thursday, October 28 -

- 8:00 a.m. "Teaching Survey of the New Testament"
-Warder Novak
9:00 a.m. "New Testament Books Disprove Premillennialism"
-Johnny Ramsey
10:00 a.m. "What Shall We Conclude?"
-G. K. Wallace

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Progress Report of Reconciliation Re: Crossroads / Gainesville, Florida

Perfect Understandings Not Yet Reached; However, There Still Appears to Be Much Reason for Hope; Therefore, Let Brethren Who Really Want Peace Based on Doctrinal Purity Keep on Striving Toward It in a Spirit of Good Will and Mutual Determination

Almost a year now has passed by since efforts were made by 14 brethren the nights of November 10 and 11, 1975, to bring about a reconciliation between the churches at Crossroads and 39th Avenue, in Gainesville, Florida, which hopefully would lead to a general reconciliation of disaffected brethren throughout the State of Florida and elsewhere who had "ought" against any.

As was stressed before the 14 signatures were affixed to the agreement that was reached, it could be binding only on those who were immediately involved – and that no doubt much work would yet have to be done before the general reconciliation we all sought could be made a reality.

Many and Various Reactions Have Resulted So Far

As was to be expected, the reactions which greeted this sincere effort to bring about a genuine, scriptural reconciliation were many and varied, ranging all the way from "the brotherhood's finest hour" to "the night it snowed in Florida."

One positive result, as I see it, was the fact that several other well known congregations, who had been calling upon Christian sisters to lead in prayer with Christian men present, have discontinued the practice – as Crossroads also has. Certain brethren have objected that this discontinuance was based merely on a desire for unity rather than upon any conviction that such practice was doctrinally wrong. Be that as it may, the fact still remains that, for whatever reason, various congregations were constrained to abandon the practice, which at least permits us to continue studying the question together

without further open breaks in fellowship over the matter.

Rice Makes Two Further Visits to Crossroads

Although little has been said about it, during the past 11 months, I have returned to Crossroads not just once, but twice, in a further effort to solidify what had been effected by the reconciliation meetings of last November.

My first such return was made the night of Wednesday, May 5, 1976, when I was invited to speak to the congregation. I estimate that we had an attendance that night of between 800 and 900 – the greater part of whom were students at Florida State University, there at Gainesville. Never have I been more royally received by anyone, anywhere, than I was received upon that occasion.

The service began at 7:30 sharp, with brother Chuck Lucas, their minister, leading a great number of songs (which he does superbly), followed by approximately 20 minutes of announcements, all of which appeared to be necessary because of the various programs involved. He had warned me that it would be that way, but not to be in a hurry when I spoke, that it was their usual practice and no one would mind.

An Evening to Be Remembered

It must have been 8:05 before I was actually introduced (maybe later than that). I spoke until 9:20 p.m., then, on the topic of "We CAN Evangelize the World." In all the more than 1,500 appearances that I have made on this topic all over America and around the world, never have I been complimented with more rapt attention.

(Continued on page 3)

Contending FOR THE Faith

Volume VII, No. 10, October / 1976

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Here am I,



Send Me

1976 FLORIDA EVANGELISM SEMINAR

FRONTISPIECE OF THE PROGRAM schedule of the Crossroads
Church of Christ's 1976 Florida Evangelism Seminar is
photo-reproduced (above). See report of seminar beginning on Page 1.

**PROGRESS REPORT
CONCERNING RECONCILIATION
RE: CROSSROADS / GAINESVILLE, FLORIDA**

(Continued from page 1)

Even so, seeing how long I had spoken, I was somewhat astonished when, even before I had taken my seat, brother Lucas asked me if I might lead the congregation in a song! I was most happy to do so, choosing "Master, The Tempest Is Raging," which that great audience rendered most beautifully.

No One Wanted to Go Home

Conscious as I am how many, if not most, congregations can hardly wait to go home when services are over, I was further astonished that a full ten minutes must have passed by, once the service was dismissed that night, before the first stragglers began to file out the door. First in ones and twos, then in tens and 20s, they began pressing forward to shake my hand and to let me know how much they had appreciated the missionary speech that I had just delivered.

After the crowd was about half dissipated, brother Lucas asked if I would like to hear their chorus, which they call the *Crossroads Singers*. Of course, I would! And for the next half an hour, they sang a whole concert – just for me! They may have sung to far larger audiences, but none, I'm sure, that was more appreciative than I was.

And Still They Stayed

Never have I seen folks continuing to hang around like they did that night, unless it might be in Singapore – or possibly in Downtown San Francisco in the old days. By 11:15 p.m., there still were some 60 brethren standing around talking. Brother Lucas, about that time, said, "Let's do brother Rice a circle."

Well, I had never been "done a circle" and had no idea what to expect. To my amazement, they all 60 men put their arms around each others' shoulders, making a circle with me in the center, and they sang gospel songs to me, all from memory, for yet another half an hour! Simply magnificent!

Final Break-Up – and a Midnight Snack

When they had finished singing, it was 11:45 p.m. Brother Lucas saw they were making no effort to leave, so he finally told them to go on home or they wouldn't feel like getting up the next morning. Reluctantly, they complied.

Then he and his fellow-worker Sammy Laing took me to one of the few restaurants remaining open at that hour and we all had a midnight snack. Thus it was 1:15 in the morning before I finally could say goodbye and head for my bed, before rising about 4:30 a.m. to head for the airport and back to Birmingham.

Second Return Is for 1976 "Seminar"

Having thus been treated, I could not help but have the warmest personal feelings, when I returned August 11 - 14, 1976, as I had promised that I would, to observe their 1976 *FLORIDA EVANGELISM SEMINAR*. I had counselled numbers of brethren, who were anxious as to whether the reconciliation was *real*, to wait until the seminar was over this year

and then to evaluate if the necessary changes actually had been forthcoming on *Crossroads'* part.

I was there, of course, not just as an interested spectator, but as one who would view everything that went on with a doctrinally critical eye that I might render my own private judgment to anyone who wanted to listen to it when the Seminar was over. I took careful notes all the way through.

Evaluation Letter Sent to Crossroads

Some two weeks later, I sent the following letter of evaluation to those most immediately concerned, with copies going to all 14 of those who had signed the original agreement last November:

August 28, 1976

Elders and Ministers
CROSSROADS CHURCH OF CHRIST
2720 S.W. Second Avenue
Gainesville, Florida 32607

Dear Brethren:

That I have delayed these two weeks before sending in my personal evaluation of what I saw, heard and experienced personally at your 1976 *FLORIDA EVANGELISM SEMINAR* should not be taken as any lack of interest or concern on my part.

Partly, it was because I was traveling almost constantly in my speaking appointments and could not settle down to a typewriter long enough to get it out; partly, it was because I wanted to make very sure that I did not put anything more or less in this letter than I should after sober reflection.

Before going into the specifics of your Seminar, however, first let me express my deep appreciation for the magnificent manner in which I was received at Crossroads, when I spoke there the Wednesday night of May 5, 1976. I was never more cordially or royally received anywhere in my entire life. Your singing that night was enthrallingly beautiful both during and after the service. And I think I never have spoken to a more attentive and evidently appreciative audience than I did at Crossroads upon that occasion. I want to get this part understood in the outset that you may know that I approached your Seminar with the kindest of feelings, which I did.

Certainly you are to be congratulated for the well-organized manner in which your Seminar was conducted. On the whole it was beautifully planned and effectively executed. The singing and the prayers were most uplifting and most of the speeches could hardly have been surpassed. The fact that you registered 1,396 participants from so many cities, towns, colleges, universities and congregations reminded me of similar undertakings on my own behalf, back in the '40s, when I myself was still young.

When I think back on the inconsiderate, biased, even vicious criticism that was heaped upon me personally as well as those who stood with me at that time (30 years ago this month), leading to the open break over Anti-Cooperation, I am in no way disposed to treat you the way they treated me. In fact, if there is any way at all that what was begun November 10 and 11 of last year can be preserved, I desire this almost beyond measure.

Nevertheless, if I should lead you to believe by what I have written foregoing that I thought all was as it should be at your 1976 Florida Evangelism Seminar, I would not be telling the truth. Following are things to which I cannot in good conscience agree:

1) In the light of the agreement that the 14 of us signed the night of November 11, 1976, I was somewhat taken aback that very first night of your 1976 Seminar, when I noted that you would be having *Floyd Rose, Joe Schubert and Alonzo Welch* among your "theme speakers" and that *Bob Hendren* would be teaching a class. I knew of no reason why the *others* you had listed should not appear on your program, but your inclusion of *these* men on your program did not appear to harmonize with the third from last paragraph of our agreement, which reads as follows:

"The elders and minister of the Crossroads Church stated that it is their desire to have men on their seminar 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 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." (Emphasis mine. IYR Jr.)

Fairness forces me to concede the last sentence of the foregoing paragraph; however, if the "utmost care" was exercised in the selection of these particular four men to avoid any man who teaches false doctrine, it isn't obvious. Please let me be specific in each case:

- a. *Floyd Rose*. That this excellent speaker is black has nothing whatever to do with my objection. It is my conviction that when he was refused admittance as a student to David Lipscomb College, back in 1960, just because he was black, such refusal was an unChristian act. Certainly I cannot blame him for feeling that he was mistreated. He was! On the other hand, in a speech some time ago at International Bible College, in Florence, Alabama, what he said led brother *Lamar Plunkett* and others to question his stand on *instrumental music in the worship*. What he told them convinced them that the use or non-use of instrumental music in the worship is of little consequence as far as he (Floyd Rose) is concerned. Also, when brother Rose spoke on your current Seminar, Thursday night, August 12, in McCarty Hall, brother Plunkett and I both were present and we both heard him tell about going into a closet to pray and how it seemed to him that God spoke to him upon that occasion. You and I know that according to the New Testament God did no such thing.
- b. *Joe Schubert*. When Wesley Reagan made that infamous false speech at Oklahoma Christian College lectures, in January, 1970, it was he (Joe Schubert) who both introduced and endorsed him. I had 100 tapes of that speech reproduced – and I'll gladly send you one upon request. I never have seen any correction of his endorsement of Wesley Reagan's false teaching by Joe Schubert. Also, in his bulletin, while at Jacksonville, as I recall, brother Schubert seemed to delight in upholding at least one Anti-Cooperation congregation in some function they were having, which, as near as I can tell, a careful teacher of truth simply cannot do.
- c. *Alonzo Welch*. Although I heard brother Chuck Lucas refer to brother Welch as his "father in the gospel," and I have no wish to injure the feelings of either unnecessarily; yet, numbers of us have "somewhat" against brother Welch, which has been called to his attention. When he was in Memphis, Tennessee, in a gospel meeting with the Airways congregation, he said in the hearing of at least two well known brethren (Garland Elkins and Ivie Powell, ministers of the Getwell and Berclair congregations, respectively) that if he had to stop the girls of the children's home he heads from participating in chain prayers with the boys that before he would do that he would sell it to the Adventists! Moreover, in a discussion at Amory, Mississippi, a tape of which I have, he accused Ernest Underwood of misrepresenting him in his Seminar / 1974 statement, which we published in *Contending for the Faith*. As near as I can get at the facts, Ernest did no such thing. The use of women leading men in prayers is just as offensive wherein brother Welch is concerned as it ever was wherein Crossroads, *per se*, was concerned. If he thus is going to keep on holding to that position, use of him in any capacity is going to be a continuing offense.
- d. *Bob Hendren*. Not only do tapes from your 1974 Seminar show brother Hendren evidently teaching the direct operation of the Holy Spirit for today, but, in the Nashville (Tennessee) area, he is well known as standing with the doctrinally corrupt Don Finto and the Belmont Church of Christ. He was *supposed* to have been invited to teach in a teacher-training series here in Memphis some time back (within the past year of so); but when the brethren here

learned of his stand, this was aborted. Moreover, I have in my files an advertisement from one of the leading Nashville newspapers wherein brother Hendren was endorsing a religious film by Johnny Cash – a Pentecostal holiness!

Whether you yourselves consider these reasons sufficient that you should not have had these men on your program, I cannot say, since I am not aware of what information you had beforehand. However, if the November 11, 1975 agreement is going to survive continued use of such men as the foregoing needs to be avoided.

2) Another matter, which certainly put me into a quandary was something that happened during the banquet on Friday night before the closing the following day. I should have to agree with whomever was responsible for including those *secular* numbers on your program at the banquet that to include them or not was a matter of judgment. For my own part, as well as that of B. C. Carr and Frank Pierce, preachers from Lakeland, Florida, who were with me, I felt that entire section of your program detracted terribly from all the rest. Here you had all been practically immersed in spiritual considerations – thus to change into the secular was anti-climactic, to say the least. In *our* judgment, you would have been far better off – even from your own standpoint – to have kept the entire proceeding on a spiritual plane all the way through.

However, the thing that disturbed us *most* was the attempt to spiritualize the secular by the one who announced the secular songs. For example, in announcing the song *Bridge Over Troubled Waters*, you recall, he said the "Bridge" is Jesus Christ! I'll admit I never had considered the song in that light – and do not really believe the song-writer did either! However, if that is so, this changes the song from a secular song to a worship song. In which case the instrumental music should have stopped completely while that song was being sung.

We did appreciate brother Lucas making it clear that the religious section of songs would be sung without the instrument; however, we were so disturbed after seeing the way this particular song was handled that we decided to leave because of it. (For my part, I had an additional reason. Brother Lucas had inquired of me that afternoon if I might lead a song if called upon and I had said it would be all right either way. After the "Bridge Over Troubled Waters" incident, I no longer could say that. If I *had* been called upon *after that*, I should have had to refuse. I did not wish to create a scene, so decided it best to leave with brethran Carr and Pierce, for this additional reason.)

So much that was good and wonderful happened during the 1976 Florida Evangelism Seminar that it grieves me deeply to have to point out the negative things contained in this evaluation. Neither, by writing as I have, am I at this time closing any doors. As far as I am concerned, they are still open.

On the other hand, a great host of brethren with whom I am associated may find it difficult to remain as even-handed in all this as I have tried to be. Possibly *some* of what I have objected to can be explained. I doubt that *all* of it can be, but *some*. Also I am making no effort whatever to try to dictate to you brethren nor to exert my will over yours. It is simply that I *know* what brethren generally who are concerned for the truth will tolerate and what they won't. And let me be quite candid when I say that they will not stand still for the things I have pointed out to you for long.

I still believe down deep in my heart that you brethren really want our fellowship and good will. These facets of your 1976 Seminar have placed a strain on both. It is my intense desire and earnest hope that somehow we can prevent things going back to what they were before November 10 and 11, 1975. However, if so, such things as I have pin-pointed in this letter need to be eliminated.

With appreciation for your kindness,

(Signed)

Ira Y. Rice, Jr.

cc:

Rogers L. Bartley	William H. Fugarar
R. H. Whitehead	Van Land
Chuck Lucas	Bob Martin
Parker Henderson	Ernest Underwood
J. D. Bales	Archie Luper
Barney Colson	B. C. Carr
Richard Rogers	

As indicated, of course, we sent copies of the foregoing to all the brethren who had signed the November 11, 1975 agreement; also, I telephoned to Archie W. Luper and Ernest Underwood and read it to them long distance before mailing these out. Both expressed full approval of what I had written.

Under date September 8, 1976, brother B. C. Carr, Director of Florida School of Preaching, Lakeland, Florida, wrote back as follows:

September 8, 1976

Mr. Ira Y. Rice, Jr.
2956 Allshore
Memphis, Tennessee

Dear Ira,

I received your evaluation letter to the Crossroads elders and have read it over several times. I agree with your conclusions about the matters mentioned. I did not know of statements made by Alonzo Welch and Floyd Rose at other places, therefore I did not hold this against these men at the time of the lectures. I do think they should clear these statements for their own good and others involved.

I believe your letter was presented in a very kind spirit and they ought to appreciate this. I see no reason why they should take offense, unless they just resent any criticism.

I hope they respond to your letter in a kind way. Would like to know the outcome . . .

Yours,

(Signed)

B. C. Carr

(NOTE: There was more to brother Carr's letter, of course, but this was the portion in response to what I had just written to the brethren at Crossroads. IYRJR.)

Several more days went by; then under date of September 22, 1976, the Crossroads brethren replied, as follows:

September 22, 1976

Mr. Ira Y. Rice, Jr.
Post Office Box 26247
Birmingham, Alabama 35226

Dear Ira:

The three of us have finally been able to get together (after vacations and out-of-town engagements) to reply to your letter of August 28. First, we want to express our appreciation for the spirit of your letter and assure you of our continued desire to bring about greater understanding among ourselves and those who have had questions about the Crossroads congregation and our programs. We are glad that you have had two opportunities recently to see Crossroads first hand and were impressed with what you saw and heard and experienced. We are so pleased that you saw "so much that was good and wonderful" at the 1976 Florida Evangelism Seminar and that makes us even more anxious to try and explain the "negative things" you mentioned in your letter:

(1) We sincerely made every effort to do what we said we would do in the reconciliation meetings of November 10 and 11. Where we knew of criticisms or charges, these were discussed with the men involved before they were asked to appear on the Seminar. We were completely satisfied with the answers they gave and judged these men not to be "false teachers".

