

Contending FOR THE Faith™

Volume VIII, 1977

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## MAJOR SURGERY REQUIRED

### "In A Strait Betwixt Two"

Ira Y. Rice, Jr.

No doubt numbers of brethren will be astonished to learn that sister Rice (Vada) and I still are on the U.S. side of the ocean. In the closing issue of *Contending for the Faith* for 1976, we had announced our intentions to be in American Samoa long before now. *Man proposes* but God still *disposes*.

Just as we were counting down toward final departure in November, our youngest daughter Rochelle had a seizure in her sleep in the early-morning hours of November 5 and had to be rushed by ambulance to the hospital in Jackson, Tennessee, from Freed-Hardeman College in nearby Henderson.

At the time that I was putting the November issue of the paper together (our concluding issue for 1976, since we do not publish in December), we knew of her seizure all right; however, we still were hoping that whatever had caused it could be controlled with medications, which had been prescribed at the hospital.

#### Arteriograms Reveal Aneurysmic Condition

However, of the some dozen neurologists, neuro-surgeons and neuro-anesthesiologists that we either consulted personally or had consulted on our behalf, all but one counselled that since this condition was in the *brain* if it broke loose it could cause Rochelle either paralysis or death; therefore, the only feasible course was brain surgery.

We resisted coming to this conclusion until we, ourselves, were permitted to see the arteriograms. When we saw the arterio-venous malformation thus revealed which was causing the aneurysms — and the doctors further impressed us with the gravity of the condition if not surgically corrected — we finally gave in (along with Rochelle) and agreed to have it done.

Which, of course, meant that we should have to delay going overseas yet once more until this, too, could be put behind us. I already had arranged with brother Ed Enzor, of Enzor Travel Service, of Arlington, Virginia, to book reservations on planes all the way to American Samoa, leaving the U.S., Lord willing, November 28. But when I finally realized how imperative it was for me to remain Stateside to see this thing through with Rochelle, I telephoned brother Enzor, asked him to just hold everything, and that I should get back to him when it was so that I could turn loose again and go.

#### Operation Performed December 21 in Memphis

Putting Rochelle into the Baptist Memorial Hospital, in Memphis, at 1:45 the afternoon of December 20, she stayed overnight prior to the operation next day. At 7:40 the morning of Tuesday, December 21, they trundled her into the operating room. It may have been the shortest day of the year for most folks, but, for us, it was to be the longest day of our lives!

Exactly one hour later, they telephoned from the operating room saying that all her hair had been shaved off, she had been put under deep anesthesia, and they were making the first incision that very moment. Conscious as we were that the surgeon would be cutting around in our daughter's *brain* — and that a single slip of the knife could either paralyze or kill her — only parents who have been through it can have any idea at all how long that day became to us. We thought it would *never end!*

The hours rolled on, seemingly endlessly. At the 4-hour-and-43-minute mark, they telephoned again letting us know that all was going well. At 2:05 in the afternoon, they sent word that the *brain* part of the operation was over and they were in the process of closing up her head. She was on that operating table for a total of *six hours* — which, to us, was like six eternities!

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# Contending FOR THE Faith

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January 1-1977

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## E. R. HARPER REVEALS THAT HE WAS SOURCE OF ERROR REGARDING STEVENS' ELDRSHIP

(NOTE: It had been my intention, once my own acknowledgement of error was published regarding John C. Stevens being incorrectly described as one of the elders of the College Church of Christ, in Abilene, Texas, who invited false-teacher and heretic Roy Osborne for their meeting last September, just to let the matter drop. However, brother E. R. Harper, who was my source, telephoned to me in December saying that he could not remain silent and let me take all the blame. Therefore, I have agreed to publish his following personal letter to me, at his request, which I am grateful to him for so doing. IYR Jr.)

2143 South 5th  
Abilene, Texas 79605  
December 25, 1976

Mr. Ira Y. Rice, Jr.  
Contending for the Faith,  
Birmingham, Alabama

Dear Brother Rice:

I have been reading your articles regarding the affair that took place here in Abilene when you were here some time back.

I regret what happened beyond words. I am not the kind of man who will allow anyone, friend or foe, to be hurt because of something I have said.

I do not recall just how it came up, but I do know we discussed the two men mentioned in your article regarding their being elders of the church mentioned. I was told some two or three years back that brother Stephens was an elder there and that by a man who one time, if not at that time, attended and was a member of that congregation and I had no reason to doubt him. There was no criticism of his being an elder at the time and I thought no more of it.

When you asked if we who were talking to you knew that he was an elder, I suggested that I felt sure he was and I had no other idea but that, that was true. I felt that he, at that time, the time I was told he was an elder, that there was no reason for his not being but to the contrary, felt the church would be wise in having a man of his strength in the city as an elder.

Now, at the time I told you he was an elder I felt there was no harm nor insult in saying he was an elder. I was mistaken and am sorry it caused such severe criticism. I could not understand why it should stir up such a storm as to whether he was or was not, since brother J. D. Thomas, who is an elder, is the head of brother Thomas' Bible Department. What difference did it make since this tied the college into the affair?

You called me soon after you found out you were wrong and asked me if I was sure, and I told you I thought I was, but I must not have been. You did everything you could possibly do to find out the truth that you might correct it as I have found you at all times willing to do. I have met no man who has ever been more honest in trying to be absolutely truthful in all my life.

Now that the correction has been made by you and apology made that should settle your part of it and clear you of any intended wrong doing or intention of doing someone a wrong; but it will not!

The real issue is, did you tell the truth regarding the man they had for the meeting? If you did, then you should not be blamed but thanked by a brotherhood that wishes to know the truth. If he taught no classes at brother Steven's school, made no addresses to the students, and if the school did not endorse him but repudiates him, then brother Stevens is clear and brother Thomas may answer for himself. I dare not speak for him. I do believe with all my heart that Roy Osborne is a liberal of the rankest sort. This is my opinion of him and I have nothing personal against him.

I may make the right decisions as the time for my departure once again is at hand.

If, as many continue to urge, I really *am* needed more in the gospel fight on the U.S. side, pray the Lord for me that I may be enabled to see it and do whatever is needful.

However, if Vada and I are needed more as missionaries to carry the gospel to the lost who never yet have heard the word, pray for us to be able to see that, too. Wherever we are needed *most* is where we want to be. In *any* case, *God's* will be done.

## DAO-THORNTON WEDDING OPENS WAY FOR TWO NEW MISSIONARIES TO HEAD FOR SAMOA IF SUPPORT IS RAISED

**Churches and Individuals Who Want to Help  
Please Make Your Checks Payable to Shades  
Mountain Earmarked Thornton Samoan Fund**

All the time that the Ira Y. Rice, Jr.'s have been trying to get gone to *American Samoa*, to relieve the Carl Johnsons, as missionaries, so that they, in turn, might proceed to pioneer the gospel into *Western Samoa*, the Lord evidently had someone else entirely in mind as their replacements — Don and Pien Thornton!

Space forbids that the whole story leading up to this strange turn of events be related in this issue of *Contending for the Faith*. However, every summer for five years, starting in 1969, brother Don Thornton had been devoting the whole summer to missionary work connected with the Mount Zion Bible College and Carter Boys Home, in India, sponsored by the Shades Mountain / Birmingham Church of Christ.

### Paid Own Way

The first three summers, Don paid his own way entirely, including both his living and travel, saving up his money as a mathematics teacher in the school system at Gadsden, Alabama. He also paid his own support the latter two summers, as far as his living was concerned; however, the Shades Mountain church picked up the tab for his transportation during this period.

Pien Dao, meanwhile, had been converted from Buddhism in Saigon, South Vietnam, the daughter of wealthy Buddhist parents. When she decided to go to Singapore, in 1972, to attend Four Seas College of Bible & Missions, she already had been the manager for nine years of one of her father's stores, in Saigon. Thus, she, too, was able to pay her own way through 2½ years of training at Four Seas College as well as to the U.S., when the Government of Singapore required all Vietnamese citizens to leave following the fall of South Vietnam in 1975.

### Rices Sponsor Pien As War-Refugee

The Ira Y. Rice, Jr.'s finally decided to serve as sister Pien's sponsors to the U.S. as a war-refugee from Vietnam. Resulting from this, she was introduced to the elders and members of the Shades Mountain congregation, in Birmingham, who, in turn, serve as the *Rices'* sponsors, as missionaries.

Thus it was that while visiting in Birmingham, in the fall of 1975, brother Thornton met and fell in love with Pien. A courtship got underway which followed her through a full scholastic year, while she was attending Freed-Hardeman College. Don, in fact, made so many trips to FHC to see Pien



*Mrs. Thornton*

... formerly Pien Dao

## Dao-Thornton

Miss Pien Dao and Donald Gary Thornton were married recently at the Shades Mountain Church of Christ, Birmingham.

The bride is the daughter of Mr. and Mrs. Kiem Dao. Parents of the groom are Mr. and Mrs. J.E. Thornton.

Ira Y. Rice Jr., minister, Memphis, Tenn., performed the double-ring ceremony. Music was provided by Mr. and Mrs. Dan Jenkins, vocalist; and the Harding Acappella Chorus.

Given in marriage by Jim Foster, the bride was attended by Miss Rochelle Rice, Memphis, Tenn., as maid of honor. Bridesmaid was Miss Robin Wortham, niece of the groom. Flower girls were Misses Jill Kosti and Jamie Wortham, niece of the groom.

John Bowen served the groom as best man. Groomsman was Greg Johnson. Ushers were Ronnie Johnson, William Cashlon and Thomas Wortham. Jonathan Jenkins was ringbearer.

Following the ceremony, a reception was held in the Fellowship Hall of the church.

The couple will reside in Gadsden.

The groom's mother and sister entertained the wedding party with an after-rehearsal dinner.

that laid end-to-end the mileage would have carried him completely around the world.

### Pien and Don Decide to Marry

Finally, in the fall of 1976, Pien agreed to accept Don's hand in marriage — and the date was set originally for December. However, when it looked like the Rices would be leaving for American Samoa in November, they decided to

I close with this suggestion to all congregations: Why invite men who are known to be and/or are believed to be liberal and by so doing cause such anxious hours when there are scores of good men who would bring no such criticisms, especially when the men who bring him know that the man is "under fire" from good men who love the church and the truth? The church is too sacred and the schools too precious to do one thing that would bring criticism or raise a question mark about either. To let down the gap and deny the preachers of the church the right to express their views when the salvation of the church and the schools are before us is a tragic hour. **CONSIDER THE CRITICISMS MADE AS TO WHETHER THEY ARE TRUE OR FALSE REGARDLESS OF THE MEN WHO MAY OR MAY NOT BE THE CORRECT MEN WHO HAVE CAUSED THEM, ESPECIALLY WHEN ONE OF THE MEN IS CORRECT IN THE CRITICISM. Are we loyal to TRUTH or MEN? THIS is the problem TODAY.**

Your brother in Christ,  
for truth and the church,

(Signed)

Ernest R. Harper

(EDITORIAL NOTE: To me, the foregoing by brother E. R. Harper is simply wonderful. What is even moreso is that the Lord has permitted his voice to be able to return that he now can preach again in short gospel meetings as effectively as ever. Those who have heard him recently are amazed how beautifully he does. If your congregation would like to have brother Harper for a weekend, please write to him at his above address. IYR Jr.)

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## WOODS-FRANKLIN DEBATE ON HOLY SPIRIT AVAILABLE

When apostate brother Ben Franklin dared to meet brother Guy N. Woods in public discussion of the Holy Spirit question in May, 1974, great numbers of us wondered how he would fare.

In truth, it was simply pitiful to watch this would-be David attempt to slay one such as Woods, whom he evidently deemed to be the Goliath of the churches of Christ.

As to whether Woods was Goliath or David we leave to the reader to judge—in our own opinion, he was David; but Franklin to be sure was no Goliath.

Still and all, in printed form, this debate makes rather more fascinating reading than it did in the actual hearing! Woods' arguments, truly, are simply devastating. And the fact that all the charts are included in the book—both Franklin's as well as Woods'—makes this a genuine value in the study of the Holy Spirit question, which has wrought such havoc among us of recent years.

If you want a copy, please send \$6.95 together with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. This book will greatly assist anyone in knowing how to give an answer to any who has a question regarding the Holy Spirit and how He functions in the lives of Christians today.

## "STRAIT BETWIXT TWO"

(Continued from Page 1)

### Rochelle's Recovery Is Phenomenal

Even after she was out of the recovery room and into intensive care, Rochelle had been there for more than an hour before they finally called us at 6:05 p.m. that we could come in to see her for a few minutes. Knowing what an ordeal she had been through, we were not prepared to find her looking so well. She had this huge, turban-like bandage covering the whole upper part of her head, of course — and there were seven different sets of tubes and wires leading from her body — but her color was good, her breathing normal, and when we asked how she felt, all she said was "sleepy." We thought at least she should have a headache, but she said she did not.

Undoubtedly, our neuro-surgeon for the operation — Dr. Morris W. Ray — must be one of the best if not *the* best surgeon for this type of operation in America. Absolutely *none* of the debilitating side-effects we had dreaded were in evidence from the surgery. She was in intensive care less than 48 hours, being able to sit up and feed herself by the second day. The day after returning to her private room at the hospital, she was able to walk a bit — and this was increased each day.

### Return to College on Schedule Imminent

Rochelle's convalescence progressed so beautifully that on Tuesday, December 28, just one week after surgery, she was released from the hospital to return home. By Saturday she was strong enough to walk around the block where we live. By Lord's Day, she was able to attend worship service at the morning hour (though not at night, lest she over-do). In fact, as this is being written (January 7, 1977) she is recovering so wonderfully that we now think she should be able to return to Freed-Hardeman College on schedule, when classes resume January 17, just ten days hence.

Dr. Ray advised us that he felt I personally should stick around until Rochelle has been back in school for several days to see how she takes the stress of classwork before resuming my own plans for overseas. He also thinks that Vada should remain possibly another month or so just to be doubly sure of Rochelle's condition. At this point, however, we do not anticipate any further complications.

### "In a Strait Betwixt Two"

As brethren may realize, in more ways than one, during all this, we have been, as Paul described in Philippians 1:23-24, "in a strait betwixt two." You recall his writing "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you."

In *our* case, of course, our "strait" is not betwixt leaving this life or remaining on earth, but betwixt the strong tug of our work overseas and the needs of our youngest child until she can fend for herself once more.

Apart from that, I, personally, have yet *another* strait — trying to decide whether we really are needed more in our world evangelism overseas or in the fight to try to hold this apostasy-prone brotherhood to the truth of the gospel right here in our own U.S.!

### We Are Grateful For — And Covet — Your Prayers

Be all this as it may, brethren, upon behalf of sister Rice, Rochelle and myself, I wish to thank every congregation and every individual for the barrage of prayers that ascended on high in our behalf during the days of our distress. Please now continue to pray for us — and more especially for me — that

move their wedding date forward to November 24, to enable brother Rice to perform the ceremony prior to departure.

Sometime during the wedding reception that night, someone came up with the idea of why not send Don and Pien to American Samoa instead of the Rices, so that they, in turn, might carry out their original plans for Singapore and Taiwan. Since both are faithful Christians, both are well-trained in Bible (Don at Freed-Hardeman College and Harding College, graduating from both; and Pien at Four Seas College and Freed-Hardeman College), and both have had extensive overseas experience already – it seemed like a natural. Moreover, both of them definitely appeared to be interested.

#### Rices' Delay Speeds Their Decision to Go

When the Rices were delayed in leaving for Samoa because of brain-surgery becoming necessary for their youngest daughter Rochelle, the Shades Mountain elders were hard put to find someone who could leave immediately to relieve the Johnsons in American Samoa that they might proceed to activate their visa to Western Samoa. Finally, brother George Seeto, of Suva, Fiji, agreed to go for a limited time; however, someone who could go for a more extended gospel effort clearly was needed.

The Shades Mountain/Birmingham elders talked things through with Don and Pien – so now, at long last, it is to be the Thorntons who will proceed to Samoa, instead of the Rices, provided sufficient funds can be lined up to make this possible as early as February. The Rices, in turn, will proceed to Singapore and Taiwan, as previously planned, Lord willing.

#### Shades Mountain Needs Help for Thorntons

Although the Shades Mountain church is happy to serve as the principal sponsors for the Don Thorntons to Samoa, it is carrying such a heavy missionary burden elsewhere – in India, New Zealand, Fiji, Western Samoa, the Carolinas – besides helping support the training for several young preachers, the elders feel that only about \$200.00 monthly can come out of Shades Mountain at this time to the Thorntons' financial support. They will need approximately \$600.00 monthly *personal* support, \$400.00 monthly *working* fund, besides their *travel* fund to Samoa.

Congregations and individuals who would like to have a part in starting these young newly-weds out as missionaries, and who would like to enter into their labors by so doing are invited to make your checks payable to Shades Mountain Church of Christ, earmarked for Thornton Samoan Evangelism Fund, and mail them to Post Office Box 26247, Birmingham, Alabama 35226. If at all possible, please let us know how much you will agree to contribute toward the Thorntons' support as missionaries on a regular monthly basis.



THAT WEDDING DRESS was no slouch – but, then, Mrs. Pien Thornton really set it off, didn't she!



INCLUDED IN THE WEDDING PARTY, left to right, above, were Robin Wortham, brides-maid; Jamie Wortham, flower girl; Rochelle Rice, maid of honor; Jill Koski, flower girl; Pien and Don Thornton, bride and groom; Jonathan Jenkins, ring bearer; John Bowen, best man; and Greg Johnson, groomsman. Ushers for the wedding (not shown) were William Cashion, Thomas Wortham and Ronald Johnson.



MRS. TAN KENG KOON (known by all as Baby Tan) shown with her mother behind lectern (above), when she spoke to the preachers' wives at Freed-Hardemen College, also came to counsel with Pien regarding her then-approaching wedding. Those who heard sister Tan were deeply impressed. She is one of the most effective soul-winners in all Asia.



**TWO OF THE SHADES MOUNTAIN ELDERS and their wives — Brice and Sally Jones (left) and Lester and Maxine Wright (right) — are shown with the newly-weds (above, center) after the ceremony.**



**FLOWER GIRL AND RING BEARER Jill Koski and Jonathan Jenkins held hands for the above photo with the bride and groom. Could this picture be prophetic?**



**THE LADIES OF THE CHURCH went all out to have the reception done to perfection. In above photo, Barbara Werndlie and her father with Lester Wright and Phil Foster are being served by sister Jeanell Cashion.**



**ON THE RECEIVING LINE at the reception, left to right, above, were Mrs. Jane Foster, Mrs. Vada Rice, Don's mother, Mrs. Thornton, Pien, Don and best-man John Bowen.**

## THE GREAT COMMISSION IS BINDING UPON EVERY CHRISTIAN

**"Go ye into all the world, and preach  
the gospel to every creature." — Jesus**

**Bill Coss**

It is God's purpose to save the world through the gospel of his Son. The task of executing this purpose has been entrusted to his church on earth — the divine presence and co-working being always understood. Therefore the supreme duty of the church is worldwide conquest in the name of the Lord. To aim at anything short of this would be disobedience to her Great Captain. To refuse participation in the efforts directed to this end would be to be unworthy of a place in his mighty army.

The New Testament knows of only two classes: those who go and those who send. The whole body of believers is to have fellowship in this work. If any stands aloof and gives no aid or comfort, he may doubt — and with good reasons — whether he has the spirit of Christ. If he has not, he is none of his.

### **The Extent of the Work**

"And he said unto them, 'Go ye into all the world, and preach the gospel to every creature.'" This command of Jesus leaves us in no doubt as to the extent of the work. Repentance and remission of sins were to be preached in his name to all the nations. The beginning was made in Jerusalem. Just before his ascension, our Lord said to his apostles, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The whole world must be evangelized. This is God's purpose, and his purpose cannot be defeated. Those at home are to hear the truth: the gospel must be carried into the slums and into homes and palaces of our great cities, unto the towns and villages, and into the highways and hedges. Our whole population must be brought under its influence. But when we have done that, we must not think that we have done our whole duty.

### **World Evangelism Permeates God's Word**

The evangelization of the world finds a large place in the word of God. In Genesis we have the promise of a redeemer; in Revelation we see the redeemed out of every nation, and of all tribes and peoples and tongues standing before the throne and before the lamb. This is the fulfillment of the promise made to Abraham, "In thy seed shall all the families of the earth be blessed."

Christianity is a victorious faith. It pressed on like a bannered army from conquest to conquest. The first sermon led to about 3,000 conversions. Soon after, the number of men was about 5,000. A little later believers were the more added to the Lord, multitudes both of men and women. Again we are told that the disciples in Jerusalem multiplied greatly, and a great company of the priests became obedient to the faith.

Every Christian was a missionary; every church was a rallying point and a radiating center. The whole body of believers was engaged in a deadly conflict with the powers of evil and with the false notions of paganism. Like their Lord and his apostles, they had no doubt whatever as to the ultimate and universal triumph of the gospel.

### **Evangelism Essential to Spiritual Growth**

We today need to learn things that can be learned only through carrying the gospel to others. When we neglect this,



**THE NEWLY-WEDS are shown with the bride's sponsors, Ira and Vada Rice, left above. We were sorry, of course, that her parents could not be present, from South Vietnam, but we could not have been prouder of Pien if she had been our own daughter.**



**TWO HAPPY NEWLY-WEDS WAVE FAREWELL as their wedding car pulls away from the Shades Mountain / Birmingham building and head for their honeymoon. If ever there was a wedding that was well planned and skillfully carried out from first to last, this had to be it. Much appreciation, especially, to the ladies of the Shades Mountain congregation who went all out to make such a lovely event possible.**



we stunt our own spiritual growth. This is a part of Christ's training program for his church. He has always done his greatest work through small and seemingly inadequate human forces in order that men might know that the power is of God and not of men.

Surely, if God so loved the world that he gave his Son, and if Christ so loved the world that he gave his LIFE, it should not be too much to ask that the churches of Christ so love the world as to give ourselves to the fulfillment of the Great Commission, man's only hope of eternity.

#### God Never Intended the Gospel Be Hoarded

The gospel is for all men. Those who have it hold it in trust for those who have it not. Those who would keep it to themselves err, not knowing the Scriptures, nor the gracious intention of our God.

The real reasons we have not evangelized the world are 1) we have never convinced ourselves that the world is lost without the gospel; and 2) we have never convinced ourselves that we are lost if we don't take it to the world. One may go across the sea and another go across the street, but every one of us must go with the gospel if we would go to heaven when we die.

How wonderful it would be if every Christian would not be just a convert, but a *converter!*

#### Can We Hire Others to Do Our Share?

We will never be able to hire someone to do our share of the preaching. If you could hire some professional preacher to do *your* preaching for you, you could hire someone to go to church for you. You could hire someone to be *honest* for you. In short, you could hire your way into heaven. The idea that you can put an extra dollar in the collection plate and hire someone to preach the gospel for you does not come from the Bible. Every child of God has the personal responsibility to preach the gospel to the extent of his own capacity and opportunity. That responsibility cannot be shifted to another.

It certainly is a misconception that the responsibility for preaching the gospel lies upon those workers only who are paid for it. There is not one among us upon whom the Great Commission lies with greater weight than it lies upon you yourself.

The harvest of souls is thrilling. The man who never has had the experience of being a part of bringing a soul to harvest by God's word has missed one of the most precious experiences in life.

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## UNCONSCIOUS ENEMIES OF CHRISTIANITY

Gerald W. Miles

In Philippians 3:18, we find Paul making this statement, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." In this verse we find that some are considered *enemies* of Christ. In many instances these are aware of their actions and are trying to disrupt and destroy the work of the church. However, there are those who are enemies of the cross and may not be aware of it. We want to look at some of these.

One group who are enemies of the cross of Christ are those who are wrapped up in *denominationalism*. Many truly believe that all the division in the religious world is all right with God and that it offers man a "choice of religions." It is not all right with God. Denominationalism mocks the prayer of Christ and encourages infidelity. In John 17:20-21, we read, "Neither pray I for these alone, but for them also which shall believe on

me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jesus did not pray for division in the religious world but for *unity*. We wonder why many are not religious at all. Jesus said that because of *unity* the world would believe on Him. It is no wonder that many see all the division in religion and turn away in disgust and say that they don't know who is right. Denominationalism is the cause of *most* of the unbelief in the world today. It repudiates the passages on unity found in the Bible. Yes, *denominationalism* is an enemy of the cross of Christ.

Another enemy of the cross is the *moralist*. This person is depending on his goodness to save him. It won't. Because of him, many are discouraged from obeying the gospel. Obedience is necessary (II Thessalonians 1:8-9). The moralist also discourages church membership which is essential to going to heaven (Ephesians 5:23). Morality is wonderful. Would to God that more people were more interested in morality! However, one cannot be good enough to earn salvation. Obedience to the plan of God is essential. The *moralist* is an unconscious enemy of the cross of Christ.

Another enemy of the cross is the *modernist*. These people are destroying confidence in the Bible and in the Christ as the Son of God. They always want people to use the "modern translations" of the Bible which are not textually correct. Many of these "versions" are changing the word of God into a "do as you please" sort of book. When confidence in the word of God is destroyed, Satan can have a field day with the lives of unsuspecting men. The *modernist* is certainly an enemy of the cross of Christ. He may not be aware of it, but this does not change the fact of the case. He still destroys confidence in Jesus as the Christ.

There is yet another group which is a great threat to the cross of Christ. Perhaps these of whom we now speak are of greater danger than all the rest. This group is within the church. They enjoy the fellowship of the church for which Jesus died. The *lukewarm* member is an enemy because his lukewarmness influences others to be like him. He is a cancer to all who are around him. Those who are *worldly* are enemies of the cross because they tell the world that there is no difference between the church and the evils of the world. Such are walking discredits to the Christian religion. Those who promote *factions* and *divisions* in the church are of great danger to the cause. All Christians are to be of one mind and one spirit. We are to be united into one calling. We are to be as one so that we can win the world for Jesus Christ. Those who cause divisions are destroying the very foundation of Christianity and God will not let them off easy.

All these are **enemies of the cross of Christ**. They might not be aware of it, but they are enemies anyway. What about you? Are you an enemy of Christ? Will you begin today to be on the Lord's side?

— *The Defender*,

Bayou La Batre, Alabama

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## PREACHER WANTED

There is an immediate opening for a gospel preacher with the church at Summerville, Pennsylvania. They would be willing to wait until the end of the school term for the right man — preferably a preacher with some experience. Summerville is a self-supporting, growing congregation with a preacher's home. If interested, please either write to the Church of Christ, Post Office Box 52, Summerville, Pennsylvania 15864, or telephone Area Code 814/856-2710.

## THE BEGINNING OF LIBERALISM

Richard H. Wineinger

Speaking very conservatively, it is quite obvious that liberalism is making a giant impact upon local congregations of our day. We find individuals today teaching and practicing things that were unheard of a generation or two ago. Realizing the popularity of this movement, it is only fair to ask ourselves the question, "Where did it have its beginning?"

Before we answer that question it is necessary that we define the meaning of the word liberalism. Liberalism in effect is a rejection of the verbatim inspiration of the Word of God. Accordingly, it can take many forms. It has many fruits. *Indeed, its doctrines are multitude.* But the root disease is its rejection of the authoritative Word of God.

### Why Teach Just a Part?

It is surprising to me that some individuals can teach part of the Bible while claiming other parts are not relative to modern man. It becomes obvious even to the most casual student that either the Bible is the word of God or else it becomes a book of lies, for within its holy pages the claim of verbal inspiration is set forth. (Compare I Corinthians 2:12-13; Ephesians 3:3-4; II Timothy 3:16 and II Peter 1:19-21.) Either these statements are true and the Bible is God's holy word which demands our obedience to its instructions, or, if these statements be false, then none of the Bible is worth the paper it is written on.

Yet, amazingly enough, some men today try to teach inspiration of thought and not inspiration of word. Others suggest it was a book written by man in his attempt to reach out to God while others simply say it is an outstanding book of classical literature. Such nonsense we completely deny, and we stand ready to have our lives, our doctrines and our thoughts examined in every respect by God's precious word.

### How It All Began

Understanding then that Liberalism is a changing of God's word, we are ready to answer the question, "Where did Liberalism have its beginning?" The first liberalistic teacher goes back to the very beginning of man. Yea, he appeared unto Eve in the Garden of Eden and suggested a change of one word in the Word of God, which resulted in the entrance of sin into this world. (Romans 5:12). We see Liberalism in the worship of Cain, and when God rejected his liberalistic worship he slew his brother Abel. Even the great King David became liberal in his thinking for a period of time, when he caused the Ark of the Covenant to be placed on a new cart, contrary to the commands of God; and when Uzzah put forth his hand to stay the Ark of God, this liberalism caused the death of Uzzah, for God smote him for his error. (II Samuel 6:7).

Thus, we trace the stream of Liberalism from the beginning of man down to the time that Jesus was revealed in flesh upon this earth. He came preaching against traditions and commandments of the elders and commanding a return to the principles and to the very word of God. Shortly after the church was established, again, we see liberalism rearing its ugly head and hear the warning of the apostles as they constantly cried out to New Testament Christians to maintain the pureness of the instructions of God.

### The Real Surprise Regarding Liberalism

Then it should come as no surprise to us that in our generation there are many individuals who advocate liberalism in one form or another. However, what amazes me is our apathy toward these teachers. It is no surprise that liberalism, like a tidal wave, is sweeping the churches, when we fail to speak out against such sins. It is time that Christians arise,

speaking the truth in love and defending that form of doctrine which was delivered unto us without compromise.

Paul not only told Timothy to preach but also to reprove and rebuke (II Timothy 4:2); the mouth of liberals must be stopped (Titus 1:11); we dare not encourage, support, or even invite them into our homes (II John 9 & 10) if the purity of the church is to be maintained.

### What of Succeeding Generations?

If succeeding generations are still to have the truth of God's Word; if we are to be acceptable to God, we must begin at once to fight the good fight of faith and lay hold on eternal life.

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them. (Romans 16:17). Until this marking takes place, until the church again becomes militant, liberalism will continue to grow and to engulf countless thousands sending them on their way to perdition. Thus, we plead for an exposure of all things contrary to the will and the Word of God and a return to simple New Testament Christianity based upon a "Thus Saith the Lord" as our total authority in matters of religious pursuit.

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## HAIR TODAY AND GONE TOMORROW

Dan Harless

An atheist was lying in his casket, decked out in his very best attire. A friend, who many times had heard the atheist sneer about life beyond the grave, looked down and said, "Well, there's old Pete, all dressed up and no place to go."

Madalyn Murray O'Hair is the nation's most raucous voice in behalf of atheism and against the Bible. She has been successful in getting Bible reading and prayer (even innocuous prayer that does not name God or Christ) out of the schools. Back in 1969 she brought suit to bar astronauts from reading the Bible or praying, so as to be heard, while engaged in a mission. The Bible reading that occurred during the Apollo 8 flight, so thrilling to so many, made Mrs. O'Hair furious. It was a relief to learn that the Supreme Court ruled against her in that case.

Now Madalyn is getting into our hair again as she launches a drive against the tax-free status of churches. A number of congressmen are raising questions about the legality of such exemption. On top of that, Mrs. O'Hair is leading a drive to do away with the proclamation of the gospel via radio and television. In her determination to succeed she has amassed 27,000 signatures to support her stand. She continues to work tirelessly to destroy belief in God, in Jesus Christ, and in the Bible.

*Christian Crusade Magazine*, P. O. Box 977, Tulsa, Oklahoma 74102, with whose theology we disagree while we applaud a most commendable zeal, is striving to secure a million signatures from men and women who are deeply interested in freedom of religious expression and in the proclamation of the gospel.

We live in a topsy turvy world where use of the Lord's name in vain on radio and television has become acceptable to the authorities while breathing his holy name in prayer soon may be against the law. Why not write the Federal Communications Commission in Washington and express your feelings about Madalyn's latest caper?

— Hillsboro Herald  
Nashville, Tennessee

# Notes & Quotes...

**Duane G. Rost**, elder, Pulaski, Tennessee, December 15, 1976: "Please send me . . . two complete sets of Bound Volumes of *Contending for the Faith* and find enclosed check for \$36.00. One set is to be placed in the church library at the East Hill Church . . . The full value of this publication can only be known in future years. May your efforts for good continue with God's guidance and blessing."

(NOTE: Other elders might well follow the example of brother Rost, who believes not only in *contending* for the faith but in *extending* it, too. Full sets of Volumes I, II, III, VI, V and VI are still \$18.00 the set (plus 85 cents postage). How wonderful if the library of every faithful congregation might have a set in order to check back for false teachers and heretics. Such should *never* be invited to speak or be used in any way until they repent. IYR Jr.)

**Mrs. Carol Ann Hudgens**, Marion, Illinois: Enclosing a check for \$25.00, she said, "Please send me a one-year subscription to *Contending for the Faith*. Use the rest of the money as you see fit in the publication of this paper."