(2) Regarding FLOYD ROSE, you should know that prior to your letter we had never heard any question about him or charge against him. In fact, he appeared on our 1974 Seminar which was critiqued and "written up" but no negative mention was made of Floyd Rose. As far as his statement in his speech this year that "it

seemed to him God spoke to him", we too were concerned. We did not hear him at McCarty Auditorium but rather at the Union. There when he made the statement he quoted the two scriptures which he remembered at the time of this crisis. We took it to mean that these scriptures came to his mind and indeed GOD DID SPEAK TO HIM - BUT THROUGH HIS WORD! We, of course, would certainly disagree if he were implying a direct voice or revelation from God.

(3) As far as ALONZO WELCH is concerned, we understood the criticism against him was because of his support of the Crossroads congregation prior to the meetings of November 10 and 11. When those matters were settled we saw no reason why Alonzo should not be used again. We are not aware of the recent incidents you have mentioned and those matters would have to be taken up directly with him.

(4) We did discuss the charge against JOE SCHUBERT relating to his introduction of Wesley Reagan at the 1970 Oklahoma Christian College Lectureship. Joe pointed out that the invitation to Wesley was extended by the unanimous decision of the lectureship committee consisting of Raymond Kelcy, as head of the Bible Department and others. Joe was merely routinely assigned the task of making the introduction. He assured us that he did not intend to, and does not now, endorse the objectionable positions Wesley took in the speech. Since that time, even though they both live and preach in Houston, fellowship between them and their respective congregations has been non-existent. Since Oklahoma Christian and those who invited Wesley to appear have made no formal statement, we do not believe Joe should be asked to. Apparently, they feel that this is not the best way to handle the situation. Joe's actions and words since then make it clear where he stands and we have no doubts about his soundness.

(5) We specifically asked BOB HENDREN about the two areas of concern: (a) his attitude and relationship to Belmont and Don Finto and (b) the statement he made in the 1974 Seminar which was interpreted by some to mean that Bob advocated a "direct operation of the Holy Spirit". He denied both and gave satisfactory explanations to these misunderstandings. We know nothing of the Johnny Cash advertisement.

(6) About the "Bridge Over Troubled Waters" incident, we are in complete agreement with you. We had deliberately separated the religious from the secular songs on the program to avoid this very thing from happening. We regretted the remarks that were made and talked with the young man about it immediately after the program. He understood and it will not happen again. Your suggestion about keeping the Seminar Banquet in a totally spiritual atmosphere with no secular music is well-taken and we are considering eliminating this in the future.

Ira, we may not always agree with your conclusions, nor you with ours, but as long as a Christian attitude is maintained as you certainly have in your letter and as we are attempting in our reply, the doors should and will remain open. We deeply appreciate your coming directly to us with your observations and evaluations of the Seminar. It thrilled us to know how meaningful your visit with us in May was to you and we want you to know that it was equally meaningful to us. We trust there will be opportunities in the future for you to be with us again. You are certainly correct that we do deeply feel the need for fellowship and good will with all our Christian brethren and we are "eager to maintain the unity of the Spirit in the bond of peace".

Yours in Christ,

(Signed)

Roberts L. Bartley, Elder
Richard H. Whitehead, Elder
Charles H. (Chuck) Lucas, Minister

cc:
Parker Henderson
J. D. Bales
Barney Colson
Richard Rogers
William H. Fugerer
Van Land
Bob Martin
Ernest Underwood
Archie Luper
B. C. Carr

**IT TURNS OUT THAT JOHN C. STEVENS,
PRESIDENT OF ACU, IS NOT AN ELDER
OF COLLEGE CHURCH; BUT J. D. THOMAS IS
— SO DOES THAT MAKE IT ALL RIGHT
TO INVITE HERETIC OSBORNE FOR MEETING?**

As hard as we try to be accurate in our reporting — and we *do* try — of late we seem to have had more than our fair share of factual errors. The latest one to be called to our attention is that John C. Stevens, president of Abilene Christian University, is *not* one of the elders of the College Church of Christ, across the street from ACU; hence, we were wrong in charging him with being partly responsible for inviting false teacher and heretic Roy Osborne to preach in the College church's meeting, just concluded in September, in our August edition of *Contending for the Faith*. We apologize for this error.

How it happened was that while I was in Abilene speaking to the 5th and Grape congregation, in July, one of our best-known brethren happened to mention that brother Osborne had been invited by the College elders — and that brethren John C. Stevens and J. D. Thomas, president and head of the Bible department, respectively, at ACU, were two of the elders. To make sure I had not mis-heard, I asked if *both* were elders and was confirmed that *both* were. You can just imagine my frustration, then, when under date of September 1, 1976, I received the following letter from brother Wm. K. Boling, of Big Springs, Texas:

Dear brother Ira Rice,

I am sending you a copy of my letter to College church elders, of September 1, 1976, after an audience with four of College church's elders in brother Field's office with brother "Dean" Adams and two others, whose names I forgot, at 1:00 p.m., Monday, August 30th.

Brother Rice, it did not do "Contending for the Faith" any "good" to label the President of A.C.U. as an elder at College church when HE IS "NOT" AN ELDER. To cite an untruth at the very beginning of *Contending for the Faith* is to cast a shadow of doubt as to the documentations presented therein with regard to brother Osborne's infidelity to God's truth. "You" should have made "extra" sure of "your" statement with regard to A.C.U.'s President John C. Stevens. Suffice it to say that it was to brother Steven's office that I went to challenge their decision on choosing brother Roy F. Osborne to hold their meeting for September 19-22, 1976.

You may cite "being busy" as reason for publishing that brother John C. Stevens IS an elder of Abilene (Texas) College church, but the very fact that the total weight of "Contending for the Faith" influence hinges on "truth" — then when an article "begins" with an "untruth" such an error detracts from the publication even if "ALL" the rest is 100% true. To uphold the image of reliability, it could well be worth while to publish a "SPECIAL ISSUE" sent out to the brethren prior to September 19-22 to the effect that brother Stevens is not an elder.

I am 100% in accord with *Contending for the Faith* with regard to brother Osborne's infidelity to truth, as "I" sat at Sunset Ridge on December 25th and heard with my own ears Roy's worldly acceptance of Christ-mass.

(Signed)

Wm. K. Boling

Inclosed with brother Boling's much appreciated letter was a copy of the following letter, which he had written to Abilene:

Dear brother Field,

As always, a man can never think to say all the things that should be said with reference to the audience granted me in your office Monday, August 30th, at 1:00 p.m. It slipped my notice as to what "you" were saying, in that you said the Sunset Ridge elders would be contacted in order to vindicate brother Roy Osborne, who is "their" minister. Do the elders of College church believe that the Sunset Ridge elders are going to condemn their minister, Roy F. Osborne??? You stated that brother Roy had held several meetings about which Roy had the approbation of the College church elders. Nevertheless, when there is smoke there is a fire, and with "all" the documented evidence of "Contending for the Faith", as presented by the August 1976 issue, plus the evidence I presented, it seems to me that you "all" might be receptive to what is now going on and act in accordance with God's truth being the deciding factor, with no desire whatsoever to tarnish the shield of A.C.U. and College church with the likes of brother Roy F. Osborne. The God of heaven is going to deal with him on that day for his infidelity to the truth and the manner of his deceit. This writer wonders "if" brother Osborne will be vouched "for" by the elders at McArthur or other sister congregations in San Antonio "who" are in contact with the doings of Sunset Ridge as to their faithfulness to the truth of God's written word? Perhaps it would be far more logical to go to others for "the truth" as to going to the Liberals of Sunset Ridge and ask them to condemn their own doings.

Brother Field, in brother Rice's *Contending for the Faith* of August 1976, turn to Page 7 and read the testimony of brother David E. Hanson and note the statement cited in the upper right hand side of page, where brother Roy says "many saved from all religions?" which is contrary to Acts 4:12. But it does explain the "failure" of brother Roy to stand up and be counted as evidenced by the tape I left you reproduced on Allen Dale's (Baptist) show (radio) in San Antonio, Texas, to a vast audience, where brother Roy "could" have done some good rather than present the sniveling laughter as he declined to "answer". And THIS is the man who will hold "your" meeting "IF" the College church elders "refuse" to heed "ALL" of these things that are not being done "in a corner" hidden from all but God, our Father. I concur completely with brother Ira's statement, as cited in the D. E. Hanson testimony, with regard to departure from Bible truth and it's acceptance by the Sunset Ridge congregation. I concur by reason of personal attendance at Sunset Ridge and on the spot observation. It can also be confirmed by investigation that brother Roy F. Osborne was the prime-mover in bringing a Christian Church evangelist to San Antonio (I can't recall his name; my sisters have good memories), for the purpose of ecumenism, agreeing to agree in division but not by God's truth. This Christian Church minister was addressed as brother by Roy F. Osborne and wished God speed.

This writer prays the elders at College church will exhaust all information concerning and search diligently to prove or disprove brother Roy F. Osborne, of San Antonio, Texas, formerly of San Leandro, California. "IF" the elders of College church go to the Sunset Ridge elders only for confirmation of Roy's fidelity to God's truth, in the face of Sunset Ridge's "known" attitude of Liberalism toward God's truth, then you will have failed to do as God wills in Deuteronomy 19:15. All that W. K. Boling asks is that each bit of evidence must be weighed and it will be far better to cancel the September 19 meeting rather than to hold it with brother Roy F. Osborne "IF" what is documented is FACT.

(Signed)

Wm. K. Boling

1000 E. 13th
Big Spring, Texas 79720

With the foregoing in hand, as soon as I returned from several speaking appointments, I wrote to brother Boling as quickly as possible, as follows:

September 13, 1976

Dear brother Boling:

I was away in my travels on speaking engagements when you wrote earlier this month, hence the few days delay.

When I published that brother Stevens was an elder, my information was from an extremely well-known brother in Abilene, so I saw no reason to check any further on that point. However, when you

and others wrote me that this was in error, I checked back with him; he told me that he himself had been so informed, and that he was sorry to have unintentionally misled me on that point. In my October issue, I'll correct that report. I agree with you that it did not help the rest of my report for that single error to come in. However, brother Thomas is an elder at the College church, and since the rest of the report was largely quoting directly from others, I trust folks will not discount the matter because of that single error.

As much as I agree with you that the special issue correcting this would have been well to mail out prior to September 19-22, such was, in fact, almost 100% impossible. I was and am in meetings, meetings, meetings, and had no way to do as you suggested. Nevertheless, I promise you that the correction will be run in our October issue, which seems to be all within my power at this point.

God bless you for caring,

(Signed)

Ira Y. Rice, Jr.

P.S. Thank you for sending me the copy of your letter to brother Field. If you don't tell me *not* to, I plan to run it *also* in the October issue. IYR Jr.

Under date of September 4, 1976, sister Ethel F. Fikes, of San Antonio, Texas (the city where brother Osborne ministers to the Sunset Ridge congregation), wrote to the College church, in Abilene, as follows:

San Antonio, Texas
September 4, 1976

Church of Christ
College Congregation
Abilene, Texas

Dear Brethren:

I am writing to clarify a statement made by brother Ira Rice, Jr. in the latest *Contending for the Faith*. My question is this: "Are JOHN STEVENS and J. D. THOMAS elders at Collage Church?????" I have read this article and I will state that IF an error was made it was entirely unintentional. I also know Roy Osborne, and everything said about him is true. He believes that all men will be SAVED (a wonderful feeling) because he believes that ANYONE baptized for the remission of sins is automatically saved. But, I do NOT share THAT belief. He also said that "some ministers teach that ONLY the CHURCH OF CHRIST is to be saved and the only church, BUT that HE did NOT happen to be ONE of them." I heard that with my own ears and the radio station has a tape of him stating that fact.

Yes, Roy Osborne is one of the most graphic and was one of the most wonderful preachers of the gospel in the brotherhood, until he became brainwashed and changed his beliefs. WHY??? Only God knows; I could not say. IF Roy was a preacher or rather TEACHER of the truth, I would be sitting in the church were he preaches every Sunday. He PREACHES one thing BUT he TEACHES ANOTHER completely foreign to the Gospel as set down in the Bible.

The members of the congregation have all been brainwashed to believe that what HE says is TRUTH. In fact, the minister who preached for Sunset Ridge before Roy took over LEFT the church and JOINED the ALAMO HEIGHTS CHRISTIAN denomination. I was so shocked that I did NOT believe it, but I wanted to get the FACTS correct, so I called the Alamo Heights secretary and she told me that Morris Smith and family had placed membership with them. But, I should not have been surprised because the one before Smith (Dye) was pretty far out. It is not always so much WHAT Roy PREACHES that is important, but WHAT he TEACHES that really harms the church. I am old fashioned in that I believe every word in the Bible - EXACTLY as it is WRITTEN, and when a man changes the words then I STILL believe the Bible but have little respect for the man.

A visitor sat in a class one Sunday a.m. The lesson was the feeding of the 5,000. The idea was laughed at and booed. Those in class said that those people were on a PICNIC and they had prepared a picnic lunch, just as you or I would do today. THEY said that was just a myth and was not true. They just laughed it off as so much hokum.

I hope that you will answer this letter and tell me as to the eldership of the two gentlemen referred to in the beginning of this letter. Because IF they are NOT elders, then it was an oversight on the part of brother Rice in stating that they WERE, and IF it is proved that they are NOT and NEVER were elders, then I am sure that brother Rice will correct any wrong done to anyone. I hope that you will take the statements made in this letter as true and understand that I try always to strive for the truth and pray that NOTHING else will be taught and preached by ministers of the Gospel.

Sincerely and in Christian Love,

(Signed)

(Mrs.) Ethel F. Fikes

2226 N. PanAm
San Antonio, Texas 78208

In an aside to me personally, sister Fikes wrote on the bottom of the copy of the foregoing that she sent me -

Brother Rice:

I wrote this letter to these people at the College congregation of the church. It was because I had received some flack regarding the "truth" of the heading of your last issue of C/F where the statement was made that BOTH of these brothers were elders in the College congregation. I try to find out for MY OWN benefit (as well as others) whenever anything questionable comes up, so that I will know exactly as to "what is WHAT". I know for a certainty that YOU will NEVER KNOWINGLY print ANYTHING NOT TRUE as to the best of your ability. So, I am sending you the copy I sent the elders of the College Congregation. I hope it meets with your approval. TRYING to CONTEND for the FAITH.

Your Sister in Christ:

(Signed)

Ethel F. Fikes

Sister Fikes also enclosed a photocopy of the College church's reply to her, as follows:

COLLEGE CHURCH OF CHRIST
733 East North 16th Street
Abilene, Texas 79601
(915) 673-6497

September 13, 1976

Mrs. Ethel F. Fikes
2226 N. PanAm
San Antonio, Texas 78208

Dear Sister Fikes:

In answer to your question in your recent letter, may I say that Bro. J. D. Thomas is an elder in the College Church of Christ, Abilene. President John C. Stevens is not an elder and never has been.

Thank you for your letter.

Sincerely yours,

(Signed)

Walter H. Adams

WHA:mj

In my reply of September 30, 1976, I wrote in response to sister Fikes' letter, as follows:

September 30, 1976

Dear sister Fikes:

I could have cried when I first learned that it was incorrect that brother John Stevens was not, in fact, one of the elders at College church in Abilene, as I had published in the August issue. I had specifically inquired, while in Abilene, if such was the case - and had been assured that he was by one who *should* have known. When I found

out, after the paper appeared, that he was not, I got back in touch with my informant – who is extremely well known, brotherhood-wide. He was so apologetic, said that he had been informed by someone else that such was the case. Which did not help me very much – but at least it was an honest mistake.

Oh, well, I'll just have to run a correction on that one particular fact. All the rest that we ran in the August issue I am dead certain is correct, as you assured the brethren at College Church of Christ. But you may look for my correction in the October issue. I got my information too late for the September issue, or I'd have run it then.

You are correct, I would not knowingly – ever – run anything that wasn't accurate.

At this time, Vada and I are trying to get everything caught up so that we may leave for the Far East before the end of November. With so much happening on this side of the water, I almost dread leaving. On the other hand, our Lord said "Go" and we are going.

But we'll be back, Lord willing, by sometime in 1979; so keep fighting the good fight of faith while we are away and we'll pick up again when we return.

God bless you for caring,

(Signed)

Ira Y. Rice, Jr.

One final thing that I did to try to get through to the College elders, at Abilene, was to get in touch with brother Archie W. Luper of Ventura, California, and ask his assistance. First, he tried calling brother John C. Stevens, but failed to locate him. Then, he called brother J. D. Thomas, who told him that brother

Stevens was not an elder of the College church, but that he (brother Thomas) was and is.

For approximately an hour, via long distance telephone, brother Luper tried his best to get brother Thomas to recognize that brother Roy Osborne is both a false teacher and an heretic. Characteristically, brother Thomas would not listen, contending that they had "checked on" brother Osborne and that he was quite all right! Well, he is *not* all right – neither is it all right for the College church's elders to invite this known false teacher for a gospel meeting! And as long as this is going to be the practice of brother Thomas and his fellow elders of the College church, in Abilene, parents who send their children to Abilene Christian University, just across the street, are like feeding their lambs to the wolves. My mistaking brother Stevens as one of the College church's elders does not change the rest of the facts one iota. IYR Jr.

WOODS-FRANKLIN DEBATE – between Guy N. Woods and Ben Franklin. On Saturday, October 21, 1972, brother Ben Franklin arrived in Gadsden, Alabama, to speak to the Full Gospel Business Men's Fellowship on the subject of "Receiving the Baptism of the Holy Ghost." Brethren Fred House, Ronnie Johnson, Henry McCaghren, James Segars, Jimmy Vest and Ray Hawk attended that meeting. At the conclusion of brother Franklin's speech, brother McCaghren arose and challenged him to a public discussion. During the course of correspondence following, some of the Gadsden preachers suggested the debate be between brother Guy N. Woods and brother Franklin. Necessary details for these two men to meet were worked out by brother McCaghren – and a public discussion followed on May 20-23, 1974, at Convention Hall, in Gadsden, subsequently transcribed into this book. Brother Hawk stated, "I believe this debate will go down in history as the classic debate of our time on the subject of Neo-Pentecostalism. I commend it to the study of our great brotherhood." The charts alone are worth many times the price of the book. **Cloth (only) \$6.95**

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NOTE: Please address all Renewals, Subscriptions and orders for books and records to—CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

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COME AND SEE — by Garland Elkins. This tract invites the reader to "come and see" whether or not the congregation distributing it is identical to the churches of Christ (Romans 16:16) of Paul's day — in name, membership, worship, unity, organization, practice and mission. Now in its 11th printing, more than 650,000 copies already are in circulation.

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CONTENDING FOR THE FAITH (Bound Volumes) — Ira Y. Rice, Jr. By the time that Volume III of Rice's *AXE ON THE ROOT* series of doctrinal exposes had come from the press, in 1970, it was clear that just the publication of occasional books was inadequate to cope with the present runaway apostasy over Liberalism, Modernism and Neo-Pentecostalism. Hence the decision to bring out a monthly periodical, entitled, *Contending for the Faith*.

Contending for the Faith — Volume I (1970) starts that January by announcing that the Restoration Movement is "at the crossroads" and asking "whither in the '70s?" It traces the pursuit of secular academic accreditation for our supposedly "Christian" schools as the primary source of infiltration by all of these and kindred "isms" . . . Documentation is given re: the defections of George Howard, John McRay, Dudley Lynch, James L. Atteberry, Jim Bevis, Charles Shelton, Wesley Reagan, Pat Harrell, Roy Osborne, John Allen Chalk and others. . . *Campus Evangelism*, *Christian Chronicle*, the R. B. Sweet Co., Inc., and *MISSION Magazine* are shown as linking up to foster apostasy — with *Campus Evangelism* finally being forced out of effective operation, along with Robert B. Howard, George Howard, Abe Malherbe, Gary Freeman, and James L. Atteberry and the "Harding Nine" . . . Archie W. Luper withdraws his name and influence from James L. Lovell and all his works over his (Lovell's) upholding Pat Boone in his Neo-Pentecostal heresy . . . James D. Bales publishes a major expose, entitled, *Pat Boone and the Gift of Tongues*, as Pat plunges headlong into Neo-Pentecostalism . . . John Allen Chalk is

scored for endorsing the homo-sexual movie *Midnight Cowboy*, for which he later confesses faults . . . John McRay advocates doctrinal concessions . . . Of such concern are all these things that Freed-Hardeman College's 1970 lectureship book *The Church Faces Liberalism* has to go into a second printing . . . Pat Boone, Ben Franklin and Dean Dennis, all three, defect to Neo-Pentecostalism. Bound Volume I (red cloth, gold-stamped) \$3.00

Contending for the Faith — Volume II (1971) calls for a general withdrawal from Wesley Reagan, Pat Boone and like heretics . . . B. C. Carr prepares 23 questions for discussion with advocates of the apostate, defunct *Campus Evangelism* . . . Pat Boone attempts to lead a plane-load of our young people to participate with the *Assemblies of God* on a missionary crusade to Brazil! . . . Bob Miller and Youth Outreach Foundation, Inc. are exposed as Neo-Pentecostal, along with Teenage Christian . . . W. L. Totty replies to Reuel Lemmons' wrong-headed "Year of Frustration" editorial . . . Inglewood/California elders finally withdraw from Pat and Shirley Boone for heresy . . . San Diego defectors try both to speak in tongues as well as to raise the dead! . . . Noel Merideth laments that Pat Boone's *A New Song* in reality is only "A Sad Song" . . . *Pat's Assemblies of God/Brazil Crusade* is cancelled — but not his connection with "Youth Outreach" and "Camp Shiloh" — the latter documented as the seed-bed of Neo-Pentecostalism among churches of Christ . . . Even President Richard M. Nixon gets into the act! . . . James D. Bales answers Dudley Lynch's scurrilous attack on Harding College . . . Perversely, Reuel Lemmons mourns the demise of the doctrinally-corrupt *Campus Evangelism* . . . Scott Boulevard church in Decatur, Georgia is exposed as a harbinger of false teachers in its college-level program . . . Teenage Christian changes hands, promises to correct its doctrinal ways . . . Mastin Lake / Huntsville, Alabama church features second annual lectureship against Liberalism . . . Scott Boulevard / Decatur, Georgia elders attempt to defend, rather than correct, their erroneous course. Kenneth Thomas puts it straight to them . . . Plans are described for keeping Foy E. Wallace, Jr.'s books and publications in print.

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Contending for the Faith — Volume III (1972) starts with the announcement of Shades Mountain / Birmingham, Alabama church (assisted by other congregations) underwriting a new type of work by Franklin Camp . . . William S. Cline describes the so-called "Jesus Movement" as a product of Mammon and Satan . . . Don Finto and Ira Y. Rice, Jr., exchange correspondence after Rice's visit to Belmont to check it out first hand . . . J. Noel Merideth writes, "Strange Things Are Happening" . . . Evidence is advanced that Bible Chairs and other so-called "campus ministries" are being infiltrated by Liberalism, Modernism and Neo-Pentecostalism . . . John F. Wilson is documented as another false PhD, with widely-circulated *Campus Journal* under his control . . . Jim Bevis forsakes the assembling of his own brethren together to attend the Presbyterian Church . . . A new magazine falsely styled as *Integrity* is shown to be anything else but that . . . Central / St. Louis, Missouri church (through elder Paul Logue and preacher Harold Key) gives "uncertain sound" leading to their being marked . . . While Ira North and others persist in recruiting new students for Pepperdine (and Reuel Lemmons affects that Pepperdine is putting on a "new face"), known facts prove PU continues to be a hot-bed of doctrinal error . . . All efforts to persuade Pepperdine to change — really change — shown to be of no avail . . . James D. Bales describes *Mission's* mission is to undermine, not build up, the church of our Lord . . . As Don Finto and Belmont church in Nashville continue receiving and fellowshiping every false way, the *Firm Foundation* (in an unsigned article) hails Belmont as something that other churches "could well learn from." If so, it is something that B. C. Goodpasture, the Gospel Advocate and the faithful brethren and churches in and around Nashville have yet to discover, since they endorse neither heretic Don Finto nor the apostate Belmont Church of Christ! . . . Don Finto is shown conducting a "hippy" wedding as well as leading guests in the Hindu chant of "Ohm!" . . . Norvel Young appears in fellowship with Finto / Belmont as false worship explodes on Pepperdine campus, including instrumental music! . . . Lipscomb fires three teachers for their determination to be members at Belmont! . . . Belmont, meanwhile, fellowships still another hippy group — The 23rd Psalm! . . . The elders of the Granny White / Nashville, Tennessee congregation withdraw from Pat's parents — brother and sister Archie Boone . . . Abilene Christian College features known false teachers on World Evangelism Workshop, October 6-8, even though forewarned — including Jim Reynolds, Don Finto, Landon Saunders, Stanley Shipp, John Wilson, Tony Ash, Lynn Anderson and others . . . Bob Miller and his Youth Outreach Tours swindle Christian young people out of their savings while he lives like a king in Memphis, Tennessee . . . ACC is asked what it is trying to do, as known false teachers are featured on ACC programs while all warnings are ignored. ACC or

ORU – Which? . . . W. F. Cawyer observes that the church is being torn into shreds . . . J. D. Thomas lauds "Love at the Workshop" as false teachers are invited to speak.

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Contending for the Faith – Volume IV (1973) begins with Stevens-Rice exchange of correspondence about ACC's departures from the faith . . . **MISSION Magazine** exploits interview with Pat Boone – in full knowledge that he stands withdrawn from as heretic by his home congregation at Inglewood, California . . . Ray Hawk describes "New Front" among churches of Christ . . . J. D. Thomas announces Don Finto, John Scott, Carl Ketcherside, and Leroy Garrett – false teachers all – to speak on ACC's annual so-called **Preachers' Workshop** . . . Victor Hunter partakes of apostate Belmont event . . . Three of our Christian colleges refuse to permit their students to participate in ACC workshop because of false teachers being used . . . Large numbers quit attending ACC Lectures, attend elsewhere . . . E. R. Harper calls spontaneous group together at FHC lectures to discuss what to do about growing apostasy . . . Archie Luper marks, withdraws from those responsible for **MISSION Magazine** . . . Jack Gray takes a "Walk Through Samaria" . . . Reason given why faithful brethren no longer can support Pepperdine University . . . William S. Banowsky joins wine-tasters' club . . . What will it take to alert parents, elders, editors and certain college presidents to what **Camp Shiloh** really is? . . . Clinton Davidson and Clinton Rutherford are influenced by Oral Roberts . . . Davidson used Lovell, Lemmons to justify his error, continued active in Oral Roberts' organization at the same time! . . . A lion is in the street – yet some keep talking of "letting sleeping dogs lie" . . . Highland / Abilene, Texas church apostatizes from the faith . . . E. R. Harper is fired, not by the elders, but by the Herald of Truth **Television Committee!** The A. L. Rhodes letter is put into perspective. Cawyer helps to set the record straight re: Highland and the Herald of Truth . . . Alan Highers, W. L. Totty, Franklin Camp, Stanley McNery, Roy J. Hearn, Walter Pigg, Elmer James, Harry Akers, others heard from . . . Sain reports cancellation of Lynn Anderson meeting . . . Memphis Meeting held wherein two Highland elders and several Herald of Truth representatives (including Baxter, Saunders, Anderson and Hazelip) are confronted by 150 to 200 preachers and elders from several states . . . Art Haddox, Paul McGaughey attempt "snow job" at Dallas preachers' luncheon . . . Lynn Anderson is fired, rehired, without repentance or correction of any kind . . . Three Highland elders answer false report by apostatizing majority . . . Pepperdine (\$) Christian (?) University (!) – Peppergate, Watergate – Which\$?! . . . Voodoo U . . . Exploring the occult at Pepperdine – a "scholarly approach" to bells, books and candles! . . . M. Norvel Young, Pepperdine's chancellor, finds a way to pay himself (mostly), Banowsky, Runnels and Teague a little extra (\$40,000 annually!) through checks paid to non-existent University Planning Consultants!

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Contending for the Faith – Volume V (1974) introduces, firstly, H. A. (Buster) Dobbs' 95 questions to the Highland elders about their "special report." . . . John Allen Chalk, at Belmont / Nashville, excoriates many churches of Christ for our "stifling orthodoxy." . . . Ray Hawk specifies error being taught in Highland/Abilene pulpit . . . Meanwhile, Highland divides – those faithful to the original Herald of Truth moving to 5th and Grape – including ALL of those still living who helped inaugurate the program in the first place! . . . E. R. Harper is honored as "Alumnus of the Year" at Freed-Hardeman College homecoming . . . Highland's act not only was unethical, but illegal . . . Herald of Truth's sponsors prove they no longer care for truth, compounding error rather than correcting it . . . Luper lets Inglewood/California know his displeasure . . . Thousands believe it is wrong to use Landon Saunders on Herald of Truth, Heartbeat, or in any other way until he corrects his false teachings at Freed-Hardeman College lectureship, involving 13 doctrinal errors in one 30-minute speech . . . Is Highland/Abilene destined to become another "Finto/Belmont" like in Nashville? . . . John Allen Chalk takes part in a **Christian Church Convention!** . . . When we try to get Pepperdine, others, to correct their false ways, petulant Reuel Lemmons calls it "Blackmail" . . . Open break with Pepperdine and all others headed for apostasy is signalled . . . Young refuses to discuss . . . So now Pepperdine is going to lecture brotherhood on "integrity!" . . . What is happening to Herald of Truth? . . . Should Shipp shape up? or ship out? . . . ACC officials give Boyd run-around when he tries to pin-point responsibility for error taught! . . . Harper's detailed review of Highland's "special report" . . . Faithful brethren, sisters, churches are invited to help us get issue to every church in America . . . Goodpasture, Luper help initiate strong team-effort in Birmingham . . . White Station/Memphis announces Roy Osborne meeting . . . Greater St. Louis Area churches take Herald of Truth off the air, withdraw from Landon Saunders, Stanley Shipp . . . Garland Elkins tells of evidence of Liberalism in Memphis . . . Osborne does most of his false teaching

in private, not publicly . . . White Station elders are unhappy at being marked as "harborers" of known false teachers . . . And now for Archie W. Luper's 52 questions (and 55 sub-questions) to M. Norvel Young, Pepperdine U . . . Brotherhood-wide call is sounded for those who still stand for truth of the gospel to rally.

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Contending for the Faith – Volume VI (1975) starts by asking if the truth of the gospel is any longer of any major concern at Abilene Christian College . . . Max R. Miller describes what Liberalism has done to the church . . . San Fernando bulletin links Carl Ketcherside with Westchester (California) church where Harold Thomas preaches . . . Ernest Underwood describes Florida Evangelism Seminar/1974 . . . Editor's mother – Eula Edna Rice – passes . . . The **Sacramento Bee** exposes M. Norvel Young and William S. Banowsky over taking money secretly from Pepperdine through phony firm . . . Elders are shown how they can stop the spread of Liberalism . . . Dan Flournoy shows Pepperdine University as contrary to Christian education . . . Highland cancels Somerville appointment, has to drop 26 of 140 TV stations re: Herald of Truth, in 1974 – all the while claiming that it was their "best year yet!" . . . Juan Monroy is exposed as fellowshipping the Pope, Baptists and other non-Christians . . . Lynn Anderson conducts wedding in which "communion service" is performed . . . Crossroad/Gainesville, Florida is marked by several Florida churches . . . Woods-Franklin Debate on Holy Spirit is published . . . False church is begun at McDonough, Georgia . . . West Hill/Pensacola, Florida elders, preacher, ignore marking of Crossroads/Gainesville church . . . "New Restoration Movement" is described . . . Groton (Connecticut) becomes first church to return to soundness after apostatizing into Liberalism . . . Lauderdale Manor elders send their preacher, Kenneth Johnson, to check out Crossroads "Seminar" . . . Griffin (Georgia) elders disavow McDonough hoax . . . Florida Avenue/Tampa withdraws from Crossroads/Gainesville . . . Agreements are reached November 10 and 11, 1975, resulting in reconciliation between 39th Avenue and Crossroads churches in Gainesville, paving way for general reconciliation among Florida churches . . . J. M. Powell preaches, teaches his way around the world . . . Pat McGee nails six theses to Lanny Hunter's theological door, returns to New Zealand after two-month preaching effort in Southeast Asia.

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 III 3 0'CLOCK - Patriarchal - Genesis 12-50
 IV 4 0'CLOCK - Egyptian Bondage - Exodus 1-12
 V 5 0'CLOCK - Wilderness Wanderings - Numbers 1-40
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Winston C. Temple

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Do not think for a moment that Dr. Flew did not know the difference between an affirmative and a negative speech in debate, for he is one of the most learned men in his field in the world. In his first speech, he may have been operating under the idea that he could philosophically throw out some of his jargon and more or less feel out his opponent. If this was the case, after brother Warren's first negative Dr. Flew did not any longer have to concern himself with such trite matters. He was then faced with the problem of what he was going to say next!

Warren Raises Objections

In the first few minutes of brother Warren's first negative, he answered Flew's negative assertions which amounted to nothing more than his opinion that God does not exist. Brother Warren then proceeded to raise his objections to Flew's failures 1) to offer an affirmative speech, 2) to offer an

argument of any kind and 3) to answer most of the questions that had been given him (Flew) prior to his first speech.

Next, brother Warren raised the argument of *objective value* and *objective law* by presenting the case of the Nazis' torture and execution of six million Jews, both children and adults, during World War II. Dr. Flew's position was that the crimes committed were morally wrong, but he was soon to discover that his concept of objective value would not permit him to draw such a conclusion.