**Roy C. Runions**, elder, New Johnsonville, Tennessee: "We appreciate the good job you are doing in exposing liberalism among our brethren . . ."

(NOTE: We greatly appreciate the elders at New Johnsonville, who not only contribute regularly each month to the support of our efforts to contend for the faith brotherhood-wide, but who have a standing order for 50 copies each month for local distribution there. Other elders could well profit by their example. Bundle-order prices are listed in the masthead on Page 2 each issue, if you are interested. IYR Jr.)

**Effie C. Goolsby**, Livingston, Tennessee: "I enjoy reading *Contending for the Faith* and look forward to it every month . . . I like your forthright way of presenting the truth and exposing error. We need more men like you. Keep up the good work and may God bless you in your work and love for the truth."

**Bill Coss**, minister, Parkview Church of Christ, Warren, Michigan: "I told the elders that I would be writing you. They gave me a check to give you on *Contending for the Faith* to help out a little bit. We must keep that paper going . . . We love you."

**Delbert Goins**, minister, Woodbridge, Virginia: "A copy of the beautifully-bound cloth and stamped in gold edition of Volume I *CONTENDING FOR THE FAITH* was passed through the congregation, and the responsive desire to subscribe is seen in the following list . . . Maybe we can send some more names for this wonderfully informative publication."

(NOTE: This is a unique idea of another way in which these bound volumes may be used to stimulate brethren to a greater interest in *contending earnestly* for the faith once for all delivered to the saints. It produced a long list of subscriptions at Woodbridge, Virginia. Why not try it where *you* worship. IYR Jr.)

**G. D. Johnson**, Mendon, Illinois: "I read the June issue of *Contending for the Faith* while I was at my wife's folk's home in Powell, Wyoming. Some very good thoughts and statements. Would you please put my name on your mailing list . . . for a three-year subscription . . ."

**Sim O. Carr**, Orland, California: "Let us pray more earnestly and try harder to admonish one another, and do more to save sinners. We should wake up and have a nation-wide gospel meeting. If we don't, I believe God will let the Communists take us over because we have forsaken God. Let me know what you think about this."

(NOTE: It sounds like a great idea, if there were only some way to implement it. IYR Jr.)

**Avis Watson**, Independence, Missouri, December 16, 1976: "Your good work is appreciated so very much. Keep it up . . . A check is enclosed for \$25.00. I want you to use what is left after the cost of the books for wherever it is needed most . . ."

(NOTE: Brother Watson had ordered a copy of J. L. Davidson's "Debunking Jehovah's Witnesses" and "Questions and Answers" by Guy N. Woods. This left more than half of his check to help with our other expenses of introducing this paper to others. Much appreciation. IYR Jr.)

**Clinton Elliott**, Nashville, Arkansas: "In my opinion liberalism has effected the whole brotherhood. The great threat among the rank and file is indirect. The real liberal generally works through the ignorant and to some degree the innocent youth, turning them against sound gospel preachers and causing them to question without real investigation every established principle (a spirit of rebellion) . . . I am fearful that many who purpose to lead the church to greater achievements cannot tell the difference between principle and policy and that they are not enslaved to the infallible word of God. Anyone who is not aware that the wisdom of man is foolishness with God is unsafe as a defender of the faith . . . May God bless you . . ."

**Kenneth Fuller**, Panama City, Florida: "May God bless you richly for the work you are doing. I pray that everyone in the brotherhood will soon wake up to what is going on and *do* something about it. We have a long, hard battle on our hands. May we start to fight before the war is over."

**Harry H. Hensley Logan**, West Virginia: "I really enjoy reading your wonderful paper. The church is in such a mess. It scares me even to think about it. Preachers that once taught the pure gospel of Christ have gone liberal. They will preach anything to get a big crowd to preach to. They are promoting themselves instead of Christ and his cause. They don't have any respect for the Lord, or the Bible, or the elders of the church, or anyone but themselves. We have them here that will fellowship the denominations, call them brother, and say we should not criticize them, that all baptized believers are their brothers. I believe that, too, but the question is who is a true believer? If they don't obey the commands of God, then they can't be true believers, and I cannot fellowship the ones that teach that kind of doctrine. The great apostle Paul said mark them that cause divisions among you and avoid them. How can we avoid them and worship with them? It cannot be done. Yours for a return to the Bible."

**Mrs. Charlotte J. Hudson**, Dalton, Georgia: "Thank you ever so much for your stand for the truth. May God always bless you and keep you . . ."

**Nadene Welch**, Secretary, Shelbyville Road Church of Christ, 4915 Shelbyville Road, Indianapolis, Indiana, December 20, 1976: "Brother Totty's health is gradually improving. Though at this point recovery seems to be very slow, we keep in mind that the doctor told him it might be four months before he would regain his strength."

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

## CORRECTION

**Ray Hawk**, evangelist, 4868 La Ventana Terrace, Pensacola, Florida 32506, December 15, 1976: "Due to a misunderstanding, an error appeared in the article, 'A Statement of Clarification.' I stated that brother Alonzo Welch delivered a paper at the White's Ferry Road School. This is not so. The paper was delivered at a Monthly Preachers' Meeting in West Monroe, Louisiana. An official of the school informed me that the school rejects the position of girls praying in the presence of men in chain prayers as much as we do. In that preachers' meeting, brother Welch received 'sharp criticism' on his paper. I apologize for the mix-up and hope all who read the article will recognize where the paper was delivered."

(NOTE: As long as we tabernacle in the flesh, errors, however unintentional, just *will* creep in. We are not disturbed so much by the errors themselves as we are by those who refuse to correct their errors once they are pointed out. We honor brother Hawk for the foregoing correction. If numbers of others would follow his example—including many in so-called "high places"—we could have a general reconciliation—brotherhood-wide. Without such, it can never happen. Let us all pray that 1977 may be *The Year of Reconciliation*. It can be, if we'll all think on our ways and correct our mistakes. IYR Jr.)

**W. L. Totty**, Indianapolis, Indiana: "You are doing a great work for the cause of Christ. Your continued defense of the truth against the liberalism that is threatening us today is very much appreciated by me and by all, I am sure, who love the truth . . . I am glad to have a small part in your work in Asia; and, the Lord willing, I shall continue to help support your work as I am able."

(NOTE: Brother Totty is greatly admired and appreciated by me. He contributes \$100.00 per month to the support of our work in Asia, which is so needed. Word comes that he is recovering slowly from his recent heart attack. Let's all send him a word of encouragement to Shelbyville Road Church of Christ, 4915 Shelbyville Road, Indianapolis, Indiana 46227. IYR Jr.)

**James C. W. Dixon**, Charleston, West Virginia: "Pray with me for the elders at Highland, who seem to cover up instead of making it known . . . The church needs more men like you and brother James D. Bales who try to keep the church contending for the faith once delivered unto the saints . . . Keep up the good work and may God bless you in your effort."

\*\*\*\*\*

Liberalism may have the *majority*, but they do not have the *truth!* Which would you rather stand with — the *majority* or the *truth?*

\*\*\*\*\*

**Jerry Hurst**, Comanche, Oklahoma: "I appreciate so very much what the power of God's word has done with your life and everything that you stand for in Christ..."

**Larry D. Wilson**, Memphis, Tennessee: "I look forward to receiving *Contending for the Faith* and commend you for your work in doing what the title of the paper suggests."

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



**BRUCE R. CURD**

OF BROTHER CURD'S first book - *Marry Only in the Lord* - this is what others said:

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# A New Book by Bruce R. Curd

Author of

## Marry Only in the Lord



Bruce Ray Curd

Loren & Dorothy Grimes, Arkansas City, Kansas: "We enjoy your *Contending for the Faith* so much and your Far East Newsletter. There are so many desiring help, but we pray this will help in your work and further our Savior's cause." (NOTE: They enclosed \$30.00. IYR Jr.)

Vaughan Burwell, Chardon, Ohio: "These issues have very instructive articles and we plan to hand them out to every member. Keep up the good work."

W. N. Jackson, now back in Mississippi, we think: "Keep up the good work — AND REMEMBER 'AXE' VOL. IV!"

Melvin Elliott, Tipton, Indiana: "Keep up the work. I think some are waking up."

David Bryant, Camdenton, Missouri: "It really got me to read about Herald of Truth. I must say I wondered about the emphasis when they started using John Wilson's scripts. We have supported it here, but I hope they will discontinue . . . Keep on contending, brother!"

Jack E. Waller, Mogadore, Ohio: "Thank you, brother Rice, and may God continue to bless you in your work."

Charles and Robert Walker, Maryville, Tennessee: "It was with much interest that we heard about your paper 'Contending for the Faith.' Keep up the good work and continue your warnings. Most of us are too lethargic to know what is going on to destroy the church . . . May God give you and your family many years of service in His kingdom. We need you."

Douglas R. Minton, Welch, West Virginia: "I have talked to the elders at the church at Wilkinson and they want to receive your paper also. Brother Rice, as I go forward in the fields, I will continue to herald the news of your paper to all whom I come in contact with. I will probably get a few more congregations to subscribe to your paper hopefully . . . The morning you spoke to us at the Memphis School of Preaching and told us of your experience in Texas during the depression. That all you had was food and a place to sleep and a free haircut (but not a free shave). I know we will find the support somewhere. The Lord will provide if we trust in him and just preach the word. Again I want to express my love and appreciation to you and the congregation where you labor and for how you stand on the word of God and preach it in its purity and simplicity."

James R. Lundy, Tucker, Georgia: "You are doing a great service to the cause of truth. Keep up the good work!"

J. C. Clifford, Medford, Oregon: "I am doing a little 'mission work' (in the area of combatting liberalism). The preacher at \_\_\_\_\_, recently from somewhere in southern California, in his last issue of their bulletin discusses the subject of truth being absolute or relative, objective or subjective. His conclusion seems to be that truth lies somewhere between 'both extremes'. Methinks we have another example of what you have been writing about . . ."

Wilma Wilson, Pulaski, Tennessee, December 14, 1976: "May God bless you in every good work for the Lord."

(NOTE: One brother from a congregation that had been receiving a standing order for a bundle of 25 copies each month wrote in cancelling the order, saying, "The congregation doesn't seem to care for them, so we decided to let the ones that do want them to order personally." We find no fault with that, however, we have observed that when these bundles are distributed personally by hand at the door, folks usually snap them up gladly. The reason most folks pass them by when they are placed on a table and not even mentioned from the pulpit is that they become a part of the furniture. We are not aware even of the table, much less things that are on it! If we really want folks to be warned and edified, we need either to subscribe individually for each family personally — or else make it a point to hand out the bundles individually at the door. IYR Jr.)

N. B. Hardeman, *Hardeman Tabernacle Sermons*, Volume II, page 280: "Let me tell you, friends, that there is only one thing that ought to appeal to an audience of a religious nature, and that is God's power, the gospel; and if men are not drawn by that, they will not be worth the drawing by anything else."

Thomas J. Waddle, High Ridge, Missouri: "I have just finished reading Volumes 1 and 2 of 'Axe on the Root' and want to express just how much good I think this is for the brotherhood in general is beyond my small words. I am just starting to read Volume 3 and am looking forward to No. 4. Please send it to me as soon as it is off the press . . ."

E. H. Simpson, Hartwell, Georgia: "Thanks for papers such as this upholding the truth."

## A BEAUTY SHOP IN THE CHURCH BUILDING

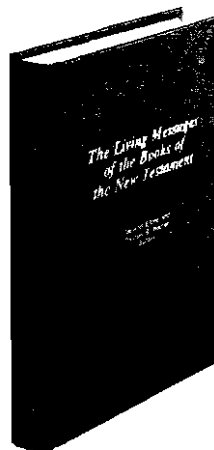
Richard Harp

We have installed a beauty shop in the church building at 5238 Phillips Drive. It is opened weekly for the women. We hope that you will make a standing appointment.

This is the most marvelous beauty parlor in town. It can work wonders for all who attend. Services offered are these:

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- Eyes made beautiful with "pity for the unfortunate" (I Peter 3:8)
- The voice improved by "prayer" (I Thessalonians 5:17, 18)
- Hands beautified in "charity" (Proverbs 31:10)
- Feet made beautiful by "bringing glad tidings of good things" (Romans 10:15)
- Posture made "upright" (Proverbs 15:8)
- Walk improved by faith (II Corinthians 5:7) and the steps of the master (Peter 2:21)
- Wardrobe becomes new (Ephesians 4:22-32; Colossians 3:8-15) and the finest (Galatians 3:27)
- The most beautiful ornament . . . that of a "meek and a quiet spirit", which in the sight of God is "of great price" (I Peter 3:1-4)

All of this in the most up-to-date beauty salon in existence. SEE YOU IN LADIES BIBLE CLASS . . . FOR A COMPLETE BEAUTY TREATMENT.



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J. B. Dearin, St. Louis, Missouri: "Please see that my son Ray gets one of the *Questions and Answers - Open Forum* books from Freed-Hardeman Lectures by brother Guy N. Woods..."

(NOTE: It seems to me that this is a capital idea brother Dearin has of ordering this monumental book of biblical questions and answers not just for himself, but for his son! Other parents who want to help their children to become rooted and grounded in the truth, especially wherein the hard points are concerned, please enclose \$10.00 with your order (plus 45 cents postage) to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Aaron Nicholas, Stamps, Arkansas: "I wrote the Hillsboro elders and asked them some questions and they did not answer my letter but had brother Baxter to answer my letter instead... He assured me that everything at Highland was all O.K. He said the reason the elders didn't answer my letter was because they did not want to prejudge any congregation since they did not know much about the Highland Church. To me, that is a poor reason... I thought about writing them and telling them if they didn't know much about the Highland Church when their preacher was preaching there at Highland, they should fire brother Baxter and hire brother E. R. Harper, so they could get the facts... When I said brother Baxter was preaching for Highland, I meant on Herald of Truth..."

Louis Claypool, Pratt, Kansas: "Was it in your paper that I read you disapprove of certain of the commentaries in the 'Living Word' series? If so, I would appreciate knowing which ones in particular and why you disapprove."

(NOTE: "It was not the Commentaries, *per se*, but the ones who were chosen to write them, that aroused our anxiety," I replied under date December 19, 1976. "I do not know all of the writers, and academically I am sure that all of them surely had attained a high degree; however, doctrinally, most of those chosen were such as for years had given forth an 'uncertain sound'—and still do. These include Abraham J. Melherbe, Anthony L. Ash, Richard A. Batey, John R. McRay, Pat E. Harrell, Don H. McGaughey and possibly others. There is some question concerning Everett Ferguson, who was chosen to edit the whole series—and such question would be strengthened by his choice of commentators. If he himself is sound, then why line up a bunch of heretics and false teachers such as these to comment, when they themselves are so uncertain as to what the truth of the gospel really is! I must advise all who approach their commentaries to do so with extreme skepticism. These are all unsound teachers." IYR Jr.)

Mrs. Alfred Mielke, Rudolph, Wisconsin, December 20, 1976: "I have been reading 'Contending for the Faith' and like what I see..."

Ray Fletcher, Lake City, Arkansas: "We go to Nettleton Church of Christ and they started giving us the paper *Contending for the Faith*... We didn't realize things were happening in the church like they are. Thanks so much for telling people..."

Major M. Gerald Ottinger, APO San Francisco 96553: "I appreciated your article on Pat Boone."

Douglas Sims, Grant, Alabama: "I really appreciate your paper. I agree fully with what you are trying to do, and it is badly needed... Keep up the fight! I know sometimes it is not easy and some of the brethren will condemn for no reason other than they are afraid to oppose error. I have been in the situation where even the elders of the church I worked with would not back up teaching against error."

J. Loyd Rice, Shamrock, Texas, December 18, 1976: "I have a selfish wish that you could remain in the States to carry on your crusade here. I have accepted a call to preach, and a challenge to enter a mission field at Morris, Illinois. I only wish that you could be with me there in a meeting. Maybe some day you may..."

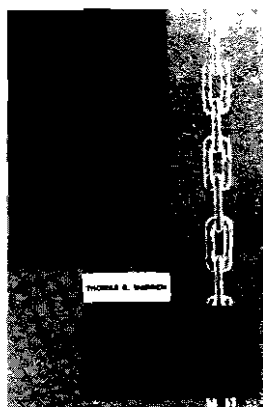
The Stanley McNallys, Hopewell, New Jersey: "Would you please send us the third volume of 'Axe on the Root'? We enjoyed reading the other two and agree with you whole-heartedly."

# WHEN IS AN "EXAMPLE" BINDING?

by Thomas B. Warren

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This book considers *in detail* such questions as the following:



How decide when (if) any Biblical instruction is binding on men living today?

How decide when an account of action (an "example") is binding on men living today?

Why is the view that a thing can be shown to be essential only by a direct command a false one?

Why is the view that nothing which is taught by implication can be binding a false one?

The basic problem with which this book deals—and answers—is a problem which has been a "thorn in the flesh" for Bible students for many years. Order your copy—and some for your friends—today!

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Coleman K. Allmond, South Lyon, Michigan: "I enjoy reading (Contending for the Faith) and pray that God may continue to bless you and the staff in articles which alert the brotherhood. Continue the good work... Please find my check enclosed for... bound volumes 1, 2, 3, 4, 5, and 6..."

(NOTE: More than 100 complete sets of these bound volumes of the paper were ordered this year-end by those who want to be able to pin-point years later just how it was the present apostasy developed. If you have not ordered your set already, please send \$18.00 with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Also Volume VII soon will be ready from the bindery at \$5.00 per copy. If you want ALL SEVEN BOUND VOLUMES, send \$23.00 with your order. Please add 85 cents for postage. IYRJR.)

Don Green, Memphis, Tennessee: "You know what the big problem is with your material don't you? People just don't believe what you say. They think this can't be so because they don't want to believe it... Here in Memphis I drew it to the attention of a new missionary that was leaving soon to go to Brazil that in Belo Horizonte, Brazil, our brethren were fellowshiping and changing pulpits with the Christian Church, and he said he knew it was going on, that they were having discussions like they were here in Memphis. I pointed out it was fellowship and exchange of pulpits, and he talked like at the time he didn't know if he would mention it to the elders or not. I hope he does. Bob Smith, the missionary of the Christian Church, looks at it as full fellowship from the letter which I received from him... I suppose the Assemblies of God will next be including the Church of Christ in their count. Are we so blind that we can't see how they see all of this false doctrine in and among ourselves. I tell you, Ira, brethren just don't follow the Bible like they used to follow it... It is surely something that Bob Smith mentioned in the same letter that the Christian Church back some didn't care what you taught doctrinally as long as you were getting results and complained about it and turned right around and said he was changing pulpits with our brethren..."

B. C. Carr, Director, Florida School of Preaching, Lakeland, Florida, December 13, 1976: "I (saw) the Lectureship ad in the Contending For THE Faith. It thrilled me and I want you to know that this is greatly appreciated. We also got full-page notice in The Defender and a listing of subjects in the Gospel Advocate. We look forward to a great lectureship. If you are still in the states you are invited to come down... School continues to go forward. Arlin Chapman is doing a good work. We have received a good bit of support from his efforts and look for more to begin the first of the year. So far we are keeping up with our obligations, but have had little to spare.. About the time we are broke someone comes to our rescue. Just today we received a check for \$1,000 from a good sister in South Dakota, which we had not planned on. We are truly walking by faith. Enrollment continues to increase. We may have eight or ten new full time men beginning the Spring semester. We are going to have a problem with classrooms, I'm sure..."

Flo Rebecca Compton, Memphis, Tennessee: "We are enjoying the papers and are passing them on to others."

J. Edward Meixner, Pittsburgh, Pennsylvania: "I want to acknowledge receiving your **CONTENDING FOR THE FAITH** monthly, which I find interesting reading..."

James E. Kelly, Kellyton, Alabama: "I think you are doing a wonderful job, so keep on contending..."

Ronald Davis, Carrizozo, New Mexico: "My first schooling in college was in Freed-Hardeman College. Then I went to Abilene Christian College. I have a lot of love for A.C.C., but I have felt for quite some time that it was going astray... When I attended there ('56-'58), I was in a class in which Ramm's book *A Christian View of Science and the Scriptures* was the main study book - at least one of them. I still have the book in my library. In that class at that time the class discussed Theistic Evolution. We debated whether the earth was created in literal days or ages. The literal days were called 'naive literal view.' I don't even have to look back in the book to remember it. I know specific persons who went from that class - at that time, at least - who held firmly the view of Theistic Evolution... From that time, I have watched with growing alarm things that have worried me. I have discussed it with others. I have also seen some of the 'Exodus' movements grow tainted, and return to spread it at A.C.C. with little resistance. I have seen the spread of 'holiness' tongue-speaking in the church since about 1964. I have known that something must be done, have given my reasons against it and taught what I could... But someone needs to speak out widely against this movement and warn brethren, who are asleep, because of their refusing to believe this is happening... I also received the advertisements of the 'Preachers' Workshop' at A.C.C. What astounded me as much as the fact that they were permitting the false teachers to speak at A.C.C. was the fact that no one would be allowed to answer their false teaching!... I am glad we have men like you and brother Foy Smith and James D. Bales who are speaking out. We need more - much more - teaching, more speaking out... I also want to do everything I can to help to warn the brethren. I certainly want to keep up with what is being done by yourself and others. We receive copies of *Contending for the Faith*... I also am working on a modern language translation of the New Testament that will attempt to correct, as much as possible, the errors propagated by the ones being pushed today. It would be only one among many, but maybe it will help some to see their error. I hope I can get one of the brethren who read Greek to read it and correct it - not one who is 'liberal'. I believe brother Guy N. Woods is able - knows Greek. I know I could get it published. I know such a translation could help... May God bless you in this labor in His vineyard."

(NOTE: Brother Davis was the one who pioneered the gospel into Argentina. His pioneering letter was wonderful to receive. "Your letter confirms what I have regretfully concluded for quite some time," I wrote, in part, in my reply, "that false doctrine, especially Theistic Evolution, has been actively advocated through the class-rooms at ACC for the past several years. I am a witness to some of the falseness which has come through some of the so-called 'exodus' movements - with almost no resistance from ACC. And if ACC had not had Pat Boone at the very time he was in the process of apostatizing, not only he might not have done so, but many he influenced need not have been... I shall be interested in your modern-language translation when it comes out - of the New Testament, that is. Yes, if brother Guy N. Woods reads proof on it, you may be sure it will be done right. He is such a busy person. How can he ever get around to all that is expected of him!" IYRJR.)

Russell W. Mauck, Meeker, Oklahoma: "God bless you greatly as you serve Him."

Dwight Fuqua, Hartford, Kentucky: "I take this means to express my appreciation for the excellent effort you are making in the combat against the forces of liberalistic thinking. A few copies of 'Contending for the Faith'... came to my desk and I was quite amazed to see your open defense for the truth which so many are ashamed to do. You are to be highly commended..."

Nellie E. Walker, Portland, Oregon, December 4, 1976: "I'm truly enjoying the news I read in 'Contending for the Faith' and the news letter... Am sending \$5.00 for you to use as you need. Will send more every time I can. God bless you in your work for our Master."

Don H. Johnson, Munford, Tennessee: "I appreciate your paper so much."

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

Tim J. Gomez, Sapello, New Mexico, November 29, 1976: "It is with much confidence that I can order books and tracts from *Contending for the Faith*. I know that you would not allow the sale of books that are not scriptural through your paper... I am a faithful reader of *Contending for the Faith* and you are always included in my prayers. Keep up the good work and God bless you... I am Tim J. Gomez, a Spanish-American from New Mexico. My age is 26, and I have been preaching the gospel for about five years. My work is primarily among the Spanish people of northern New Mexico. My work here is supported by the Lockett Church of Christ in Vernon, Texas. Any way that I can help your work, let me know."

(NOTE: Brother Gomez's words of recommendation and encouragement were greatly appreciated. We would not willingly send out any false material - unless, of course, we clearly labeled it as false. This business of sending out just anything - false or true - with no way to tell which is false is not for us!

I have been thinking for a long time of having a general mail-order service for our brethren, where they could order whatever was needful in full confidence that when it arrived the material would be sound and useable without having to check it line-by-line for error. We are rendering such a service on a limited scale even now.

When my wife Vada and I return from overseas again, Lord willing, in 1979 (assuming we still have not been permitted to carry the gospel into mainland China), we seriously are thinking of expanding our publishing activities enormously and serving the brotherhood of Christ effectively in such a way. Your comments would be appreciated in this regard. IYRJR.)

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

Francis A. Smith, Painesville, Ohio: "May the Lord bless your effort."

Mrs. J. R. Reaves, New Orleans, Louisiana: "I have enjoyed so much reading your paper 'Contending for the Faith'... May God continue to bless you in His work."

Albert A. Barnes, Luray, Virginia, December 17, 1976: "I have brother Michael Stone, of Culpeper, Virginia, to thank for having this 'Contending for the Faith' sent to me, and I don't want to miss an issue. If ever the church needed these warnings, it's today. May the Lord always be with you in your defence for right..."

Mrs. E. F. Fikes, San Antonio, Texas: "I just want to say that I truly appreciate 'CF'. Every issue has such interesting matter, things that the ordinary person has no way of learning unless someone like YOU places said information where he can reach it, if he so desires... Had you learned... that Dr. Morris Smith, after having brainwashed an entire congregation to where it was ready for Roy Osborne to take over, THEN said DR. JOINS the Alamo Heights CHRISTIAN denomination. He with his family, naturally. I have not learned as to how many 'Christians?' he took with him,

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

James W. Helm, Jefferson, Iowa, in sending in his renewal, sent in a nice club of six subscriptions, including his own. We are grateful.

Henry Foster, of Abilene, Texas, in sending in his subscription to *Contending for the Faith*, wrote, "I feel that I am in this with brother Cawyer and brother Harper. Both of them are great men. I am with them 100%."

Bill Tibbles, Hitchcock, Texas: "These week-end workshops in various cities are going to destroy the church unless the faithful wake up. Seeds of liberalism are being sown continuously and elders are so senseless to let these heretics come and destroy the flock with such teaching..."

Mrs. Beatrice Pritchett, Finley, Tennessee: "I am sending \$5.00 for whatever you want to use it for... Use it where it is needed most. I will try to send \$5.00 next month... I am interested in the work... I may not live to see the progress as it continues, but I am all for you and the wonderful work you are doing..."

M. A. Aguiluz, Dallas, Texas: "It seems just as you say, they are determined not to know, or, like the ostrich, they don't want to hear or see danger. It appears some don't realize that the gospel not only is to be proclaimed but also to be defended!"

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Harding Graduate School's Proposed New "Doctor of Ministry" Degree Program Poses Major Threat to Cause of Truth

(An Open Letter)

January 10, 1977

Harold Hazelip, Dean  
Harding Graduate School of Religion  
1000 Cherry Road  
Memphis, Tennessee 38117

Dear Harold:

When I think back across the years that I have known you—or known *of* you—I recall with pleasure the time you visited our family and me in Singapore. Also your going to the trouble to send all that Art-Type for use in our printing efforts on the other side of the world at that time.

I remember, too, the great hope that I had concerning you when I learned that you were going to take your doctorate from a strictly *secular* university rather than from one with some sort of *denominational* orientation. I had seen how disoriented from the truth of the gospel others had become who had gone the other route. It seemed to me that by doing as you did, you might escape from the doctrinal damage so many others had experienced. It long had become evident that the mere fact that one had attained unto the Doctor's Degree was no guarantee that he would remain true to the Book doctrinally speaking. On the contrary, by far the majority of those who had earned such degrees either had quit the church entirely or else had become part of the problem of holding the churches of Christ true to the word—especially if their doctorates were in the fields of biblical studies,

religion, psychology, sociology or philosophy. (Doctorates in other fields not bordering on religion either directly or indirectly did not seem to have the same effect.)

When you finally got your doctorate, I settled back to observe how it would work out. At first, it seemed to me that you were doing well. Then you succeeded brother West as Dean at Harding Graduate School. I knew that if ever your doctrinal mettle was to be tested, it would be tested there, for the faith of Samuel Miao, of Singapore, already had been so completely undermined by attending Harding Graduate School and studying under such false teachers as Richard Batey and possibly one or two others who no longer teach at HGSR that we finally had to not only fire brother Miao as Dean of Four Seas College, in Singapore, but when he would not refrain from teaching error we had to withdraw fellowship from him as well. (To be entirely accurate, as I recall, we did let brother Miao resign under fire; however, he understood clearly that in case he did *not* resign, he *would* be fired. I was President at the time, so I am writing from first-hand knowledge.)

A little later, if I recall the sequence correctly, one of our missionaries from Bangkok, Thailand—brother Ken Rideout—attended Harding Graduate School. Since he already was one of the finest gospel preachers I had ever heard *before* he went there for so-called "higher learning", I could not understand his doing so. I do not know what *all* he

(Continued on Page 3)

# Contending FOR THE Faith

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## OF CATS AND MICE

Now that our daughter Rochelle's brain surgery and early convalescence appears to be safely behind us, my wife Vada and I are resuming once again the count-down toward departure to resume our long-time work as missionaries overseas. I plan to go first (sometime during the second full week in February, just after the Freed-Hardeman College Lectures); she will wait another month to be doubly sure of Rochelle's ability to cope with the stress of resumed classwork there; then if Rochelle continues to do all right, Vada then will join me in the Far East, by which time I should have been to Singapore and back as far as the Republic of China, otherwise known as Taiwan.

I deeply appreciate the many letters, telephone calls and other communications letting me know the deep concern of some that once I am out of the country certain enemies of the truth and a few misguided friends will have a field day at the expense both of the gospel as well as of me personally. "When the cat is away the mice will play," they tell me. And that may well be.

Were I not leaving the editorial responsibility in the hands of one as competent and reliable as I deem my associate editor Dan Jenkins to be, then I, too, might have some apprehension about it. On the other hand, first of all, I think I know Dan Jenkins; and I have not a qualm that he will carry on the work of this paper in my absence according to the same policy that I have followed religiously from the beginning.

Then, too, consider this: NO PLACE ON EARTH IS MORE THAN 24 FLYING HOURS AWAY FROM THE U.S. Should any of the "mice" deign to precipitate an emergency while this "cat" is away of sufficient proportions to seem to merit it, I can be back behind my editorial desk all the way from either Singapore or Taiwan so fast you would hardly know that I had been gone. I have no plans, of course, in this direction; however, should my absence embolden any mice to try something reckless, they might bear this in mind.

One other matter perhaps needs clarification - and that has to do with the ownership and publishing of *Contending for the Faith*. Heretofore, it seemed good to invite the elders of the Shades Mountain Church of Christ, who have my oversight both as a Christian and as a missionary, to have the oversight of the paper also. And they *still* are happy to receive contributions to our contending for the faith *fund* to help extend the circulation and influence of the paper just as far as it will go - so please keep them coming. However, as from January 1, 1977, I personally have resumed the full ownership and responsibility for its publication, *per se*. Just thought you might like to know.

- Ira Y. Rice, Jr.,  
Editor

## HARDING GRADUATE SCHOOL'S PROPOSED NEW "DOCTOR OF MINISTRY" DEGREE POSES MAJOR THREAT TO BROTHERHOOD

(Continued from Page 1)

was taught at HGSR, but he was never dependable, doctrinally speaking, thereafter. He came back to the Far East with all kinds of erroneous ideas and began working at cross-purposes with the other missionaries then teaching the truth of the gospel in Thailand, to the extent that they finally had to withdraw from him both as a false-teacher and as an heretic. I was *one* of those who went to brother Ken trying to bring him back to the truth – to no avail. Since the missionaries consulted with me for at least four years prior to his withdrawal as to what to do about the matter, I have first-hand information as to what was going on. Also I have a letter of withdrawal in my possession right now signed by his fellow-missionaries in Thailand. And when he returned to the U.S. last time, where did he gravitate? To the apostate Don Finto and Belmont Church of Christ, in Nashville, Tennessee!

When it was announced that brother Thomas B. Warren was planning to accept a teaching post with Harding Graduate School, knowing what I did already as to the *fruits* said school was bearing, I wrote him hoping that he might reconsider. Knowing how set he was (and still is) for the truth of the gospel, I felt it could result in nothing but frustration to be tied in with others on your faculty who appeared not to be so set. (I have no way of proving it, but I have wondered in my own mind if there might be any connection between this stress and the heart condition he finally developed requiring open-heart surgery.)

I never have been able to prove this (perhaps you can help me); however, I was led to believe that when brother Warren was proposed for your faculty, some of the more liberalistic teachers opposed it vehemently. Is it true that the only way they would agree to it was that you admit John Scott *also* to the faculty? If not, then numbers of us fail to understand why you keep him on. More than one of his students have informed me from time to time of the various false teachings they receive in his classes.