Flew's Concept of Moral Values

Flew believes that moral values are set by individuals, societies and/or nations only according to their own whims and fancies of their own minds; or, in other words, man's activities and morals are wholly based on subjectivism.

Brother Warren was quick to show that if Flew's concept was true, then the Nazis were *not wrong* in torturing and killing the Jews because moral value is simply just a product of the human mind and is not subject to any law higher than that which man could produce. Warren went on to show that in the Nuremburg trials such was not the case. He quoted the prosecuting attorney, Mr. Robertson, who said that the crimes judged as morally wrong were governed by a law which was higher than the provincial and the transcendent. Warren said that the attorney meant that there was a law higher than the law of Germany and the law of England – and even higher than *international law*; it was the law of God.

Warren Presses Flew's Admission Hard

Previously, Dr. Flew had, in answering the question regarding a higher law, admitted that there was a law even higher than international law. Warren pressed hard on this admission throughout the debate.

Brother Warren pointed out to Flew his contradiction between his *concept* of moral value and his *conclusion* that the Nazis *committed moral wrong*. He stated that there was something in Flew that would not permit him to say that the Nazis were *not wrong*; that thing was conscience. The question

(Continued on Page 3)

Contending FOR THE Faith

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(Leaving November 28, 1976,
for Missionary Work in American Samoa)
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EDITOR TO LEAVE U.S., NOVEMBER 28, 1976 FOR MISSIONARY ASSIGNMENTS IN SAMOA, SINGAPORE AND TAIWAN, RETURNING IN 1979

Never in living memory do I recall having had more mixed feelings as the final count-down continues leading to my departure November 28, 1976, Lord willing, for American Samoa. In fact, by the time most of you are reading these words, barring unforeseen hindrances, I should have arrived there already, beginning a sojourn overseas which should keep me away from the U.S. until early 1979.

As a matter of fact, I am not even going, to begin with, where I *thought* I was headed! After telling everyone that I was going first to Singapore, then after a few weeks on to Taiwan, I received a telephone call from the elders at Shades Mountain/Birmingham, Alabama (who have my oversite), asking if I could change my plans, speed up my departure by some 30 days and go to *American Samoa* (of all places!) for six months (or until someone replaces me there) before going on to Singapore and Taiwan!

Samoan Preacher Turns to Witchcraft

The problem, as it was explained to me, was that the native preacher in American Samoa had taken up witchcraft, and there was a desperate need for someone to go there to try to salvage the situation, relieving the Carl Johnsons, who would be moving December 1, 1976, to begin the work in *Western Samoa*. It seems that Western Samoa finally had granted the Johnsons a visa - the first such ever granted to any of our workers; however, it was stipulated that they must exercise said visa by or before December 1, 1976, or else they would forfeit the use of it. Otherwise, *they* could have stayed in American Samoa to hold the property for the Northeast/Indianapolis, Indiana elders, who own it, and also to try to salvage the church from the clutches of this apostate preacher, if indeed he himself could not be won back to the truth of the gospel whence he has departed.

Be all that as it may, it now appears that I shall spend up to six months in American Samoa (where Vada will join me in a month or so); then we'll head for Singapore for up to three months before proceeding on to Taiwan for the rest of 1977 and 1978.

Dan Jenkins to Do the Editing in My Absence

To the many inquiries that have been forthcoming as to what will happen to the paper while we are away, let me hasten to say that in this regard I have not a single qualm. Brother Dan Jenkins, minister to the Shades Mountain Church of Christ and my associate editor for *Contending for the Faith* will assume my editorial duties during the time that I am to be overseas. I shall, of course, continue as editor *in absentia*, sending in at least one article each month until our return.

Please pray for Vada and me - and also for brother Jenkins - that all may go well with all phases of the work in our absence.

- Ira Y. Rice, Jr.,
The Lame Duck Editor

THE WARREN - FLEW DEBATE ON THE EXISTENCE OF GOD

(Continued from Page 1)

then was what was the source of his conscience? It had to come from a source higher than man's subjectivism.

Flew Talks of Contradictions and Inconsistencies

As previously stated, Dr. Flew did not offer any logical affirmative argument during the first two nights in which he was supposed to be in the affirmative. He talked mainly of contradictions and inconsistencies.

Brother Warren raised a question which caused Dr. Flew no little trouble. He asked, "Who came first, the woman or the baby?" Dr. Flew already had admitted that *no living thing* had ever been born of any *non-living thing*, nor had any living thing been transformed from a non-living thing.

"Woman-Baby" Question Left Unanswered

Flew did not answer the woman-baby question for the simple reason that he could not. Creation is the only answer to the question, and since Flew had given up the theory of evolution, then the only other explanation was creation – and, if creation, then God exists!

Dr. Flew tried to respond to the question by saying that everything is not easily discernible or, in other words, he could not tell exactly when the *last* non-human thing stopped existing and the *first* human began. Brother Warren responded by stating that either something is human or non-human, either it is living or dead (non-living). You can tell the difference between rocks and humans.

Due to the fact that Flew had admitted that no living thing ever came from any non-living thing, he had given up the theory of evolution and was plagued with the woman-baby question throughout the debate. Also, his giving up the theory of evolution left him with creation as the only other alternative

Warren Reiterates Arguments Last Two Nights

In the last two nights of brother Warren's speeches, in which he was affirming the proposition, "I know that God exists," he continued to press the arguments and questions that he already had presented.

Not only did he press them, but he pointed out the fact that Flew, in his prior debate with an agnostic, chided him to take a stand; but in this present discussion in which Flew had signed the proposition, "I know that God does not exist," he was not sure as to his position. (Emphasis mine. WCT) Not only was he not sure, but he had not offered any logical proof of the proposition which he had signed.

In brother Warren's affirmative speeches, he offered the argument of design. He used the anatomy of the human body to prove that an intelligent being created it and that the functional processes of the human body were such as could not afford time for the theory of evolution.

For example, the oxygen-carbon dioxide cycles in the human blood must be continuous and you cannot have one without the other. In fact, if this process stops for more than five minutes, the person dies.

(Let the reader judge for himself. Do you see time for such an intricate and complex process to have evolved over millions of years? If yes, then which came first – the carbon dioxide cycle or the oxygen cycle? How would you explain it in evolutionary theory – especially the case being that one cycle must operate conjunctively with the other!)

Design Implies a Designer

Brother Warren went further with the argument on design by showing a chart on which were two skeletons which both

looked just alike with the exception that one was a natural human skeleton and the other was artificial. Brother Warren pointed out to the audience that Dr. Flew could see that the artificial skeleton had a maker or builder, but that he could not see that the human skeleton had a maker or builder.

Flew previously had said that he could look at a building and see that it had a builder, but when he looked at a human eye all that he could see was that it just grew. Strange reasoning from one of the greatest philosophers of the world, is it not? He could see that a *building* had a *builder* but he could not see that the *builder* had a *builder*!

"Your God Is Too Small"

As brother Warren continued to press the argument on design, Flew finally responded by saying that even if Dr. Warren did prove a god by design, he would be like the title of the book "Your God is Too Small." Brother Warren responded by saying, "Thank you, Dr. Flew, for admitting there is a God!"

After being pressed so much with the anatomy of the human body in regard to design, Dr. Flew stated that he was a philosopher and not a biologist. Brother Warren continued by explaining that Flew was begging the question and that he (Flew) knew full well that it was the work of the scientist or biologist to produce the facts and that it was the work of the philosopher to synthesize those facts. He went on to say that what Flew needed to do was to get on with his work and stop excusing himself from the task!

Atheists Cry When They Cannot Answer

It is amazing how these atheists cry when the sword of truth so capably thrusts death blows to their false doctrine. It is evident to everyone who has studied the existence of God that the argument based on the effect *proving* the cause can be seen by everything in existence. One can *not* have an effect without a cause. Which is more logical to believe – that our cause for human existence is dead, non-living matter, such as rocks and dirt (Flew's god), or to believe that we are the products of an intelligent, living, omnipotent Being who created us?

According to Dr. Flew's own admissions in regard to how the human race came about, he stated that he had no explanation. Philosophy had nothing to offer for the origin of man, nor for his destiny. In his mind, he starts with the fact of the universe just happening and then tries to relate everything else to it. The universe did *not* just happen any more than the human eye just grew. God created mankind fully developed and mature with the reproductive mechanism within. A baby does not make itself any more than the first humans made themselves.

The Atheists' Argument on Evil

Dr. Flew tried to make the argument on evil, which, in reality, is the only one that the atheists have. If God is all good, then why does he allow evil? If God is all good, why will he punish his creation in hell?

It is one thing to allow something (evil) to exist and another thing to be charged with its creation. Evil in the world does not take away from the goodness of God, for he sent his only begotten Son into the world to die for man while he was yet in his sins. (Romans 5:8). If evil were not present, man would lose his free moral agency. Also, God has punished the angel creation who fell by transgression. (Jude 6; II Peter 2:4).

God has ever used one evil nation to punish another. In the book of Habakkuk, chapter 1:2-4, the prophet was questioning God as to why he allowed the wicked to go unpunished and why God wouldn't hear his (Habakkuk's) cry

unto him for deliverance. God replied in verses 5-10 that he would raise up the Chaldeans against the wicked of Habakkuk's nation and that the Chaldeans would destroy the wicked.

Habakkuk Question's God

Habakkuk was then concerned with the fact as to why God would use a nation more wicked than his as an instrument of destruction on his nation.

God replied by showing him that he also had punishment planned for the Chaldeans. Habakkuk then saw that his questions were foolish. He then showed his faith by the following words: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." (3:17-18). Prior to Habakkuk's statement of faith, God had shown to him that he need not worry about the wicked for they surely would be punished, but that Habakkuk must "wait for it." (2:3). Not only has God punished the wicked or the evil ones, but he will punish all the wicked ultimately and finally in hell. (Revelation 20:10).

Why God Will Punish His Creation in An Eternal Hell

This brings us to our discussion of a *good* God punishing his creation in an eternal hell. Even though God is good, he also is *infinitely* just. If one such as Dr. Flew could see that the Nazis were morally wrong in murdering the Jews and that such moral wrongs deserved punishment, why could he not see that an infinite, just God would have the sovereign right to punish those who made their lives a practice of moral wrong?

Dr. Warren asked Dr. Flew that if there was an infinite, just God, would he be just in punishing one convicted of moral wrong for at least one minute in hell? Flew answered, *yes!* If therefore he would be just in punishing for one minute, then how about two, three or eternity? Incidentally, Flew's answer of "yes" to the question of one-minute punishment was self-admission on his part that there is a God.

SUMMARY

In summary, let us observe the following things:

1. Brother Warren proved that there is a law higher than man. Flew admitted the same.
2. Brother Warren disproved evolution by proving creation. Flew rejected evolution by his own admission but would not accept creation.
3. Brother Warren proved by design that every cause has an effect and every effect must have a cause. Dr. Flew accepted the concept only as long as it did not transcend the universe and what he personally could see.
4. Brother Warren answered the argument on evil and then preached Flew a sermon on hell.
5. Brother Warren proved his statements with logical arguments and evidences. Flew did not offer any logical arguments.

Thank God for his wonderful providence in allowing me personally to attend this great debate. More than likely a better report will be forthcoming from those who are more acquainted with debating and who are more observant. It is in humility and thanksgiving that this one now is presented. May readers in some small way by these statements be stimulated to purchase one of the books or obtain a set of the tapes on the debate which will be forthcoming in a few weeks. If, after reading the book and/or listening to the tapes, your conclusion is that you owe your origin to rocks, dirt, gases and water, then all that can be said is that **you have no hope!**

A STATEMENT OF CLARIFICATION

Ray Hawk

In the January, 1975 issue of *The Defender* brother Ernest Underwood, of Gainesville, Florida, classified brother Alonzo Welch, of Jackson, Mississippi, as one who either endorsed or taught false doctrine. Several fine and outstanding Mississippi preachers came to brother Welch's defense and said they did not believe he was a false teacher, although they did not agree with him on some of his positions. Neither brother Underwood, I, nor *The Defender* want to accuse any individual of believing or practicing something that he is not guilty of. Was brother Underwood right in his statement, or does he and the *Defender* owe brother Welch an apology? What are the positions held by brother Welch that some of his Mississippi brethren cannot agree with him upon?

Early in 1975 brother Welch delivered a paper at the White's Ferry Road School on women leading in prayer in the presence of men. One Mississippi preacher, in a letter to me, on September 18, 1975, said of that speech,

It is interesting to observe that he (Welch) seems to have made some drastic changes after having made his 'tentative position' known at White's Ferry. He received some sharp criticism there and, since, has not been willing to make the paper available to those of us who have asked for a copy.

The Amory Meeting

Soon after brother Welch appeared on the White's Ferry Road program, he was invited by Northeastern Mississippi preachers and elders to a meeting they set up at Amory, Mississippi, on March 11, 1975. They wanted to question him concerning several positions and actions on his part. After that meeting several congregations dropped their support of his work. I might add on his behalf that, later, through visits and different contacts, some of those congregations have reinstated his work in their budgets. If anyone desires a copy of the tapes made at that meeting, you may get into contact with brother Fred House, P. O. Box 575, Jasper, Tennessee 37347. The cost will be around \$6.00 for two cassette tapes.

At the Amory meeting, brother Welch stated that he had never knowingly endorsed any false teacher. When brethren questioned his position on women praying in the presence of men, he said,

I have made an exploratory study of it with a tentative statement on it. The question as to what a woman may do in the presence of men in informal groups is open for study and discussion because of the difficulty of the Biblical instruction on this point and because of the diversity of customs in this area among brethren. I have assumed a tentative position for the purpose of further study, have refused to practice it except in family devotionals until I reach a firmer conviction, and have agreed with brother Bales that it should not be used as a test of fellowship.

Welch's Further Statement

When brother Welch mentioned brother Bales, he was talking about fellowship not being withdrawn from those who practiced chain prayers in family devotionals. Brother Welch further stated,

Before I'm going to withdraw from somebody that allows a woman to say a sentence prayer or to engage in a chain-prayer situation - before I'll withdraw from somebody for that (to be consistent in my own mind), I would have to go back and say that we've got to reform all our procedure in our Bible schools and mixed classes... women take their turn making comments and reading scriptures... how do we justify...? I have found... who say that we ought to withdraw from the people that let a woman lead in the presence of the man. They call it leading in prayer, but

we're hung up on that word "lead," as I show in my paper, and it's not always representative of what really goes on, no more leading than a woman making a comment in a class.

Booklet Answers Arguments

I have recently printed a booklet answering some of the very arguments brother Welch used to justify his position. The "paper" he mentioned above is the very one he will not make available! Later in the discussion, he was asked, "Do you say that women can word prayer . . . lead prayers in the presence of men in private devotionals or in class rooms?" His reply was, "I do not see any distinction between the two exercises according to the scriptures."

In a letter dated November 10, 1975, brother Welch made the following comment on this subject:

I do not believe that a woman uttering a sentence prayer in the presence of a man in a small informal group outside the public assembly is inherently sinful. Inasmuch as some brethren are offended by this practice, I consistently refrain except in family devotionals.

Now for the Clarification

Let it be clearly understood that brother Welch does not believe in nor practice women praying in the public assembly in an audible fashion. He stands against that practice. However, although he does not see anything wrong with women offering sentence or chain prayers in a Bible class or other private situations, he does not practice it because "some brethren are offended by this practice"! Where does brother Welch practice his belief? "I consistently refrain EXCEPT IN FAMILY DEVOTIONALS." What is his family? SUNNYBROOK CHILDREN'S HOME! Does brother Welch practice his belief at the home? Recently, in a meeting in Memphis, he said he would turn Sunnybrook over to the Adventists before he would stop the practice at Sunnybrook.

Neither I, brother Ernest Underwood, nor *The Defender* can agree with brother Welch's position. We believe what he accepts is false doctrine. This is not to say that brother Welch is not right on *other* positions he holds. Surely, if he were not, the Mississippi preachers would have opposed him long ago. Yet, we cannot agree with him on his tentative position on women praying and therefore feel he occupies a false position.

ENTHUSIASM

Christianity is a religion of action. God intended for Christians to have enthusiasm and determination.

The New Testament has many examples. When Jesus told the disciples to "go teach all nations," he did not mean for them to wait for favorable living conditions or friends to encourage. Also, consider the church at Jerusalem. They fed the poor, took care of the widows, and did all manner of good works. It is no wonder that this church soon had 5,000 members.

Danger of Lukewarmness

We must not forget the danger of lukewarmness. Lukewarmness makes God sick at his stomach. (Revelation 3:5). We must be enthusiastic. We must show we believe the gospel of Christ.

Christians have much to be enthusiastic about. We have, among other things, the forgiveness of sins, the gift of the Holy Spirit, and the hope of heaven; and yet, with all this, some of us are not as enthusiastic about the gospel of Christ as the average salesman is about his product.