When Pat McGee let me know that he was planning to go to Harding Graduate School for another degree, I pleaded with him not to do it. Remembering Sam Miao and Ken Rideout – two of the greatest losses to the cause of truth that this generation has suffered, directly as a result of having studied at HGSR – I was desperately alarmed that we might thus lose brother McGee, too! As you know, he would not be dissuaded, but has studied there not just once, but twice, since then. This last time, as I understand it, he was granted a scholarship, which scholarship continued until you personally became incensed against him for some disclosures he made in the lectureship last year at Murray, Kentucky, as to false teaching at Harding Graduate School. Instead of

firing the false teachers, you excoriated brother Pat, *threatening* to cancel his scholarship – and then *cancelling* it – if he would not retract and desist. Well, as the one who got brother McGee to go as a missionary in the first place, I know him intimately. I could have told you, if asked, that he would not back down in face of threats. You could cancel his scholarship, refuse to let him finish his degree, or even kill him – but he would not back down. Still and all, I have thought how curious it is that you thus would threaten the faithful brother who had attained *one* of the highest, if not *the* highest, scholastic records in the history of Harding Graduate School – all the while keeping on your faculty one or more false teachers without whose false teachings his disclosures never would have happened!

Over the past few years, I have stood aghast as I saw you advertise on your lectureships certain brethren known not only to me but to many as false teachers. Also, still other false teachers – all liberals – you have invited to the Student Center, as speakers – leastwise I assume you had a part in their selection since Highland Church of Christ, where you preach, sponsors the Student Center. I was astonished the night of September 10, 1973, when you tried to rationalize the false teaching you had done on Herald of Truth program. How easy it would have been for you to just humbly confess to the 150 to 200 preachers and elders that were present that you had erred and promise it would never happen again! With a brotherhood bent on apostasy, we do not need leaders who try to rationalize doctrinal error!

Ever since the confrontation with the Highland/Abilene representatives (two elders, brethren Haddox and Norman, besides yourself, Baxter, Saunders, Anderson and others), you have stood with the errorists – not with those who uphold and support the truth. In your supposed-to-be "gospel meeting" at Hillsboro/Nashville, where Baxter preaches, you cited such false teachers as Tillich, Barth, Bonhoeffer and / or others like them, instead of sticking to a "thus saith the Lord." Through your teaching program at Harding Graduate School, the *Revised Standard Version* is held up to your students as the best translation in existence. And now, in your Graduate School Bulletin for December, 1976, I note that you are going to offer the Doctor's Degree – which program, as I understand it (if I do), is being headed by your chief, resident False Teacher John Scott.

Knowing the climate of this brotherhood, doctrinally, as I do (I have spoken in more than 1,500 pulpits in all 50 states over the past decade), I have not the slightest doubt that you will go right ahead and have your doctoral program as it has been announced. However, anyone who is gullible enough to think that this is going to be a contribution to the ongoing of the cause of truth in this generation just isn't thinking. Instead of being gratified that we now have a doctoral program "of our own" to look forward to, I confess that this, to me, is the most

alarming development to date. For once degree-conscious (as contrasted with doctrine-conscious) brethren begin to see *D.Min.* brethren rolling off your assembly line, more and more the error for which John Scott stands will be exalted and the truth of our God denied.

Harold, we *all* are prone to err – myself included. Although I have tried to be careful in this letter, there is always the possibility that I have not gotten *all* of my facts straight or that I may have overdrawn the doctrinal jeopardy I believe the truth faces from Harding Graduate School. I stand ready to be corrected, if you will point out my error.

On the other hand, if I have *not* erred in the foregoing – whether in whole or in part – then it seems to me that specific corrections are in order – if those of us who are still committed to the truth of the gospel are to go along with you and Harding Graduate School, that is. As you know, I am in the process of getting ready to leave for overseas for my *fourth* long-term effort as a missionary. Pat McGee is in the process of doing the same thing. If you would like to sit down with him and me and possibly with Garland Elkins, Alan Highers, and others before Pat and I leave for the Far East, I feel sure it can be arranged.

In the meantime, please let me hear from you. I am not your enemy. But before any friendship personally, I am first and foremost a friend of the truth of the gospel as it is in Christ Jesus, which you ought also to be.

In Hope of Better Things,

(Signed)

Ira Y. Rice, Jr.

(NOTE: More than three weeks now have passed since the foregoing letter was written to brother Hazelip – 22 days in fact – and so far not a single word has come by way of reply. In the meantime, I have received Harding Graduate School's monthly bulletin for January, 1977, and it appears to be wholly devoted to a big send-off for their Doctor of Ministry degree program to begin in the Fall of 1977. In view of the things contained in my letter, I confess that I anticipate the advent of this doctoral program at Harding with the deepest of misgivings. In fact, instead of it being a blessing of any sort – even mixed – I am certain in my own heart that a greater threat to the doctrinal soundness of the brotherhood could not be posed. Thirty years ago, when I warned the brotherhood of the threat of the Anti-Cooperation movement, brethren generally would not listen; now we see what happened. Ten years ago, when I warned the brotherhood of the threat of Liberalism, more listened, but not enough; and we now can see what is happening all around us. Well, once again, I am sounding out a general warning concerning the threat of Harding's new Doctor of Ministry Degree program. I was not wrong in my warnings 30 years ago or ten years ago; time will tell if I am wrong now. But you just don't put young, unseasoned minds in the hands of false teachers, like John Scott, if you really expect them to even *believe* much less *preach* the truth of the gospel once their "Doctor of Ministry" Degree has been achieved. IYR Jr.)

## WHAT KILLED HIGH COTTON?

Roy Deaver

HIGH COTTON was a beautiful, solid white, appaloosa colt – the kind of colt that horsemen work years to produce. He was a grandson of HIGH HAND and a grandson of PALE MOON B. His registered name was HIGH MAN'S HIGH COTTON. We had looked forward to his coming, and had thrilled at his development to age six months.

Mac and I had noticed that he wasn't as active as he had been. In fact, he appeared to be a bit weak. We decided to take him out of the pasture, and to the barn.

The vet came. The examination was thorough. The colt was indeed in a very weak condition. Several shots were given. I noticed that the doctor didn't seem to be very optimistic.

The colt was extremely wet with perspiration. He could no longer stand. He lay on his side, on the ground, and I held his head in my arms. Suddenly I realized that HIGH COTTON was gone. Tears ran down my cheeks. We had lost several good colts, and it always is a sad experience.

Since that day I have often asked myself: What killed HIGH COTTON? Was it that we had neglected him? Had we failed to watch him? Could it be that his mother was not producing enough milk for him? Could the medicine have contributed to his death? Was the medicine too strong? or too much? Would he have been all right if we had brought him in a few days earlier?

The fact is, I don't know what killed HIGH COTTON. But, I know that he is gone.

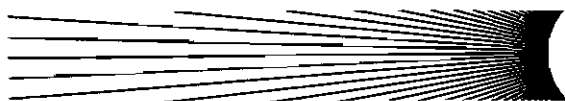
I don't know what killed the church in Sardis, but it was dead when the Lord sent a special letter to it. It had a "name" that it was alive, but the Lord said, "Thou art dead!" What a blow this message must have been! What could the Lord say to the church at . . . . .? There are so many things that can kill a church: lack of leadership, lack of vision, lack of zeal, lack of work, lack of faith, lack of love, lack of concern for souls, lack of sound, solid, faithful to the book gospel preaching, toleration of error.

I don't know what killed the church at . . . . . One thing I know – the brethren quit working. They quit hoping and planning. They did so well for several years. They accomplished whatever they set out to accomplish. But then they became satisfied, complacent. The last time I drove through that town the building had been sold and was being used as a dance hall. Who is going to account for this in the judgment?

I don't know why sister . . . . . died such a horrible spiritual death. She had been so faithful. And so zealous. Is it possible that she had serious problems that the elders didn't know about? Could she have been saved if the elders had worked with her sooner? Did we approach her in the right way? Did we work hard to encourage her? All I know is that she is "dead while she liveth." There are so many things which can lead one into spiritual death.

I wonder . . . what killed HIGH COTTON? All I know is . . . he is gone.

– Biblical Notes



# Integrity or Perversity – Which?

One of the most irritating, aggravating, frustrating, if not bothering and disgusting practices of the past decade has been the naming of things by false brethren manifestly contrary to their clear purpose. Instances of this have proliferated in all parts of the brotherhood. For example, who would ever have supposed, from its name, that the purpose of *Campus Evangelism* was to *destroy* the church under the guise of “restructuring” it! Or who could tell from its title that the purpose of *Mission Magazine* was not *missionary* work, but the undermining of the restoration movement! If there is anything *fair* about this new publication called *The Ensign Fair*, it is not apparent from its contents. And more and more it seems, from a careful reading of *Integrity*, that the title of *Perversity* would be more in keeping with its intentions. In fact, *Integrity* goes out of its way to be perverse, when sincerity would seem to serve its interests better.

Take, as a case in point, the recent Warren-Flew Debate, so capably and edifyingly reported by Winston C. Temple, of Pensacola, Florida, in *Contending for the Faith* for November, 1976. I was personally present for the debate and readily can say “Amen” to the things that brother Temple and others elsewhere writing in the same vein have declared. From the perfidious article by Jim Sims, carried in the October issue of *Integrity* under the heading “REACTION – Special Report on the Warren – Flew Debate,” one could scarcely gather that we had been attending the same event. Brother (?) Sims’ article, verbatim and in full, follows exactly as it was published by *Integrity*:

## THE DEBATE OF THE CENTURY?

It was billed by the brethren as the “Debate of the Century.” It was, from a more realistic view, not even the debate of the week – the Ford-Carter encounter wins hands down.

Dr. Antony G. N. Flew, the esteemed British philosopher, and Dr. Thomas B. Warren, from the Harding Graduate School of Religion, met in debate on the campus of North Texas State University on September 20-23. The plan was to allow two nights for Flew to affirm the proposition “I know that God does not exist” while Warren functioned in his familiar negative style. Then the combatants were to spend two nights debating the merits of Warren’s knowledge that God does exist.

If you happen to meet some skeptic who says that the alleged debate never took place, you may believe him, if you like. Both men appeared in the arena as scheduled. Each man delivered three twenty-minute speeches on each of the four nights. But no debate took place. Some 4,000 to 6,000 Christians appeared each evening to see their Elijah humiliate the prophet of Baal. They found instead a Nebuchadnezzar in the Christians’ den, pleasantly engaging the lions in polite conversation.

Warren, I am sure, began celebrating the very moment Flew agreed to affirm the sort of proposition that logicians call a “universal negative.” The difficulty of such a task is easily seen if, just for the fun of it, you try to prove “There are no invisible men living at the North Pole.” Flew agreed to the proposition “I know that God does not exist” only because he intended to do little more than discuss “Why I am more properly designated an atheist, rather than an agnostic.” In fact, Flew made a direct comparison between his knowledge that fairies do not exist and his knowledge that God does not exist. He readily

acknowledged that the committed believe in either God or fairies would not likely be swayed by the case he would present.

## The Case for Atheism . . .

Flew’s case for atheism is based upon his methodological starting point. The burden of proof is placed upon those who would assert the reality of the transcendent. Unless there is some good reason to say that there is a God (or god, or gods) then we should not do so. From such a starting point, Flew critically examines the concept of the God of Christianity (or, in this case, the God of Dr. Warren, there being some who would say that the two notions are not always identical). Since Flew says that he finds certain problems, contradictions, and generally disagreeable notions about this God, he concludes that he has insufficient reason to become a believer and is, therefore, an atheist.

Some of Flew’s objections to the Christian notion of God are: (1) He is impossible to pick out as an object of discourse. Do we really know what/who we are talking about when we define him/it as incorporeal? (2) It is impossible to verify or falsify the alleged “acts of God.” If God answers prayer with a “No,” how does this answer differ from no answer at all? (3) There is “flagrant inconsistency” between the alleged goodness of God and the doctrine of eternal punishment. Even though it may be just for God to punish sin, can justice ever be served by inflicting infinite and eternal torment on those guilty of seemingly minor infractions? (4) The extent of natural and moral evil in the world is inconsistent with the alleged goodness and omnipotence of God. Could not an omnipotent being create a system of suffering for the innocent?

Throughout the contest, Warren challenged Flew to set forth his arguments in terms of symbolic logic. He considered Flew’s failure to do so an admission of defeat. But those who have seen Warren perform before know that he considers every argument put forward by every opponent on every issue as an admission of defeat.

Warren’s speeches, both affirmative and negative, revolved around the objectivity of moral value, a tirade against evolution, and the traditional argument from design. Concessions on the part of Flew, both real and imagined, were examined and repeated ad infinitum, ad nauseum. Warren frequently praised his opponent’s academic credentials and reputation only to ridicule what he obviously considered a pitiful attempt to defend a preposterous cause.

## Major Arguments . . .

Complete and precise analysis of all the arguments presented in the debate must await distribution of the full text. However, three major arguments set forth by Warren and repeated a few thousand times during the debate can be summarized, along with Flew’s response.

Since he believes that creation and evolution are incompatible, but are the only possible explanations for the existence of man, Warren believes that a disproof of evolution amounts to a proof of God. If man is to be accounted for by evolution, one must argue that human life came by means of birth from some nonhuman animal or by the transformation of some nonhuman animal into a human. Since Flew conceded that such a birth or such a transformation never took place, then creation stands as the only remaining alternative. And creation necessarily implies God.

Flew did not dispute the validity of Warren’s argument, which was given in terms of symbolic logic. However, Flew quite correctly observed that Warren defined his terms and stated his proposition in a manner foreign to evolutionary theory. The result can be neither a disproof of evolution nor a proof of fiat creation.

## Argument from Design . . .

Warren also presented his own version of the well-known argument from design. It is legitimate, according to him, to argue from the observed facts of the universe to the transcendent beyond the universe. The presence of design in the universe, particularly in the harmonious functioning of the various systems of the human body, suggests a Designer, just as we know from experience that the presence of cars and clocks suggests designers.

Flew counted with the objections of David Hume. Whereas experience allowed us to infer a designer from a car or a clock, we have no such experience of the universe as a whole. The proposed God is

unique, and the universe which is said to be his creation is also unique, since it is all that is other than God. We have, then, no experience which would cause us to posit God as the great Designer. Furthermore, even if one did concede that the presence of design in the universe called for a Designer, one would not have a basis for identifying that Designer with the Christian God. The most one would have to concede would be a powerful being capable of manipulating matter which already existed.

The objectivity of moral value was a theme touched on by Warren in virtually every speech. He made much of the fact that Flew stated that before human life existed, there was no value, while at the same time Flew contended that the Nazis, in slaughtering millions of Jews, were guilty of objective wrong. Warren charged Flew with contradiction. On the one hand he makes value "merely a function of the human mind," but, on the other hand, he holds the Nazis responsible to a higher objective law. Warren contended that the only possible basis for objective moral value was the existence of a moral God.

Flew's response conceded the difficulty of giving a full account of moral value. He did, however, contend that there is no inherent contradiction involved in saying that value is in some sense, but not "merely," a function of the human mind, while at the same time holding to the objectivity of moral value. Using the market value for a car as an illustration, he argued that it would be pointless to speak of the value of the car if there were no humans around as potential buyers. More important to Flew's response, though, was that objective moral value can prove nothing about God. If we say that values are good because God wills them, then we have said only that we worship brute power. If we say that God wills them because they are good, then we acknowledge that God himself is subject to the laws of value and that we are able to say that God is good only because we know of good and evil separate and apart from our knowledge of God.

### The Winner . . .

Who won the debate? It is my opinion that neither Flew nor Warren presented an irrefutable case. Their objectives were so different that real debate hardly took place. Flew suggested from the start that few, if any, would alter their allegiance to theism or atheism on the basis of the encounter. Success, for Flew, was simply enabling some to see some of the issues more clearly. His goal was modest, so some success was virtually inevitable.

Warren does not believe in setting modest goals. So intent was he to gain an absolute and undeniable victory, that his appeals ranged from cold rationalism to evangelistic fervor. At times it almost seemed that his powerful and impressive baritone voice would lead his followers in a few verses of "Just As I Am." To say that Warren was guilty of audience manipulation throughout the affair would only be to state the obvious. But the faith which Warren seeks to impart cannot be found at the end of a syllogism. Warren seems to feel that one can rightfully believe only what one knows. While I would not want to place a strong disjunction between faith and knowledge, I would contend that to identify the one with the other is to pervert the Christian faith.

### A Personal Conclusion . . .

Thus I am led to one personal conclusion which I hesitate to put in print, but which I feel some obligation to state. I believe that I am an incurable theist. I believe that it is right and proper, even obligatory, for the Christian apologist to confront the challenge of atheism. But the circus atmosphere created by the brethren and oratorically exploited by Warren made this particular type of event an inevitable failure. Flew was paraded before the people as a prize bull which was bought and paid for, thus entitling the owners to slaughter him in any manner which might seem fitting to them. If I were to have only a choice between Warren's rationalism and Flew's naturalistic humanism, I would sadly and reluctantly accept the latter. In short, if I were to be made an atheist, it would more likely be by Warren than by Flew.

Of course, the brethren don't like to lose debates (and by our own accounts, we never have), so I hasten to add that Warren scored at least a technical victory. Warren attempted to play the game according to the rigid rules of debate, whereas Flew was content, for the most part, to be suggestive and to toss out interesting ideas for consideration. If the bout were to be scored by Olympic boxing rules, Warren would win a unanimous decision based upon aggression and initiative, despite the fact that his sharpest blows were deflected and the knockout punch never materialized.

### Some Questions . . .

Not only do the arguments of the debate itself call for consideration

and evaluation, but the whole affair as a "brotherhood event" raises a series of questions.

Isn't it at least a little bit ironic that a people who have generally been horrified of philosophy as an academic discipline should now claim to have the true philosophy of religion? "Our" colleges, almost without exception, do not so much as teach even survey courses in philosophy. Philosophy is discounted as the "mere reasoning of uninspired men," and we are told that the only useful concepts are those for which we can quote a book, chapter, and verse. Why should we now suddenly accept as a hero of the faith one who justifies the ways of God to man with hardly even a literary allusion to scripture? I am not saying that philosophy is useless, I am only saying that before we found a way to exploit it for our own purposes, we always said that it was.

Isn't it even more ironic that this exercise in philosophy was plugged by the brethren as an evangelistic enterprise? Fortunately, the event was virtually ignored by the university student body. Local newspapers gave polite and impartial coverage of the first night, and then mercifully left the fiasco alone. The local Bible Chair director blamed the "spiritual indifference" of the campus. Perhaps the situation is that those who are spiritually inclined know that spiritual interests cannot be served by debate of this kind.

One final question remains. Will the controversy over philosophy be the next issue to divide us? Warren is already on record as favoring excommunication and eternal damnation for all instrumental - musicians, spiritualists, and non - patternists of all sizes and shapes. Will he now sever all ties those of us who would make more modest claims than he for philosophic enterprises?

When W. D. Jeffcoat, a graduate student at Harding Graduate School, who lives on campus at Freed-Hardeman College, in Henderson, Tennessee - and is a faithful, effective gospel preacher, as well - saw the foregoing scurrilous misrepresentation by Jim Sims in *Integrity* he simply could not let it pass without a reply. Under date of November 19, 1976, he wrote, as follows:

November 19, 1976

Mr. Hoy Ledbetter  
8494 Bush Hill Court  
Grand Blanc, Michigan 48439

Dear Sir:

I am sending you an article in response to "The Debate of the Century?" by Jim Sims, which appeared in the October 1976 issue of *Integrity*. I hope you will be able to publish it in your next issue of *Integrity*. With kindest regards, I thank you in advance.

In love of the truth,  
(Signed)  
W. D. Jeffcoat

Brother Jeffcoat sent that article back in November. *Integrity*, who vaunts great claims to letting "both sides" be heard, certainly went to great lengths to let the side of *error* be heard - but as of today (January 20, 1977), not a peep from the side of *truth* has been heard in reply - in *Integrity* (?) that is! Well, if *Integrity* won't, *Contending for the Faith* will! Here is what Jeffcoat had to say -

## A RESPONSE TO A REACTION

W. D. Jeffcoat

This article has been written in response to the article, "The Debate of the Century?" by Jim Sims, which appeared in the October 1976 issue of *Integrity*. I, for one, consider Sims' treatise to be not only an attack and repudiation of the truth but also a personal vendetta and slander of a faithful gospel preacher and Christian gentleman. It is obvious that the author considers himself a Christian since in connection with the term *brethren*, he uses the word *we* and *our*. However, from the tone of the article perhaps most persons would not have recognized this to be the case. It is indeed appalling and regrettable to know that one who is so diligently striving to uphold and

safeguard the truth of God would be so critically and bitterly maligned by one who is supposed to be of like precious faith!

In his opening statement, Sims displayed his lack of knowledge as to proper debate procedures when he classified the Ford-Carter discussion as a debate. Any weakness that may have been prevalent during the Warren-Flew confrontation certainly was not due to brother Warren's lack of expertise in refuting Mr. Flew's position and establishing his own, but rather due to Mr. Flew affirming a false proposition!

#### Sims' Implication Is False

Sims claimed "Warren functioned in his familiar negative style." If by the word *familiar*, Sims means that brother Warren's approach is usually negative, he is in error. Through the years brother Warren has presented many positive lessons, both orally and in writing. However, when the occasion has demanded that error be confronted, he has contended earnestly for the truth. Surely, Sims will not affirm that Jesus, Peter, and Paul did less — or will he?

Sims questioned brother Warren's concept of God, as to whether God is the "God of Christianity" or the "God of Dr. Warren," by saying, there are "some who would say that the two notions are not always identical." I assume that Sims is numbered among the "some." If this is the case, I challenge him to tell us on what basis he makes this serious charge. We are waiting!

Sims further states, "those who have seen Warren perform before know that he considers every argument put forward by every opponent on every issue as an admission of defeat." I have not seen brother Warren "perform." On many occasions, however, I have heard him preach, teach, lecture, debate, and otherwise speak. Without reservation, therefore, I categorically deny this charge! If Sims thinks otherwise, let him produce evidence rather than mere accusations.

#### Tirade Against Evolution?

Sims accused brother Warren of being involved in a "tirade against evolution." If by "tirade," he means brother Warren used harsh, censorious language, he is wrong again. However, brother Warren did and does oppose evolution, both atheistic and theistic, in no uncertain terms! May Sims hasten to tell us where he stands on evolution and why. We are waiting!

Sims further accused brother Warren of ridiculing "what he (Warren) obviously considered a pitiful attempt to defend a preposterous cause." If Mr. Flew even made an attempt, "pitiful" or otherwise, to prove his proposition by stating premises which lead to the conclusion, "I know that God does not exist," I am not aware of it. If Sims intends in any way to leave the impression that brother Warren was unkind, uncouth, or uncharitable toward Mr. Flew, he is once again in error. Brother Warren very obviously did all within his power to draw an indelible line between Mr. Flew and that which he espoused. Of course, he did vigorously expose Mr. Flew's position. I trust Sims will tell us if he would have endeavored to have done less. We are waiting!

#### Are Creation and Evolution Compatible?

Sims follows this with, "Since he (Warren) believes that creation and evolution are incompatible, but are the only possible explanations for the existence of man, Warren believes that a disproof of evolution amounts to a proof for God." In connection with this, first, perhaps Sims will tell us whether he believes creation and evolution are compatible. Second, perhaps he will tell us what other possibilities of life there are in addition to evolution and God. Third, if Sims does not believe that a disproof of evolution amounts to a proof for God, perhaps he will enlighten us as to why not and what it would take to do so. Does he not realize that proof is based on facts? If so, surely he will supply us with facts rather than baseless insinuations!

Sims also stated that he is of the "opinion that neither Flew nor Warren presented an irrefutable case." If brother Warren's case was not and is not irrefutable, perhaps Sims will furnish us with the information which will point out brother Warren's failure. Come on, Sims, give us something concrete rather than a conglomeration of groundless accusations!

#### Should We Be Content With "Modest Goals"?

Sims further stated, "Warren does not believe in setting modest goals" and it was his intent "to gain an absolute and undeniable victory." Surely, when the truth is in the balance, no person should be content with "modest goals." The warfare against false positions (not against false persons) should be and must be to the extent of total annihilation. One is foolish to think that a Christian would enter a debate between truth and error with anything less than "absolute and undeniable victory" in mind!

Further, the comment was made that "Warren was guilty of audience manipulation throughout the affair." I did not receive that impression at all. On the other hand, if refutation of false positions and

positive and forceful proclamation of truth represents "manipulation," he was guilty.

Sims further asserted that "the faith which Warren seeks to impart cannot be found at the end of a syllogism." In view of this statement, if Sims thinks that he can negate the syllogistic reasoning which was introduced, may he hasten to produce the proof. In a valid argument, the truth of the premises guarantees the truth of the conclusion. Brother Warren's arguments were valid and the premises which he introduced were true. If Sims thinks otherwise, let him indicate which premises were false. We are waiting!

#### Perversity to Absurdity

Sims stated that it is obligatory "for the Christian apologist to confront the challenge of atheism." His article, however, did not leave this impression with me. In fact, the whole tenor of his article seems to credit Flew and discredit Warren by derogatory accusations and malicious insinuations.

Sims' reference to brethren creating a "circus atmosphere" is sheer folly. The debate was characterized throughout by excellent deportment, not only on the part of the disputants, but by the audiences as well.

In addition, Sims stated, "if I were to be made an atheist, it would more likely be by Warren than by Flew." Surely, with his special insights into the arguments, he will freely tell us why this is the case, if indeed it is.

#### How Else Debate Than By The Rules!

His statement, "Warren attempted to play the game according to the rigid rules of debate," is absurd. Brother Warren did not attempt to play a game, but he did expose unsound reasoning and exalt truth at every opportunity, all in a framework of rules governing honorable controversy. Perhaps Sims can tell us what is wrong with "the rigid rules of debate" when a debate is being engaged in. After all, brother Warren had made preparation to debate rather than play tiddlywinks!

Sims spoke of brother Warren's "aggression and initiative." At least, brother Warren had a just cause, the defense of the truth, which is far more than can be said for Sims, who obviously is intent upon castigating brother Warren.

Sims further claimed that brother Warren's "sharpest blows were deflected and the knockout punch never materialized." Although, I would question Sims' choice of words, if he is saying that brother Warren did not forcefully refute error and masterfully promote truth, he would not know the difference between success and failure were he to meet it in the middle of a road! If he does not think brother Warren's efforts were successful, perhaps he will tell us, in logical fashion, wherein he erred. We are waiting!

#### Allusion to Promote Prejudice

Sims questions, "Why should we now suddenly accept as a hero of the faith one who justifies the ways of God to man with hardly even a literary allusion to scripture?" We should accept, and I, for one, have always (not suddenly) accepted faithful brethren who have been intelligent and studious enough to recognize the fact that those who deny God's existence will not accept the Bible. Surely, this statement was intended to prejudice people against brother Warren and damage his reputation as a devoted advocate and capable exponent of biblical truth. Any thinking person will have absolutely no problem in understanding brother Warren's method of procedure. Perhaps Sims will explain how it is that atheists, who do not accept the view that God exists, may be convinced by the Bible which is authored by the one whom they deny exists. For enlightenment we plead!

Sims further stated, "The local Bible Chair director blamed the 'spiritual indifference' of the campus, for the lack of large student attendance." Then, he observed that "Perhaps the situation is that those who are spiritually inclined know that spiritual interests cannot be served by debate of this kind." Perhaps Sims can tell us on what basis he claims to know more about the spiritual pulse on the campus than does one who is constantly on the scene.

#### Is Sims Finally Coming Through to Us?

Sims closes his supercilious salvo of scandalization by saying, "Warren is already on record as favoring excommunication and eternal damnation for all instrumental-musicians, spiritualists, and non-patternists of all sizes and shapes." Hark! Could it be that Sims is finally coming through to us? Indeed he is, for he has displayed his apologetic approach. No doubt this final jab indicates the attitude behind the entire article. Surely, one who would cite us to at least "a literary allusion to scripture" would be knowledgeable of the same, and unquestionably oppose the false positions which he chides brother Warren for opposing. Since Sims opposes brother Warren's stand for truth concerning these false views, perhaps he would like to give us



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Bible reasons for so doing. Along with this, he may desire to tell us why he seems to side with the atheist when the existence of Almighty God is being debated in the spirit of genuine concern by a dedicated servant of God. Yes, we are waiting!

### Integrity Scorned? Do Tell!

If Hoy Ledbetter and his *Integrity* really practiced what they preach (for others), no doubt they should have let "both sides" be heard, like they claim. The foregoing was sent in November. Since then *Integrity's* issues for November, December and now January have appeared – and *still* Jeffcoat's article has not been published. In fact, about all that we have seen so far is a self-righteous, buck-passing, whimpering article by brother Hoy who cannot seem to understand why his dignity is not being respected, his integrity has been scorned and his membership in God's family has been essentially denied! (If he was the Hoy Ledbetter I thought I knew who used to cause \$50 and \$100 per month to be sent to my support as a missionary in the Far East, from Grand Blanc Church of Christ, none of these things would have any pertinence whatsoever. The fact is that Hoy – and *Integrity* – have gone out from us because they are no longer of us.) But read what brother Hoy had to say – in his own words:

### REACTIONS TO DEBATE REPORT

Although Jim Sims' report in the October issue on the Warren-Flew debate has received high praise, some have been amazed that he could have failed to credit Warren with having won a great victory for truth, and in their amazement have questioned his sincerity as well as our integrity in publishing his report.

We must confess to having had some misgivings about the debate, not only because of the impossible propositions, but also because we have seen enough embarrassing religious encounters not to have been somewhat anxious about this one. Still we refrained from prejudging the outcome, and since we could not attend the debate we asked Jim, who is a Ph.D. candidate at Baylor and a truly spiritual man, to report for us.

Flew's atheism gets no sympathy from us, but since this journal is not read by atheists or prospective atheists, Jim's comments were rightly directed to Christian readers who need to see their weaknesses in argument and attitude – as perceived by even fellow Christians. His apparent objective was not so much to answer Flew as to evaluate Warren's answer, and to point out that the two men did not represent the only viable alternatives.

Some have felt that he was too harsh in criticizing Warren's manner, but it is fair to point out that a good many others might have made the same evaluation. And because Warren, our brother, is just one of a whole school of preachers, our constraint outweighs our hesitancy to say that those of us who have been on the receiving end of his assaults against the opposition have a perception which his confreres seem unable to appreciate but from which they might learn a valuable lesson.

It is not a question of good intentions, for we cannot read hearts. But the cues we have received, which are our only basis for opinion, have led us to feel that we have been mistreated, that our dignity has not been respected, that our integrity has been scorned, that our membership in God's family has been essentially denied, and that our worth as persons has been disdained in favor of winning the argument. That debates are never really won, in a coliseum or in a journal like this one, by those who create such impressions is a fact we all need to face.

– HL

After waiting from November to January for his "other side" article to appear in *Integrity* – to no avail – brother Jeffcoat took typewriter in hand once again, as follows:

Mr. Hoy Ledbetter  
8494 Bush Hill Court  
Grand Blanc, Michigan 48439

Dear Sir:

This letter is being written with sincere regret. I am truly disappointed that you have not, at least to this point, printed my article addressed to you November 19, 1976. I felt at the time, and still feel, that Jim Sims should have given reasons for the accusations that he made in reviewing the Warren-Flew debate in order that the reading audience might be able to weigh them carefully. The purpose of my article was simply to show that he failed to do this. I did not, and do not, have the desire to abuse you, Sims, or anyone else. If Sims' sincerity as well as your integrity has been questioned, as you have indicated in the *Integrity* issue of December 1976, (p. 86), I cannot be numbered among those who are guilty. My article was not written with the intent to mistreat you, disrespect your dignity, scorn your integrity, deny your membership in God's family, or disdain your worth as persons! Although some may resort to such tactics, my article was not written from such motives.

My disappointment is true due to the following statements which I quote from the pages of *Integrity*. (1) "We do not reject articles merely because of their subject-matter. One of our purposes in publishing is to air differing views on a variety of topics." (May 1973, p. 188). (2) "It does permit an individual to forcefully present his deep feelings on any subject he chooses." (*Ibid.*). (3) "The policy of openness in terms of authors and topics is extended to everyone. Our severest critics are assumed to be as sincere as we try to be, so we invite them to share ideas in these pages with the spirit of mutual respect common to seekers of truth." (*Ibid.*, p. 189). These quotes are from Dean A. Thoroman. On this point, notice another quote. "*Integrity* proposes to deal fairly and thoroughly with current issues. In the belief that truth has nothing to fear, we will attempt to cover the various sides of controversial questions, not for the sake of controversy, but in order that the reader may have opportunity to hear and evaluate for himself the bases of particular beliefs." (October 1973, p. 79). This statement was written by you, Hoy G. Ledbetter! In view of these, and other written policies which I could bring to focus, why have you not been willing to print my response? Another quote from your pen which is perhaps pertinent to the issue is as follows. "In order to assure that members will have a common ideology, teachers (sometimes unconsciously, sometimes deliberately) tend to control input, so that the group will receive only a limited range of information." (November 1976, p. 83).