It pays to be enthusiastic. It causes us to grow spiritually. It brings a peace of mind and greater blessings into our lives. Always remember — an enthusiastic Christian is a happy Christian!

— *The Southside Newsletter*

SHALL WE FELLOWSHIP THEISTIC EVOLUTIONISTS?

Melvin Elliott

For one to ask such a question in seriousness would indicate a gross lack of understanding of both evolution and the Genesis account. But for one to *advocate* that we do so leaves me at a loss for words to describe the true danger to the church — especially when he is the head of the Bible department of one of our colleges. But such is the case today.

In his book, *I believe Because*, pp. 164-165, Batsell Barrett Baxter comes to the defense of a theistic evolutionist, so we can't always depend on some in our "Christian schools" to teach our children correctly. He states, "In the absence of a statement about what God will do with one who has misunderstood the manner in which he brought the world into existence and produced life on the earth, it is impossible for us to speak dogmatically."

Fallacy Demonstrated

Perhaps a substitution of terms will help to show the fallacy of that statement. Observe please. In the absence of a statement about what God will do with one who has misunderstood the manner in which he is to worship God and uses the instrument in worship, it is impossible for us to speak dogmatically! The principle of this argument not only repudiates the restoration movement but specifically Hebrews 7:13-14. It is nothing more than the old argument of sectarians to deny what the Bible teaches.

I deny that statement because I do have both a God-given right and duty to speak. Peter said, "If *any* man speak, let him speak as the oracles of God. . . ." (I Peter 4:11). What do God's oracles (scriptures) state? ". . . So God *created* man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27). That refutes the theory that man *evolved* to God's image. Further, Genesis 2:7 states that man was made from ". . . the dust of the ground . . ." That is not by the monkey route. Jesus himself said, "Have ye not read that he which made them at the beginning made them male and female?" (Matthew 19:4). Jesus said God made them — both sexes — "at the beginning." If Christ said it, I can say it. Now, can a man be saved and deny this? "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:47). People who will not hear the words of God are "not of God." Will one "not of God" be saved?

Further False Statement Cited

We now quote further from this book on the matter of theistic evolution. "The problem has sometimes been presented to me in this fashion, 'Here is a man who believes in the existence of God, the divinity of Christ, the inspiration of the Scriptures, and the importance of the church. He becomes a Christian in the manner prescribed in the New Testament, and he faithfully worships and works according to the directions in the Scriptures; yet he believes that God created the universe and then developed life on the earth by the evolutionary method. He is a faithful Christian and at the same time a theistic evolutionist. Will he be lost because of this view?'"

The first thing wrong with this is that it is a false statement. In fact, it is a conglomeration of contradictory and conflicting phrases! A man cannot believe in the existence of the God of

the Bible, the divinity of Christ and that the scriptures are inspired and be “at the same time” a theistic evolutionist. The two positions are as opposed as east is from west.

God Created Both Male and Female at the Beginning

As we have shown, God created man in his *own* image from *dust*, both male and female, and that it was done at the *beginning*. (Genesis 1:26; 2:7; Matthew 19:4). If one accepts these Bible statements, he cannot accept the theory of evolution. If he accepts evolution, he denies these statements, so it is impossible to be a believer in God, Christ and the scriptures and be – “at the same time” – a theistic evolutionist. These statements are false statements and therefore do not constitute an argument in favor of fellowshiping them.

Baxter’s book continues, “To say that such a man would be lost because of his misunderstanding and mistaken ideas about how God produced life on earth would be to speak where one has no real right to speak.” Where is his “real right” to infer one will be saved, “in the absence of a statement about what God will do with one . . .” who believes theistic evolution? Also the statement is deceptive in its suggestion that theistic evolution is just a “misunderstanding and mistaken” idea of God’s method of producing life. It is a *denial* of God’s method of producing life.

Can One “Mistakenly” Become an Evolutionist?

Further, one can no more *mistakenly* become an evolutionist than he can *mistakenly* become a believer. A believer in God accepts the Bible record of creation; an evolutionist denies it. Minimizing it as a misunderstanding and mistake is false. The theory is a denial of the Genesis account and the other scriptures that confirm it. When one denies this, he has denied it all.

The question is: can one who repudiates the Genesis account, the words of Christ and the reliability of the scriptures be saved? In the words of Guy N. Woods, “Those who thus do have, of course, repudiated the scriptural record of creation. It is not possible to believe the evolutionary theory as it is taught today, and maintain faith in God and in his word. Those who reject the teaching of the Bible on the theme of creation will have no hesitancy in repudiating it in other areas; indeed, the test of one’s faith in the Bible as a complete document, is to be determined by one’s conviction regarding the origin of the world and of man. The Genesis account of creation and the evolutionary theory are in utter variance; it is impossible to harmonize them; one may be

accepted only by rejecting the other. ANY TEACHER, WHETHER IN THE CHURCH OR OUT, WHO SEEKS TO LEAVE THE IMPRESSION THAT ONE CAN BELIEVE EVOLUTION AND THE BIBLE IS GUILTY OF UNDERMINING FAITH IN GOD AND HIS WORD. This allegation of harmony is only a sop thrown to those being duped while the destruction of their faith goes on.” (Guy N. Woods, *Questions and Answers*, p. 249).

Baxter Has Not “Yet” Accepted Evolutionary Theory

After more statements that are even less relevant to the real issue, Baxter concludes by saying, “From the foregoing pages, it ought to be clear to anyone that I am not an evolutionist, theistic or otherwise. I have not YET (emphasis mine – ME) seen sufficient evidence to lead me to believe in the evolutionary theory. At the same time, I am not ready to exclude from fellowship sincere Christian brethren who mistakenly (as I believe) think that evolution was God’s method.”

So he has not “yet seen” enough evidence! If this does not imply the possibility that such evidence could exist, what then does it imply? Further, in the meantime, he advocates us fellowshiping those whose belief will destroy our faith although they have no “sufficient evidence” for their evolutionary position!

Is Baxter Compromising the Truth?

One could stamp in bold letters the word COMPROMISE across these statements – and one engaged in compromising the word of God is engaged in a sorry business. But then his final statement is really the worst of all: “To allow this particular issue to divide the Lord’s church would be most unfortunate indeed. It certainly would be most pleasing to Satan and displeasing to God.” In view of the fact that Baxter teaches not to disfellowship the evolutionist, he implies by this last statement that we would be guilty of dividing the church if we did.

This tactic of implying that those who stand for the truth are guilty of causing the trouble in the church is one of the most deceitful, clandestine and despicable practices known in the church. (Proverbs 17:15). And to think that it is all in defense of those whose belief, when followed to its end result, would make atheists of us all!

Parents, warn your children and give them a good foundation for their faith in God. Nothing is more certain than “In the beginning, God *created* the heaven and the earth.” Let’s quit bending the Bible to fit the theories of men.

Where Is The Soul of America?

Bill Coss

Citizenship in a free country is a blessing from God beyond our greatest imagination. Our great system of self-government assures every citizen a voice in the affairs of our nation. God wants us to do His will in government, just as in the church and in the home. (Romans 13:1-14).

But we have disobeyed our Lord. We have ceased to be the “salt of the earth” and the “light of the world”, as Christ our Lord has commanded. As a result, the moral fiber of America is rotting away and our priceless freedom is in grave danger. “When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn.” (Proverbs 29:2).

Atheism is penetrating every area of our national life. America is faced with the greatest crisis in our history; we are in danger of losing our nation by default – and with it our individual freedom and possibly our very lives. “If a ruler hearkens to lies, all his servants are wicked.” (Proverbs 29:12).

If that should happen, our opportunity as Christians, members of the Lord’s church, to fulfill the Great Commission throughout the United States and the world will be lost for a long time I am sure. As the result millions will never have an opportunity to hear and obey the gospel of Christ. (Mark 16:15-16; Romans 10:13-17).

Edmund Burke once said, “All that is necessary for the

triumph of evil is for good men to do nothing.” America is the last stronghold of Freedom on earth, where its citizens are free to worship God as they so choose. Of all the people who have ever lived on this earth, 81% of them have lost this freedom. God has warned that “righteousness exalteth a nation, but sin is a reproach to any people.” (Proverbs 14:34).

It has been reliably estimated that more than half of the citizens of the United States profess faith in Jesus Christ. Yet only a small percentage of us are New Testament Christians who make the claim of speaking where the Bible speaks and being silent where the Bible is silent, taking the Bible literally as the word of God. (II Timothy 3:16-17). Can we be used of God to set this nation on a new course of righteousness for His glory?

Does the Soul of America Lie in Politics?

People are asking all kinds of questions today. One woman called my office and asked if we, the members of the church of Christ, went out and worked in the election, that is, in politics. The answer was no. She remarked, “You mean you do not believe it is right to vote.” I told her that I did not say that; as a citizen, every Christian has a right to vote and should do so. Due to these questions at his time of year, we as Christians need to think about some things very seriously.

Millions of Americans today are out striving to get their candidate elected at any cost. In many areas this runs into millions and millions of dollars. Yet most never think of the consequences that could follow and almost always do. We must put in office those who believe that “the good influence of Godly citizens causes a city (state or nation) to prosper.” (Proverbs 11:11).

What Is a Man Profited?

Jesus has said, “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matthew 16:26). But, friends, let me say that over again just changing a line or two. For what is a man profited if his candidate wins the election but loses his own soul? If you will pardon the application, we believe it will teach us the situation of politics.

No nation has ever survived that continues to reject God, Christ and his holy word. Christ must be candidate number one in our hearts. Born of the virgin Mary in Bethlehem, Jesus grew to manhood in the city of Nazareth. His ministry was begun following his baptism at the hands of John the Baptist in the river Jordan. (Matthew 3:13-17). His ministry continued for 3½ years. Jesus went about doing good. He healed the sick and raised the dead. (Matthew 11:1-5).

Miracles Confirmed Jesus Was From God

These miracles were done primarily to demonstrate that Jesus was from God. (John 3:2). But more importantly than this, he taught man the truths of his forthcoming kingdom and the principles of it. (Isaiah 53:1-12; Matthew, chapters 26 and 27).

Jesus was arrested illegally, tried and crucified, while men stood by and said nothing, while others shouted for his blood and continued to shout until Pontius Pilate, a politician, gave his consent to take Jesus and let the mob kill him, while he washed his hands of the matter. (Matthew, chapters 26 and 27).

Jesus' Death Essential to Our Salvation

The death of Jesus had been foretold over and over again in prophecy as necessary for the salvation of mankind. That is, his blood shed at the cross was to be the basis upon which provisions of God's grace could be seen. (Isaiah 53:1-12; Hebrews 2:9). Also, this grace could be appropriated within

the framework of God's justice. His diety and his sonship were demonstrated in and by his resurrection from the dead. (Hebrews 10:22; I Corinthians 15:1-9).

Jesus must be the top candidate of our lives because his death provided the basis for the forgiveness of our sins (Ephesians 1:7), but also because it was the medium through which Jesus bought the church with his blood. (Acts 20:28; Matthew 16:18).

Jesus' Church a Reality Since Pentecost

The church became a reality with its establishment 50 days after Jesus' resurrection from the grave on a Jewish feast day known as Pentecost. (Acts 2:1-47). His church is known as the “body of Christ” (Colossians 1:18), the “bride of Christ” (Romans 7:4), and as the “one body”. (Ephesians 4:3-4). It is the fellowship of the “called out” of God. (I Peter 2:9). It also is to make known the manifold wisdom of God. (Ephesians 3:10).

Not only did Jesus build the church, but he promised to come again and those who have obeyed his gospel (Acts 2:41) and have been added to his church (Matthew 16:18; Acts 2:47) will go to be with him. (Revelation 21:1-5). What a beautiful thought it will be to enter into the eternal joys of Jesus and God the Father. Yes, my friends, “enter ye in at the strait gate.” (Matthew 7:13-14). Here is a ticket that cannot fail.

Jesus to Be Both Savior and Lord

Jesus not only is our Savior, but he demands to be our Lord. Many would accept him as savior, who do not wish him to be their Lord. That is, to control their lives. America has a religious sickness. Most pick out some form of religion – that suits *them* – and think they are pleasing to God. (Matthew 15:8-9).

This kind of religion cannot be pleasing to God. Christ must not only be the Savior, but Lord, of our lives. (Matthew 7:21). The Christ-controlled life is not the unhappy miserable existence feared by some. It is the fullness of life, happiness, joy and peace that passes all understanding. Christianity has not failed in our world, but the world has failed Christ and his church. (Philippians 4:1-7; Matthew 6:33).

Where is the Soul of America?

Some politicians lately have been asking, “Where is the soul of America?” Ladies and gentlemen, let me ask *you*, where *is* the soul of America? Have you given any thought to this?

Lately it has been in the bars and nightclubs of America, where the politicians meet with their women after the lusts of the flesh. The liquor and non-condemnation of alcohol and whoredom along with other drugs on the basis of man's moral accountability to God is never hinted at. “The wicked shall be turned into hell, and all the nations that forget God.” (Psalms 9:17).

One politician after another is caught up with and brought before the people, only to run for public office again. For the lack of moral convictions, the people put them back into this mess. God warned Israid, “O Israel, thou hast destroyed thyself; but in me is thine help.” (Hosea 13:9).

An Unguided, Unholy, Ungodly Generation

In this new sexual liberation of our day, with all its nudity, movies are so rotten you dare not take a child any more. Television is getting worse with each new season, while the millions continue to sit and laugh and condone that which is against the moral laws of God. (Galatians 5:19-21). The flippant and liberal attitude toward marriage, the home and toward fathering, mothering and the rearing of children, has brought on a generation of unguided, unholy, and ungodly law-breaking people. (Romans 1:20-32; Ephesians 6:1-5).

Meanwhile, in our colleges in America, God and his word are being denied under the guise of "higher education." Because that "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools." (Romans 1:21-22).

Worst Crime Wave in Our Century

While the tax money is being wasted, used and abused, our people turn to lotteries of all kinds, from dog racing to betting on sports. Even while this preacher is writing this article, politicians are trying to get a night-club gambling law passed here in the city of Detroit. Most of our TV stations are supporting this open gambling, while the city is suffering from its worst crime wave in our century. This will only make the situation worse. Open drinking and gambling is the carpenter of its own coffin and the digger of its own grave. (Galatians 5:19-21).

While the people spend most of their time in the consuming search for materialism ("how much will you pay me?") so they can spend it on the search for pleasures, they place gadgets and things above God and Christ who died for them as well as his church which he purchased with his blood. They place things above people to the point that man could care less about his neighbor! (Matthew 7:12).

Why Should We Be Surprised?

Seeing that these things characterize the soul of America, why should we be surprised at wars that will not end? More and more assassinations and attempted assassinations. Murder is becoming the national passtime – just a part of the American scenery.

America has the greatest drug problem on earth. Thousands die daily because of alcoholism, problem drinking and drunkenness and the problems associated with these. Yes, the stuff that "made Milwaukee famous" is littering our parks and highways. It is most condoned and upheld in our national White House, Washington, D.C. (II Corinthians 6:10).

Crimes on the Increase

More and more we hear of crimes of rape, passion and violence. More and more of illegitimate parents and the increase in social diseases. More and more of loss of faith in God, and in our country, with its accompanying loss of hope, bringing with it case after case of despair, bringing on more and more crime and corruption in all strata of American life.

These are the real issues that face our country today – not tomorrow, but NOW. Jesus Christ and love for him and his word are the only ticket that will save our nation and stop the loss of human souls. Turn America back to God. Get it out of the hands of the Devil.

What Is the Solution?

God has the solution: "If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from Heaven, and I will forgive their sins, and I will heal their land." (II Chronicles 7:14).

Acknowledge Jehovah God as our Creator, Jesus Christ as his son and his word as our law.

Where the Soul of America Once Was

When the signers of the Declaration of Independence affixed their signatures to that immortal document, they did so mindful that if the colonial cause failed they would be executed as traitors. Such was their dedication to the cause of Freedom.

Any less dedication on our part will result in a loss of that precious freedom for which they and thousands of others were

willing to die. We dare not fail them, ourselves, and far more important our Lord, to whom this nation was dedicated. Our nation is now faced with its greatest crisis in history. If we ever plan to do anything for God and America, we must begin today. "With good men in authority, the people rejoice; but with the wicked in power, they groan." (Proverbs 29:2).

The most effective way to turn America back to God is to demand that godly people be in the positions of authority. Preach, teach and pray that God will hear our prayers and our nation can be turned back to him.

WHY HAVE ELDERS AND THEIR PURPOSE

W. F. Cawyer

The church is the most precious institution on this earth today. Men can not be saved without it, because salvation is in the church, which is to be in Christ, where salvation is. (II Timothy 2:10).

During the flood of Genesis 7th chapter, God had a place of safety, and all mankind not in the ark perished. The ark was a type of Christ, and as then all who are not in that place of safety will perish.

We must keep in memory, however, that those members of the body of Christ, who walk after the flesh will also perish. We must either live the Christian life or be gathered out of the kingdom. (Matthew 13:41-42).

Jesus Gave His Life for the Church

Our lord loved the church more than his own life; therefore, he gave his very all for the church (Ephesians 5:25), that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

Elders are to look after the spiritual well being of the members of the local congregation. One of the first things, in looking after the spiritual development of the members, is to see that they have the truth, believe the truth and obey the truth.

What IS Truth?

Truth does not differ with itself. What IS truth? "Thy word is truth." (John 17:17). Elders are to know the truth and then, in turn, teach the truth to others.

As elders, false doctrine and religious error of every kind and character must be kept out of the family of God. No one knows more than do I what a task this is at times. However, the fact remains that it must be done; the God of heaven expects the eldership to keep error and false doctrine out and to expose the error. In Acts 20:28-29, Paul plainly points out the responsibility resting upon elders to do that very thing.

Grievous Wolves, Perverse Men Warned Against

In verse 29 of this same chapter, he says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Also, in verse 30, he says, "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears."

Knowing what I know about present-day conditions, I can just hear some brother say to Paul, "Paul, you are excited over something that is not happening. You are crying wolf, when there is no wolf." But, say today, that same man who cried out

in such fashion sometimes lives to say, "The wolf is there and we see it now."

Such Elders Hurt the Church

This type of eldership is just exactly what is hurting the church, standing in the way of the growth of the church, and thereby becomes an enemy of the truth and signifies by that action that he does not care for the souls of the people. Instead of standing up and defending the truth against error, such elders sit idly by while the truth is being trampled under the foot of men.

This reminds me of what Paul had to say in Romans

16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

It has been said, "You can fool all of the people part of the time, but you can't fool all of the people all of the time." How true.

2450 Madison
Abilene, Texas 79601

The "Intellectual" Element

Winfred Clark

Before me is an article concerning "the virtue of common honesty." Said article avers that we are apt to lose some intellectuals if we do not admit that they have learned something that puts kinks in our minds over the past 200 years. Such an article pleads that intellectuals not be branded because they dare question some "accepted tradition." We are placed in the position of running a calculated risk of his being right. We are told to be honest and consider his point of view.

I am wondering just what "kinks" have developed in our thinking over the past 200 years. That would pretty well cover the period of the restoration. It was in this period that men believed the word of God to be inspired. They believed that we ought to speak where the Bible speaks, and this was taught. (I Peter 4:11). I don't think this is one of the "kinks" that an intellectual has found. If he has, you can be assured he is the wrong kind of an "intellectual."

The Church Versus Denominationalism

During this period, the "one church" was set clearly in contrast with denominationalism. These lines of demarcation were clearly and distinctly drawn. They asked no quarter and gave none. The identity of the church was held up in sermon after sermon. Such congregations were called churches of Christ. (Romans 16:16). Intellectuals (?) of that day mounted the polemic platform only to find that human wisdom and human creeds were no match for a "thus saith the Lord."

While we are here, would it be safe to say that we have arrived at the ultimate truth when we say there is one body? (Ephesians 4:4-5). What new thing under the sun could an "intellectual" learn that would change that truth? Would it be that all the various religious bodies of denominational color are of that one body? Would the "intellectual" lable such as "non-progressive?" If he did just where does that place inspiration? Paul wrote this by inspiration. If one becomes more intellectual than Paul was by inspiration, he is "too intellectual." If that creates a gap, so be it.

Intellectualism Versus Tradition

Just what "tradition" do we hold to that an "intellectual" would question? This word can become a vague smoke screen to hide anything under. Just a broad blanket statement does nothing but raise doubts. What is to be classified as tradition?

We sing without the mechanical instrument. Now surely this is not the tradition the "intellectual" is apt to question. I'd hate to be "non-progressive", but I just have to refer to

Ephesians 5:19. That is what they did. Now would those brethren at Ephesus be honest if they held on to that even "if" such were questioned? If they reacted and would not insert the instrument, would they only widen the gap? Paul gave these instructions. It would not be prejudice and tradition that calls for such rejection, would it? The church at Ephesus would have no choice, if they were honest, but to stand opposed to anything else. They might not be infallible, but they had God's infallible word that no "intellectual" could successfully gainsay. Why would an intellectual become disgusted and leave the church at Ephesus? I guess it might be because some of the "non progressive" maintained that Paul meant what he said.

What "Traditions" Do "Intellectuals" Question?

But, says one, "These are not the traditions 'intellectuals' question." Well, some folks do. Are they intellectuals? We do need to know what "they" question. We have men with good minds trained to think as the Bible directs. That is *God's* intellectual!

Also, we are told, "Branding one another simply because someone dares to question some accepted tradition is tragic." On and on this goes, leaving one with the feeling (if the article were true) that we just might not have the truth. It might just be, maybe, that all at once an "intellectual" is going to come along and show us how far short we stopped.

Why Call Gospel Preaching "Non-Intellectual"?

Let me hasten to say that I know there are multitudes far better equipped than I am. But, I resent the fact that simple gospel preaching would be called "non-intellectual." Sermons on "What Must I Do to Be Saved?" . . . "How Men Are Made Believers" . . . "The Identity of the Church" . . . and a host of others may be too simple for the "intellectual". But these, if scriptural, will fulfill God's requirement to "preach the word." (II Timothy 4:1-2). When any man gets to the point that he is too smart to preach the preaching God bids, he is too smart for his own good.

This vague talk of someone questioning an accepted tradition only muddies the water. I know I am not smart, but will some "intellectual" please tell me what tradition we have accepted that it will take an "intellectual" to decipher? What are they trying to tell us?

Was Paul a "Non Progressive"?

Could it be that we sing rather than hum? I know it is becoming the practice to hum in some places rather than sing like Paul said. (Ephesians 5:19). Now, is that a tradition than an intellectual questioned and did some searching and found

that singing was only a tradition? My, my, wouldn't Paul be proud to know he might be a "non-progressive?" Would common honesty make us admit that we are wrong in not just humming along with them? Are we dishonest with the facts if we will not? Let one or all of the "intellectuals" present the *facts*. Common honesty will make him admit that he doesn't have the first one that allows humming for singing.

Would it be just a tradition that women ought not usurp authority over the man? I surely thought Paul was opposed to such in I Timothy 2:11-12. I have to admit that I am, based on this passage, opposed to a female eldership or women preachers. It might be that in some places the women participate in chain prayers. Would they be among the intellectuals or non-intellectuals. If Paul were alive and came into contact with such groups, which would he endorse? Could he "honestly" endorse both? Would he be so "intellectual" that he could see how both are right even though one group ignores completely what he said? I have to admit that I can't see Paul giving any such endorsement. "Common honesty" will make you admit the same thing.

Shall We Write Off These As "Non-Intellectuals"?

Now, brethren, let us not write off the Campbells, the Nichols, the Woods, the Hardemans as non-intellectuals. These and a host of others fought to the finish and are yet fighting to help restore the New Testament church. I deny that there is an "intellectual" alive that can prove we don't have the New Testament church now.

The Church of Christ in Bremen, Georgia, that meets at 650 Alabama Avenue, is a New Testament church. The people in it aren't perfect, but the divine arrangement of work and worship is here. We don't plan to move one inch beyond that plan and we are not a sect either.

— Bremen Bulletin

WHERE IS OUR PLACE?

Foster L. Ramsey

Jonathan told David, "Tomorrow is the new moon: and thou shalt be missed because thy seat will be empty." (I Samuel 20:10). Because of the anger and jealousy of Saul, David was forced to absent himself from his place.

Each of us has a place that we are expected to fill. This is true in the business world; it is true in the family circle; and it is true in the church of the Lord. Each of us is expected to be in his place at designated times.

Saul noted the absence of David and asked about him. Even so in the absence of faithful members of the church from the worship; that absence is noted and the cause is determined.

Are you in your place; or do you absent yourself so much from that place that no one is surprised because you do not fill it? The Lord has promised to meet with disciples when they meet in His name. We expect the Lord to "fill His place," and keep His promise. Do we make the same demand on ourselves, and do we fulfill our obligations and responsibilities to the Lord and His church?

There is a place for everyone in all worship, study, and work of the church. What we need to do is to see that we fill that place and accomplish what God and His Son expect of us. Then when it is impossible for us to be present, we will be missed; not only by our friends, but also by the Lord.

The Lamplighter
Macon, Georgia

THE PARABLE OF THE TARES

Norman W. Parrish

Recently I received a letter from a sister who opposes our disciplining the disorderly members of the congregation. She has repeatedly admonished us to read the parable of the tares. (Matthew 13:24-30). It is strange how anyone could misunderstand this parable since it is *one* of the *two* that Jesus did explain. This passage was not given to hinder church discipline! Jesus explained, "The field is the world," not the church! He is *not* trying to teach we should leave disorderly Christians alone. The "tares" in the passage are "sons of the evil one"—not Christians! To urge this as a passage upon the church to leave disorderly brethren alone is to *pervert* the passage and to teach *false doctrine*.

Jesus has commanded "that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition received." (II Thessalonians 3:6).

Paul commands us to "put away the wicked man from among yourselves" and to "judge those that are within" the church. Those who teach we cannot judge men's actions as being evil and therefore disfellowship them are ignorant of God's teaching. You cannot judge their *hearts* or know *why* they do as they do, but **you must judge their actions!**

Whenever Christians try and do as God commands on any subject, there will always be ignorant and unlearned people who fight the right. There may even be those who are dishonest and know better, but who are factious and contentious regardless of what you show them. So be it! Paul said, "...after a first and second admonition refuse, knowing that such a one is **perverted**, and sinneth, being self-condemned." (Titus 3:10-11).

Brethren, I am persuaded that such folks do exist, so I shall follow Paul's advice and exhort you to do the same!

CLASSIFY YOURSELF

1. **DEAD MEMBERS** — These no longer attend worship or take any part in the work of the church.
2. **LUKEWARM MEMBERS** — These attend when it is convenient, but attend irregularly. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Revelation 3:16).
3. **AVERAGE MEMBERS** — These attend at least once on Lord's Day, give at least \$1.00, occasionally attend on Wednesday evening, read the Bible once in a while, and seldom, if ever, lead anybody to the Lord.
4. **ACTIVE MEMBERS** — These will work when asked. They will teach, or assist in any way possible. They study their Sunday morning lesson at least by Saturday night. They attend almost every service, and read their Bibles quite a bit.
5. **FERVENT MEMBERS** — These are people who find things to do for the Lord by their own initiative. They find people to teach, visit the sick, do not gossip, and cooperate in every good work. (Romans 12:1).

Church Bulletin
Malden, Missouri

Notes & Quotes...

Graham Cain, Garland, Texas, April 5, 1976: "Enjoy your magazine and pray for your continued zeal in exposing error in the Lord's church. It's time the 'higher echelon' is exposed..."

Joe A. Moore, Dyer, Tennessee: "I read Volume I of *Axe on the Root* several years ago. I must admit (and now wish your forgiveness) that I thought you were some kind of nut. **HOW COULD SUCH THINGS COME ABOUT IN THE LORD'S CHURCH?** ... Boy, was I in the dark! When I went to the Memphis meeting concerning the Herald of Truth, I did not even know there was anything wrong. I was in shock. The first time I stood up to speak to a congregation (other than as a student) was in an effort to raise funds for the Herald of Truth. Anyone in that meeting could not be serious and not know that things were in bad shape. So, brother, I just thought to myself, now I will just watch the 'Contending for the Faith' and see HOW Ira Rice writes up this meeting. (I had subscribed just a few months before.) Brother, your write-ups were mild, in my opinion... It is my opinion that you have done the brotherhood a service. Simply because some could not and still cannot see the 'WOLF' does not mean there is no wolf. You yelled wolf, and there is a wolf (or rather wolves)! ... Enclosed is \$5.00 to renew my subscription to *Contending for the Faith*... The bound volumes were eye-openers for me. I do not see how you can sell them for \$3.00..."

(NOTE: There is no way that I can express to brother Moore how deeply his letter was appreciated. It is wonderful to me that when brethren *did* start waking up to what was happening to "us" many of them bolted upright, as did he. For those who would like to trace the fight on liberalism from its beginning, you still may order all three volumes of *Axe on the Root* for \$5.00 each set—and the six-volume set of **BOUND VOLUMES** of the first six years of *Contending for the Faith* may be had for \$18.00 each set. Please address all orders to Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

Adrian Maynard, Nash, Texas: "... I appreciate the sound work you are doing. I'll be writing you soon..."

James A. Turner, Deatsville, Alabama: "Please send me 40 copies of the March, 1974 issue of *Contending for the Faith*, and use the rest of the check to keep up your good work."

Bill Coss, Warren, Michigan: "Just a few lines to let you know that we think of you and the good work you are doing all the time..."

A. G. Hobbs, Fort Worth, Texas: "... Keep up the fight for truth and right; and keep exposing Highland until they repent and get right. I appreciate so much your guts to speak out, to call a spade a spade, and name the guilty. Paul said, 'Alexander the coppersmith did me much evil.'..."

Andy Harwood, Muskogee, Oklahoma, August 27, 1976: "... I continue to pray for your efforts to serve the Lord and try to head off the oncoming and swelling tide of liberalism in the Lord's church today."

Magellan Stevenson, Statesville, North Carolina, August 25, 1976: "May God continue to bless you as you contend for the faith..."

Arnold Hardin, Dallas, Texas: "I very much enjoy receiving your *Contending for the Faith*... I have never agreed with all of your posture, but the work you are doing among the Liberals is at least exciting. In Volume V, No. 6 you say 'With the 'Antis' continuing to bind where the lord loosed — and with the 'Liberals' seeking to loose where the Lord bound —' Ira, none is so blind as he who will not see, and this is the trouble with all of you in the fight that you are having with those you call 'Liberals'. You are beyond doubt one of the most liberal of Liberals and seemingly can't realize it. As I have so often told Reuel, you fellows are responsible for what is happening among those of you that turned away from God's organization, scope and plan of work for the local church, and yet you shed tears over the way that all of it has turned out. What else could be expected? When it is taught that God has no pattern for the church and that one church therefore can take over the work of thousands of churches, at least a part of their work, and some have debated that all could be funneled through one church, what else could happen than what has happened at Highland? Until you men realize that what you are teaching is the culprit, you will never have peace nor harmony among you. You still believe in the organizational structure of Herald of Truth, therefore whether it is Highland or some other church, what difference will it make? Highland says it is her work and only others are helping her do her work! If that is so, then why should all of the rest of you try to dictate to and control those elders in the operation of this work which all say is the work of Highland?... Never until you men admit your own apostasy and rectify it will you see anything but the course that is being followed. When churches are tied together as those supporting Highland, then truth has no safety valves and will not have until you men cut the tie with such schemes and do as God has directed. Those elders out there do not have to listen to such as you and if I was one of them, I would tell you to go fly a kite. You men are the ones to blame and you have no right telling them of their errors when it is your error that created this mess in the first place. It is only a case of the pot calling the kettle black. It is the organizational structure that is sinful and if that had not been created then all of the contributing churches would not be tied in with the errors taught. Yes, stop your money, that is fine; but remember if you succeed in removing that organization to some other place your problem will only be the same. It's like a dog chasing his tail! It is wonderful being able to work as Christ commands and then one isn't afraid that some other church is going to involve him in error! But all of you are too far gone and yet your yells of fire make you look ridiculous."

Betty H. Ladd, Albany, Georgia, April 3, 1976: "We enjoy your 'Contending for the Faith'..."

Wayne S. Walker, Warrenton, Missouri, July 8, 1976: "... I would... like to commend you for publishing the views of the 'other side,' by printing the article by brother Harry Akers, Jr. I seldom write letters to the editors of journals I receive, but decided to do so in this instance. Brother Akers has said some things that I have believed for many years, and I believe they still need to be heard even though some may disagree with them. We always need to keep an open mind, and I am glad you have done that by giving space to brother Akers' sentiments..."

Carroll C. Craig, Nash, Tennessee: "I saw your albums or records advertised for sale in the *Contending for the Faith* paper recently, but misplaced the paper. Would you send me information on how to obtain these? We are very interested in getting these to help our youth group learn some of the songs as well as for our own pleasure... Your paper is excellent..."

(NOTE: It is wonderful to us of the Rice Family Singers that our albums and tapes are fulfilling such a need as described foregoing. Many are using them as gifts, to teach gospel songs to their local congregations as well as on radio programs and otherwise. We now have three 12-song stereo albums out, totalling 36 songs, as follows: *MANSSION OVER THE HILLTOP*... *BEYOND THE SUNSET*... *WHERE ROSES NEVER FADE*. These may be ordered separately for \$5 each — or \$13.95 for the set of three, when ordered all at the same time. We also have them in cassette tape for \$6 each — or \$16.95 the set of three; and in 8-track tapes for \$7 each — or \$18.95 the set of three. All orders should be addressed to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

Mrs. Ethel Burks, Cave City, Kentucky: "May God bless you all and keep up the good work for the Lord is coming soon, when we are not expecting him."