Briefly stated, I do not believe that you have exhibited a willingness to allow Sims' statements to be questioned. This belief is based on the fact that you have not printed the responding questions. If Sims is as "truly spiritual" as you think him to be (December 1976, p. 86), surely he as well as you will not mind my response to his article, and that in as public fashion as his article was.

In your most recent writing concerning the Warren-Flew debate (December 1976, p. 86), you mentioned "impossible propositions." The propositions were: (1) I Know that God Does Not Exist – Flew, and (2) I Know that God Does Exist – Warren. You have indicated by the plural "propositions" that both propositions are impossible. Please explain in the public manner in which you have made the charge how the proposition "I Know that God Does Exist" is impossible. I anxiously await your reply.

You further stated that "the two men did not represent the only viable alternatives." I respectfully ask that you also publicly elaborate on this statement by defining and explaining any other alternatives.

You mentioned having misgivings about the debate "because we have seen enough embarrassing religious encounters not to have been somewhat anxious about this one." It is indeed difficult for me to understand this statement in view of the following editorial statement. "I believe honest debate is a very good thing. It is a means of testing and clarifying positions that is a great help in learning." (April 1973, p. 172). It seems to me that the only way to harmonize the two quotes is to view the Warren-Flew debate as a confrontation between men both of whom are dishonest or one of whom is dishonest. I do not accuse either disputant as being dishonest. If you do, please explain on what

grounds you resent men whom you think have questioned your integrity. If you do not view either man as being dishonest, please explain the discrepancy between the two quotes!

In addition, in sanctioning Sims' criticism of Warren's efforts, you stated "a good many others might have made the same evaluation." My reply is - So what! Such an answer does not justify Sims' criticism nor your sanctioning of it. If facts cannot be presented to substantiate Sims' claims, then his claims are groundless. To merely to state that something is true and to prove that it is true are two different things! My article was written for the express purpose of focusing on this very matter.

If your publication policies are as you have stated, you will allow my response to Sims to be printed in as public fashion as was his article. Based on your own publication policies, and in order to maintain your truthfulness, you have no alternative other than to print my article. If you have misplaced the article, please notify me and I will send you another copy.

Once again, I assure you that I have no animosity toward you, Sims, or anyone else, but rather my desire is for truth to prevail. Yet, at the same time, I do expect you to comply with your editorial statements pertaining to differing views.

In love of the truth,  
(Signed)  
W. D. Jeffcoat

(NOTE: Although we do not say much about it, we do try to be fair to all sides in every controversy. On the other hand, brother Ledbetter and his Integrity having gone to such lengths to make such claims, in view of the fact that they have refused, thus far at least, to let "the other side" be heard in this matter, we leave it to our readers to judge who genuinely is fair-minded in such matters - Integrity or Contending for the Faith - IYR Jr.)

## PROPORTIONATE GIVING

As long as a man thinks that he owns what he has, then the church will always appear to him as a beggar appealing to him to part with enough to meet her needs. The church is everlastingly depending upon his good will and impulses of generosity.

But once a man realizes that he owns nothing, but owes everything, that he is merely a temporary steward of all that he is and has, and that his very life is given in trust, then the proper proportion of his gifts to the Lord's cause will be forthcoming. Many people are giving in proportion to their income. They have been in the habit of spending for their own comfort and convenience and giving God a little of what happens to be left. Since many of us live right up to the limit of our income, there is, from our standpoint, some logic in our claim that we cannot raise our contribution. How is it with you?

Many of us have found the pay-as-you-go policy to be the solution to our personal financial problems. It is certainly a good plan for meeting one's church obligations. The accumulation of arrears is what proves difficult and embarrassing, but such arrears can be happily and easily avoided.

Perhaps you have this not uncommon problem of keeping "paid up." You have made a promise or pledge to Christ, but payment of pressing household bills has delayed fulfilling it, or maybe new clothes or payments of your new car, have been factors in your failure to give as promised. Indeed, there are many explanations of why promises to God have not been kept.

There is a solution! The practice of placing God first in one's budget and of giving proportionately and regularly each week solves the problem. -The Co-Worker

## WHAT A CONTRAST!

Tom Childers

Two men went to Henderson, Tennessee, the first week in February to attend the Lectureship at Freed-Hardeman College. Two men, both from Tennessee, wrote of their observations of the Lectureship in publications published among members of the churches of Christ. Two men used the principles of journalism to the greatest advantage to accomplish their intended goals. Beyond this point, the similarities ceased. What a contrast between the attitudes, the observations and the articles of these two men!

One man exalted Freed-Hardeman College; the other said students trained there are misfortunate. One praised its preachers; the other mocked them. One honored great men on the lectureship like Guy N. Woods; the other viewed him as "short, balding and owl-eyed" and said he practiced law in the church. One praised great preachers of the past like N. B. Hardeman and Gus Nichols; the other said N. B. Hardeman created the Open Forum part "Roman Circus." One said the graduates of Freed-Hardeman are taught to be Book, Chapter and Verse preachers; the other said they are "harsh, mean-spirited, obsessed." One said the preaching done at the Freed-Hardeman College Lectureship is the same kind of preaching that launched the Restoration Movement; the other said such preachers are "Jesuits of the Church of Christ: Hardshell Campbellites." One writer called speakers on the lectureship "Brother"; the other spoke of them as "Mr. Gardner, Mr. Cottrell, Mr. Meek, and Mr. Woods." One writer spoke highly of B. C. Goodpasture, the late Gus Nichols, Guy N. Woods, G. K. Wallace, Franklin Camp, Roy Deaver, Thomas B. Warren, Alan Highers, Garland Elkins, Andrew Connally, E. R. Harper and Tom Holland; the other writer spoke highly of Robert Meyers, Leroy Garrett and Hoy G. Ledbetter.

The two men: Robert R. Taylor, Jr., writing in WORDS OF TRUTH, on "What The FHC Lectureships Have Meant To Me", April 9, 1976; and Don Haymes of Memphis, Tennessee, writing in INTEGRITY, on "The Lectureship", April, 1976.

Our reaction: We have read the reactions of two men who went to the same lectureship. One went there to learn and appreciate great preaching. It seems the other went there to find fault. The attitude of heart makes all the difference in the world.

The religious pen can build up but can also destroy. We are appreciative of great men like Robert Taylor who write to build our faith. For the others we can only say sadly, "Father, forgive them, for they know not what they do."

## "DIVERS DISEASES"

The old mountain preacher's text was: "They brought Jesus to those that were taken with divers diseases." The old preacher said, "Now doctors can scrutinize you, analyse you and sometimes cure your ills, but when you have divers diseases, then only the good Lord can cure you. And brethren, there is a regular epidemic of divers diseases among us. Some dive for the door after Bible school is over. Some dive for the TV set during the evening services. Some dive into a bag of excuses about work that needs to be done for the Lord. Others dive for the car and take a trip over the weekend. Then a few dive into a fury of faultfinding every time the church takes on a new program. Yes, brethren, it takes the Lord to cure you of divers diseases. When you have divers diseases, brethren, you are in a bad way." - A Sermonette from *Quote Magazine*

## AUTHOR TALKS ABOUT DANIEL SOMMER: FRONTIER PULPIT GIANT

Matthew C. Morrison, Speech professor at the University of Georgia, says that the art of plain preaching is all but lost in the modern pulpit.

In commenting on his recently published book, *Like a Lion: Daniel Sommer's Seventy Years of Preaching*, brother Morrison said, "Akin to the wilderness Indian fighter, the religious leader in the Midwest during the latter decades of the 19th century evoked respect from his followers through decisive action. Living in the adversary climate of jab and gouge political infightings, and Bible-thumping, doctrinal jousts, Sommer's aggressiveness, dipped in the acid of antagonism, was not only allowed, but often admired." For example, he referred to one debate opponent as "a splinter from the butt-cut of total depravity."

### Last of a Vanishing breed?

Daniel Sommer (1850-1940) has been described as "the last one of a vanishing breed of frontier pulpit giants." (Disciples' historian Henry K. Shaw). Over a career of seventy years as editor, evangelist, and writer, the Indiana preacher asserted power among Churches of Christ, Disciples, and Christian Churches within the American restoration movement. This movement urged unity and a return to the pattern of the first-century church in doctrine, worship and practice.

This rhetorical study (*Like a Lion: Daniel Sommer's Seventy Years of Preaching*) is a generous slice of religious Americana, a looking back to our origins. It may be of particular interest to the reader who desires respite from soft-tea preaching, public doublespeak, and media mush.

### Common Identity With Listeners

By a plain style of preaching, Sommer built up a common identity with his listeners. "Any child can understand the Bible enough to be a Christian," he said, "but the sectarians go to school for years to learn how to misunderstand the Bible." According to an Ohio woman, he often held his Bible up over his head, raising his voice as he exclaimed, "This, my brethren, is our only guide to heaven! We will never get there by any other route." "Brother!!!" said the listener, "it made an impression way down deep that I have *not* forgotten in these 48 to 50 years."

The homespun evangelist censured preachers guilty of "sanctimonious drooling" who "roll their eyes upward and try to make people think they are very religious," clerics who use "sniffing little anecdotes of doubtful authenticity" to illustrate obvious points, and those who are "frivolous" and "flippant." In response to egotistical ministers who sought undeserving praise for their sermons, Sommer quoted a pioneer preacher's caustic rejoinder, "I have two objections to it (the sermon), young man - it lacked ideas and words to express them."

### "A Quart of Cider in a Wash Tub!"

Sommer's writing style as editor and novelist was more restrained than his preaching, except in instances where he cast off the bridle to answer vitriolic critics. He compared the broadmindedness of false teachers to "a quart of cider in a wash tub - not remarkable for depth."

Sommer distilled much of his moral and social wisdom into proverbs as editor of a religious journal, the *American Christian Review*. In discussing marriage, he wrote, "Many men do not take as good care of their wives through the child-bearing period as the farmer takes of his brood mares!"

(NOTE: After studies at David Lipscomb College, University of Louisville and Indiana State University, brother Morrison earned the Ph.D. degree in Rhetoric and Public Address at Indiana University. He joined the faculty of the University of Georgia, in Athens, in 1970. He also painted the cover of the book from an old photograph of Sommer, saying, "Designing the book as a whole was a satisfying completion of the eight years of research and writing." I have read personally every word in this great piece of writing and unreservedly recommend it for those who desire a wealth of new insights into the background of the restoration movement as it has come down to us particularly within the last 100 years. Please send \$3.95 with your order (plus 35 cents for postage) to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

## COMMENDED AND FIRED!

Ray Hawk

Recently, a good friend of mine returned home after being away for a lectureship and was told he was fired. Was he a liberal preacher? Was he lazy? Did he commit adultery? Why did these elders fire him? They talked with him, commended him for his fine work he was doing and the gospel he so capably preached, but they still fired him! Why? They wanted a preacher that would make the congregation grow faster than it was presently growing!

When a congregation is baptizing a good number of people, everyone wants to take credit, even if they add very little to its growth. But, when a congregation is not growing by leaps and bounds, an accusing finger is always pointed at the preacher. Why? Jeremiah preached a lifetime and had no responses. The very nation he tried to save, perished. Yet, although he did not have huge responses, he was a faithful proclaimer of God's Word. God never told him, you are fired because you're not getting the responses I think you ought to have. God wants people to be saved, but a preacher is not a failure if he faithfully proclaims the Word of God and has no responses!

I sometimes wonder, when I hear of an eldership firing a preacher because the church is not growing as fast as they think it should, if they have not contributed to that lack of growth? Are they not the leaders of the church? Are they not responsible for setting the pace and example as pastors of the flock? (I Peter 5:3). Are they soul winners? Are they interested enough in the work that they plan out the work of the church and then execute that plan? Have they had any workshops on Personal Evangelism, the Zone Program or even Bus Evangelism? Not all churches can use buses effectively, but for an eldership to fire a preacher because they aren't growing and then refuse to put in motion the many fine programs of work that are available seems to put the cart before the horse!

I am afraid that too many brethren want to hire someone to do their work for them. Too many elders want a preacher to be the assistant pastor. They want someone who will do all the visiting, all the personal work, be a part-time janitor, full-time flunky, a PR man for the church (public relations), a social mixer, the local Scoutmaster, president of the PTA, educational director, youth worker, entertainment chairman and committee, and who knows what else? If he functions well at all of these and the church has some measure of growth, they are happy. But, let something go wrong and guess who gets blamed every time? Three guesses and two of them do not count! Yes, you guessed it - the preacher.

- The Beacon

# Notes & Quotes...

Fred Faughn, minister, Mountain View, Missouri: "Just . . . a quick note to express my appreciation for the great effort you are going to and through in order that the saints may know the dangers of apostasy. It seems there are very few voices willing to be raised in defense of what should be in God's kingdom . . . I also want to suggest that you consider an effort to openly arouse knowledge concerning the 'new' fundamentalism. I recently had the dubious privilege of hearing a self-proclaimed master of Bible knowledge teach that Jesus the Christ was the first born of creation . . . Please find enclosed a small token of my appreciation for your efforts in sharing your views and investigative results . . ." (\$10.00 enclosed).

(NOTE: "This 'new' fundamentalism we keep hearing about," I replied, in part, "is not fundamentalism at all - just plain old error! Why is that so many of our brethren these days appear to be ready to swallow any doctrine, however false, and call it truth! . . . If enough care as you have demonstrated, on anything like a regular basis, we should pluck a few more brands from the burning even yet." IYR Jr.)

Mrs. Barney Mitchell and Elizabeth Cleveland, Summerville, Georgia, enclosing a gift of \$15.00, wrote, "My sister and I are sending another contribution for *Contending for the Faith*. You have our permission to use our names in your magazine, for we certainly want to stand up and be counted in the fight for the truth of almighty God."

M. A. Aguiluz, Dallas, Texas: "You probably have already seen this, however, I'm sending it to be sure. Wouldn't it be wonderful for the cause of Christ if more elders realized their obligations to our Lord and took such steps as these of the elders mentioned here? God bless you and yours and the fine elders who sponsor your work."

(NOTE: What brother Aguiluz enclosed was the following statement by the elders of the University church of Christ, in Denton, Texas, which first appeared in the *Christian Journal*, of Fort Worth, Texas, for November, 1975. As a suggestion for action by other elders all over the brotherhood, please study it carefully:

## A STATEMENT TO THE BROTHERHOOD

In recent months we have been trying very diligently to set our spiritual house in order. The body of Christ that assembles at 403 Welch, Denton, Texas, known as the University church of Christ, suffered a severe wound when God's family was divided by the willful and planned departure of a number of members. These members, with much pleasure, then proceeded to form a new congregation. We have been asked by numerous individuals and congregations why we have made no public statement concerning this division. Working night and day to overcome the effects of this departure and making certain that no statement be made in any burden of sorrow or heat of passion, we have prayerfully waited until now to try to answer the questions of many.

All across the brotherhood today, we see tragic things happening. False teachers have arisen to lead away disciples after them. Spurred on by such periodicals as *Mission* magazine, *Integrity*, *Mission Messenger*, *Restoration Review* and *Fellowship*, the brotherhood, in some areas, is drifting into some of the same liberal mistakes made years ago by the First Christian Church. In addition,

Neo-Pentecostalism and Women's Liberation are causing some to take unscriptural positions as they succumb to either worldly pleasures or a subjective type of religion. Anyone who keeps abreast of brotherhood happenings is aware of these events.

We are keenly aware of it here at University. This group departed from us under the leadership and encouragement of some of the former University elders and deacons. They excused their dividing of Christ's body by making complaints against the remaining elders and their leadership. We present elders do not claim perfection in the leading of the flock, but we were not able to respond in a positive way to this element in the church due to the fact that those leading this group were fostering some liberal and unscriptural ideas. We cannot respond in a positive way to those who encourage women to lead in prayer in the presence of men, who encourage the idea that people can today speak in tongues and work miracles. Their refusal to stand in condemnation of these false ideas is seen in questions they ask, such as, "Can we really condemn or say that men cannot speak in tongues today and do miracles as they did in Bible times?" We cannot support those who give their endorsement to false teachings upheld by the above mentioned periodicals and who serve on the boards of such periodicals. We cannot give encouragement to those who either directly or indirectly support those who claim that there are contradictions in the gospels and other portions of scripture. We cannot uphold those who make the unscriptural distinction between gospel and doctrine, promoting the idea we can fellowship those who agree on their definition of gospel, but that agreement on doctrine is not important in fellowship with God or one another. We cannot give Godspeed to those who deny the unique and exclusive nature of the New Testament church, who would seek to restructure the church and deny the validity of the restoration principle of the New Testament church, and who look upon the church of Christ as just another denomination. We cannot further the abuse of grace that states we are under no law at all to Christ, that there are no rules or regulations in Christianity, and who misuse Paul's statement, "the letter killeth, but the spirit giveth life." We cannot uphold those who advocate a special illumination of the Holy Spirit and deny those who seek chapter and verse religion and cry "bibliolatry" against those who do. It is our conviction that not all of those who went out from us understood all the issues, or upheld all of these false ideas, but they do continue to give Godspeed to division and by this give encouragement to false doctrine in the name of freedom.

It is our earnest desire that these erring brethren come to full repentance and renounce these false ways. Until they do, we must declare that we do not recognize or fellowship those who meet under the name, church of Christ at Denton, in the Woman's Club Building, 610 Oakland, Denton, Texas, as a faithful congregation of God's people. This statement is sent forth in love and in obedience to the command of our Lord in Romans 16:17,18, "Mark those who cause divisions and offenses contrary to the doctrine which you have learned and avoid them. For such serve not our Lord Jesus Christ but their own appetites, and by good words and fair speeches they deceive the hearts of the simple." We urge in love these brethren to renounce their errors and also warn the brotherhood from our own experience to beware of those who, throughout the country,

are today drawing away disciples after them. It is with many tears that we send forth this warning.

In Christian love,  
(Signed)

W. C. Beck, Sr.  
Lloyd Gwin  
Cliff Wilson

Elders, University church of Christ  
403 Welch  
Denton, Texas 76201

For any who may inquire just who the University church in Denton, Texas, is, it is the congregation who sponsored the Warren-Flew Debate on "The Existence of God", in Denton, this past September. They are no upstart, Johnny-come-lately, fly-by-night outfit, but an old, established, long-respected congregation of the north Texas area. If elders everywhere will study their action carefully and not wait until the Liberals, Neo-Pentecostals and Women's Libbers among us already have entrenched themselves, but move against them early instead, we still have a chance to save much of the brotherhood of Christ for the truth. If we wait until they already have led away the disciples after error before action is taken, it already is too late. For those who think those of us connected with *Contending for the Faith* are too precipitate, surely such could not be said of these good elders of the University church, in Denton, Texas. We have never seen a better statement of the points we have been trying to make since the inception of this paper than the one thus reproduced per foregoing to the brotherhood. IYR Jr.

Michael Kiser, a preacher in west Tennessee: "Just a few minutes ago I finished reading Volume I of *Search for the Ancient Order* and the last chapter dealing with 'Trends of the Times' in which the liberal ideas of Richardson, Errett, and Pendleton are pointed out. I couldn't help but think of the trends of our times. Where would we be today if Franklin, Fanning, McGarvey and others had not spoken up and out against those who were trying to 'restructure' the restoration movement of their day? Where will the church be ten years from now if Goodpasture, Woods, Rice, and others should become silent and all we would hear would be Finto, Freeman and family? My brother, may God bless you. Keep up the good work . . ."

Aaron Nicholas, Stamps, Arkansas: "Brother Rice, every congregation should be getting a bundle of *Contending for the Faith* each month - and not even have to be asked to order them. It is a sad thing to know just how far the church is drifting . . . As long as I can see to read and have the money to renew, I will keep on reading *Contending for the Faith*. There is no other paper I know of that gives the news that every Christian should be interested in as you do in *Contending for the Faith* and your newsletter. As watchmen on the wall, we must give the warning whether it is heeded or not. We cannot afford to become lukewarm as the church did at Laodicea, for we know what the Lord will do. (Revelation 3:16) . . . Keep the good news going. The Lord is on our side, for he said, 'My word will not return to me void' . . ."

W. F. Anderson, Springfield, Missouri: " . . . My order for one dozen tracts *Withdrawing from the Disorderly*. I am convinced that this is the most neglected responsibility, that the church is not doing the thing that is taught in the scriptures. I may want many more. God bless your work."

People do not plan to fail; they just fail to plan.

Cecil & Betty Freeman, Chelsea, Michigan: "Betty and I . . . returned from a trip to parts of Alabama and Tennessee visiting our parents, friends and relatives. One of our stops was a visit to Dickson, Tennessee, with Betty's folks, where a meeting was in progress. Roy Osborne preaching. Until recently we had thought the church there was strong and sound. Last summer they hummed part of one song. After returning home we wrote the elders. The preacher . . . answered thanking us for our concern. Brother Rice, I know you are very busy but we are anxious for a full report on Osborne to send to the elders there. We feel there is no reason why they should not know him and what he preaches, and maybe they do, but we feel it our duty to make sure that they do . . ."

(NOTE: To me it is simply incredible how many congregations and elderships who want to be looked upon as faithful continue to open their doors to this false, however glib, teacher. "You were asking for a full report regarding brother Roy Osborne that you might pass it along to the elders at Dickson," I wrote, in part, in my reply. "The warnings have gone out all over the brotherhood as to the falseness of this man relative to the truth of the gospel — yet many still refuse to believe the facts as they are well known . . ."

"It would be impossible to put the whole story into one brief letter. However, in brief, he began planting his liberalistic ideas in the church that meets on Brotherhood Way, in San Francisco, some few years back. At the time, that church was one of the largest in the Bay Area and certainly the largest in San Francisco, with attendance running close to 400. By the time Roy's liberalism had run its course in the congregation, this had been cut to about half, with brethren quitting the church right and left, and by the time sister Rice and I returned to San Francisco . . . Brotherhood Way had fallen down to about 70 or 80 in attendance on Lord's Day morning — with Lord's Day evening services running from about 20 to 30, and sometimes even less.

"After he moved to San Leandro, California, across the Bay from San Francisco, he began having surreptitious classes to which various select members were invited from other congregations. He stipulated that those attending must agree not to discuss or reveal what was taught in those classes with others not present. The result was that false ideas were planted in the hearts of man, which we are having to combat to this day all around the Bay Area. Among other things directly attributable to that class, the church at San Rafael became so liberal doctrinally that it divided not just once, but twice!

"The infection from his teaching and that of others like him spread to Blossom Hill congregation in San Jose. By the time it had run its course, the Blossom Hill church finally got down to the point they could no longer pay their bills, so they closed their doors, sold the building, and a goodly sum was sent to Carl Ketcherside to help him distribute this same brand of false doctrine.

"Another nearby church was infected — Cupertino — to the extent that they were having so-called 'unity' meetings with Catholics, denominationalists, false brethren and almost any so-called persuasion. At last report, their membership had dropped down to about half — and they were advocating financial support of the conservative *Christian Church's* training school — San Jose Bible College — at San Jose, California.

"While he was still in the Bay Area, Roy invited liberalizing false teachers, such as Gary Freeman, himself and a few others to conduct a so-called 'lectureship' at San Leandro, where he preached after leaving San Francisco. The gag-rule was imposed to a large degree to stifle dissent. Brethren Glenn L. Wallace, Elbert

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Garretson and a few others refused to be stifled, however, and a fairly detailed report went out as to what actually was taught. The churches of Christ and practically everything we stand for were ridiculed and our doctrinal efforts undermined in that lectureship. I have the tapes of all that was said publicly at that time. If I can ever find the time, I plan to go through those tapes and reduce the pertinent information into printed form. However, this, too, helped to destroy the unity of the faith among many brethren in northern California.

"Brother Houston T. Ezell, one of the elders at Vultee, in Nashville, Tennessee, carried out a separate investigation of this matter. He told me that his findings were far more damaging

than anything I had pointed out. As a result, Vultee canceled the meeting they had set up with Roy Osborne for (that) summer. Brother Ron Brotherton... can give you more information than I can.

"I do not know what it is going to take to get brethren to guard the flocks as they once did. Rather than protecting them from the wolves, if the wolves come to them in sheep's clothing, the flocks are being literally thrown to the wolves. Doctrinally speaking, Roy Osborne is such a person. He seldom speaks out his true views publicly or when being questioned by elders or anyone he thinks might pin him down. But, in private, between sermons, he gets in his licks which are proving

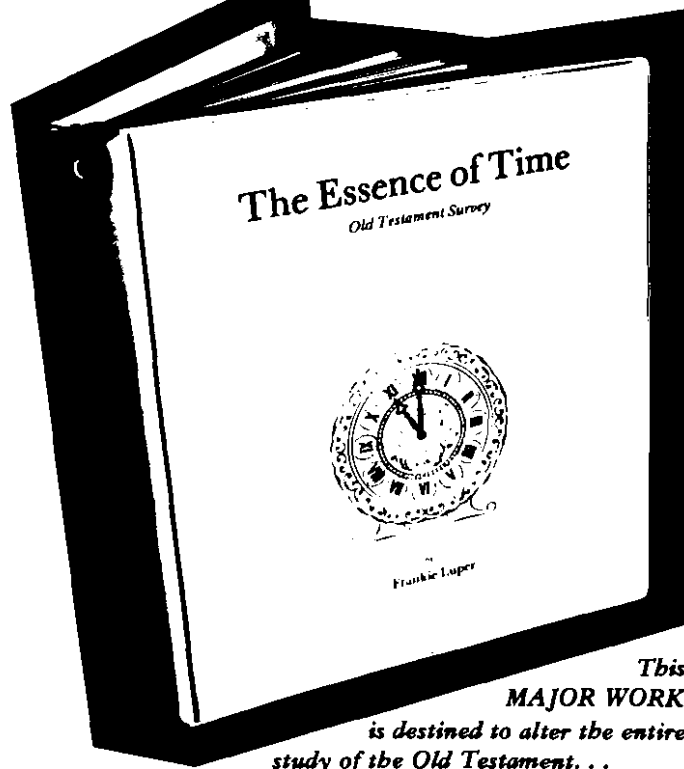
deadly to the cause of truth. (As an instance of this, he argued to Dee Ellis, then of Lubbock, now preaching at Sam's Valley, Oregon, that *Elton Trueblood*, an unconverted Quaker is a Christian and that he expects to meet him in heaven. I doubt he would be so bold as to preach this in public; however, you can just imagine the effect it had on this young preacher!)

"But enough. If the tree is known by its fruits, then Roy Osborne's tree just won't do! And that's a fact." (YR Jr.)

Paul Curless, of Whiteman Air Force Base, Missouri, sent in a club of six subscriptions - all new - enclosing \$10.00. Much appreciation!

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**Aden M. Jones, Miami, Oklahoma:** "... Reading your articles about Pepperdine, Abilene and Nashville. What a strange turnabout of only a few years ago. Then we were told that the church was the fastest growing one in America. Was it the denominational element that was causing it to grow so fast? The denominational churches were squirming then. But now we are squirming. But the Christian plugs on to the attack while the false teachers are on the defensive... The writer of Revelation to the seven churches told each church its faults. They were strengthened and never ceased to march to Zion. They were mortally killed by bestial persecutions, but what a spiritual chapter they wrote! What an example to mankind and the world of Catholicism and popishness! The false teachers who stand in the shadows of our institutions have become a menace. They are a murderous threat to the true Restoration Movement and to our souls and the souls of our sons and daughters. We had to disfellowship some of the most hard-headed, stiff-necked, blinded, two-minded or money-minded people to save our true members — even to save the church. The devils of error were in our midst. They wanted to preach what they wanted to preach. They wanted to hear what they wanted to hear. They wanted to argue and fight. Contending for the faith was not in their book. As a prophet in the Old Testament said, this people is justified in their own eyes. They didn't intend to justify themselves in the eyes of God. They never represented anything that caused me to find the church through truth. The leader of this band of self-justified rebels showed me his ignorance by asking the congregation how they knew they received the gift of the Holy Spirit after we were baptized. A man can only be justified by believing in one body, one church, and one baptism for the remission of sins by immersion. After believing the truth, repenting (or turning), confession and baptism, then a man can be justified in God's eyes and in his own eyes that are not blinded by this human devil of error. It's sickening to try to contend with the devils of error. I surely hope they can be convinced by the just or removed from their positions... They surely pose a terrible threat to the souls of men. The gospel is truth, not error."

**Fred Baker, Dallas, Georgia:** "I thank God that we have men like you and pray that God will grant you a long life in His service. I know of no others that are doing more for the cause of truth than you and brother Camp. May God bless each of you... Ruby and I would like to have a small part in your labor of love. We are sending you a check for \$100.00. We want to do this even though we are borrowing it. We borrow for everything else, why not for helping the great work you are doing... USE AS NEEDED."

**Ewell & Genevieve Easterling, of Huntsville, Arkansas, after reading my book — *We CAN Evangelize the World* — wrote, "We appreciate the efforts you are putting out to reach this goal. It is our belief that our God can use these efforts, supported by fellow Christians, and make this a reality in our lifetime..."**

**(NOTE: The Easterlings prove their faith by their faithful support of our Far Eastern efforts over many years. God bless them! IYR Jr.)**

**Mary Winstead, Ypsilanti, Michigan:** "The brethren at Westside have got together with enough orders to get the club rate for *Contending for the Faith* for one year... Our prayers are with you. Keep up the work... My husband received his book *The Essence of Time* by Frankie Luper. It looks to be everything we expected. Thanks again."

**George Kingrey, Huntington Church of Christ, South Broadway, Route 4, Huntington, Indiana 46750:** "We are in much need of a good, sound minister... a man willing to preach in this community of approximately 18,000 people... We have a fairly new, 10-year-old building in an ideal location. There is great opportunity here as we are buying 3½-4 acres of land for expansion of the present building... The congregation here is running two buses and as a result of the bad weather are bringing in from 60-70 children to Bible study and worship services, while we have set records in excess of 95... Please help us... to locate a good man for the work here... Please mark all correspondence to the attention of George Kingrey and sent to the church's address here in Huntington."

**Raye R. Hill, Flushing, Michigan:** "We enjoy the paper and look forward to receiving it each month..."

**Fitzgerald Church of Christ, of Fitzgerald, Georgia, is one congregation for which we have the highest regard. Back in 1972, they purposed to support one of our students at Four Seas College, in Singapore, for two years. They kept it up for four years! While trying to help others, their own building got badly in need of major repairs. Also they themselves had to have some help from another congregation — even while they themselves were helping us! However, eventually, they notified us some time back that "due to circumstances beyond our control we feel we will not be able to continue supporting Four Seas College... Our prayer is that some other congregation will take up where we leave off. May God richly bless you in the good work you are doing..."** The letter was written and signed for the church by brother Stanley Moore.

**(NOTE: When the brethren at Fitzgerald, Georgia, began supporting this work in 1972, we could train a young preacher through our basic course at Four Seas College at the rate of \$55 each month for 24 months. Then two things hit us simultaneously: 1) in 1973, the American dollar was devaluated; and 2) runaway inflation hit Singapore. The result is that what we could do for \$55 per month in 1972 today costs us \$88 per month — a 60% increase in training costs in just four years! We pray that concerned Christians will please take note and more than make up what Fitzgerald no longer is able to send. And God bless them for what they did under sacrificial circumstances! IYR Jr.)**

**Bill Coss, minister, Parkview Church of Christ, Warren, Michigan, July 1, 1976:** "We told you about disfellowshipping Gaylord. Well, they have decided to get right with the Book, and we rejoice with them. We sent them seven reasons why we could not fellowship them, and their new preacher David L. Baker met with us and assured us that his brethren would agree and sign the letter on those points, and they did this. All are very glad because that upper part of Michigan needs a New Testament church and we rejoice... Listen, dear friends, we will be praying for you always..."

**(NOTE: We share the rejoicing that proper corrections now have been made at Gaylord, Michigan, and that fellowship thus could be restored. Similar actions are in order all across the brotherhood, where brethren have been led into error by false teachers and heretics. IYR Jr.)**

**Mr. & Mrs. John Spivey, Miami, Florida:** "We really enjoy the paper and wouldn't want to miss it."

**Charlie N. Wilson, 6915 S. Walker, Oklahoma City, Oklahoma 73139, whom I have known, loved and respected since childhood and who is a long-time elder, writes, "The item below is for your information and use. It first appeared several years ago, and was recently found in an old file. It seems apropos to our time, or any time and place:**

#### A PREACHER WHO WOULDN'T DO

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

"Gentlemen:

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

"Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrong-doing. My health is not too good, though I still get a good deal done. I have had to work at my trade to help pay my way.

"The churches I have preached in have been small, though located in several large cities. I have not gotten along too well with the religious leaders in different towns where I have preached, and I am sure that they will not recommend me. In fact, some of them have threatened me, taken me to court, and even attacked me physically. I am not too good at keeping records. I have been known even to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee, and asked if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, trouble-making, contentious ex-jailbird, and were insulted that his application had ever been presented! But one of them did ask the preacher's name, and the elder replied, "The Apostle Paul." (Author not known to us.)