A. L. Fulks, Huntington, West Virginia, May 20, 1976: "We thank you and commend you for your efforts to keep us 'posted' on the evils that confront the Lord's church."

In sending in \$50.00 contribution, under date of February 28, 1976, Mrs. Wilbur Hasting, of Nashville, Tennessee, said, "I really do not have any preference as to where this money is used. I will leave that to your discretion as you know where the greatest need is..."

(NOTE: We are entirely grateful to sister Hasting for her thoughtfulness and generosity toward our work. The subscription price really hardly covers the actual cost of getting out *Contending for the Faith*, and it provides nothing for extending this work unto others. All such contributions are tax-deductible. Please make such checks payable to **SHADES MOUNTAIN CHURCH OF CHRIST**, ear-mark them for our *Contending for the Faith FUND* and mail them to Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

Glen & Enid Sackett, Santa Rosa, California, September 5, 1976: "The enclosed ten dollar check for 'Contending for the Faith.' We will help as much as able..."

W. Ralph Wharton, 919 North 16th Street, Murray, Kentucky 42071, August 13, 1976: "If you run across a church needing a preacher and can conscientiously do so, I would appreciate your mentioning... me to them..."

(NOTE: Most happily I CAN conscientiously recommend brother Wharton to any congregation in need of an older, more mature minister. Please send all mail for him to the above address. IYR.Jr.)

Roy McClendon, minister, Canton, Georgia: "I appreciate the good work that you are doing in exposing the liberalism in the Lord's church. Keep up the good work. Enclosed you will find a check for \$12.00 and the name and address of six subscribers. The night that the announcement concerning your work was made we had visitors from Michigan; two of them subscribed to the paper."

Walter C. Lumpkin, Holland, Missouri: "I have read with interest the reports you have been making and hope to continue to read them. I am very much disturbed regarding the present trends among the Lord's people at the present time, and sincerely hope and pray that faithful brethren will be willing to stand and defend the truth, as the Bible teaches us to do."

Earl E. Arnold, minister, Daytona Beach, Florida: "I want to . . . express my thanks for all that you have done and are doing for the cause of Christ. Especially, I am thankful for your concern for the purity of the church and your willingness to expose error, which I am sure is done in love, and in the interest of all the souls involved. While in a discussion with some preachers in Central Florida about this, some said that they felt you were too sarcastic, and others doubted whether the things printed were true. I told them that all the things printed in *Contending for the Faith* were documented, that many letters, bulletins, and statements were reproduced so that the readers could see for themselves, and that I had not heard of anyone suing you for libel or slander . . . As for me, I say, keep up the good work!"

Mr. & Mrs. Johnny Wyse, Jonesboro, Arkansas: "I have been sending you \$30.00 per month to have 200 copies of 'Contending for the Faith' sent to the Nettleton congregation (Jonesboro) . . . I intend to continue sending you \$30.00 each month as long as I am able to do so. You use whatever is left over above the cost of the copies for whatever cause you feel it is most needed . . . We really enjoy our record of 'Mansion over the Hilltop' . . ."

Mrs. Don Hallmark, Moran, Texas, August 26, 1976: "God bless you in your good work."

Paul M. Lane, Jr., minister, Wagoner, Oklahoma, August 6, 1976: "I want to commend you for the good work that you are doing in 'Contending for the Faith'. I just wish that there were more people involved in this great work. It seems more and more that the number that are truly 'Contending for the Faith' is becoming less and less. In the three years that I have been in full time preaching I have seen more liberal teaching creeping into the church than I ever thought I would see. As I read your paper month after month I stand amazed at what continues to creep in. May God bless you and yours in 'Contending for the Faith' . . ."

Mrs. Robert L. Starkey, Bangs, Texas, August 25, 1976: "I am sending a check for \$5.00 for three years subscription for *Contending for the Faith*. I enjoy it very much and I read them over and over. Appreciate the good work you are doing. Keep it up . . ."

D. W. Baker, Centerville, Tennessee, sent in a club of six subscriptions from his Bible class.

Michael D. Stone, minister, Culpeper, Virginia, July 24, 1976: "We continue to appreciate your work very much in *Contending for the Faith*. Keep it up!!!!"

Sherry Alexander, Winchester, Indiana, August 25, 1976: Enclosing \$5.00 for a three-year subscription, she said, "Please put me on the mailing list for 'Contending for the Faith'. I've read this magazine and I appreciate the stand that you take. If only there were more Christians like you . . ."

Lester W. Grant, Escanaba, Michigan, September 14, 1976: "I believe your work in the paper *Contending for the Faith* is excellent. I look forward to the paper. Something of the shades of the brotherhood 35 years ago. Keep it up. God bless you."

Phillip O. Root, Aberdeenshire, Scotland: "What is the latest on Stanley Shipp? When we received the bulletin from Conroe stating that he had been there, I hunted out your article of about two years ago and read it again . . . Needless to say we are quite concerned. One of their deacons was here over the weekend and he was unaware of the article which you had written. He, too, was concerned after reading the article. It seems three of the young men from Conroe are going to go with Shipp on a mission this summer . . ."

(NOTE: When I received the foregoing from brother Root, in May, I wrote him, in part, as follows: ". . . Regarding Stanley Shipp, I was just in St. Louis in a gospel meeting (he lives in St. Louis, as you know). The brethren who stand for the truth in the St. Louis area tell me that he simply cannot be depended upon doctrinally. He never has made a public statement renouncing his endorsement of Jim Reynolds' and others' false teaching in that workshop at ACC in 1973. I have been told he wrote a private letter to John Stevens, ACC president, about this; however, I never have been able to find out what was in the letter. Some who have seen it tell me that it really did not correct anything. Until he sees fit to correct the matter just as publicly as the error was made, he should be regarded as an upholder and an endorser of error . . ."

Stanley seems to be a creature of his own exuberance. He just gets carried away by whomever he is with. A man can get up there and preach one thing with enthusiasm, and Stanley is all for it. Another man can preach something entirely different with enthusiasm — and Stanley is for that, too! As a result, you can never be sure just where Stanley stands on anything!

The trouble is that this same tendency tends to rub off on those who associate with him, too. As a result, the three young men from Conroe who were to go with him on whatever mission this past summer in all probability came back full of vim, vinegar and enthusiasm emotionally — and weak as water doctrinally.

I wish that I could be more encouraging on this. In good conscience, I simply cannot. As a personality, I like Stanley Shipp—like him a lot; doctrinally, I consider him to be almost wholly unreliable. Unfortunately, this is what a lot of our brethren seem to want nowadays. But the truth is still the truth — and we who know, believe and love it must continue to stand for it. (YRJR.)

Debunking "JEHOVAH'S WITNESSES"

by J. L. Davidson

Some time ago, brother J. L. Davidson, of Conroe, Texas, had an encounter with the alleged "Jehovah's Witnesses". They attempted to defend their doctrine *in writing!* Since Davidson had their efforts "signed, sealed and delivered", he decided to make a book out of it.

This is the first head-on collision with the JW's that we have seen since the Russell-White Debate in 1908. Brother Davidson answered their questions, but they did not like his answers.

For this 50-page paperback debate, please send \$1.75 (plus 25 cents for postage) to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226.

Wayne Robbins, minister, Arkansas City, Kansas, August 6, 1976: "Keep up the good work! I really enjoy reading *Contending for the Faith*."

Ed Bullington, Athens, Alabama: ". . . I do appreciate very much the service which is being done through the publication. I suppose that most gospel preachers are also quite busy and we need the information so as to better be prepared to defend against the onslaught which is being waged by those within and without. *Contending for the Faith* provides that information dependably and factually so that we may know without having to depend upon word of mouth or hearsay . . . May the Lord continue to bless you with health and strength that the word may continue . . . I am presently enrolled in the Alabama Christian School of Religion being conducted at the Beltline congregation in Decatur. We are presently studying Romans under the instruction of brother Franklin Camp. I thank God for such men who have given themselves to diligent study and are willing to share that knowledge with others such as myself . . ."

D. A. Johnson, Smithfield, North Carolina: ". . . I am very much a member of your team. Keep on keeping on in the Master's cause."

Allen D. Cox: "Here are two dollars for my subscription already entered. Also three dollars for you to use in whatever way you need. I enjoy the things you write and am happy that we still have someone who will speak out against the ways of the world."

Fred Davis, Nashville, Tennessee: "I appreciate the work brother Rice is doing and has done. The Lord's church needs more men who will stand for the truth such as brother Rice does! May God give him a long life! . . ."

Scott Richards, minister, Winnemucca, Nevada, September 2, 1976: "I have found your paper to be very helpful in fighting against creeping liberalism in the church and am interested in receiving past issues which I have not received . . ."

(NOTE: Many brethren are beginning to realize that what has been appearing in *Contending for the Faith* for the past several years is something they should have kept up with from the beginning. Now they are ordering the full six-volume set of **BOUND VOLUMES** covering the first six years of this publication. Those purchasing the whole set at one time may have them for \$18.00. Please address all orders to: *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. (YRJR.)

Jon Gary Williams, minister, Lavergne, Tennessee, August 10, 1976: "I am sure I am like a lot of other brethren who have been following the pages of *Contending for the Faith* but who have failed to drop you a line and thank you for your efforts . . . Yes, there are numbers of brethren who believe your work is 'unChristian' and out of place in Christian journalism; however, I have found that such folks are either liberal themselves or have not yet been exposed to what has been taking place in some of our congregations. It seems that almost with every passing month the tones of liberal thinking are growing, growing like weeds in a beautiful garden . . . Those who still stand for the old paths are also mighty in number and our voices are strong — we just have to come out of sleep and let our voices be heard. Keep up your approach and let the torch of truth continue burning . . ."

N. J. "Stan" Stanford, elder, Columbia, Tennessee: "Considering all that has been exposed concerning conditions at Highland, re: *Herald of Truth*, etc., I cannot understand how individuals and/or congregations who still claim to regard sound doctrine and teaching essential can continue to support *Herald of Truth* and Highland . . ."

Gordon M. Dasher, Glen St. Mary, Florida, May 10, 1976: "Dear Mr. Rice, Please accept this copy of Contending for the Faith and please do not send another copy to my house. I have a 16 year old foster son who we have prayed for that he become a Christian. We have taught him about the love of Christ and how his disciples have this same love. We also taught him about the unity of the faith and other (possibly in your opinion) idealistic New Testament concepts. Only I don't believe that love and unity are idealistic in the least. You loudly assert (monthly) that if only men would adhere to the New Testament pattern and instruction all would be well within the brotherhood, to which I add a hearty AMEN! But alas, brother Rice, to practice what one preaches is certainly a challenge. As I read your paper every month and read my Bible much more often (Praise God), I find no comparison, by any stretch of the imagination, between your attitude and that of, say, Peter, Paul, John and especially our Lord Jesus Christ. Rebuke, yes they certainly did, but only because of the proper motive, LOVE! Often, as I gaze through your publication, I search for this motivation, this LOVE, and find it lacking. I cannot see the tear stains on the pages of Contending for the Faith because of your grief over the brotherhood apostasy... I suggest, brother Rice, that you lay aside your pen, at least until you acquire this ability to love. Until you do you have no right to rebuke anyone. I also suggest that a Newspaper is no place to rebuke anyone. Nevertheless, I realize that in spite of all that I have said you will no doubt disagree with me. I am sure that you feel that you have the right attitude or else you would repent and do so publicly. I know that you are that kind of person, but I am rebuking you because you are in error and I am doing it in private as I have been instructed to do... As I requested before, please do not send another copy of your magazine to my home. In September, our own natural child is due and God forbid that either he or my foster son learn that such a publication existed in God's household... Please accept this letter in a spirit of LOVE as I have intended it to be received in such a manner."

(NOTE: "... I never cease to be amazed," I replied, in part, under date May 28, 1976, "why you or anyone else, brother Dasher, would bother to teach Christ different from the way he was and is. How is it that you can perceive the 'love' side of Christ - the Lamb of God, who could be so gentle with the sick, the weak and the distressed - and yet reject the side of Christ - the Lion of Judah - who would rebuke, reprove and even drive from the temple those who would make it a den of thieves! After all, were they not one and the same person?

"It is precisely because of the 'unity of the faith,' which you mentioned, that there has to be a paper such as this. If wilful false teachers were not determinedly teaching *contrary* to the faith, then we should indeed have that unity for which Jesus Prayed.

"I note, too, that you charge me with rebuking from motives other than love. How could you possibly know this, since, as far as I know, you and I never have met - and I do not recall that we ever discussed it. Love expresses itself in various ways under differing circumstances. In this particular case, or so it appears, you have 'judged' without knowing the facts.

"As a matter of fact, it is unclear to me what it would take to convince you that this motive was present. You mentioned the tear-stains on the pages of Contending for the Faith which you cannot see, neither the grief over the brotherhood apostasy. He who looks on the heart rather than upon the outward appearance can see, even if you cannot.

"If I reject your letter because I fail to see the spirit of love you say you intended, do I do you any more injustice than you do me? ... Think it over ..." IYR Jr.)

GOD'S WOODSHED — Discipline in Brotherly Love

by John W. Robertson

Not since James Pilgrim's "WITHDRAWING FROM THE DISORDERLY," have we seen a tract on church discipline that we thought fit to recommend to the brotherhood. Now along comes brother John W. Robertson, of Cottondale, Alabama, with one entitled, "GOD'S WOODSHED - Discipline in Brotherly Love." We hope he sells a million of them!

You may order these at 20 cents per copy, \$18.00 per 100 or \$85.00 per 500 by writing to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

Aaron Nicholas, Stamps, Arkansas: "I have just completed *Axe on the Root - Volume III*. It is just as good as Volumes I and II. I am waiting for Volume IV... Let me say once again that they are just excellent. Not too many today have the love for God to take a stand and contend earnestly for the faith. Too many are seeking to please the people. But Paul said, if I seek yet to please the people, I should not be called the servant of God. (Galatians 1:10)."

W. L. Totty, minister, Indianapolis, Indiana: "Contending for the Faith came yesterday, and I think it is excellent. I appreciate the fact that you are letting the brotherhood know about the condition in St. Louis. I have held eight meetings in St. Louis, and it surely is a disappointment to me to see some of the brethren depart from the faith... The church at Salem, Indiana... divided because there was an element of the young people who believed in the direct operation of the Holy Spirit; and when the preacher preached against, the elders fired him. About 50 of the brethren left and started another congregation... I hope you have a safe and successful trip to Singapore. You have surely done a great work here. May God bless you always in all your work wherever it may be."

Max R. Miller, Woodbury, Tennessee, December 2, 1975: "... I won't take time to speak specifically about the 'conspiracy' in this part of the state. I still say that Murfreesboro is a classic example of Liberalism in the church: from a Ketcherside house-church, praise the denominations, to even opening the pulpit to the anti-Christians who crucified the Savior. There are a number of good brethren in Murfreesboro who love the truth and the church - but NOT ENOUGH TO DEFEND IT IN THE FACE OF MODERNISM... Enclosed is a copy of North Boulevard Church bulletin - Volume VI, November 24, 1974, No. 47. Practically all the liberals are settling at North Boulevard. Note: Kent Dobbs, former Florida Campus Evangelism devotee. (He moves from Hamilton Drive. Our Expose of Norman Parks at that place seemed to have spoiled the Hamilton Drive push. They aren't straight yet, but I think that they may be in much better shape. Fred Kittrell is out there as an elder and I heard recently that he was out as their preacher. He will probably wind up at the Boulevard.) Of special note is John McRay's bringing the RABBI to speak at church. Those silly dupes sell the body of Christ for less than Judas did and pat themselves on the back for their sophistication! I'm sorry that my emotions will not allow me to fully express myself on this matter on paper. Perhaps you can..."

(NOTE: Since brother Miller wrote the foregoing some months back, he now has moved to Trenton, Tennessee, as their minister. Brother Miller also is the editor of *First Century Christian*, whose address is 4400 Knight Arnold Road, Memphis, Tennessee 38118. If you are not already subscribing to his excellent paper, you *should!* Single subscriptions are \$3.00; clubs of five or more, \$2.50; bulk rate, 8 cents per copy for ten or more mailed by printers on monthly basis... If you are not already, why not get on the *First Century Christian mailing list - today!* IYR Jr.)

Mr. & Mrs. Glenn C. Carns, Ramona, Oklahoma: "... You should continue to keep the brotherhood informed with solid facts, presented with the right motive in concise form and always giving what the Lord has revealed on the matter... Our gratitude, esteem and prayers for you and the Shades Mountain brethren for contending for the faith."

H. L. Collett, DuBois, Pennsylvania: "Please send me all bound volumes... *Contending for the Faith* is one of the most needed papers in this 20th century - one among few that dares to call names and give real information exposing the dangers of liberalism. May the Lord continue to bless you with wisdom and direction in your attack against liberalism."

Claude A. Rogers, Eden, Idaho: "If it is possible, we would like copies of all past publications of 'Contending for the Faith' that concern the Herald of Truth... We are a small congregation of the church of Christ here in Eden and we do sponsor a few weeks a year of the Herald of Truth. We do not wish to sponsor, nor be a part of anything that is not in the best interest and furthering of the cause of Christ. We would appreciate your help..."

(NOTE: "Well do I realize the problem," I wrote to brother Rogers in my response. "We all want to be ready unto every good work. Yet, we do not want to be helping those who no longer value the cause of truth. I feel sure that once you and the brethren there have read the issues we are sending you, you will see clearly where the path of duty lies... Thank you for the \$15 you enclosed in your letter for our contending for the faith fund to help us get the message out to others who otherwise would have no way of knowing what is actually happening. If we can find enough individuals and congregations to undergird this effort financially by contributing on a regular monthly basis, we hope to arouse the entire brotherhood to the jeopardy we all face together. Whatever you folks can do on this from there, we'll deeply appreciate." IYR Jr.)

Mac D. Culver, minister, Front Royal Virginia: "Please remove us IMMEDIATELY from any mailing list you may have on us, especially 'Contending for the Faith'... We deeply regret that you felt necessary the publication of such material... Certainly God cannot be pleased with such an attempt to create division in the Lord's church."

Joe C. Turbyville, Dresden, Tennessee, October 14, 1976: "We are very glad to have your warnings of brethren teaching false doctrine..."

Jim Vansandt, Cooksville, Illinois, August 10, 1976: "I appreciate very much your efforts on behalf of the Lord's church."

Anita Waxley, Montgomery, Louisiana, October 5, 1976: "I am a Christian of the Montgomery, Louisiana Church of Christ. The church here in Montgomery receives the Contending for the Faith each month. I try to read each one..."

Philip E. Strattis, minister, Pearisburg, Virginia, August 27, 1976: "I am enclosing a check for \$18.00. Please send the six bound volumes of *Contending for the Faith*. I receive the single issues, but have a son who will be enrolling in the Alabama School of Religion this fall. He is going to need to know much of the information which you have published . . ."

Beverly L. Watkins, Indianapolis, Indiana, May 12, 1976: "As brother John wrote in his second epistle, 'Unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.' I feel that your congregation there at Shades Mountain is one that is truly an 'elect lady'. Referring to a recent issue of 'Contending for the Faith' (April, 1976), it was truly a blessing to pick up this issue and see how brother Rice and brother Jenkins are standing for the truth . . . I have been in the gospel approximately five years, give or take a couple of months, and I thank and praise God that the Barrington Area Church of Christ where I attend is neither Liberal nor Modern. Please pray for us, for we are all babes in Christ with the exception of about eight members and there is a lot we have to learn about God's way. Please pray that we will always strive for the truth as you are doing . . . Also I thank God for exposing 'Sweet Publications' to me, because I had bought one book on prayer, published by them, although I had not been able to read it yet. I had planned to buy some more. However, now I will just steer clear of all their material, whether VBS material or otherwise . . ."

Dalton Key, Douglass, Kansas, August 27, 1976: "Thank you so much; your fine work is appreciated."

Delbert Throgmorton, Maryland Heights, Missouri, October 5, 1976: "I enjoy *Contending for the Faith* so very much. Keep up the good work."

Wilma Wilson, Pulaski, Tennessee: "I thank God daily for men like you. So sorry to say they are becoming more scarce (it seems) by the day. God's blessings on you."

Mrs. Lloyd E. Gale, Jr., Mt. Juliet, Tennessee, August 30, 1976: "What's the latest on R. B. Sweet material? The last time I used it, it was not suitable for the church. Some of our congregations are using it again that would not use it for a time."

(NOTE: Sweet and *20th Century Christian* have had some kind of merger on one of the courses Sweet offers. However, this is just one course — not everything Sweet offers. Also, I am unsure as to now much of a recommendation it would be that *20th Century* puts it out now. They have put out their share of false literature heretofore. We'll just have to wait and see . . . My judgment is that anything Sweet puts out still has to be gone through with a fine-tooth comb for error. It's just not worth the risk. I wouldn't use it at all . . . Of course, if Sweet ever really repents and comes clean with the brotherhood on all this, I could change my mind. But nothing so far would seem to warrant it. IYRJR.)

Barbara Bonne, Jacksonville Beach, Florida, in renewing her subscription for three years, ordered a few tracts, and asked us to use the rest of the \$20 she enclosed "as you see fit in the Lord's work." We are grateful.

(NOTE: It would help a great deal if those who plan to move would notify us immediately so that we might change your address before the next issue of the paper goes out. Change of address notices from the Post Office now have gone up to 25 cents — EACH! Most of the time, when we get one of these notices back, the next issue of the paper already has gone into the mail, which means that another 25 cents must be paid. With the large mail-out we have, a sizeable number of address changes are returned to us by the Post Office each month, which

cost us several needless dollars — needless, that is, if you will notify us in advance! Thanks for your cooperation. IYRJR.)

Frank Rittenberry, Perry, Florida: "... I am thankful that we are not plagued with the problem of liberalism at Ash Street, but I am constantly aware of what it can do . . ."

W. Wallace Layton, San Luis Obispo, California: "... I appreciate your fighting stand . . ."

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George H. McCord, elder, East Gary, Indiana, August 31, 1976: "Please inform brother Rice that I appreciate very much his strength and fortitude in standing for the truth against all error. May the Lord help us all to stand and contend for the faith."

(NOTE: Not everyone is as appreciative of our work as is brother McCord. For instance, in August, when the elders of the church at Newton, Kansas, where Harold Knipple preaches, sent out a letter inviting brethren throughout that area to come hear me speak five nights on Liberalism, brother Bill Duncan, preacher at Oberlin, Kansas, returned their letter with the following words written thereon: "Dear Sirs, I am not interested in hearing Ira Rice, Jr., speak on Church liberalism. If he has liberalism within his own home congregation, he can address himself to that exclusively. I believe in practicing local autonomy in addition to preaching it. Thank you. (Signed) Bill Duncan, preacher, Oberlin, Kansas 67749.")

This is almost precisely the same attitude elders in generally had in Birmingham, Alabama, when Anti-Cooperation raised its ugly head here back in the '50s - only, then, it wasn't Ira Y. Rice, Jr., but Gus Nichols, who was sounding out the warning. Most of the Birmingham churches turned a deaf ear to brother Nichols' warnings until Anti-Cooperation already had about engulfed them. Then, when frightened elders called upon brother Nichols to come and fight it, he told them, fight it yourselves; when I warned you in plenty of time, you wouldn't listen; now it's too late! . . . Will it be like that at Oberlin? Anti-Cooperation took approximately 30 of the 40 churches then existing in the Birmingham area. What proportion do you suppose we are losing to Liberalism—now—brotherhood-wide? (YR.Jr.)

Ralph D. Miller, New Philadelphia, Ohio: ". . . a three year renewal of my subscription to this very good publication for concerned Christians. Keep up the good work, and may God bless your every effort to uphold the truth."

Larry & Linda Hamm, Route 2, Neodeska, Kansas 66757, August 25, 1976: "My husband and I allowed our subscription to lapse a couple of years ago, and we regret it very much. Enclosed is a check for a three-year subscription . . . We want to keep up with the fellowship. We appreciate your paper very much . . . The church here in Neodeska lost our minister in June due to ill health. Our congregation is small. We average around 30 in attendance. Although our giving is good - with around \$750.00 per month - we are unable to pay a preacher but around \$600-\$650 per month. As you can see, this creates a salary problem which we cannot seem to overcome. We've had several try out and several inquiries, but no one who can or will accept such a low salary . . . I know you are a busy man, but since you are acquainted with so many ministers, I decided it was worth the effort to write and see if you knew anyone interested in helping out a small congregation. We figure the only possibilities are (1) a single man, young couple or elderly couple, (2) someone who could work part-time or whose wife could, or (3) someone with outside supplemental income. If nothing else, perhaps you could put a portion of this letter in your 'Notes and Quotes.' Thank you deeply for any consideration. God bless you as you prepare for your new undertaking."

(NOTE: Off-hand, we are not aware of just who might be available to meet the foregoing need. However, you may write in care of the Hamm's address at the top of foregoing. (YR.Jr.)

John Snider, Sterling, Colorado, March 11, 1976: "I am a minister of the gospel, a 'Sound' one in your terms. I preach and teach the truth. I always have and I always will . . . I feel sorry for you and all of your followers, although I agree with your doctrine; You are so negative, so anti, so against, so con that you must spend all of your awake hours looking for wrong, mistakes, bad, etc., that your life must be so very 'un-Christ-like' that it is unreal . . . I am sorry that you cannot encourage, build up, back, boost, encourage those who are doing the right. It must be a terrible life just finding brethren who have made mistakes, or are thinking about making mistakes, and tearing them up, piece by piece . . . Jesus said he came to seek and save the lost, not to condemn those who made mistakes. . . I feel like your 'Contending for the Faith' is a glorified way of saying, Here are the brethren who have tried and failed. Here are those who have tried to escape sin. Ha. Ha. They failed . . . You set yourself up as the 'Yahway' 'Jehovah' 'God' as the Judge of all the brethren in the Church of Christ. Why don't you leave the judging up to God and Christ, and preach the gospel? . . . It took a great deal of love, guts, to write this letter. I don't care if you tear it up. I don't care if you say bad things about me in your magazine. But I do care that you think about this: WHAT IS CHRISTIANITY FOR? To save the lost; not to condemn them. God will do the condemning . . ."

(NOTE: To which I replied, in part, under date April 15, 1976, as follows: "Dear brother Snider: As I read your letter of March 11, I sensed your sincerity, however misguided. How is it possible for you to have so much as read your New Testament and not be able to see that whereas Jesus was kind and gentle to those who erred through weakness, he was like a lion in pointing out the mistakes and condemning those who deliberately, wilfully sinned."

"Have you never read Matthew 23? And what of all those other myriad passages wherein he took on such as the scribes and Pharisees for their wrong teaching and wrong doing? What of Paul's withstanding of Elymas before Sergius Paulus? What of his withstanding even of Peter 'because he was to be blamed'? What of his negative references to John Mark, Alexander, Hymeneus and all the rest. What of John's statements against Diotrephes? What about most of I Corinthians, wherein at least 14 specific sins are condemned? What about Jesus to the Laodiceans?

"No, it is not our intention (in fact, never has been) to just go around looking for brethren who have 'tried and failed' and tear them limb from limb. When we find such, we try to bind up their wounds and help them all we can."

"However, when brethren deliberately lead others into error, knowingly and with afore-thought, we are not going to sit by and contribute to their apostasy by our silence, either. If I read Ezekiel 3:16-21 aright, this would be just as wrong for me (or you either, for that matter) to do."

"Regarding 'judging,' if we obey the Lord, we have to do the kind of judging commanded in John 7:24 and required in I Corinthians 5:12-13 - all the while avoiding the hypocritical type of judging condemned in Matthew 7:1-5. Even in this latter passage, he was not teaching against all judging - but doing so when one's own faults were worse than those he was trying to correct . . . God bless you for caring." (YR.Jr.)

Mrs. S. B. Wilson, Tishomingo, Mississippi: "I am ordering the Rice record *Where Roses Never Fade* for my daughter for their wedding anniversary . . . We have enjoyed *Mansion Over the Hilltop* so very much. I know we will enjoy the new one just as much . . ."

Mr. & Mrs. Leonard Preston, Wetumka, Oklahoma: "We received your . . . 'Contending for the Faith' and enjoyed reading it, although it is a pathetic situation at best. We are glad you have the ability and courage to contend for the faith and print the truth regarding some things the brotherhood cannot know in any other way. So many preachers today are concerned about losing jobs or hurting someone's feelings if the truth is preached on a variety of subjects that when everything is weeded out that a preacher is not supposed to preach on he is limited, unless he is willing to 'contend for the faith' against all odds . . . We are ordering bundles for each month (12 in a bundle). We would like to have the August issue as our first bundle. Find enclosed check for \$24.00 to cover . . . You can use our name in publications if you so desire, as you referred to this as one of the ways we could help in this fight for truth."

Jack D. Sanford, Jr., Northport, Alabama: ". . . I greatly appreciate the good work that you presently are doing in exposing the vast error within the brotherhood. None of us is perfect, yet there are those of us who are striving to be like the Lord and the great trend of liberalism is not helping in any way the efforts of the faithful to preach Christ to the lost. Do continue your present efforts and I pray that you will not become discouraged, but will know that there are some of us who remain faithful to the truth. . ."

Don Gale, Murfreesboro, Tennessee: "Keep up the good work. There are those of us out here who need you and those like you in your work. The name 'Ira Rice' is still loved and feared by those who admit you came and said something here in Murfreesboro, Tennessee (East Main Church of Christ). The love or fear depending, of course, upon the recognition of the truth you spoke and whether or not one stood for truth or opposed it. I pray for you and your work. Please remember the East Main congregation in your prayers."

James E. Kelly, Goodwater, Alabama, January 6, 1976: ". . . Brother Glenn Watts, a gospel preacher (a sound one) and I have been able to start a congregation in Goodwater, Alabama. The congregation has decided to back you all we can. Inclosed you will find a check for \$12 . . ."

Merl E. Andrews, for Church of Christ, 103 Riverside Drive, Baltimore, Maryland, May 4, 1976: ". . . Enclosed is a check for \$50. Send two copies each month for the next year. You may use the rest of the money in any way that you may desire to the glory of God . . . In Christian fellowship . . ."

James R. Gilbert, Gadsden, Alabama, May 14, 1976: ". . . It is good to know that some men in the brotherhood still have a love for the truth of God's word. I wholeheartedly agree that members of the Lord's church need to be informed of evil doctrines being taught and spread throughout the brotherhood. I have complete respect for your publication and its editors and feel certain an undertaking such as this under the oversight of Shades Mountain elders can lead to nothing but good for the cause of Christ . . ."

Elaine Britnell, missionary, Livingstone, Zambia, Africa: "May God bless you as you use your voices to lead others to praise God. May He give you opportunity to make another record . . ."

Mrs. Jack Hawkins, Pontiac, Michigan: "Thank you for . . . the record. We are enjoying it. The more we listen the more beautiful it is . . ."

SECOND ANNUAL LECTURESHIP

Florida School of Preaching

1807 South Florida Avenue
LAKELAND, FLORIDA 33803

JANUARY 24 - 27, 1977

THEME - "ONWARD CHRISTIAN SOLDIERS"

MONDAY, JANUARY 14 -

8:30 a.m. "Onward Gospel Preachers"
Paul D. Murphy
10:00 a.m. "Soldiers of Christ Arise"
Frank H. Pierce
Ladies "Can Babies Be Taught?"
Sandy Hightower
10:45 a.m. "Enduring Hardness"
Malcolm Lammons
1:30 p.m. "Avoiding Entanglements"
Ernest Underwood
2:30 p.m. "Onward in Evangelizing
Florida"
Johnny R. Mackey
3:30 p.m. Open Forum
B. C. Carr, Chairman
7:30 p.m. "The Militant Nature
of the Church"
Andrew Connally

TUESDAY, JANUARY 25

8:30 a.m. "Onward Gospel Preachers"
Paul D. Murphy
10:00 a.m. "The Marching Orders
of the Church"
Charles Pledge
Ladies "The Essence of Time"
Frankie Luper
10:45 a.m. "In the Strength
of His Might"
Andrew Connally

SCHEDULE

1:30 p.m. "Onward in Visitation"
Malcolm Hill
2:30 p.m. "Our Battle Against
Immorality"
Essau Coney
3:30 p.m. Open Forum
B. C. Carr, Chairman
7:30 p.m. "Battles We Have Fought"
F. L. Thompson

WEDNESDAY, JANUARY 26 -

8:30 a.m. "Onward Gospel Preachers"
Paul D. Murphy
10:00 a.m. "Onward Into All
the World"
Archie Luper
Ladies "The Essence of Time"
Frankie Luper
10:45 a.m. "Shall We Fiddle or Fight?"
Charles Pledge
1:30 p.m. "The Battle Against
Divorce"
Paul Hunton
2:30 p.m. "The Battle Against
Indifference"
J. T. Marlin
3:30 p.m. Open Forum
B. C. Carr, Chairman

7:00 p.m. "Onward in the Days
of Our Youth"
Archie Luper, Jr.
7:45 p.m. "When We Lay Our Armor By"
George W. DeHoff

THURSDAY, JANUARY 27 -

8:30 a.m. "Onward Gospel Preachers"
Paul D. Murphy
10:00 a.m. "Onward in Church Development"
Winfred Clark
Ladies "The Essence of Time"
Frankie Luper
10:45 a.m. "Back to the Bible"
George W. DeHoff
1:30 p.m. "Our Need for Courage"
J. T. Marlin
2:30 p.m. "Backgrounds of Division"
William Woodson
3:30 p.m. Open Forum
B. C. Carr, Chairman
7:00 p.m. Chorus - Christian Home
& Bible School
Mt. Dora, Florida
Vernon Means, Director
7:45 p.m. "What of Those Who
Do Not Follow Truth?"
William Woodson

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