**Kerry Cain, evangelist, West Palm Beach, Florida:** "Your work for the cause of Christ and the services that you offer the church are greatly appreciated. God be with you all."

**Robert M. Noland, North Cumberland, West Virginia:** "We enjoy the paper very much and find it very informative."

**J. Loyd Rice, Shamrock, Texas:** "I am enjoying the paper. Keep up the good work... May divine wisdom guide you and divine power protect you where you go."

**Henry Cooper, Manchester, Tennessee:** "It is so assuring to know a few in the brotherhood are (contending for the faith). This gives me the encouragement to keep going and contending for the faith once for all delivered to the saints..."

**David O'Connell, Memphis, Tennessee:** "I enjoy reading *Contending for the Faith* and still wish to receive it... Thank you for your good work..."

Jerry Angelo, Cottage Grove, Oregon, September 1, 1976: "Regarding problems currently plaguing the church, i.e., neo-pentecostalism, ultra-liberalism, and other isms, I find it interesting to note that there is a thread woven through all these problems that have a common pool. I believe this thread goes back a long ways beyond men like Roy Osborne, Stan Shipp, and others. I believe it goes back to men like yourself. Men who have deep roots in the church and the heritage that is ours. Men who desired in years past to do bigger and better things for the Lord. Men who improvised systems of cooperation between churches that would enable the church to function 'better' in the 20th century . . . I am 37 years old and was 'raised in the church'. I was raised in Knippa, Texas, and graduated from Sul Ross College, in Alpine. While there I first heard about the 'anti's'. I was outraged to hear about those in the church who didn't believe in preaching the gospel and hated orphans and widows . . . In 1961 I moved to Cottage Grove, Oregon, to teach. While there I heard H. Osby Weaver preach a sermon on liberalism, I left the building that night knowing I had been wrong. I have since discovered that 'anti's' do preach the gospel and are not 'orphan haters' and 'widow haters' . . . I have observed the current problems plaguing the church with great interest: neo-pentecostalism in particular. This problem is almost exclusively found among churches of Christ that practice unscriptural methods of cooperation. Whenever you gain the consent of your mind to disregard God's word in one area (cooperation), it soon becomes easy to gain its consent in other areas (neo-pentecostalism, ultra-liberalism of all kinds). The 'do it big' attitude has bred the kind of thinking that gives birth to men like Osborne, Shipp, Anderson, and the many others you know about . . . Another element that has contributed to this apostasy is the illiteracy of our people. Like those of old, 'My people are destroyed for lack of knowledge . . .'. If people would only study the Word as they should, men like Roy Osborne would not find a seedbed for their false teachings . . . I had never heard of Roy Osborne until February 2, 1975. I had been to Tampa, Florida, to the F.C. Lectureship. On the way home I visited friends in Texas. One of them asked me to go with him on Sunday evening to hear this man. I knew when I left the building that evening that he was a false teacher. He is shrewd and smooth, but his true color comes through if one listens carefully . . . Ira, if enough brethren could only see all the great things that have been accomplished during the past 25 years, many of them willingly would go back to the old paths and the old ways. Great splits and great apostasies hardly seem to make it all worth while. I have often thought about what could have been accomplished during the past 25 years if more brethren had been satisfied to work together in unity, doing things in Bible ways . . . In Christina love, (Signed) Jerry Angelo, evangelist."

(NOTE: In my reply of September 13, 1976, I said, in part, "Even though I disagree with some of your positions, I surely did appreciate your letter of September 1 . . . I remember H. Osby Weaver, whom you mentioned, and still appreciate the kind manner in which he received me when I had occasion to be with him years ago . . . Having, as you recognized, grown up in the church, I am no stranger to the situation of the brotherhood across the years, and I know for 100% certain that the position now taken generally by those who stand with you did not represent the churches of Christ who stood in the 'old paths' prior to August 9, 1946. I am not saying that one could not find a rare congregation, even before then, who refused to cooperate in the

support of orphan homes, missionary work, and the like - but it was not for doctrinal reasons. For the most part, those who were like that then could not have cared less whether orphans were fed or the rest of the world was lost . . . I was in the audience when Roy Cogdill spoke on this August 9, 1946, at East Oakland, California, and for the first time ever attempted to put such on a doctrinal basis, as far as was publicly known. If he and Mort Utley (who was in charge of the service) had given Robert R. Price and / or me a chance to reply (they knew we were preparing to do so), the whole thing would have been stopped right there - and the movement you now embrace would not now exist. But they purposely closed the service before he, I or anyone could get a word in - and now we see approximately 10% of the congregations following a modified version of what Roy taught that afternoon . . . Before that date, Roy, Osby and most of the old-timers, along with myself, were following the course I never left. They may say otherwise; the facts do not bear them out. It should be apparent to you that I stand against liberalism, neo-Pentecostalism and the like as much as you ever dared. But while standing against those who would loose where the Lord has bound, I cannot in good conscience uphold those who bind where the Lord loosed. Either extreme is in error. And as long as I Corinthians 3:9 and I John 1:7 read the way they do, I'll just have to be a 'worker together' and a 'fellowshipper' (joint-participant) with others, whether congregationally or individually, of like precious faith . . . Thanking you, (Signed) Ira Y. Rice, Jr.")

James C. Baker, minister, Batesville, Mississippi: "I do appreciate the work done by 'Contending for the Faith' and do what I can to call the attention of others to the necessity of fighting error in the church. I use my copy to pass to others in the congregation. Please extend the subscription one year and use the remainder for whatever is needed." (\$5.00 enclosed).

Thomas J. Waddle, Pocahontas, Arkansas: "You are doing a great work in exposing error encroaching upon the brotherhood. Please do all that you can to expose the 'wolf in sheep's clothing' surrounding Stanley Shipp and his gullible followers."

Churchill L. Buck, Hannibal, Missouri: "I do not want to miss a single copy . . ."

Joseph M. Pettit, evangelist, Calhoun, Georgia: "We appreciate the issues of 'Contending for the Faith' which we have received recently. Please place the church here on your permanent subscription list . . . May the Lord continue to bless your efforts to expose the false doctrine and departure from the faith taught and practiced by some of our brethren."

Donna Carnall, Madill, Oklahoma: "Contending for the Faith is truly one of the greater watch guards for the complete truth we have. You and the other members of your team will surely be blessed for your work and the trials and persecutions you have probably suffered because of it. Your paper has strengthened my husband and me many times . . . I just couldn't renew our subscription without telling you how much your paper means to us."

Mr. & Mrs. Calvin M. Milton, Petersburg, Virginia: "May God continue to bless and use you in your untiring efforts to keep the Lord's church pure and spotless." (\$50.00 enclosed).

The Basil Youngs, St. Louis, Missouri: "We believe God stands behind your plans 100%."

Ray Hogan, Memphis, Tennessee: "Needless to say, I am very sorry . . . that the trouble still continues at the Highland Church of Christ and the Herold of Truth . . . I am very thankful for men like you and brother Harper and so many others who are willing and anxious to stand for the truth . . . You may use my name as one who believes in contending for the faith . . . I am enclosing a check for \$5.00 for you to use any way you think best . . . It isn't much; but maybe it will help . . . May God continue to bless you and give you many more years to defend his truth . . ."

(NOTE: For income-tax purposes, all such contributions should be made out to Shades Mountain Church of Christ and mailed to Contending for the Faith Fund, Post Office Box 26247, Birmingham, Alabama 35226. Tax-deductible receipts will be sent for each contribution. It is through a multiplicity of such contributions each month that we are enabled to mail out the paper each issue to every congregation in America for which we have an address. IYR Jr.)

J. H. McKnight, Trenton, Tennessee, June 14, 1976: "I think this is a good work by brother Cline," brother McKnight wrote, in ordering ten copies of Ted Cline's *Questions for Jehovah's Witnesses*. "Yesterday I visited my birth place in the kingdom of God and to my surprise I found that Satan and his false prophet had set up house-keeping just across the road; so I must go back there and go to work. I hope my brethren in Christ will wake up and go to battle with this false movement."

(NOTE: Great numbers of brethren have ordered multiple copies of *Questions for Jehovah's Witnesses* and are keeping them handy to hand to these misguided zealots when they knock at their door. This pointed book is \$1.00 per copy. We keep a supply on hand for those who wish to do likewise. Please send your orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Fred Euton, minister, Round Knob Church of Christ, Austinville, Virginia: "To that which brother W. L. Totty said in August, 1975 issue of 'Contending for the Faith', 'I'll never fail to admire your great defense of the truth,' I voice my very emphatic, Amen! Keep up the good work. We need more like you. Herewith is enclosed a check for \$5.00 for which send one year subscriptions to the following (names enclosed). Use the extra \$1.00 as you wish."

(NOTE: "If enough concerned ones, such as you," I replied in part to brother Euton, "will close ranks with us in support of our efforts to hold brethren and churches to the old paths; we believe that many can be salvaged for the truth in our generation even yet." IYR Jr.)

Mrs. I. McGarvey, West Palm Beach, Florida, enclosed \$5.00 and purposed to send \$5.00 each month to our contending for the faith fund, marked, "use as needed."

Cary Moore, Holly Grove, Arkansas, enclosed \$25.00 "for which send me three years subscription to Contending for the Faith, and the other \$20.00 for brother Rice to use any way he sees fit."

N. J. "Stan" Stanford, elder, Columbia, Tennessee, sent \$25.00, saying, "We appreciate the good work that you are doing."

L. A. Miller, Lecanto, Florida, November 1, 1976: "We plan to continue our small contribution to *Contending for the Faith* and Far East / World Evangelism Fund for as long as we can . . . May the Lord bless you in your work . . ."



Wanda Durrington, Wichita, Kansas: "I have been reading Volume V, No. 3, of your paper, 'Contending for the Faith.' Forgive me for saying so, but I feel that you have handled your reply in a rather childish manner. I have read both sides of the story and I will admit probably not as closely as you have. As an outsider, I feel that the Herald of Truth or the Highland elders have certainly been more adult in their approach to the argument. Let me emphasize here that I am not saying who is right . . . Your reference to the Freed-Hardeman College was surprising in that you make others look bad according to the gospel of Freed-Hardeman rather than the Holy Scriptures . . . As for the E. R. Harper incident, I feel this is between him and the Highland elders and no one else. (At least it should be.) If he can't handle the matter, then he should not split the church just to grind his axe. In so doing, he is as guilty as those who took their following over instrumental music . . . As for the matter of David Lipscomb and the Federal Postal law being violated, I can't help but feel that it was an honest mistake. I cannot believe that anyone in his right mind would risk going to the federal penitentiary just to win a religious argument. There's too much at stake. Also if the Post Office wishes to bring charges, I'm sure they can do so without the help of the brotherhood . . . As for the Jolly matter, I can only speak in relation to what I know about our own bus ministry where I attend in Wichita. I cannot see from your paper where Mrs. Jolly is actively teaching her so-called neo-pentecostalism in a class. She is helping bring them so that others can teach them the Bible. If you have ever helped on a bus load of children, I think you will have to agree that it would be very hard to get much philosophical teaching done. It appears that the Jollys and others are reaching while others are teaching and preaching. Why give more criticism or emphasis to teaching than to preaching? Aren't you knit-picking just a little bit? . . . As for the Lynn Anderson matter, I have no comment because I have not heard both sides of the story. If he is in the wrong, I pray this will be corrected. I also pray that you have repented of, confessed and corrected all of your mistakes so that you can remove the mote from your brother's eye. (Matthew 7:3)) . . . I feel that many lost souls have been reached by the Herald of Truth and I have yet to see one of their programs where error has been taught. I am a cancer patient and have been privileged to view many of brother Baxter's lessons. I have yet to hear a bad one. I'm sure if the Herald of

Truth were given a contact in your area and you were the only gospel preacher in that area that they would send the person's name to you so that you could follow up and teach the lost the truth. Would you teach him the truth and then teach him that the Herald of Truth is wrong? I understand this happened once by our so-called anti-brethren . . . I hope I haven't given the impression of choosing up sides, but I felt it my duty to write. As a result of your paper, I did send \$25 contribution to the Herald of Truth to further the spread of the gospel and not a scandal."

(NOTE: The foregoing letter was received in June, 1974. Lest I be precipitate, I have held it unpublished until now. In my reply to sister Durrington, of June 10, 1974, I said, "This will acknowledge receipt of your letter of May 10, 1974. When thou art converted, strengthen the brethren." Since that time I have preached in a gospel meeting at Newton, Kansas, some 20 miles or so from Wichita, where this good sister was living at the time. While there, I learned that both liberalism as well as neo-pentecostalism have invaded several of the churches in both Wichita as well as the Greater Wichita area, so perhaps such a letter should not be surprising. In the meantime, there is, in fact, only one publication wherein both sides of the Highland / Herald of Truth matter can be known: It is the word-for-word transcript of the Memphis Meeting of January 10-11, 1973, wherein some 150 to 200 preachers and elders from several surrounding states confronted Highland Elders Haddox and Norman, Batsell Barrett Baxter, Landon Saunders, Lynn Anderson and other representatives of the Herald of Truth from 12:00 noon that Monday to 1 o'clock the following morning. There literally was no way they could weasel out. Anyone who genuinely wants to know the truth in the matter, please send \$2 (plus 35 cents for postage), asking for the Memphis Meeting report, either to the Elders, Getwell Church of Christ, 1511 Getwell, Memphis, Tennessee 38111 or to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. If anyone is gullible enough to think anything basically has been corrected since this report was issued, the only major change is that Highland has since appointed the chief trouble-makers to the eldership (!), which, of course, simply entrenches their error rather than correcting it. IYR.Jr.)

Foster L Ramsey, Sr., who was then

minister to the church in Greenville, Texas, wrote about the same time as sister Durrington. What a difference in their two letters! "Ira," he said, "I am going into semi-retirement due to some health conditions. Will still be working with the church here, but on a limited basis. The elders are looking for someone to take the work here. Due to their receiving 'Contending for the Faith' over the past few months, I am sure that they will be careful not to get a 'Lynn Anderson' or a 'Landon Saunders.' . . . Best wishes to you in the work that you are doing. Be sure to keep me on the mailing list to receive one copy each month . . ." (Brother Ramsey, one of God's noblemen, enclosed \$10.00)

Mrs. John Herndon, Prairie Grove, Arkansas: "A friend gave me a copy of your May 1975 issue of 'Contending for the Faith' magazine. I am just a concerned member of the church of Christ here and, being a widow and only member of my family belonging to church of Christ, I don't hear much discussion on Herald of Truth. Am interested in this, so would like to subscribe to your magazine . . ."

Mrs. Wilbert Certain, Clay, Kentucky, October 5, 1976: "Enclosed is \$2.00 for which use as you see best for Contending for the Faith. Keep up the good work."

Mrs. Jewell Hart, Indianapolis, Indiana, October 10, 1976, sent in \$28.00 for 14 new subscriptions to Contending for the Faith.

Walter Burch, who at last account was still on the payroll working for the Herald of Truth, told Garland Elkins, minister to the Getwell Church of Christ, Memphis, Tennessee, that he (Walter Burch) would fellowship denominationalists. Is this what Highland elders mean by "correcting error"?

Mrs. Max R. Crumley, San Jose, California, enclosed a check "to help with 'Contending for the Faith' publication," saying, "Maybe soon we can send more. Hope so."

W. F. Anderson, Springfield, Missouri: "Am so glad to have been handed this report by brother Harper. Have been supporting Herald of Truth for many years, but have been wondering . . . especially after reading in Gospel Advocate brother Camp's report on Heartbeat . . . Enclosed is \$25.00 to help circulate or distribute this report as fast as possible . . . Would like to have back issues that have information on this subject, if possible."

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## HOW IT ALL BEGAN

# They Went Out From Us - I John 2:19

Ray Hawk

In 1965 the church began to see liberalism rear its ugly head among churches of Christ. In the following year Robert Meyers edited *Voices of Concern*, a book filled with criticism against the Lord's church. It was written mainly by disenchanted members who had left the church of Christ. However, papers and magazines began to hit the reading market published by men and women still in the church. The movement to restructure the church had begun!

### Liberal Magazines and Papers

In July, 1967, a magazine, *Mission*, was published from Abilene, Texas. The Editorial Board listed such men as Frank Pack (who later disassociated himself from the magazine), J. W. Roberts, Roy Bowen Ward, Ray F. Chester, Walter E. Burch, and Hubert G. Locke. In June, 1969, another magazine began in Michigan with the misnomer, *Integrity*. Both of these magazines were started as a means of changing the church from within.

The warnings, in print, began to be sounded in 1967 and 1968 by such papers as *Contending for the Faith* and *First Century Christian*. In an article, "Tell Us More About Mission," Charles Pledge replied to an article by J. W. Roberts in the *Firm Foundation*. Brother Roberts had chaffed to an article by brother Glenn Wallace concerning *Mission*. Brother Pledge pointed out a number of errors in different issues of *Mission*. In July, 1968, brother Wallace had an article in *First Century Christian*, "Who Is A Liberal?", in which he boldly stated, "Liberals have their own voice -- MISSION." Many brethren stood by with apathy and said little or nothing. *Mission* was on its way to destroy the church by turning saints away from the Bible.

*Mission* almost had its base of operation in Memphis, Tennessee. Perhaps Richard Baggett's opposition in a meeting held in one of the Memphis church buildings stopped that city from being the base from which to launch *Mission*. It later

began in Abilene and ended up in Austin, Texas. For several years, editors and board members denied the magazine was a voice for liberalism within the church. However, issue after issue has adequately vindicated the warnings of faithful brethren who pointed out where *Mission* was headed and what her purpose was!

In the October, 1971, issue of the *Bible Beacon*, Wayne Jackson had an article called "Integrity" in which he reviewed the course of that magazine from its inception in June, 1969, to October, 1971. Brother Jackson showed how *Integrity* attacked the eldership, ridiculed Bible authority, and was trying to restructure the New Testament church. He also pointed out how *Integrity* upheld women's liberation, the tongue movement, and almost all false teachers. Since that review, *Integrity* has added Carl W. Ketcherside to its editorial staff.

In the later half of the 1960s, brother James W. Nichols, who was the editor of the *Christian Chronicle*, began allowing liberal trends to appear in that paper. This trend continued when Sweet Publications bought the paper. Sweet placed Dudley Lynch as editor of that paper and its subscription rate began to drop drastically. Some brethren felt that Lynch was not only liberal, but also Communistic! The paper was later sold to faithful brethren in Nashville and is now in the process of making its way back as a sound journal.

### Individuals Who Have Espoused Liberalism

Since 1965 we have seen individuals of renown leave the truth and enter liberalism. Dwain Evans, one of the outstanding young preachers of the 60s, departed from the faith. In fact, much of the movement he led from Texas to West Islip digressed with him. John McRay, formerly a teacher at David Lipscomb and the Otter Creek church in Nashville, was exposed for his liberal preaching in a series of articles in

(Continued on Page 3)

### TORCH GOES TO DAN JENKINS

As a child back in Norman, Oklahoma, I remember some lines we learned from a patriotic poem, entitled, *In Flanders Fields*, which now seem appropriate. Quoting those lines, as my wife Vada and I leave once again for the Far East, I now say to my Associate Editor Dan Jenkins,

*"To you we throw the torch.  
Be sure to hold it high . . ."*

Although this editorial is being written February 6, 1977, by the time our readers receive it, Lord willing, in March, I should be personally in Singapore, on the other side of the world from most of you, already.

#### Jenkins Assumes Editorial Duties

Numbers of you have inquired what is to happen to *Contending for the Faith* while we are away doing missionary work. I shall remain as publisher and editor—even though overseas. Brother Jenkins, as Associate Editor, will carry out the editorial duties normally done by me, seeing to it that the paper is put together and published once each month (except December) pending my return.

Which is not necessarily to say that I'll be "out of sight", therefore "out of mind." For, even while overseas, he and I have agreed that I am to send at least one article each issue, so that our readers and I may "keep in touch."

#### Otherwise Business As Usual

All correspondence—including subscriptions, renewals, bundle orders as well as book and record orders—should continue to be addressed to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Anything needing to be called especially to my attention, please indicate such on your letters and my secretary will forward it to me in Singapore, Taiwan or wherever, via airmail.

Should any of our contributors to the *contending* for the faith *fund* wonder if they should keep on sending in their contributions regularly each month, most emphatically the answer is *yes!* Although we had to go up to \$2.00 a year (or three years for \$5.00) when we went to 16 pages 2½ years ago, printing and postal rates continued to increase, we have had to put on additional help, besides which we still are sending one copy of each issue free of charge to every congregation in America for which we can find an address—all of which requires additional subsidy beyond what is brought in by subscriptions, renewals and bundle orders.

So, please continue with your support—and your prayers—while we are away. Pray for brother Jenkins, too. He will draw *no extra pay* for his work on the paper; as far as he (and the Shades Mountain elders) are concerned, it is strictly a labor of love. I know that you will continue to back him up, as you have me; and all of us will be grateful.

—Ira Y. Rice, Jr.,  
*The Editor*

# Contending FOR THE Faith

Volume VIII, No. 3 March/1977

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

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## THEY WENT OUT FROM US — I JOHN 2:19

(Continued from Page 1)

*First Century Christian* in 1968. Brother Rice asked, "What about churches and colleges continuing to use such false teachers as John McRay and Wesley Reagan?" in a 1970 issue of his paper. Brother Rice also brought out material on Roy Osborne's departure from sound doctrine. Yet, as late as 1974, the White Station church of Christ in Memphis, Tennessee, used him in a gospel (?) meeting! White Station has been well known for its apathy to exposing false teachers in the past. They allowed Richard Batey to preach and teach for several years. Yet, Batey rejected the verbal inspiration of the Bible. He became so liberal that he has now established his own "church" but continues to visit White Station on occasions. One of her former preachers, John Scott, wrote a lead article for *Mission* in which he spoke for abortion. John now is an elder at White Station.

Others who have departed from the faith (Jude 3) are John Allen Chalk (of Highland/Abilene, Texas), Jim Reynolds (of Park Row/Arlington, Texas), and Don Finto (of the apostate Belmont church in Nashville, Tennessee).

In September, 1969, an uncertain sound was being heard from Pat Boone. He began appearing on denominational preachers' television shows. Then, in 1970, he published his book, *A New Song*, which told of his conversion from the church to Neo-Pentecostalism. Brother James D. Bales replied to Pat's book with one of his own, *Pat Boone And The Gift of Tones*. Others, such as Ben Franklin, Dean Dennis, Wyatt Gantt, Jim Noblitt (brother Noblitt since has repented and been restored), and Paul Logue followed suit when they wrote articles for a book, *The Acts of the Holy Spirit in the Church of Christ Today*, published by the Full Gospel Business Men's Fellowship, Inc., in 1971. In 1974 Ben Franklin met Guy N. Woods in a debate on the Pentecostal issue in Gadsden, Alabama. That debate has been published.

In 1966 Carl Ketcherside and Leroy Garrett switched from an extreme anti-ism to liberalism. At first very few paid any attention to this switch. After all, what could two men do? Today the philosophy of these two men has invaded the ranks of the church of Christ. Even the anti-Bible-class and anti-cooperation elements of the church have been affected. The *Gospel Guardian*, which is the vocal journal of the antis almost fell to the liberals when its editorial staff espoused the Ketcherside and Garrett line. How have two men been able to gain the ears of so many within the church?

Many brethren tired of the battles within the church over Bible classes, located preachers, orphan homes, and cooperation. They began developing the *ostrich complex*. Brethren hid from error, tried to pretend it wasn't there, and hoped it would go away. It didn't. When liberalism came along, it found a majority in the church who looked the other way. Brethren mixed the ostrich complex with the *Dale Carnegie syndrome*. Our attitude was geared to win friends and influence people with teaching that offended no one. To this we added the *Scholarly Approach*. It became fashionable to quote the liberal scholars but archaic to quote the Bible! Denominational, unscriptural jargon became the "in" thing. Some, like an old classmate, believed they had help from the Spirit in finding prospects, understanding scriptures, and remembering passages. All of this allowed liberalism to find a fertile field to grow in.

### Further Involvements

Campus Evangelism was a movement to preach the gospel

of Christ on campuses of state colleges and universities. Liberalism ruined it! When liberal elements took over this program, faithful brethren began to oppose it. At first, the liberals almost convinced apathetic brethren that the voices of warning were merely voices of jealousy. Enough brethren woke up, saw what was happening, and Campus Evangelism lost its support and died. Amazingly enough one editor lamented the passing of this liberal movement! Those men who had infected Campus Evangelism with liberalism, such as Jim Bevis, Pat Harrell and John Wilson, continued to spread their poison in other places.

Sweet Publishing Company became a base for liberal literature. Items began showing up in *Journeys Through the Bible* as early as 1965. Finally, by the late 60s, *The Oklahoma Christian* refused to carry any more ads from Sweet due to the error contained in their workbooks. Others followed and many churches refused to buy Sweet's books. Others continued, but they examined each book closely to see whether that particular one contained errors.

In the early 1970s error began to show up in a few radio manuscripts of the Herald of Truth. Also, the preacher of the Highland church, which sponsored the Herald of Truth, was fired due to preaching error. Through a chain of events which caused three elders to resign, Lynn Anderson was rehired. Many congregations lost their faith in the Highland church and dropped their support of the Herald of Truth. Others continued their support, but took a "wait and see" stance.

In 1975 things came to a head in Florida when *The Defender* ran an article by Ernest Underwood on the Florida Evangelism Seminar held at Crossroads church of Christ in Gainesville, Florida. Many churches withdrew their fellowship over several practices engaged in by the Crossroads church. In November, 1975, the differences were resolved and fellowship was restored. However, many brethren still espouse that girls may pray with boys in chain prayer in private devotionals. One orphan home director in Mississippi stated that he would sell the home to the Adventists before he would stop the practice at the home.

### Conclusion

The church in many areas seems to be moving away from a "thus saith the Lord." Many of these moves are not large ones. If they were, perhaps more brethren would get upset over them and try to do something about it. However, the church in the second and third century did not go into apostasy overnight, nor were the digressive steps large ones. So it is today.

It is my prayer that we will return to the Bible in all our practices. We need to be continually active in restoring primitive New Testament Christianity. Those who do not care to do so will no doubt look upon faithful brethren as "troublemakers", legalists, and Pharisees. However, let us not be distracted from our noble goal by these pious liberals. Let us continue to preach the word and make it so hot for those who preach error that they either repent or do as those in I John 2:19!

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Too often a college education goes to the head rather than to the mind.

## GOD'S ROLE FOR WOMAN

Frank Chesser

In his divine wisdom, God saw fit to clothe his will in human language in order that we might understand how he would have us to live in this present life. Thus the command, "Wherefore, be ye not unwise, but understanding what the will of the Lord is." (Ephesians 5:17). Those things essential for salvation and maintaining a proper relationship with God are set forth in clear and emphatic terms. God's divinely appointed role for woman in both secular and religious matters is no exception.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Timothy 2:12). This passage is universal and all-embracing in its scope. With regard to man, it sets forth the subjective role of the woman for all time and in all situations. It is not limited to the church age nor to religious matters. That such is true can be seen by a consideration of the following:

### "Nor" is Explicative in Force

First, in the phrase, "nor to usurp authority over the man," the term "nor" (*oude*) is explicative in force. (This point is emphasized by brother Roy Deaver in *Biblical Notes*, December, 1974, pp. 84-85). Women are commanded to teach. (Titus 2:3-4). Priscilla assisted Aquila in teaching Apollos. (Acts 18:26). Consequently, rather than issuing a blanket prohibition against teaching, Paul, by use of "*oude*," proceeds to explain the "kind" of teaching forbidden to women — that kind of teaching that would place her in a position of authority or dominion over man. Thus, a literal translation of Paul's statement is, "But I permit not a woman to teach, nor in any other way to have dominion over a man." Actually, just one thing is forbidden in this passage, "A woman's exercising authority over man." But it is not teaching *per se* that is being forbidden, but only that "kind" of teaching that would place her in dominion over man. In addition to "teaching," Paul could have enumerated a number of other activities, such as praying, but his primary point would still have been that in regard to those things specified as well as all other things — woman is not to exercise authority over man. Therefore, this truth reaches beyond the religious realm to embrace all man-woman relationships. Whether it be in the realm of business, politics or religion, a woman who places herself (or allows herself to be placed) in a position of authority or dominion over a man is in violation of God's eternal truth.

Some attempt to side-step the force of this truth by limiting it to the conduct of women in the worship assembly. However, they demonstrate their inconsistency by taking Paul's admonition regarding modest dress just two verses earlier, stepping outside the assembly and making general application to all situations and circumstances and by ignoring his statement relating to motherhood in verse 15. Though these verses certainly include the assembly, they are not limited to the assembly.

### God's Will from the Beginning

Second, to support this truth regarding woman's subjective role, Paul reaches back to the Garden of Eden. (vss. 13-14). His point is that it never has been God's will for woman to exercise dominion over man. Paul's admonition in I Timothy 2:12 should come as no surprise, for it is merely an extension of a law which God set in motion at the very beginning. Even before Eve's transgression, her role was subjective in nature. Eve was created as a helpmeet for Adam; not Adam for Eve.

(Genesis 2:18). Woman is the glory of the man; she is of man; and she was created for man. (I Corinthians 11:7-9). Paul describes man as the image and glory of God but woman as the glory of man. (I Corinthians 11:7). Paul does not mean to say that only the man bears the image of God, for God created both in his own image. However, he does say that there is a sense in which man reflects the image and glory of God and the woman does not. Man reflects God's image as a ruler; as one in authority. This the woman does not and cannot do. Thus, in the beginning, God designed woman to fill a subordinate role to man and any effort on her part to exercise dominion over a man is a usurpation of authority; an act of rebellion.

### God's Order Always the Same

Third, regarding positions of leadership, dominion or authority, God has always chosen men over women. In the beginning, God created man first and set him in dominion over woman. When God destroyed the world and began anew, he chose a man to fill the role of leader. Throughout the Patriarchal Age, God chose men to fill the leadership roles. The heads of the twelve tribes of Israel were all men. Following 400 years of slavery, God chose the man Moses to deliver his people from Egypt. During the 300 years between the death of Joshua and the reign of Saul, God chose various individuals to serve as deliverers and judges of his people. Every choice was a man save Deborah, a choice which arose out of necessity due to man's failure to fulfill his responsibility. (Judges 5:8). When Israel rejected God's rule, God chose the man Saul as king, the first of 38 with Athaliah the usurper as the only exception. As Israel and Judah would lapse into sin, God sent forth men as prophets to herald divine messages to his people. Women (like Huldah — II Kings 22) who did function as prophetesses, did so in a quiet and subordinate way without exercising dominion over man. Following 400 years of prophetic silence, God chose a man, John the Baptist, to serve as a forerunner for his Son. Christ chose 12 apostles — all men — to function in a relationship with himself and the church sustained by no others. The seven special servants of Acts 6 were all men. Their work involved authority. Concerning their selection, the apostles said, "Whom we may appoint 'over' this business." (Acts 6:3). By divine direction, only men can function as elders and deacons in the church. When both men and women are present, be it two or two hundred, in the home or in the church, it is the man (Greek — *aner* — man as opposed to woman) who is to lead in prayer. (I Timothy 2:8). The Bible itself is the work of God by means of the pen of men.

### Woman Created, Designed for Home

Fourth, God created and designed woman for the home. Some would have her as head of a business, but God crowned her as queen in the home. In the beginning, God set forth in clear terms the roles of man and woman. The man was to serve as head and provider. The woman was to be his helpmeet, bear children, and submit to his rule. God's general law is for the woman to "marry, bear children, guide the house." (I Timothy 5:14). Older women are to teach younger women to be "sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:4-5). Among other things, a woman's salvation is dependent upon how she functions as a wife and mother. (I Timothy 2:15). Sometimes, due to necessity, a woman is forced to step outside the home and engage in secular employment in order to fulfill family needs. However, in most instances, such action

is due to a desire for luxuries rather than a need for necessities.

#### All Things According to Design

Fifth, the universe and all things therein were made according to design. The sun and moon fulfill different roles and God designed them to function accordingly. It was God's will for man to function as head; to take the lead in all man-woman relationships. Therefore, God designed man physically, emotionally, and psychologically to fulfill his role. It was God's will for woman to fill a subordinate role and thus her make-up is far different from that of man. By design she is more delicate and sensitive than man. God designed woman to be a wife and mother, and it is in this sphere that she can best express her individuality and fulfill her responsibility.

Woman was the final and finest portion of God's creation; the climax of his handiwork and the masterpiece of his creative power. When a woman is at her best, she surpasses all other creatures in beauty, charm and tenderness. However, when she is in dominion over a man, she is no longer at her best.

#### False Concepts Produce Negative Reaction

Some women react negatively to the idea of subjection due to false concepts regarding its nature. They equate subjection with inferiority. They feel that a subordinate role is a form of semi-slavery and that it destroys a woman's personal identity. The fallacy of these concepts can be seen from a consideration of other subordinate roles such as employee to employer, citizen to civil authority, or member to elder in the church. Others react negatively because they view headship as a position of honor instead of a role that involves great responsibility with severe consequences for failure.

God, Christ, man, woman – that is the divine order. (I Corinthians 11:3). How far we have departed from this principle. The problems resulting from such departure are legion. In so many instances we have reversed God's divine arrangement for man and woman. First in the world of business, then politics, and now religion. "From the beginning, it was not so."

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## "WATCHMAN, WHAT OF THE NIGHT?"

Douglas Bickenbach

The voice that echoed out of Seir was a concerned voice as it repeated "Watchman, what of the night?" (Isaiah 21:11).

Perhaps there is no greater need in our day than to hear truthful answers from the "watchmen on the walls of Zion." All too often the answers are strange and the voices unfamiliar. *Rather than "... that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you."* (verse 10), we hear, "truth is only relative." Our Lord said, "Ye shall know the truth, and the truth shall make you free." (John 8:32). Others offer security and salvation without meeting the terms of the gospel (see *Heartbeat Letter*, May 27, 1974).

#### What Do They Mean "Restructure"!

Many wish to "restructure" the church "to meet the needs of the 20th century," when the need in every century is the same – the first-century gospel, revealed by the Holy Spirit, preached by the apostles and faithful men two millennia ago, for it freed them from sins, brought them together in true fellowship "in one body by the cross."

Many of us who left the errors of sectism a quarter of a century ago to preach the unsearchable riches of Christ now must hear the same digressive voices in tender tones of "love" calling the church into the same apostasy we were happy to

leave so long ago. In many places the once vibrant and vigilant body has become little more than a passive "valley of dry bones." A worshipping society has replaced the militant army of the King of kings. And this will always be when the old Jerusalem gospel is replaced by a social gospel, when the church refuses to practice scriptural discipline, when a false love replaces an obedient faith gleaned from the study of the Sacred Text.

#### Solution?— Or Part of the Problem?

Some are so uninformed that they wring their hands and shake their heads as they ask "what's wrong with the church?" when they themselves are part of the problem and in no way desire to lend themselves to the solution. In a word, they refuse to be informed; they hear only those voices that seek to still the true watchmen on the walls of Zion. They are heard to offer a hearty "Amen" when the watchmen are called "Spiritual cannibals", "Keepers of Orthodoxy" and even "John Birchers", when the only deterrent to apostasy in any age is an informed brotherhood. Those who refuse to hear the warnings are sure to fall prey to the devices of Satan.

Elders, in particular, must answer for the "flock over the which the Holy Ghost hath made them overseers . . ." They, above all, must stand their watch on the walls of Zion. Having desired the office of a bishop, each must also assume the responsibility of the "good work" that the office demands. The force of Paul's admonition to the Ephesian elders is as binding now as it was then: "Take heed therefore unto yourselves and to all the flock . . ." (Acts 20:28). "Take heed" is from (prosecho) and literally means, to be cautious about, to be given to, to beware, to have regard for.

#### Should Elders Disregard Warnings?

No shepherd, worthy of the name, would disregard the warnings that might save the flock. His ear is not stopped; his eye is not dim; his senses are keen; he is vigilant. He knows well this warning, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So, thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." (Ezekiel 33:6-7). " whatsoever things were written aforetime were written for our learning . . ." (Romans 15:4).

We do all thank God for the many highly skilled watchmen (elders) who stand as sentinels on the walls and say to the liberal, the heretic, and the neo-pentecostal, "you shall not pass." They also "mark them that cause divisions and offenses contrary to the doctrine. (Romans 16:17). Thereby they safely fold the flock.

All who worship under the oversight of godly, vigilant elders should support them with all we have for such "watch for your souls." Whether they are hunting the wolf in sheep's clothing (Matthew 7:15), or inspecting the fruit of men's lives (Matthew 7:16), or are trying the spirits of those who would teach; they watch for your souls. (I John 4:1).

We should be deeply concerned for those who worship where the watchmen have left their posts, where the wolf has entered, the fruit is bad, and the spirit evil. The way back for those who have abandoned the restoration principle and plea is to set again on the walls of Zion vigilant watchmen who will hunt the wolf, inspect the fruit, and try the spirits, as they answer as it were the voice that calls out of Seir, "Watchman, what of the night? Watchman, what of the night?"

## FURTHER EVIDENCE OF SPREADING LIBERALISM IN MICHIGAN

Several well-known brethren were somewhat incensed against *Contending for the Faith* a few months back, when we called attention to the fact that doctrinal liberalism is growing mightily among many of the churches in the great State of Michigan.

From the reaction, I actually wondered to myself if all that we were hearing could be but figments of radical brethren's imaginations—as was more than hinted at. Since then, of course, I have had occasion to be back in Michigan for gospel meetings and speaking appointments more than once. This gave me a great opportunity to make further inquiry—and I came way more convinced than ever that the charges are true. (Not that *all* of the churches have “gone liberal,” of course, but that enough have done so that many preachers and even elders no longer seem able to distinguish between truth and error—doctrinally speaking.)

Then, under date of September 3, 1976, along came this letter from brother James W. Edmunds, of Westland, Michigan. It was marked “personal” to me—so, for a time, I questioned whether I should run it at all. However, in view of other well-intentioned letters received to the contrary, it seems that this further documentation of spreading liberalism in Michigan is needed in order that brethren there generally may be constrained to reconsider. Therefore, I have decided to publish it. It reads—

September 1, 1976

Dear brother Rice:

I have put off writing this letter but just can't avoid it any longer. Apathy sometimes is the Devil's best tool, and I'm guilty sometimes, too. This is a rather long story, but as you will see worthy of the time spent reading about this matter.

In the July, 1976, Vol. VII, No. 7 issue of *Contending for the Faith*, there is a letter from Vernon Wallace, elder, Taylor, Michigan (page 13). In his letter he states that the Allen Park congregation is a ‘sound doctrine’ congregation. I have my doubts as you will see.

In the spring of 1974, there was a teachers workshop held at the Allen Park church building. I attended and was very shocked and disillusioned. Having been converted in 1971, I wasn't fully aware of the liberal conspiracy and the scope of their subtle, yet deadly, efforts to infiltrate the church. I felt that I was among strong, Bible-grounded, conservative-thinking Christians. Many of the people who were but the servants of Satan were present also. Brother Kent Sutherland (outstanding preacher) delivered a fiery, enthusing lesson on soul-winning, and we then proceeded to our different education departments as we so desired. I chose the teen-age section of the workshop, as I am in my late 20's and felt I could relate to the youth. After a short introduction to the purpose of this particular session the man in charge proceeded to name the first speaker, an elderly woman! I almost fell over from the shock. She proceeded to lecture just like a preacher. I sat there looking around for somebody to say something or get up and walk out. I don't believe there were five of the 30 people in the room who weren't men! I sat through this session too dumbfounded to do anything.

After attending the class, I went and browsed around in the different classrooms for interesting literature. I bought a book, entitled, “How to Have a Soul-Winning Church.” Still shocked and disillusioned, I went home to salvage some of my disappointment by reading the book. I read a few pages of the book and encountered a favorable reference to Billy Graham. It was then that I turned the book over and read the rest of the information about the author. Having just scanned the description earlier, I learned this time that he (GENE EDWARDS) was a Pastor in Texas of a Baptist church. Later I learned that the classroom I bought the book in was being used by “Howards Christian Bookstores”—a chain of Baptist book outlets run by the Baptists! What were they doing in a sound (?) congregation of my Lord's church? This is the same congregation that is referred by Vernon Wallace as being a sound church.

After thinking about this, I decided that the Allen Park church must be a denomination as much as I hated to make such a judgment. I

mentioned this to several elders and preachers and got a resigned so-what response. You can only imagine my disappointment.

Later on, in the spring of 1975, I received a form letter from Maurice C. Hall, minister at Allen Park, inviting me to their annual “Teachers Workshop.” I replied with a very pointed letter stating that I would not attend, my reasons, and a commitment to discourage everyone I knew from attending. Maurice was the minister during the '74 workshop.

Maurice C. Hall then proceeded to answer my letter with the letter of rebuttal I have enclosed to you. I ask you to judge for yourself. Does he sound like he is sound? Should I have to pick through things that I encounter in the Lord's church and discourage myself and others from accepting the things I don't like? Is this the proper attitude for a sound Christian? I don't believe so and I venture to say that you will whole-heartedly agree with me.

I am a member of the Garden City church of Christ, and I know of no other congregation that is as sound as it is. Hobart Ashby is the minister. Virgil Bracewell, Lee Choate, Warren Holmes and James Whitehead are the wise, humble elders. God bless these men who are combatting liberalism and they make no bones about it either. We have no “youth church” as you refer to it, and no other signs of liberalism in the leadership of the church.

Most (and I regret to say the word “most”) of the congregations are getting more liberal each day. One “elder” in a neighboring congregation was baptized in the Christian Church and only recently denounced their doctrine after much pressure was brought to bear by the members of the congregation. He would worship with the Christian Church when visiting this area where his parents were members of the Christian Church.

I hope you will deem the time taken to read this lengthy letter worth while. I believe it is a story that needed to be told, as I read almost nothing in the brotherhood papers about the church here in northern sections of mid-America.

Again I thank you for your great works and I want you to know my best wishes and prayers are with you. In Christ, (Signed) James W. Edmunds, 6609 Yale, Apt. 326, Westland, Mich. 48185.

The letter brother Edmunds had received from brother Maurice C. Hall (the original of which I have) reads as follows:

March 19, 1975

Dear Bro. Edmunds:

I regret very much that you were disappointed in the 1974 Bible School Workshop. I don't know what classes you attended, but the classes were intended to help future and present teachers. They were intended to give methods of teaching . . . they were to help teachers know *how* to put across a Bible lesson.

We asked preachers and elders for suggestions about some people who could tell us *how* to put across a lesson. The teachers you heard were those recommended. The program showed the teachers' names . . . Many were taught by men for men. I'm sorry you didn't go to Bro. Carl Wade's class, or Bro. Winston Schloot's class, etc. I hope you appreciated Bro. Kent Sutherland's lesson on “Soul Winning,” and that you have been able to carry out some of these suggestions this year.

As for the materials shown . . . several bookstores were represented. I don't know of any bookstore that doesn't sell material produced by those with whom I disagree, but, because I have to choose, doesn't make all of it bad . . . I just have to choose and compare it with the Bible. It's like eating physically. If I find okra on the table, and I don't like it, I can put it aside and eat the good things.

We want to do right and to save as many souls as we can. Our aim in this workshop is to help do this. Hope this has helped. Sincerely and brotherly, (Signed) Maurice C. Hall.

In my reply to brother Edmunds of September 13, 1976, I wrote, in part, as follows:

September 13, 1976

Dear brother Edmunds:

“ . . . Thank you for going into some detail concerning the teachers workshop held at the Allen Park church building in 1974. It is astonishing to me the process many brethren go through in “checking out” their speakers. I realize that sometimes we *think* the men we are having are okay. But in such a time as these careful brethren need to be as nearly 100% sure as possible that they do not invite teachers unless they *know* they are sound in the faith.

As for the letter you received from their minister, Maurice C. Hall,

this might explain quite a lot. I have known for a long time that brother Hall himself is undependable. In fact, I received a clipping from the local paper where he preaches showing that they were celebrating "Christmas" in the *summer* – last year, as I recall – instead of *December!* Why they should bother to celebrate it *ever* is beyond me, since such nowhere is taught in the word of God! Not that I oppose the giving of gifts, of course; but let's not confuse that with something having unbiblical religious connotations!

Besides which, some time ago he was involved in things with Stanley Shipp – even after it was clear that Stanley was going off the deep end doctrinally. All of which may seem like straws in the wind. But at least it tells you which way the wind is blowing where *he* is concerned.

Anyway, thank you for writing. Much appreciation, (Signed) Ira Y. Rice, Jr.

So, brethren, there you have it – just one more bit of evidence of liberalism spreading in Michigan. Much, *much* more could be written.

One point in all this, which perhaps deserves further attention in a later article, is this lackadaisical attitude toward denominational bookstores, books and teaching materials. Well do I know the general practice of *most* even of "our" bookstores of selling, if not even *featuring*, such material – for "filthy lucre's" sake. But that is another story. Even so, such things ought not so to be. IYR Jr.

## ENEMIES OF THE CROSS

Melvin Elliott

Are the real enemies of the cause of Christ today the rank heretics? I really don't think so, although they are enemies to be sure and are causing serious problems. However, it is my opinion that the majority of the church will not yet accept the real beliefs of men like Jim Reynolds, Roy Osborne, Lynn Anderson, and such like. Our real problem is the rather sizeable group that has accepted the philosophy of liberalism. For the most part these still accept and teach most of the truth, but they are quick to brand us for exposing the doctrinal error of others as critical, hard, unloving, judgmental, "keepers of orthodoxy" and "witch hunters." Such have accepted the philosophy of liberalism.

These are the people who say we have "misunderstood" the false teacher and we ought to love them and give them a chance to study more while permitting them to continue teaching their error. These are the ones who want only "positive preaching" and usually misapply Matthew 18:15 and, of course, would never think of using verses 16 and 17 even in their misapplied view. They are the ones duped by the philosophy of liberalism to "love everybody" and will not allow the truth preached to the extent of exposing false teachers among us.

### This Group Fires Good Preachers and Teachers

It is this group, of which most congregations have at least some, rather than the rank heretics, who are responsible for firing good preachers and teachers. These are the ones who condemn us while saying to us it is wrong to condemn false doctrine. Of course, they will ignore the doctrine problem by saying we "have something personally against" those whom we expose.

It is certainly true of those deceived into accepting this liberal philosophy that they are losing their doctrinal soundness step by step. However, few if any will meet in a straightforward doctrinal discussion but want to attack us on

their trumped-up charge of "attitude of judgmentalness." But it never occurs to them that they criticize us for criticizing and judge us for judging, not to mention their direct responsibility for the "moving on" of most sound preachers. If the elders are not of their persuasion, nevertheless this group will eventually get their way. By constant pressure, underhanded methods, and the like, they make life so miserable for both good elders and preachers that they succeed finally in convincing the elders to move the preacher or else he gets a chance and gets out. But the fact remains that this liberal philosophy will have its way or ruin both congregation and preacher in the process.

### Will Doctrinal Soundness Soon Be Gone?

Somehow we must get people to see the serious error and even *viciousness* of this liberal philosophy. If they do not, and soon, then doctrinal soundness will be a thing of the past in many if not most places. Already doctrine is being placed in the background and we don't hear any teaching from this group that "becomes sound doctrine." (Titus 2:1). Further, they are forced to defend even the rank heretics because of their captivation by this liberal philosophy rather than "charge some that they teach no other doctrine." (1 Timothy 1:3). The end result of all this will be their complete forsaking of "... the form of sound words ..." (II Timothy 1:13). At this point apostasy will have matured and the church will have been brought down to a denomination among denominations.

It is likely that it is already too late for many, but hopefully some will be caused to see the insidiousness of liberal philosophy before they are hopelessly entangled therein. Hopefully the church will again "Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Timothy 4:16).

## WHICH – DOCTRINE OR OPINION?

Michael D. Stone

In the June 1, 1976, issue of the *Firm Foundation*, Jim Reynolds wrote an article entitled "A Plea for Sound Doctrine." Contained within that article is the following statement, "There isn't one among us who can unfailingly draw a line between doctrine and opinion." My purpose in this writing is to challenge that statement.

I personally know of many informed Christians who can unfailingly draw the line between doctrine and opinion. I know of countless faithful preachers who can draw a line between doctrine and opinion. For many years, men like Guy N. Woods, B. C. Goodpasture, Thomas Warren, William Woodson, the late Gus Nichols and a host of others have been drawing the line between doctrine and opinion. This writer does not have a Ph.D., however, I can unfailingly draw a line between doctrine and opinion.

We are to abide in the doctrine of Christ. (II John 9). If we cannot be sure of the line between doctrine and opinion, how can we be sure we're abiding in the doctrine? The fact of the matter is, we can be sure. How can we make our calling and election sure if we cannot unfailingly draw the line between doctrine and opinion? (II Peter 1:10). Doctrine is the basis of fellowship, not opinion. Because brother Reynolds may have trouble distinguishing between the two, he needs to be careful lest he fellowship opinion. Or would it make any difference to him?



**STAR-TELEGRAM ADVERTISEMENT PINPOINTS ONCE AGAIN DON FINTO'S APOSTASY FROM TRUTH TO INTER-DENOMINATIONALISM**

Like the man who met a camel face to face and said, "There ain't no such animal!", we are simply astonished that Don Finto and the Belmont Church, where he preaches in Nashville, Tennessee, have now departed from non-denominational Christianity into inter-denominationalism for the past several years - yet we continue to hear of supposed-to-be faithful Christians still saying "it isn't so!"

Well, it is so - and the clipping sent in by brother Dub McClish, minister to the church at Granbury, Texas, (see below), abundantly proves the fact. Appearing first in the Fort Worth, Texas *Star Telegram* for October 23, 1976, please note Don Finto's name underscored as one of the "special people" conducting "general workshops" for this inter-denominational

"Praise Gathering for Believers" held at the Dallas Convention Center, November 11, 12 and 13.

"I am enclosing a clipping from a recent Fort Worth *Star Telegram*," brother McClish wrote under date November 1, 1976. "You will find in this clipping the name of Don Finto, which I have underlined for emphasis. I know that it will come as no surprise to you to see him associated with this interdenominational outfit, but it just serves to emphasize in one more way the degree to which he has departed from the faith. And, of course, if he has so departed from the faith (which he has), it further emphasizes that the church where he preaches, who will tolerate him, has also completely departed from the faith. Many of us have known this for a long time, however. It also emphasizes that others within our brotherhood who would use him are no longer concerned with sound doctrine and defending the faith . . . My best wishes to you and to yours as you continue to serve our Lord."

**Bill and Gloria Gaither**



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## A STUDY OF I TIMOTHY 2:8

Charles L. Sattenfield

In my reply to brother McClish, of November 20, 1976, I said, in part, "Much appreciation for your letter and enclosure of November 1. The very night I received it I used it in a lesson I was presenting on liberalism where I was in a gospel meeting. Although I am headed overseas as soon as we can determine if our daughter Rochelle must have brain surgery (and, if this must be, it has been accomplished), I shall call this to the attention of brother Dan Jenkins, my associate editor, with a view to making use of it in an issue of the paper soon.

"What is so frustrating in all this is that brethren who should know better would continue to make use of such false teachers as Don Finto. This is the whole thrust of Reuel Lemmons' editorial on 'Spiritual Cannibalism' in the *Firm Foundation* for November 2. In fact, he has even urged the brotherhood to use this very man as a model for how to do 'something right.'

"Well, some of us still cannot see it that way as long as II John 9-11 and related passages read like they do . . . God bless you for caring."

### WHAT A COUNTRY CONGREGATION IS STILL DOING

Some three years ago, via the Far East/World Evangelism Newsletter, we called attention to the impact a country congregation (Bethel Church of Christ, out of Athens, Alabama, where Howard A. Blazer, Sr., preaches) was having on world evangelism. Because of the tremendous growth to the church resulting therefrom, a progress report appears to be in order as to what this country church is still doing.

First, consider their financial statement for the month of December, 1976, as Follows:

FINANCIAL REPORT — Bethel church of Christ, December, 1976.	
Contributions:	\$1,766.50
	1,660.66
	1,540.56
	1,530.05
<b>Total</b>	<b>\$6,497.77</b>
Balance on hand Dec. 1st	\$ 9,604.70
Total contributions	6,497.77
<b>Total money</b>	<b>16,102.47</b>
Total expenses	6,118.62
<b>Balance Dec. 31, 1976</b>	<b>9,983.85</b>
<b>PAID OUT.</b>	
<b>LOCAL EXPENSES:</b>	
Local preaching, Social Security	\$951.09
Holiday bonuses	75.00
Gospel meeting, Lowell McGuire	200.00
Utilities, water, garbage	171.72
Phones, & church calls	60.74
Supplies & literature	117.69
Heater for Nursery	62.00
Cleaning building	40.00
	<b>\$1,778.24</b>
<b>BENEVOLENCE:</b>	
Childhaven, \$50.00; Sunnybrook, \$50.00;	
Ga. Chris. Home, \$50.00; S. E. Home, \$50.00;	
Penney Gapper, Childhaven, \$151.00	
Local, \$166.38	Total
	<b>\$517.38</b>
<b>MISSIONS:</b>	
Bill Knight, Germany	\$75.00
Pinecrest, Lithia, Fla.	100.00
Leesburg, Ga.	50.00
Bonifay, Fla. church building	50.00
Bruce Webster, IBC Student	25.00
R. L. Burgess, ACC Huntsville	50.00
Franklin, Ga. fund to Bremen, Ga.	50.00
Bethlehem, Pa. church	25.00
Marvin Bryant fund, Alpine Hills	50.00
Whites Ferry church, World Radio	50.00
Thailand fund, Salem church	200.00
Jessie Tubbs, IBC Student	25.00
Bible Teacher, Ala. Chris. College	217.00
Bill Cantrell, IBC Student	50.00
Far East Student, Shades Mtn.	55.00
Steve Baggett, E. Tn. Student	75.00
Jerry Humphries, Campaigns	600.00

(Continued on Page 10)

In recent months we have witnessed a great deal of confusion concerning whether or not women may LEAD prayer in private devotionals. Much of this confusion stems from a misunderstanding of the context in I Timothy 2:8. In this article, I shall discuss two major misunderstandings that are commonly made from this verse:

#### The Meaning of Aner

First of all, many misunderstand the usage of the Greek word "aner" in I Timothy. Some of our brethren contend that in this context it refers to "both sexes" and not just to the "male." Those advocating this position usually appeal to such passages as James 1:8,12; Romans 4:8, and I Corinthians 13:11 as proof. However, those passages shed little light on how the word is used in the context of I Timothy. We can never isolate a word from its original context and reach a proper conclusion. A word may mean something in one context and have a different connotation in another. To remove a word from its original context is to open the flood gates to countless false interpretations. This, I am afraid, is what many of us are guilty of doing in I Timothy. We must allow the context of I Timothy to decide what the Greek word "aner" means. If we do this, we will see that it refers only to the "male sex." Here are my reasons for citing such a position.

First, if Paul wanted to mean that the male and female could pray "in every place," he could have used the word "anthropos" (meaning mankind in general, both male and female) instead of "aner." The apostle had already earlier used "anthropos" in I Timothy 2:1, 4. In these two verses it is obvious that Paul means both sexes. A casual reading of them will indicate such. Yet, why does Paul change words when he gets down to verse 8? The only suitable answer is that Paul wanted to make a distinction between "mankind in general" (anthropos) and the "male sex" (aner).

Second, the word "aner" in nearly all of its usages refers to the "male sex" as opposed to the "female." Here are just a few examples: Matthew 14:21; 15:38; Luke 1:34; Acts 8:3; 12; 17:12 and I Corinthians 11:3, 7. These passages make a clear distinction between the "male" and the "female." However, this argument does not prove that "aner" is used this way in I Timothy.

Third, whenever the word "aner" (man) is used with a form of the Greek word "guno" (female) it always has reference to the "male sex." There are too many passages that will, beyond any reasonable doubt, bear this out. Examples: Acts 5:14; 8:3, 12; 9:2; 22:4; Romans 7:2; I Corinthians 7:1-3, 13; 11:3-15; Ephesians 5:28. Since Paul used "aner" with "guno" in I Timothy (see 2:8-14; 5:9), it obviously must refer to the "male sex."

Fourth, Paul used a form of the word "aner" in chapter 3 to refer to the "husband". (I Timothy 3:2, 12). The word "aner" in this chapter cannot refer to the "female sex", nor can it apply to "both sexes."

Fifth, the context of Chapter 2 will show us that "aner" applies only to the "male sex." In verse 8, the context is referring to the "male." This can be recognized by the comparison Paul makes in verse 9. Paul is contrasting the "male" and the "female." The "male" in verse 8 has certain obligations to fulfill. The "female" in verse 9 (in like manner) has obligations. The "male" must pray "in every place" and the "female" must dress in "modest apparel" and the like.

Sixth, the final and most convincing proof is seen in verse 12. This, without question, reveals that Paul used the word "aner" to refer to the "male sex" as opposed to the "female." Paul states, "But I permit not a woman (guno) to teach, nor to have dominion over a man (aner), but to be in quietness." (ASV) To assert that "aner" refers to "both sexes" in this passage is totally absurd. Paul was not saying that "I permit not a woman (female) to teach, nor to have dominion over a man (male or female), but to be in quietness." Such an application is to disregard all rules of Biblical interpretation.

Therefore, we must conclude that Paul, in I Timothy 2:8, is saying that the "male sex", as opposed to the "female", must pray "in every place."

**The Place of This Restriction**

In the second place, a lot of our brethren, in trying to justify allowing girls to LEAD prayer in private devotionals or in a chain pray, insist that I Timothy 2:8 refers only to the "assembly." This, too, is stretching the context to fit one's own pre-conceived notion. It is very clear that the context of I Timothy is not speaking just about the assembly. Here are my reasons for stating such a conclusion.

First, there is nothing in the context that states Paul is referring only to the assembly. If so, where is the passage?

Second, the reason why Paul wrote the epistle was to instruct Christians how they should behave in the "house of God, which is the church of the living God." (I Timothy 3:14-15). Paul was not writing those things to direct us how we should behave in the "assembly" or the "church building", even though that certainly is included. He was writing to show us how we should live in all aspects of life.

Third, the context of chapter 2 will not allow such an interpretation. In verses 1 and 2, are we to pray for kings and all that are in a high place only in the assembly? Could we not pray for them in the privacy of our own homes? or in a private devotional? In verse 9, are women only to dress in modest apparel inside the assembly? Is it all right for them to dress as they wish outside the assembly? In verses 11 and 12, are women not to have dominion over the man only in the assembly? Is it permissible for them to usurp man's authority in private devotionals? Certainly, we see that those restrictions apply to all walks of life and not only to the assembly. To state otherwise is to miss the context.

Fourth, Paul expressly states that men are to pray "in every place." (Verse 8). How can this apply only to the assembly? This restriction refers to **all** places, under **all** circumstances! Women cannot lead prayer in private devotionals or in the assembly.

In conclusion, we have established two important truths from I Timothy 2:8: (1) The Greek word "aner" refers to the "male sex", in opposition to the "female." (2) This divine restriction applies to private devotionals as well as a mixed assembly. Therefore, we cannot justify the unscriptural practice of women leading prayer in private devotionals from I Timothy 2:8.

**"PATRONIZING PAPA"**

Paul Kidwell

Our young people will always differ in some ways from their elders. Regardless how hard we try to close the gap, it just won't be done. They will have a culture all their own.

They will coin new expressions and they will talk in language somewhat different from their elders. Their tastes in music and entertainment will be different. They will like different things. They prefer different television programs and such like.

This is no different now than in times past. A moment's reflection will bring to your mind the same picture when we were growing up. One thing that should be pointed out to our young generation is that they are not really all that different. I confess that I must smile in amusement when I see some of the younger of our time demonstrate an air of cocky arrogance as though they had a monopoly on being different.

**What About Fads in Hair and Dress?**

Fads in dress — even extreme fads — did not begin with this generation. They have been in evidence through the years. Neither did this generation discover sin! Too, this present generation is not the first to have "hair fads." It just happens today that the boys want to look like girls whereas in years past some boys shaved their heads (or do you remember the "mohawk"?)

The sad thing about our present time is the attitude of "patronizing" by some parents, teachers, preachers and elders in the Lord's church. Some attempt either to apologize for or even encourage "way out" behavior.

**Patronizing Papas Are in Trouble**

These patronizing papas are in trouble. When I was a boy, I was allowed to do like other boys, IF what I did was not 1) a violation of God's law, 2) in bad taste, or 3) harmful to myself or others. Now don't misunderstand. I was like other boys. I sometimes violated the above rules, but when I did I remember well the discipline of a Godly father.

Rather than papas who coddle, we need more men who will stand up and be men. As long as my kids put their feet under my table, they will live in accord with the above principles. I resent the actions of fathers, mothers, preachers or whoever else makes my job more difficult by patronizing and encouraging the extremists of our day. When old men adopt the vocabulary of kids, then I join with the kids in laughing at them! Except when that bit of foolishness carries over into disrespect for the Lord, his church, prayer, or any phase of our worship. On those occasions I stand ready to contend for the faith.

*Church Bulletin,  
Mabelvale, Arkansas*

**COUNTRY CONGREGATION (Continued from Page 9)**

Donald Davis, Bonifay, Fla. ....	825.00
Truman Cobb, Cumming, Ga. ....	200.00
Clarksville, Ark. Gaylon Lamb fund .....	238.00
Jackson Hts. Jessie Wright fund .....	100.00
Mike Yarbrough, IBC Student .....	100.00
Basil Overton, IBC Bible Teacher .....	100.00
Jack Fogarty, Carribean Student .....	125.00
Gambia Mission Fund, Roseville .....	100.00
World Evangelist, mailings .....	288.00
<b>Total . . . . .</b>	<b>\$3,823.00</b>

About two-thirds of our income for the month went for Missions and Benevolence, \$4,340.38. Our Elders are still adding one or more good works to our Causes supported each month. God has blessed us greatly and continues to bless beyond what we could anticipate. To Him we give all the glory and thanks.

Next, consider their growth in average attendance and contributions over the past eight years since this concerted effort began:

Average for Year	Attendance	Contribution
1969	125	\$ 340.00
1970	171	\$ 531.00
1971	186	\$ 698.00
1972	187	\$ 880.00
1973	185	\$1,100.00
1974	205	\$1,352.00
1975	215	\$1,544.00
1976	221	\$1,649.00

Any country congregation—or congregations anywhere, for that matter—who may be getting an idea from the foregoing, wonderful!

# Quotes & Notes...

James W. Huggins, who then was preaching to the Midway congregation at Sarasota, Florida, sent us a report some time ago from the so-called *World Literature Crusade* — an inter-denominational effort to get the inter-denominational message to every person in the entire world. Flipping through this report, we came to the listing of those who were contributing to make this false-gospel effort possible. Under the heading, "WORLD LITERATURE CRUSADE... HAS PROVIDED THE LITERATURE INDICATED FOR THE OVERSEAS OPERATIONS OF THESE DENOMINATIONS AND ORGANIZATIONS," the report showed that CHURCHES OF CHRIST in the U.S. had paid for 95,300 pieces of WLC literature to be distributed in India; 146,441 pieces in Rhodesia; 69,350 pieces in Peru; 290,574 pieces in Korea; 22,775 pieces in Mexico; 541,512 pieces in Italy; 749,770 pieces in the Philippines; 199,426 pieces in Hong Kong; 413,272 pieces in Japan; and 10,570 pieces in Zambia.

"When I looked over the enclosed and saw that the Church of Christ was receiving literature from the World Literature Crusade," brother Huggins wrote, "I was very much alarmed. I began to try to think of what can be done about it... I thought about you and the *Contending for the Faith* paper. I also thought that possibly some of the students in the Schools of Preaching could contact known ones in these nations and warn them about this literature. Note that ten different nations are listed as receiving this literature.

"This is the only thing that I could think of that I could do. I hope you can do much more, or know those who can. This literature can't do the cause of truth any good, but it can do a great deal of harm — if it is what I think it is.

"I attended Freed-Hardeman College back in the mid-forties, when Vada did. I doubt if she remembers me at all! She would have no cause to. I have followed your work down through the years, and still do... We think the Florida School of Preaching is... doing fine."

(NOTE: Brethren, will whoever is contributing from among "us" to World Literature Crusade allow themselves to be warned, and quit thus bidding God speed to those who bring another doctrine? Or will they, too, like so many, cry "witch-hunters" and go right ahead! Well, whoever it is, this will at least bring it to the attention of every church of Christ in America for which we have an address. How can such things be! IYR Jr.)

L. R. Dunn, Exeter, Missouri: "I am a member of the Church of Christ, at Ridgley, Missouri. We have been helping to support the Bible Fund by Jimmie Lovell for some time. A member gave me a copy of *Contending for the Faith*. I read it and it stated that the *Action* paper was published by Liberalists and that Jimmie Lovell was also one. I wrote the elders at the Torrance Church of Christ about this matter. I received a letter from them stating that there had been Liberals in the *Action* staff, and also in the Eldership in Torrance Church of Christ, but they had properly dealt with this, and that this matter no longer existed. This copy of *Contending for the Faith* was published in July of 1970. I don't know whether this has come to your attention or not. You may have published a letter to this effect since then. I would like to hear from you on this matter as soon as possible. Give this your honest attention."

(NOTE: In my reply, I said, in part, "... It

is nothing less than astonishing to me that well-meaning brethren by the thousands have been participating with brother James L. Lovell across the years, not intending at all to aid and abet a false teacher, yet never checking to be sure what it was their funds were being used to support... Brother Lovell is clever enough to know that if he supports Liberalist brethren only, then much of what is now flowing into his hands will be cut off. Consequently, he sends some of the money to the aid of brethren known to be sound in the faith; whereas he supports also those known to stand for and advocate error... I commend you for writing to the elders at Torrance, California, to see if you could get the straight of the matter as it now stands. The trouble is that the Torrance elders themselves are some of the leading Liberalists in the state of California. It got so rank there that numerous faithful brethren finally had to just get up and leave, when their efforts to effect proper corrections came to no avail. I suggest you write further to the following brethren, who can give you up-to-date information: Shelby C. Smith, 18112 Regina Avenue, Torrance, California 90504. (He is one of the elders at the Hawthorne congregation, but previously was a member at Torrance.) Also you should write Archie W. Luper, P. O. Box 3478, Ventura, California 93003. (He was working with brother Lovell for 23 years before he had to break with him for conscience's sake.)... Just why those Torrance elders tried to make you think anything has changed, I cannot say. It just is not so. Brother Lovell continues to uphold false teachers and their false causes now as he has done ever since I have known him which is more than 30 years." IYR Jr.)

James G. Long, minister, Leoma, Tennessee: "I appreciate so much the great work you are doing in 'Contending for the Faith'."

Mrs. S. B. Wilson, Tishomingo, Mississippi: "I pray for the work all of you are doing for our Lord and faithful Christians all over the world. May we all wake up to what is happening and strive to live more faithful lives than ever as we can see and hear of so much that is bad happening in our country as well as others. May God's richest blessing be with all who strive to do his will."

C. Johnson, Morrow, Georgia: "Here, too, our brethren are sticking their heads in the sand over all. They like things to go smoothly, which they certainly are not at this time, and haven't in years, as you have pointed out so well... There seem to be many reasons people are going into Pentecostalism, as I see, from conversations with many still wanting to be a part of the Church of Christ. Pentecostalism is a very popular belief today; plus a lot of members do not live the truth as Jesus commanded to love one another... I remember hearing Bill Banowsky preach at a fellowship in Japan in 1971 or 1972. At that time he said the church of Christ was getting too cold and strict and people were tired of this and thus swinging toward Pentecostalism. He told of talking to Pat Boone and Shirley and how love was their theme and warned the church gathered in Japan to show more love to one another... Then I remember M. F. Cottrell, author of 'Refocusing God, Bible and the Church,' meeting and talking to him here in Atlanta in 1966. He was holding a meeting at the Premillennial church in Atlanta, talking about his book. He could not envision his mother and father, who were good people — Baptist I believe — going to hell; thus

the real reason behind his book... So, emotional feelings and human attachment do seemingly play a large part... But mainly the problem seems to lie in the direction of preacher and elders keeping the problems facing the truth hidden from the congregation for fear of upsetting them. If a person is a Christian, he'd better be upset and get back to studying his Bible so we can give an answer for the hope we have in Jesus'... Perhaps more needs to be expressed to our faithful elders and still faithful preachers to get back to old-time gospel preaching, in the old-time way... Something has to be done and thank God you are doing your part... Am enclosing a check for \$10.00. Hope this will help. As soon as I go to work next month, I will be sending you money regularly."

Amy Grimes, San Antonio, Texas, September 6, 1976: "I have been receiving your publication since September '75 and am thankful for the enlightenment you have been providing. Please keep up this good work of standing firmly for the truth... Oh, yes, if nothing is discussed in 'Axe on the Root' concerning the Sweet Publishing Company, I need some solid evidence of their error to present to the eldership here. I personally am not familiar with the material they publish, but have been warned in general terms by others..."

(NOTE: In my reply of September 21, 1976, I said, in part, "... You will find SWEET PUBLISHING COMPANY discussed somewhat in Chapter 8 of Volume II of AXE ON THE ROOT. Additional references are made to it all through various issues of CONTENDING FOR THE FAITH, Volumes I through VII, also. Many now are ordering the sets of bound volumes of the paper that they may be able to document various offenses in this way. You would do well to steer clear of ANYTHING that Sweet Publishing Company publishes. Anything you have to check out line by line to be sure they have not slipped in error just isn't worth it... Thank you for what you said about the paper." IYR Jr.)

Calvin Phillips, Grangerland Church of Christ, Conroe, Texas: "I have here one of your papers *Contending for the Faith*. I have read through it and have talked with the elders here to see who subscribed for it. Neither they nor I can remember subscribing to it and yet it is being mailed to us. This letter is to ask you to take us off your mailing list... We believe that the church that Jesus built is a wonderful and glorious institution and should not be characterized by the open and public airing of brotherhood problems..."

(NOTE: In my reply to the foregoing, I said, in part, "None could agree with you more that the church that Jesus built is a wonderful and glorious institution and we could wish that the open and public airing of brotherhood problems now facing the church were not necessary... What many brethren seemingly are not aware of is a great and growing general apostasy away from the doctrinal foundation upon which this wonderful and glorious institution is built. If we cannot somehow get this apostasy headed off, within your lifetime as well as ours we shall see what it has taken generations to build up finely destroyed to all practical purposes... We do not mail our publication to those outside the body knowingly. However, we are attempting to warn the brethren inside the body of what actually is going on among 'us', that appropriate measures may be taken to head off the present apostasy before it is too late... At your request, we have removed you from our mailing list. No, you did not subscribe. Others are contributing to a special contending for the faith fund received and disbursed by the Shades

Mountain church of Christ in Birmingham, Alabama, helping to enable us to sound out this necessary warning to every congregation in the brotherhood willing to be warned. Those who will not be warned, of course, we will not force it on them. Nevertheless, as Paul put it in Acts 20, we desire to be pure from the blood of all men — and we certainly are from yours." IYR Jr.)

Melvin Elliott, Tipton, Indiana, July 6, 1976: "... The Murray lecture was exceptionally good. Some folks from St. Louis that were there showed interest in such a lecture but I haven't heard from them. I wish they would do so. I can't hear anything about 'Stanley Shipp' but I'm now getting very suspicious... Right now we are not in a position to have such a lectureship. We couldn't have much of a crowd here. It needs to be in Indianapolis. Tipton has been rather isolated from all of this Liberalism so they really don't know what is happening. It is truly an oasis of truth among a desert of Liberalism... P.S. I didn't mean to imply everything here is liberal. We have a few good congregations. For the most part their preachers are from the preacher schools and not colleges. Think that tells us something? But, of course, Liberalism is in Indiana at places."

Dale C. Flowers, Hazel Green, Alabama, July 7, 1976: "I just returned from a meeting in Holland, Michigan and I know that you will be given a reason to rejoice. They are taking a FIRM STAND FOR THE TRUTH. They recently have cast off those who held false doctrine. The families who have remained are firm and strong in the Lord. John Hooper stood with the faithful in work of the Lord with them... The majority of the membership there is young. It felt a bit 'different' to preach to an audience which consisted of so many families younger than I and yet so mature in the faith... I also worked with the brethren at Manton, Michigan, in a meeting and found them also taking a firm stand. Western Michigan is indeed a mission field that is ripe for the harvest. The congregations there are small by North Alabama standards, but in desire to spread the gospel they are on the move. I am looking forward to returning next summer to work with Holland and Manton again... The work you are doing is appreciated and vital. Keep it up. Lines are being drawn and the false teachers in that area are leaving the congregations for they are learning that the brethren will no longer tolerate false doctrine..."

Wes Pape, Albuquerque, New Mexico: "Thank you for having the foresight and courage to speak out on this vital subject (Herald of Truth)... I would also like to request ten (10) copies of this particular issue. I would like to send them to minister and elder friends of mine. I feel that this is too vital not to share it with others. May God bless you in your continued service to Him..."

Mrs. George Pearcey, Huntingdon, Tennessee: "Inclosed is a check of \$15.00 to help support the work of brother Ira Y. Rice, Jr. I have been reading *Contending for the Faith* and think it is a wonderful work for the Lord. We need more men like him. I am planning to send a monthly contribution to help carry on this good work."

Douglas Bickenbach, minister, Van Alstyne, Texas, November 16, 1976: "We pray that the great work you are doing will continue to warn and inform the brotherhood... Wishing for you a safe and profitable trip to the Far East."

Mrs. E. C. Bobo, Paris, Texas, sent \$3.00 to renew her subscription, saying, "Use the other \$1.00 any way you can that will help."

Eddy Dickey, minister, Boomer, West Virginia, September 3, 1976: "I became acquainted with your magazine in June of 1975 when we moved to begin work with the congregation here at Boomer. The congregation, I suppose, is on your list of complimentary subscriptions. In any order, I am thankful for your efforts... I myself have been faced personally with this new (old) liberalism. The congregation I left to come here did not want to retain my services because my preaching was too harsh for them. To them it was an unpardonable sin to denounce denominationalism from the pulpit. Another subject they found very touchy was the Bible's view of divorce and remarriage. I will not mention any names, for there are many good Christians still among that congregation for lack of another place to worship... My wife, Deane, and I are thankful for the congregation here in Boomer, for all of the members are strong in the faith. We have no such problems here as those we had before. I have freedom to preach God's word as it is written with no restraint whatsoever. Coming here made us better realize the fulness of God's statement to Elijah in I Kings 19:18, *Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* There is much strength and comfort in knowing that there are still whole congregations of God's people that are strong in His defense... Our prayers go with brother Rice and his family as they return once again to the *foreign* mission fields. We also hope and pray that in his absence brother Jenkins will be able to keep the *Contending for the Faith* going strong in its battles for the doctrine of Christ, pure, unadulterated, and simple."

(NOTE: Those of our readers who contribute financially each month to our contending for the faith fund — to enable us to put the paper into the hands of others who might not otherwise know even of its existence — isn't that an encouraging letter! Through the tax-deductible gifts of many we are thus enabled to get in touch with those of like precious faith, thus mutually strengthening the entire brotherhood, wherever the paper goes. Please send all such contributions to Shades Mountain Church of Christ (clearly marked for our contending for the faith fund) and address them to Post Office Box 26247, Birmingham, Alabama 35226. Tax-deductible receipts will be sent for each contribution, and the money will be supplied to us by the elders for extending our circulation and influence as far as possible. IYR Jr.)

Tony Demonbreun, Taft, Tennessee, September 17, 1976: "I have just finished reading a copy of your magazine and must say that I liked it very much. Would you please send me all the bound volumes you have, Volumes 1-6, for the price of \$18. Thank you very much."

(NOTE: Others who might like to have the entire set of bound volumes of all previous issues of *Contending for the Faith* beginning from January, 1970, onward, we have just received Volume 7 back from the bindery. Including this new volume, the set now comes to \$21.00, when ordered all at one time, payment with order. When ordered singly, these bound volumes are \$3.00 each for Volumes 1 through 5. Volumes 6 and 7 are much larger than before, since we doubled our pages from eight to 16 per issue; these are \$5.00 each. So, by ordering the set all at one time, you save \$4.00 per set compared with the single-volume price. Please send all orders to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. Please add \$1.00 for postage IYR Jr.)**

Mrs. Coleman Hargrave, Baker, Florida, October 4, 1976: "Please send the album 'Where Roses Never Fade'... I have the other two albums and enjoy them very much."

Silas F. Shaw, Mt. Juliet, Tennessee: "We purchased two of your records (*Beyond the Sunset* and *Mansion Over the Hilltop*)... from Lipscomb Bookstore. They are the tops among all our dozens of records. Seldom does a night (or day) pass that they are not played. They are just about played out!"

Clara White, Fort Worth, Texas: "Pete mentioned your album in the pulpit while preaching. He said, 'This was one that truly was sung in the right spirit.'"

Trudy Scott, Sonora, California: "I want to tell you how much we enjoyed those beautiful songs while we were in Hong Kong. They were a great help to me in teaching the Chinese girls and women to sing religious songs..."

Bettye B. Still, Seattle, Washington: "Those tapes are just beautiful!... I surely do enjoy them. Thanks for making them!"

James H. Lowrey, Mobile, Alabama: "The Album *Where Roses Never Fade* is Great! *Mansion Over the Hilltop* and *Beyond the Sunset* are Wonderful! We are enjoying all three of them so much I would hate to lose either one of them and I know I wouldn't be able to replace it..."

Beryl and Pearl Bodenham, Montgomery, Alabama: "A few lines today from down in old Montgomery, Alabama, to let you know how much we do appreciate all the good work you continue to do for our wonderful Savior... Here is \$10.00 from us. Lord willing we will be sending you more as time goes by..."

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

Mitchell V. Merriman, Holland, Michigan: "Please change our address so we won't miss any of our *Contending for the Faith* magazine... The Garden City church in Michigan and the Holland church asked us to come up and work with the church here. They had a split here and women wanted authority in decisions, so we are visiting and encouraging every family to stay strong and be faithful and the Lord will bless us if we do his will. We are pleased with the progress since we came (in July) and we plan to be here till January or June. Pray for us."

(NOTE: It now has been more than a decade since we started the *Axe on the Root* series. We never have gotten out Volume 4; however, hundreds of sets of Volumes 1, 2 and 3 (at \$5.00 the set) continue to be ordered each year. These deal with the present apostasy and how it got started in the first place. If do not have your set, please send \$5.00 (plus 35 cents for postage) to **CONTENDING FOR THE FAITH, Post Office Box 27247, Birmingham, Alabama 35226.** If I ever can find the time to write Volume 4, it surely is needed. We'll see. IYR Jr.)

Barbara, Max & Jenean Begwell, Dothan, Alabama, December 31, 1976: "Our prayers are with your family in your travels and for your work in God's vineyard."

Mrs. William A. Poe, Dallas, Texas: "Enclosed find check for five dollars for which please renew my subscription for one year and use the balance of three dollars to send it to someone else."

Tom Minnick, Keyes, Oklahoma: "Yes, I want to help with the publication and distribution of *Contending for the Faith*. Inclosed is my check for \$10.00. . . In your letter of October 27, you began by saying, 'In all this current controversy over Liberalism, Modernism and Neo-Pentecostalism the most astonishing thing (to us, at least) is the financial ability of those on the side of error to take the initiative.' In the same vein of thought, I am astonished—and also alarmed—at the attitude of many members of the church toward your publication, *Contending for the Faith*, and even toward you, yourself, in the reporting and editing. . . Older members, who have heard the warnings concerning departure (including some elders), not only seem unconcerned, but even come to the defense of those being reported. There is an extreme caution on the part of some—not toward the danger of departing, but toward the danger of falsely accusing someone, or, of having the wrong attitude of heart even when the reports are true. I have seen this manifested, not only as caution, but as outright opposition to and resistance of your efforts. This attitude itself I view as Modernism, and a departure from the faith. Surely it is the work of Satan, but it must have come about through the influence of attitudes of modern society. . . The truth of the matter is, brother Rice, that, in some areas at least, the preacher is off on the wrong foot if he even suggests that *Contending for the Faith* be distributed among the members (or even among the elders, for that matter). In fact, it isn't uncommon to find a preacher with that same attitude! My reply to such is that even if half of what you are telling is true, it is cause for alarm and a call to action. And, even with the danger that some may be falsely accused, or that your own attitude of heart be at fault, no one would be telling us these things if you were not correct. . . I appreciate the work you are doing, and the elders there for encouraging you. May God bless you, is my prayer. . . You may use this letter, or any part of it, for publication."

(NOTE: In my reply to this wonderful letter, I said, in part, ". . . The things you had to say in that letter were right down the line. I, too, have been puzzled why brethren who *should* still care for the truth of the gospel among 'us' seemingly do not. One can come along preaching practically any uncertain sound or false doctrine and he is applauded as though he had done some great thing. Yet, many of the old time preachers who have fought the battle in the heat of the day—and who still preach it like it reads in the book—are set at nought. How can it be! . . . Like any other human being, I, too, can make mistakes—and no doubt often do. However, as careful as I have been to document the things reported through our pages, I am dead certain that it cannot *all* be just my imagination! We really *are* being undermined by false teachers throughout much of the brotherhood. And if folks wait much longer to recognize this and do what is necessary to head off the false teachers, this is the last generation many of the churches will be 'of Christ'." IYR Jr.)

W. L. Totty, minister, Indianapolis, Indiana: "For several years I have had a great interest in the work that brother Ira Y. Rice has been doing in the Far East. I feel that I am able now to make a contribution to that work; therefore, enclosed is a check in the amount of \$100.00 to be added to the Far East / World Evangelism Fund. . . I hope that I may be able to contribute on a regular basis as long as the Lord allows me to have a reasonable portion of health in body and mind to continue my work in the Lord. . . May the Lord be with you in your work in his name."

Mrs. H. D. Bishop, Austin, Texas, April 7, 1976: "Would you please tell me which copies (volumes) of the Living Word Commentaries are not scriptural and ones which are. I'm enclosing a stamped self-addressed envelope for your convenience. . . I began subscribing to the Living Word Commentaries about eight years ago and have all that have been published, so I would really like to know the ones which aren't scriptural. . . Thank you for your cooperation in this matter."

(NOTE: In my reply of May 22, 1976, I said, in part, ". . . A heretic is a heretic, sister Bishop, whether he writes heresy in a particular piece of writing or not. What we reproached the Sweet Publishing Company for was not for any particular false teaching in the Living Word Commentaries but for employing known false teachers and heretics to *do* the writing. Neither did we say that *all* of the writers on these commentaries are such, but about *half* of them are."

"That you may know the ones who were known false teachers (even before they were chosen to do the writing on the commentaries!), they are Abraham J. Malherbe, Anthony L. Ash, Richard A. Batey, John McRay, Pat E. Harrell and Don McGaughy—besides which there is some question regarding two or three others whose doctrinal soundness is at least suspect. We cannot conceive why the publisher and editor of such a set of commentaries would deliberately select heretics and false teachers to do the writing. Can you?"

"The word of God says a man that is an heretic after the first and second admonition *reject*. (Titus 3:10). Also, we are not to receive neither bid God speed to one who brings not 'this doctrine.' (II John 9-11). And those who cause divisions and offenses *contrary to the doctrine* are supposed to be marked and avoided. Instead of doing this, brother Sweet did *not* admonish these heretics, he did *not* mark and avoid them; rather he both *received* them and bade them *God speed* by publishing their commentaries which he peddles for all to read."

"Our reproach against Sweet Publishing Company had nothing to do with the contents of the commentaries but about using known false teachers to do the writing. Even if every word in the commentaries is true (which I doubt), it still was not right to employ false teachers to write them." IYR Jr.)

John Waller, Tullahoma, Tennessee: "Enclosed please find my check in the amount of \$25.00 for the 'Jurong Building Fund.' I would have liked to send more, but we have just moved into our new church building and we have a half-million dollar debt on us here. I appreciate brother Rice and the wonderful work he is doing."

John W. Robertson, Cottdale, Alabama: "Thank you so very much for your generous comments concerning my tract. May God bless you in your work for him. . ."

(NOTE: Any who have not yet seen brother Robertson's pertinent tract on church discipline *God's Woodshed*, we can supply you at 20 cents per copy, \$2.00 per dozen, or \$18.00 per 100. Please add 10% to cover postage. IYR Jr.)

Milton Smith, minister, Oakwood, Virginia: ". . . I appreciate the work you do. We need more men who will expose error."

Lindsey Patterson, minister, Lansing, Michigan, November 19, 1976, in sending \$18.00 for the six-volume set of bound volumes of *Contending for the Faith*, to be sent to his son and daughter-in-law, Mr. & Mrs. Lynn Patterson, of Memphis, Tennessee, wrote: "We want them to have access to the best known documented evidence of what has happened in the church over the past few years. We hope this will help them and our future grandchildren to maintain their faith and ' . . . hold fast the confidence and the rejoicing of the hope firm unto the end.' (Hebrews 3:6) . . . We appreciate your good work. We believe the entire brotherhood is deeply indebted to you for your valiant endeavors to warn all concerning both men and doctrine which are contrary to God's truth. May the Lord bless you and your family as you make your way back to the Far East."

(NOTE: We are indeed grateful for the encouraging statement, foregoing, from brother Patterson. Perhaps other parents would like to order the full set of bound volumes of *Contending for the Faith* to give to your children for their present and future edification. Since brother Patterson wrote, of course, we now have received Volume VII back from the bindery. If you want the full seven-volume set of bound volumes, please send \$21.00 (plus \$1.00 for postage) with your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Mrs. Myra H. Hill, Corpus, Texas: "Last night I finished 'Contending for the Faith.' Oh! Me! What next?! Two things in particular come to mind, yea three—lack of knowledge, love for the truth and presumptious men. (Psalms 19:13). For several years now I have marvelled at the poor teaching and teachers. In fact, I have lamented the fact and felt so sorry for those who were hungry for the truth, but were not being zealously guided and taught. There is no excuse for dull, uninspiring teaching in the pulpit or the classroom. . . I feel because of these circumstances the young people have begun their own devotionals (without older and able leaders). Naturally, they are going to take up ways unacceptable to the Bible, even wrong. But they have been exhorted to be diligent and faithful without inspirational, interesting and challenging teaching. So they pull away to private or home meetings to try and satisfy a desire to draw closer to God. I don't mean they leave the regular assembly, though some do; but they get away from the meeting house. It makes me furious—though I don't uphold the young people who err—when I hear some ministers get all hot and bothered about the girls leading in prayer or volunteering, etc., when those same ministers are disgustingly boring and often unprepared when they teach or preach. We are reaping what has been sowed—and still it goes on. . ."

(NOTE: God bless sister Hill. Them's my sentiments exactly. IYR Jr.)

Andy Harwood, minister, Muskogee, Oklahoma, November 8, 1976: "Recently I placed an order with you for your record album, entitled, 'Where Roses Never Fade'. Today I received a box marked by that name. However, the record it contained was entitled, 'Beyond the Sunst'. I first thought of sending it back to you for an exchange. However, after my wife and I examined it, and especially after listening to it, we have decided that we want to keep it. . . Therefore, I am sending you another check for \$5.50 to cover cost of the album and postage for a copy of 'Where Roses Never Fade'. I am very glad that your staff put the wrong album in, because I am enjoying it very much. I am greatly anticipating the arrival of

the Roses album, too. You and your family have done an excellent job of recording this music. It is of the same high quality as your excellent monthly *Contending for the Faith* of which I have read every copy and continue to enjoy month to month. Not that I am glad there is that much apostasy about which to read. It is just that this is a very effective and accurate way for one such as myself to know what is happening brotherhood-wide as any concerned Christian should... Our prayers remain with you and your work."

J. Granville Jones, P. O. Box 237, Horseheads, New York 14845, November 23, 1976: "I received the (8-track tape) of 'WHERE ROSES NEVER FADE' today and have played it several times. It is beautiful... I am planning to move from Horseheads in the near future. I came to this mission area almost nine years ago and now have the church on a self-supporting basis, and I feel that it is time for me to leave. I'm so far removed from contact with brethren that I do not know of churches looking for preachers, so, if you know of those who are looking, could you put me in touch with them? I'm not necessarily looking for the larger churches, though they would not be eliminated. I am 60 years old and would be satisfied with a smaller church, just so it could pay me a livable wage... Your assistance in this matter would be genuinely appreciated. Best wishes to you in your endeavors. I appreciate receiving your paper and have enjoyed each volume of AXE ON THE ROOT."

(NOTE: Churches looking for an older, more mature preacher may write to brother Jones at his mailing address, per foregoing, or telephone him at Horseheads, New York; Office: 739-7252; Home: 739-3310. IYR Jr.)

Irie F. Thompson, of Fayetteville, Tennessee, in writing under date November 8, 1974, said, "I am writing concerning some money we would like to have used in missionary work. The church has \$100.00 that we would like to be used in preaching the gospel - \$100.00 to be used in giving Bibles to anyone that should like to have one. We have been supporting Herald of Truth, but can no longer do so..."

(NOTE: When the elders at Shades Mountain/Birmingham received this letter, they asked me to write on their behalf, inasmuch as I am one of the missionaries they are sponsoring. "We fully appreciate the reason you no longer feel able in good conscience to support the Herald of Truth program," I wrote, in part; "however, we are thankful that you are not content just to sit down and do nothing... Sister Rice and I shall be leaving early in December to participate in the R. N. Hogan Gospel Campaign in Singapore. If you would like to send the \$100.00 you mentioned to the Shades Mountain Church of Christ, they will see to it that we have it to take with us to Singapore to pay for Bibles to be given to the new ones we are sure will be converted to Christ as a result of this campaign... If you would like to contribute regularly the coming year to this work, additionally, your help is needed... God bless you for caring." IYR Jr.)

Raymond M. West, Antlers, Oklahoma, September 13, 1976: "A copy of 'Contending for the Faith' came into my hands yesterday, and I must confess that some of the things revealed therein disturbed me very deeply. When I left 'full-time' (fully supported by brethren, that is) local work a few years ago, I knew that many digressive and liberal ideas were being introduced into our brotherhood, but I did not dream that the progress of their growth had been so rapid that now, only a few years later, I am taken aback, not only by the

growth and acceptance of such errors, but also by gaining knowledge of some of those who are involved in leading brethren astray... I came out of denominationalism and into the church about the time the 'Orphan Home' and 'Cooperation' issues were beginning to rear their ugly, divisive heads. For over 20 years of 'contending for the faith' I have prayed that another division could be avoided; however, such may not be the case, for it seems that Satan has many of his minions already deeply entrenched in 'high places'... I am enclosing an order and my check (\$50.00). Please use the balance (after taking out for the order) in any way you may see fit in waging the fight against error with the 'sword of the Spirit'... If you happen to be in contact with W. R. (Bill) Craig in the near future, give him my regards..."

(NOTE: Much appreciation to brother West for his letter and extra support; the difference in his check came to \$15.30, which helps us pay for extra printing and postage to introduce *Contending for the Faith* to others. Many such contributions are needed regularly each month. Everyone do what you can, as the Lord enables. Meanwhile, brother Craig lost his job in a contest over liberalism at Elk City, Oklahoma, and is now faithfully preaching the truth at McLoud, Oklahoma. IYR Jr.)

#### "HIDDEN BOOKS OF THE BIBLE"

In the paragraph that follows, there are 15 books of the Bible hidden in the words - maybe one or two or even three words. See if YOU can find them:

"Once some remarks were made about hidden books of the Bible. It was a lulu. Kept some people actually looking so hard for the facts, and studying for the revelation, that they were in a jam. Especially since the books are not capitalized. But the truth finally struck numbers of our readers. To others, it was a real job. We want it to be a most fascinating few minutes for you. Yes, there will be some that are easy to spot. Others may require judges to determine. We must admit it usually takes several minutes to find some of them, and there will be loud lamentations when you see how simple it really is. One little lady says that she brews coffee while she ponders over this little paragraph."

- Submitted by  
Herman S. & Catherine A. Carter

(NOTE: Travellers to Singapore surely want to visit with brother and sister Tan Keng Koon and the Upper Serangoon Church of Christ, of which he is the minister. To write in advance, please address your letters to Tan Keng Koon, Paya Lebar Post Office Box 35, Singapore 19, Republic of Singapore. Once you arrive in Singapore, the telephone number is 889341. The church meets in their home at 28 Jalan Genang, Singapore 19. They are given to hospitality and will be most happy to see you. IYR Jr.)

George H. McCord, elder, East Gary, Indiana: "Thank you for the courage you continue to manifest in upholding truth and opposing error... I am alarmed when I view what harm that liberalism and false doctrine have done to the Lord's church all over the world and the sad part is that they are getting so much of it from our schools and colleges... When colleges and professors continue to uphold these modern perversions of the Bible, we can expect more and more apostasy to result.

"The second reason for my writing is our need for a preacher. One sound in the Faith, upholding the restoration principles, and respecting the King James and American Standard of 1901 versions of the Bible... No

anti or liberal or one holding the view of the literal indwelling of the Holy Spirit need apply... If you know of anyone wishing to locate in this area, we would appreciate your putting him in touch with us or advertising our need in your paper..."

(NOTE: Since receiving the foregoing, brother McCord wrote that they already have agreed with brother Jerry Reynolds, son-in-law to Bill Coss, as their new minister. An excellent choice. IYR Jr.)

John Pence, minister, Hogwood Church of Christ, Viper, Kentucky, November 23, 1976: "Enjoy reading *Contending for the Faith* very much. Appreciate the love and courage shown in your efforts of correcting the error of some in the brotherhood. Keep up the good work and may God bless you... I am a minister of the gospel and have been for almost 30 years."

Theo J. Stockton, Sacramento, California: "We appreciate very much this sound publication and the monthly newsletter."

Ronald Gilbert, minister, Chattanooga, Tennessee: "... I received the material in regard to the Herald of Truth. That material was very valuable to me. It helped to open some of our brethren's eyes... I realize you get many letters of criticism for your stand for the truth. But I hope and pray that you will always speak out against error as you so ably do now... I talked with an elder some time back who felt you were doing more damage than good by making known false teachers and false doctrine. He feels you are a 'trouble maker.' If exposing error and false teachers is a 'trouble maker', let's pray for more trouble makers like the Apostle Paul and Ira Rice... May the Lord continue to bless you in your work, as you 'Contend for the Faith'... If I can be of any help to you here in the Chattanooga area please let me know."

Bennie Whitehead, Artesia, New Mexico: "I appreciate what you are doing in revealing error among many in the body of Christ. We must all stand for truth to be on the Lord's side. (Matthew 12:30)... Enclosed is a \$10.00 check. Would you please send me the new book by Bruce R. Curd, *Marry Only in the Lord*, and continue to send me *Contending for the Faith*... Please use what is left to further the cause of preaching the truth and exposing error. God bless you for it... P.S. Are these donations tax-deductible when sent to *Contending for the Faith*?"

(NOTE: They are if you send them to Shades Mountain Church of Christ, Post Office Box 26247, Birmingham, Alabama 35226, recommending that they be added to our contending for the faith fund. Tax-deductible receipts are sent for each contribution by the church. IYR Jr.)

Max Miller, editor of *First Century Christian*, in commenting on Pepperdine University's adding all those non-Christians to their new board of regents, said, "The new board of regents now will direct the affairs of P. U. At best it is 60-40 in the way of truth. You and I know the '60' (many of them) only 'lean toward' the truth... Best wishes for continued success in contending..."

Henry Starnes, Fort Wayne, Indiana: "I enjoy *Contending for the Faith* so very much, and I thank God for men who stand for the truth. If we ever needed such men, it surely is now... I don't want to lose out on this good work..."

Luther Blair, elder, Wood Church of Christ, Woodbury, Tennessee: "Keep telling it like it is, brother."

Mrs. David H. Bowman, minister's wife, Oxford, Alabama, ordered two copies of Bruce R. Curd's book *Marry Only in the Lord*, saying, "I am so thankful more is being written on the subject. We feel every congregation needs their young people to go through such a study as this and other good books on this subject. So, after we see couples blinded by 'love' and then have eyes opened to their requirements of the Lord after marriage, we must teach, warn and preach about this and warn them before they enter marriage. Then we would have less homes falling apart. My hopes are to either write a book on this or at least get a class in our congregation..."

(NOTE: Sister Bowman is exactly right about this. Others who wish copies of brother Curd's book *Marry Only in the Lord*, we have a good supply on hand for this very use. Why not order enough copies for every teenager in your congregation — especially those approaching marriageable age! Single copies are \$1.50 each (plus 25 cents postage)? or \$15.00 per dozen. Please address all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

Joseph M. Pettit, minister, Junction City, Kansas, when placing a standing order for a bundle to be sent each month to the church there, wrote, "The brethren of this congregation are very interested in contending for the faith. We appreciate your efforts to expose the liberals in the brotherhood. We decided to order fifty (50) copies of your... each month. These will be given to the members in the effort to be aware of liberalism... We shall pray that your efforts to expose liberalism by this means will be successful..."

Clarence Koehler, Louisville, Ohio: "May God bless you in your endeavor to stop the forces of liberalism. May God grant us all strength and courage to stand for truth and right."

H. P. Wallace, Jr., Huntsville, Texas: "I look forward to every copy of *Contending for the Faith*. I do not enjoy reading about Christians that have erred, but I realize this publication is necessary and I thank God that you are willing to stand up for the truth..."

A. W. Fonville, Smithfield, Texas: "I would like to be put on your mailing list. I need to keep up on some of the happenings in the brotherhood... One of the local congregations here in Fort Worth who doesn't believe in different congregations going together and helping do some good works is continually making some stir and making statements such as "Juan Monroy is teaching error" and "the Herald of Truth is teaching error"... After talking on the phone with the author of their weekly bulletin, he stated that he had received some of his information from some of your writings. He branded me as a 'liberal' along with you and others who do believe in church cooperation, too... He mentioned a paper by the name of 'Contending for the Faith.' Is this one of your papers? I would like to know more about it, if it is..."

(NOTE: It is. IYRJR.)

M. A. Aguiluz, Dallas, Texas: "It seems some people just don't want to be informed... I just wonder who could be recommending the likes of Lynn Anderson around here..."

Melvin Elliott, Tipton, Indiana: "... I, too, have a copy of the Reynolds-Shipp tape and I consider Reynolds' speech one of if not the most flagrant disregard of scripture I have ever heard. After searching for a word to describe his discussion of sex, I believe the word 'ruttish' to be appropriate. Although I'm told that

Stanly denied he approved of Reynolds' speech, it is obvious that he did to be beyond question... Could it be that one statement made by Stanley was even more true than he flippantly indicated when he said, 'It's all your fault, Lord. You made it happen.' I do not know of anything else that could have happened to show any clearer as to what Stanley really believes and with whom he stands than this event. Anyone who would use him now is either in gross ignorance, or one of them, and I often suspect the latter is true... Of further interest is the fact that at the 'Way Out' campaign in St. Louis (July 30-August 6, of 1972), Gary Mabry, song leader from South Fifth and Highland, in Abilene, led 'The Lord Has Laid His Hand on Me.' Bernard Lassiter, Florissant's youth director, stood up and clapped his hands and stomped the floor and most all followed suit (only four exceptions that I know). It was a circus. When we objected vigorously to such we were told that such would be stopped. Yet at A.C.C. in October Stanley said "... I like to see the exuberance... and the clapping of hands." All this period of time Stanley was telling us he didn't approve of what Bernard Lassiter did and that you had to follow the word and how he believes that word. As I have known for some time, and in view of Stanley's speech at A.C.C., perhaps others will see that you can't believe what they say... Brethren can't seem to realize how Stanley and similar men can steal away the young and also more adult more than one might think. When such are scheduled and you bring it to their attention, they often remark such as, 'We hate to cancel him out, and we don't think one time could do much damage.' What they don't know is that when young people get a taste of his charisma they become from thenceforth turned off and bored with good gospel preaching. Let the local preacher then take a stand against liberalism and he might as well criticize God, motherhood and apple pie... Keep up the good work and hopefully brethren will listen to us who know by experience the havoc these men are making in the Lord's church..."

James L. Russell, Garden Grove, California: "We are with you all the way in your efforts to expose liberalism through *Contending for the Faith*. Please never drop my name from your mailing list..."

Clayton King, minister, Marion, Kansas: "Before I read your article concerning brother M. Norvel Young, in the February 1976 issue of **CONTENDING FOR THE FAITH**, I had heard only rumors and speculations concerning what had really happened. The complete coverage that you dedicated to it helps clear the complete situation. The only problem that I can still see is the attitudes that our brethren still have toward this our brother. I am in no way condoning this tragic event in any form or fashion, but I do feel concern for all our brethren who are continually tearing open the wounds of brother Young. As I understand the scriptures, a Christian, when he has sinned, is to repent, pray for God's forgiveness, and ask for the forgiveness of those he has wronged (in this case, the church). According to your article, he has done that very thing. Then it is our responsibility to forgive and to forget. God has; why can't we? We, as a brotherhood, will forgive, but we are not going to forget. We keep right on writing articles, and spreading rumors that constantly destroy this man of God... What is really scary to me is the thought of how we, as a brotherhood, are treating him. If the brotherhood would turn their backs to a great servant of God, a man who has done more for the church of our Lord than most of us, when he needs us the most, what would they do to me, having a six-month ministry, if it would have been me in this situation! He, to the best of my understanding, has been forgiven by

God. Why, oh why can't we do likewise???... A thought comes to me: When Jesus was hanging on that cross where he shed his precious blood so that we can have forgiveness, he said, 'Forgive them, Father, they know not what they do.' I can almost hear him today saying, 'Forgive my weak brothers, Father, they know not what they do'... May God bless you and your **CONTENDING FOR THE FAITH**, and Jesus give you peace... If you desire to use this in any form, please edit it to fit your needs. If not, that is fine. I appreciate your magazine and what it does. God bless you."

(NOTE: "Brother King," I replied, in part, to his wonderful letter foregoing, "had brother Young simply confessed faults with a confession covering everything, without question he should have been forgiven and matters put behind us all. However, when we read his confession and found that he had limited it just to the offences connected with his drinking and killing those two women, it was clear that he was not confessing any wrongdoing regarding 1) all that false teaching he had been allowing and condoning at Pepperdine, and 2) the rather enormous amount of money he took through deceit regarding the checks written to the non-existent 'University Planning Consultants.' Hence, he had somewhat more to correct before informed brethren could, in good conscience, completely forgive him.

"Then, even after he had made his December confession, in January, in a statement to the Judge who had his case, he tried to blame his hell fire and brimstone, fundamentalist brethren's pressure over his liberal views with driving him to drink in the first place. This all came out in a Los Angeles *Times* article at the time of his sentencing — and later in *Newsweek Magazine*. So, here was an additional (and new) offense which his previous confession did not cover.

It was not that his brethren were turning their backs on a great servant of God when he needed them most. It was that this great servant of God had started serving himself and error and just had to be brought to repentance and correction like any other brother. (James 2:1)... In the meantime, in the current issue of the *Gospel Advocate*, he makes yet another confession. Just what all it corrects, I am not quite sure. Anyway, personally, I have no inclination to be hard on him or anyone. Perhaps future events will make it all come clear..." IYRJR.)

R. Dean Miller, Oakland, Tennessee: "I appreciate so very much each issue of *Contending for the Faith*. The conviction you display for the faith is to be commended. I especially appreciate the diligent research that you engage in before the presentation of the material in the magazine..."

Clara White, Fort Worth, Texas: "We truly enjoy reading 'Contending for the Faith.' Thank you for bringing the documental information to us. It gives courage and strength to us and others to keep up the fight of faith."

Eugene Johnson, Lobelville, Tennessee: "I would like to commend you and the brethren who are making it possible for the people who are striving to present the truth to the world to be informed of error in the church. The most helpful means of spreading error is through uninformed people. Thanks to you and the brethren at Shades Mountain this is being corrected. May God bless you with the strength and means to correct this..."



James H. Lowrey, Mobile, Alabama, sent \$25.00 for the first five bound volumes of *Contending for the Faith* and one of our albums *Where Roses Never Fade*, saying, "I have your other two albums and enjoy them very much. If there is anything left of the check, put it on the expense of *Contending for the Faith*. We continue to enjoy reading (the paper)."

James D. Taylor, Norton, Kansas: "God bless you as you strive to expose those who are teaching error and leading others into apostasy . . . We also commend your efforts in restoring the Crossroads church in Florida."

Anita Wherry, Old Hickory, Tennessee, in subscribing to *Contending for the Faith*, said, "I have found it to be a very informative and well-written publication."

Lloyd Richardson, Summerville, Pennsylvania: "I like to read your paper very much . . ."

William F. Wall, Brentwood, Missouri, in sending \$5.00 to support our efforts in contending for the faith, said, "I am troubled by some things I see and hear in the church today. I'm wondering if we haven't abandoned the restoration plea, 'Speak where the Bible speaks, be silent where it is silent.' I hope not . . . Please start sending me your paper *Contending for the Faith*. I think it is great."

Albert H. Smith, Olustee, Oklahoma (since moved to Arizona) sent \$1.00 to help in our work, saying, "A word of caution: As I visit, I listen and learn. A criticism leveled in your direction is that you are not accurate. Leave them no room for this . . ."

(NOTE: In my reply, I said, in part, "When someone accuses me of *inaccuracy* — and then does not specify *wherein* I was inaccurate — I get a bit exasperated. I am a trained, professional newspaper reporter of the 'old school.' If there was anything our professors at the University of Oklahoma School of Journalism drilled into us, back in the '30s, it was to be *sure* we were *accurate*. The next one you hear make this accusation, pin him down and make him pony up as to exactly how I was inaccurate — or shut his mouth. Several inaccuracies have been *charged*, since I began calling these false teachers' hands; however, when the facts were gone into, in each case, I was proven right instead of wrong! . . . One brother accused me of 'misrepresenting him'

when all I did was to *photo-reproduce* what *he himself* had written and published! . . . There is no length these heretics will not go to in order to discredit those exposing their false teaching. The burden of proof, however, always is on the affirmative. When I affirm something, I almost invariably back up with *documentation* — unless, of course, it has been *previously* documented, in which case I let the previous documentation stand sufficient . . . It is my firm conviction that if these false teachers ever could prove any inaccuracy, they would have sued me long since. Several have threatened; none has had the courage to carry through on his threat. Truth still is a defense against libel. Nonsense about those 'inaccuracy' charges. Just tell them *put up or shut up*. That will be the end of it."

Since the foregoing was written, of course, a minuscule number of factual errors have been pointed out to me; in each case I have corrected same as quickly as possible. I do not wish to leave the impression that I cannot make a mistake; I can, and sometimes do. However, fairness requires that such be proved, not just charged without evidence. (YR Jr.)

Michael L. Neel, Dallas, Texas: "I wish to express my sincere appreciation for your good paper, and pray to God that all faithful Christians everywhere stand up and defend the Word of God as you do. May God bless you in your endeavors."

Jim F. Harper, elder, Fifth and Grape Streets, Abilene, Texas: "May the Lord bless and keep you and give success to your many activities."

Quentin Dunn, minister, Sabinal, Texas: "Congratulations on your 59th birthday, August 31! You need to live a long time and continue influencing others in the right direction. I know of no one that does more to advance and defend the gospel than you do . . ."

Stanley D. Crews, minister, Statesville, North Carolina, June 22, 1976: "You wrote inquiring about the church at Levittown, Pennsylvania, which three years ago was involved in a 'coffee house' and had rock groups in, etc. I am happy to say that to my knowledge that is all a thing of the past. I guess that got to be more than most of the brethren could take and soon the preacher was gone, and since a new preacher came there is no more word of anything like that. I am still getting their bulletin and everything seems to be on the up-and-up. I hope it is, anyway . . ."

Jack W. Keller, minister, Ephrata, Washington, June 29, 1976: "About three years ago in a Bible class in Lubbock, Texas, on a Sunday morning the teacher made the following statement: 'Because of some of the things we do we become like a denomination.' I challenged him in love then and I would do so now to any of my brethren who would put forth such a view. Recently in a meeting concerning an area of the Lord's work, a brother made this statement to me: 'We become a denomination when we do certain things.' I challenged him in love at that meeting and would do so to any this day that would express such about the church of our Lord. I love the church too much to remain silent when such unholy statements are made about it. And anyone who knows me knows of my life for my brethren, for it is expressed in action as well as word . . . Paul wrote to the church at Corinth, which had a great deal of ungodliness in it, yet he addressed his letter to 'the church of God which is at Corinth.' (I Corinthians 1:2; II Corinthians 1:1). And John, in the book of Revelation, wrote what Christ told him to write. And in Revelation, chapters 2 and 3, John was to write to the seven churches of Asia. Here they are called THE church, even though some were not in a saved state and needed to repent and come back to the Lord. So the church can be in an apostate condition, but it still remains the church. But a denominational church can never become the church by doing acts of worship correctly or because they may appear to be better people than we are. The only way a denominational church can become the church is to 1) hear God's word (Romans 10:17), 2) believe in Jesus as God's Son (John 20:31), 3) repent of their sins (Luke 13:3), 4) confess their faith in Jesus (Matthew 10:32; Romans 10:9-10, and 5) be baptized into Christ (Mark 16:16; Acts 2:38; Romans 6:1-4; Galatians 3:27). And the only way to remain a saved church is to continue to abide in the doctrine of Christ and do the will of the Father in heaven. (II John 9-11; Matthew 7:21) . . . I do not condone sin or a departure from the faith one bit, nor does Jesus or God's word. But to say the church can become a denomination is only to express one's ignorance of the nature of the New Testament church. I believe we as gospel preachers had better do some strong teaching on the distinctive nature of the New Testament church . . ."

George A. Laux, Camden, Tennessee, sent \$10.00 — half of it for a three-year subscription to *Contending for the Faith*; the other half to be used "as needed for the good cause."

# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Ira Rice, Jr. Arrives In Taiwan, Contending For The Faith Has New Acting Editor

With the departure of brother Rice to assume again his work in foreign fields it becomes my lot to begin my work in editing this paper. We are indeed living in troublous times and the task that lies before me is one that is immense. I have spent many hours in prayer about this effort and covet the prayers of all our readers. In the recent history of the church brethren have been both blessed and plagued by brotherhood papers. The truth has been defended and error stopped by men with able pens, and equally true, divisions have come about by able men spreading error through the printed page. I ask that you pray that my work shall be the kind that would be a blessing to His kingdom.

No doubt many have wondered about the nature of Contending For The Faith during the time I will be editor of it. Those who know me personally will, I trust, know that I am set for the defense of the faith. I have spent over nine years of my life seeking to re-establish the kingdom of God in a foreign country (New Zealand) where once it was a leading force but because of digression it was reduced to a few scattered families. I know where many of the attitudes now prevalent among us will lead us to. However, I am sure, that my personality must affect the nature of CFTF. I am not Ira Rice, nor the son of Ira, but I am just as dedicated to upholding truth as he is.

Much time has been spent with the elders at Shades Mountain over the past few months discussing and gaining from them their wisdom about the course I need to pursue in this work. I value their advise highly. Years ago I read the words of brother R. L. Whiteside concerning the kind of preaching that one should do. It has affected my preaching and will, no doubt, affect the material selected for CFTF. Because I treasure this paragraph I hope that it will mean much to you after you read it.

Grubbing up false doctrines and unscriptural practices is as essential as grubbing up noxious growths in the field, but a farmer can impoverish himself by putting in all his time grubbing. And the man who puts in all his time in opposing false doctrine and exposing wrong practices will impoverish his character. The fundamental doctrine, or teaching, is the framework around which the Christian character is built. The framework must be there, or the character will not stand up; the gentler graces must be built around the framework, or the person is harsh and unattractive.

One change that readers will notice immediately is that most of the material will come, not from the editor, but from articles contributed by others. With the responsibilities associated with being the full time preacher at Shades Mountain, I simply do not have time to write all of the material. I must lean upon the editorial staff and other readers to provide our readers with food for their spiritual growth each month. Articles sent for consideration should be typed, double-spaced and sent to CFTF, P. O. Box 26247, Birmingham, Alabama 35226. If you have something worthwhile to say perhaps this paper can provide you the platform to say it.

One advantage of having many writers is to help others see that the concern about the drift of the church is not limited to just a few brethren. I am confident that there are still "seven thousand in Israel" who have not bowed their knees to the changes some would make in the church and this policy will allow them to be heard. Another advantage is that readers will be able to draw from the Bible knowledge and experience of many brethren as they live in these troublous times. Again I appeal to all of our readers to send articles (both of the

(Continued to Page 7)

# Contending FOR THE Faith

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## A BALANCED LIFE

Franklin Camp

One of life's greatest difficulties is developing a well-balanced life. Adam and Eve enjoyed a balanced life in Eden until Satan made Eve think that her life was lacking because of the forbidden fruit. Eve found out that Satan had deceived her and her life truly became unbalanced. Note the reaction in Genesis 3 of fear and guilt that was associated with the sin of both Adam and Eve. Since that time Satan seeks to counteract all that God does in redeeming man, in order to keep men off balance in their living.

A lack of balance in life creates all kinds of problems. One with inner ear trouble has difficulty in standing or walking because of a lack of balance. Sometimes this problem will even cause nausea. An unbalanced spiritual life also causes problems. A lack of balance will cause spiritual nausea in reasonable people. A Bible description of an unbalanced spiritual life would be immaturity.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," (Hebrews 5:12-14).

A lack of spiritual balance, or maturity, among the Hebrew Christians was causing all kinds of problems. A lack of maturity, or spiritual balance, was working havoc at the church in Corinth.

"And I, brethren, could not speak unto you as unto spiritual, but unto carnal, even as unto babes in Christ.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

For we are labourers together with God: ye are God's Husbandry, ye are God's building," (I Cor. 3:1-9).

The unbalanced life of the Corinthians led to envy, strife, and division. The lack of spiritual balance caused them to place too much emphasis upon men and gave too much credit to men instead of God:

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour," (I Cor. 3:5-8).

We would do well to learn from the Corinthians the danger of an unbalanced spiritual life. The consequences, both to the individual and the church, are too great to pass by lightly.

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## DOCTRINE AND ATTITUDE

There needs to be a balance between doctrinal soundness and right attitude. Paul recognized the importance of a proper balance between doctrine and attitude. He reminded Timothy to watch what he taught and his attitudes:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," (I Tim. 4:16).

This is not as easy as perhaps most of us think. There is no question of the importance of doctrinal soundness. The following are just a few of the many passages that call for faithfulness toward the word of God. I Timothy 4:1 warns against false teachers: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," (I Tim. 4:1). II Timothy 4:2 appeals for faithful teaching in spite of those who turn their ears away from the truth: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," (II Tim. 4:2-3). Jude urges Christians to contend earnestly for the faith, once delivered to the saints (Jude 3). Paul urged Timothy to keep, or guard, the gospel that had been committed to his trust and avoid profane, vain babblings and oppositions of science, falsely so-called (I Tim. 6:20).

There can be no question of the need to oppose the false and defend the truth in our present situation. Modernistic teaching has eroded people's faith in the integrity of the Bible. Many, even in the church, no longer consider it authoritative. If one wants to please the Lord, he must oppose the false and uphold the truth.

But it's easy in upholding the truth to forget about the other side of the truth, or that which balances our preaching in defending the truth; that is the proper attitude. In the midst of the defense of the faith, one can forget about the place and the importance of attitude and the results will be disastrous, just as if one seeks to develop the right attitude while ignoring the truth. It's vital that we seek to make our preaching balanced, in upholding the truth on one side and doing it in the proper way and manner on the other.

There are some that think that attitude is all that is important. They give no consideration to the importance of

truth. On the other side, it seems sometimes that there are some of us who seem to think that the truth is all that is important and that attitudes really do not make that much difference. Unless we are careful to try to balance our preaching by using the proper attitude in upholding and defending the truth, we will not only lose our souls, but defeat our very purpose in seeking to bring people to accept the truth.

It's not enough for one to speak the truth, it must be done with the right attitude: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ," (Eph. 4:15). I am sure that all of us that preach feel that when we speak the truth, we do it in love. But a careful examination of I Corinthians 13 might prove other wise. Consider the qualities of love set forth in I Corinthians 13 and ponder the question as to whether or not my preaching the truth is characterized by these qualities. Verse 4 says, "Love suffereth long, and is kind." The love that is set forth here is placed in contrast with the one in the first three verses. This adds significance and emphasis to the importance of love and its characteristics. Love is personified in verses 4 to 8.

W. E. Vines gives the following definition and characteristics of love as given by Paul in this chapter:

"Longsuffering is that quality of self-restraint in face of provocation, which does not hastily retaliate or promptly punish. It is the antithesis of anger. It is used of God in the Septuagint of Exodus 34:6, Romans 2:4, and I Peter 3:30. Longsuffering is the passive quality that exercises patience and forbearance; whereas kindness is the active quality that does good and bestows benefits. 'Love envieth not; love vaunteth not itself, is not puffed up.' The verb rendered "envieth" comprehends both envy and jealousy and is translated both ways in the New Testament. The distinction lies in this, that envy desires to deprive another of what he has. Jealousy desires to have the same sort of thing for himself. Love does the very opposite of all of this. To vaunt oneself is to parade one's imagined superiority over others. To puff one self up is to manifest pride and self-esteem. Verse 5 says, "Doth not behave itself unseemly." The verb rendered "behave itself unseemly" comprehends all kinds of bad manners and therefore includes being "puffed up." Love seeketh not her own. Love does not pursue its own interests. That was what those were doing that were going to law with one another (Chapter 6). Self-seeking leads to division. Love is not easily provoked. The meaning is that it does not yield to provocation. Love is not roused to a spirit of anger or bitterness by injuries, actual or imagined. Love taketh no account of evil. This primarily signifies to reckon, whether by calculation imputation. Love, when it has received an injury, does not put it down to the account of him who inflicts it, so as to pay it back. It harbors no resentment and bears no malice. The Revised Version's rendering is preferable to the Authorized Version "thinketh." "Rejoiceth not in unrighteousness, but rejoiceth with truth." Love does not find joy in (literally over) the wrongdoing of others. "Beareth all things, believeth all things." The verb that is translated "beareth" signifies that what is mentioned

either supports what is placed upon it or covers what is placed underneath it. The former idea is prominent in I Corinthians 9:12, I Thessalonians 3:1 and 5. The present statement may convey both ideas, for love acts in both ways in bearing all things. That which covers both protects what is covered by keeping off all that is hostile and in doing so endures the hostility. "Hopeth all things, endureth all things." Love delights to entertain the best expectations. If there is the absence of anything to prompt them, the hope is there. If conditions are adverse, love still hopes for the best. Even if hope meets with repeated disappointment, love waits on expectantly and persevering. This is a part of love's endurance."

May I suggest that all who read this article, especially preachers and teachers, look back over these qualities of love and then each examine his own preaching and teaching and see if truth is presented with these characteristics of love. Love without truth will not save; truth without love will not save one either. In the defense of the faith, pressures can easily cause one to develop unholy attitudes and this will just as surely cause one to be lost as teaching of false doctrine. Love is a basic and fundamental principle in redemption. It is as basic as soundness in the faith. The one that rejects Christ does not have God. "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," (II John 9). But the one that fails in love does not know God. "He that loveth not knoweth not God; for God is love," (I John 4:8).

It is significant that John 13:34 and 35 have as background the contention among the apostles (Luke 22:24). What a scene for heaven to behold! The apostles striving among themselves, while Christ was in the very shadow of the cross. It was enough to make angels weep. No wonder Christ reminded them that He was giving them a new commandment—to love one another. An important factor in this connection is that it would not be possible for the apostles to be unsound in teaching, as they would be inspired (John 16:13). Yet Jesus reminded them that they would never convince the world that they were His disciples by sound doctrine alone. One may defend the truth and yet do it in the wrong way.

May there not be some significance in the fact that in the same chapter that we have the command to speak the truth in love, there is the warning of allowing anger to lead to sin and then to give place to the Devil. Furthermore, there is the exhortation to speak that which edifies, that it may minister grace to the hearers (Ephesians 4:29). Finally, there is the command to put away all bitterness, wrath, anger, clamor, and evil speaking and all malice, and instead of these ugly attitudes, to be kind, tender-hearted, forgiving one another (Ephesians 4:31-32). May I suggest that you go back and re-read the entire fourth chapter of Ephesians. Notice carefully the attitudes mentioned as being necessary for unity before the seven "ones" are given. Then following the seven "ones" and closing the chapter is a warning of wrong attitudes and then an appeal for kindness, tender-heartedness, and forgiveness. When one adds all of this together, does it not teach that both doctrine and attitude are essential to unity?

Good attitudes without truth is not the basis of New Testament unity, but truth without right attitudes does not produce unity either. Is division any less sinful if produced by bad attitudes than by false teaching? Bitter, harsh, and unkind words in the midst of controversy produce more heat than light and is not conducive to the solution of problems. More often, it is productive of division. Let each of us seek to uphold the truth, but to do it with attitudes that are consistent with the New Testament.

While it is not easy to uphold the truth and maintain right attitudes, it must be possible because this is exactly what God expects of us. In spite of the difficulties that may be involved, let us seek to uphold the truth, but to do it with right attitudes. Only as we practice the truth and preach the truth in love and with right attitudes can we hope to convince the world that it is lost in sin and to build up and edify the body of Christ.

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## INTELLECT AND EMOTIONS

Man is an intellectual and an emotional being. It is vital that man's intellect and emotions be properly balanced. The gospel is first directed to the mind; thus, the Great Commission says, "Go teach," (Matt. 28:19). But the Bible not only authorizes teaching, it specifies what is to be taught: "go ye into all the world, and preach the gospel to every creature," (Mark 16:15). The gospel is to be taught, not the wisdom and philosophy of men:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," (I Cor. 1:21).  
 "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," (Col. 2:8).

When one is properly taught the truth, the law of Christ is put into his mind, (Heb. 8:11). Paul insisted that it was with the mind that he served the Lord (Rom. 7:25). One cannot do what is right unless he knows what is right, but one cannot know what is right apart from the truth of the gospel. A religion that is mostly emotional ignores truth and goes in any direction the emotions lead.

An overemphasis on emotion and a neglect of teaching has led multitudes into false ideas about the operation of the Holy Spirit. Most of those that claim some direct operation of the Holy Spirit base their claims on the emotions. It is significant that the New Testament nowhere mentions the work of the Holy Spirit and feeling together. When the Holy Spirit did work directly, He gave revelation (teaching) and it was in response to the teaching that the emotions were affected "Now when they heard this, they were pricked in

their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 23:7). The phrase "pricked in the heart" denotes an emotional response, but this response was not from a direct operation of the Spirit on their hearts, but a response based upon what they heard. "When they heard this." This emotional response for further teaching and Peter supplied it in verses 38 and 40.

When the mind has been properly instructed, the proper emotional response produced, the will is then led to submit to obedience: "then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls," (Acts 2:41). Note also that there was a continued emotional effect that carried through in their obedience. They that "gladly" received the word. The word "gladly" indicates the proper emotional reception of truth and obedience to it. Here we have the proper balance between intellect and emotions.

If one will look back over Peter's sermon, he will see the Bible method of combining intellect and emotions of men in leading them to become Christians. The intellect was instructed by truth contained in the Old Testament and the revelation through Peter of its culmination in Christ. The contents of the message pointed out the sin of the audience and the way out through Christ. The only death-bed story Peter used was the death of the Son of God. The one that is lost in sin and whose emotions are not touched by this story will be like those on Pentecost that heard and remained unmoved.

Now that these people are Christians, what about the balance of the intellect and the emotions? Notice that the intellect is not thrown into neutral while the emotions take over and run wild. They continued steadfastly in "the apostle's

teaching." The mind is further instructed by the apostles. Are the emotions laid aside now with their religion becoming a formal and cold one? "And sold their possessions and goods, and parted them to all men, as every man had need," (Acts 2:45). Consider the deep feeling of concern for those in need. Does not verse 45 indicate a proper emotional response? The ones described in verse 45 are not like Ananias and Sapphira in Chapter 5 who lacked the proper emotional reaction.

The emotional response of these people did not end with assemblies, but followed them into their homes and daily associations. They did eat their meat with gladness, praising God and having favor with all the people (Acts 2:46-47). Here one can see the balance between intellect and emotions.

In order for one to understand the gospel, he must be taught and, when properly taught, if he can be reached at all, the story of sin and the cross of Christ will touch the deepest emotions of the heart and lead the will to loving submission to truth. When one is a Christian, there is a constant thrill of undying gratitude that keeps aglow the warmth of the Christian love and sends one singing on his way in service to God and man. This is Christianity. It is neither the formal

and cold religion that leaves one indifferent and unconcerned, nor is it characterized by wild, emotional scenes that have no regard for truth.

Let us be careful and be sure that our Christianity is based upon a Bible instructed intellect and emotions that respond to the greatest story that has ever fallen upon the ears of man. May this produce within each of us a love and response to the love of God and a gratitude that will keep us happy, singing on our way as we serve both God and man.

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### PROTECT AND PROCLAIM

The first epistle to Timothy sets forth the importance of protecting the truth against false teachers. Paul left Timothy in Ephesus with the instructions to charge some to teach no other doctrine (I Tim. 1:3). Paul charged Timothy to war a good warfare (I Tim. 1:18). Timothy was encouraged to hold faith and a good conscience and to avoid making shipwreck of the faith. He names Hymenaeus and Alexander so that Timothy and others could oppose and avoid them (I Timothy 1:19-20). The first epistle closes with an appeal to Timothy to guard the faith which had been intrusted to him (I Tim. 6:20). Timothy was to oppose the false teachers. He was to be a "keeper of orthodoxy." That was, no doubt, unpopular then and it is unpopular today. It was necessary then and it is necessary now.

Timothy's work did not end with opposing false teachers and guarding the faith. Where the first letter encourages protecting the gospel, the second letter calls for preaching the gospel: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," (II Tim. 4:2). The letter calls for preaching the gospel to the lost. No doubt Paul realized that Timothy could become so involved in protecting the truth that he would forget about preaching it to a world that was lost.

Is there not a lesson in this for us? In recent years we have had our issues and these had to be faced and dealt with, but I am afraid that we have allowed ourselves to become so involved in opposing the false teachers within the church, that we've not had much time left to preach the gospel to the lost. We need to keep a balance between protecting the gospel and preaching the gospel to the lost. Both can be done, but only if we refuse to allow our problems to consume all of our time.

All of our problems have not changed the world from being lost. The Great Commission still says to go carry the gospel to every creature. If we fail in this mission, we will be lost, even though we have protected the gospel against false teachers. Let us stand for the truth, but let us not forget to "Go" with the truth to the lost. This will give us the needed balance that the Bible calls for. May I appeal to those who read this paper to re-examine their own lives and see if we are living unbalanced lives. If so, may these few thoughts re-direct our thoughts and our lives toward a life that is balanced and will be pleasing and acceptable to the Lord.

World Evangelism Report—

# *A Statement About Mission Work In Fiji Islands*

The elders of the Morrison church of Christ in Morrison, Tennessee, with the elders of the Forest Park church of Christ in Forest Park, Georgia, wish to advise brethren everywhere concerning the Lord's work in the Fiji Islands. The two elderships are overseeing the work of Grady Partin and Robert Martin, respectively.

## **ROBERT MARTIN**

**ISLAND WORK**—In the past three years about 80% of my efforts have been among the village people on the islands of Vitu Levu, Vanua Levu and Ovalau primarily. Some work also has been done on Bega and Kadava. The students in the Bible Training School have assisted me. The work involves twelve congregations which have a total average attendance of 213.

**Bible Correspondence**—The courses are offered in both Fijian and English. There are presently about 4,000 enrolled in the Fiji Islands, 1,000 from the Samoa Islands and about 100 from the Solomon and New Hebrides islands. We have three men trained to handle the grading and office work. At present, brother George Seeto is in charge of the Bible courses for Fiji, and my wife and I are handling the courses from Samoa. There are baptisms monthly and over the past three years four congregations have been started as a direct result of the Bible course work. Again, the students from the Bible Training School are a tremendous help in following up on the people enrolled.

**Bible Training School**—There are nineteen men who are students (or have been) in the Bible Training School. All of them are active and preaching regularly, or by appointment, in the Lord's church today, except two. Seven other men on the outer islands receive personal training when we visit them. However, most of their growth results from correspondence and other study materials.

Since January, 1976, the class instruction has been increased from two to six hours weekly. Three local men who have matured sufficiently assist in the teaching. I direct the school and teach one or two classes each term. Practical training, in addition to classroom instruction, has been given to the men since 1973. From two to four accompany me nightly and on Sundays as I work among the various villages.

**Christian Service Workshop**—Additional training to the local Christians is given once a year in our Christian Service Workshop. It consists of four days of Bible training and edification. Conducted at the Raiwaga, Suva church building the workshop attracts brethren from all over Fiji. Each

year more of the speaking is done by the local brethren as they have grown and matured.

**Tract Work**—About 15,000 tracts per month covering over 40 different subjects are distributed in three languages: Fijian, English and Hindustani. They are given to people in Fiji, Samoa, Tonga, Solomons and New Hebrides.

**Printing**—At this time we are printing about 20,000 pieces of religious material each month. The tracts are in three languages and the Bible Correspondence Courses are in two languages. We also print booklets and outlines for the Bible Training School, as well as other printed materials for the churches in Fiji. One man has been trained to take over the printing, and two others have received some training in this area.

## **GRADY PARTIN**

I am beginning my fifth year of work in Fiji. My work is mainly in the downtown area of Suva. There are eleven members meeting for the services of the Lord's supper. (This number of eleven does not include the children). In addition to these I have baptized thirteen more, ten of whom I believe to be unfaithful.

My intentions are to establish a congregation downtown which can maintain the work of the Lord after I return to the states.

**NEWSPAPER EVANGELISM**—Newspaper work consists of a weekly article in the Fiji times in the English language, and an article in the Fijian language. I am working on arrangements with the "Fiji Sun" for publishing articles in English similar to those in the "Fiji Times". All the above articles are written by me and deal with the religious problems of the people here.

**PERSONAL WORK**—My weekly work load includes the following: Home Bible Studies; Personal appointments; and Office appointments, often over the lunch hour because this is the only time some can come to study. On Sunday morning I conduct a Bible study at 10:00 o'clock, and worship services at 11:00 o'clock. On Sunday evenings I meet with the men for the purpose of teaching them how to carry on the work after I return to the states.

*The elders of the foregoing churches wish to thank the brotherhood for your concern with the work in the Fiji Islands. We request your continued interest in, support of, and prayers for these efforts. Anyone desiring a more detailed report from either or both of the two missionaries should contact their respective eldership.*

## PENETRATING PARAGRAPH'S FROM THE PAST

### Biblical Preaching

(Editor's note: The following is an excerpt from the book, **Springs Of Church Might**, written years ago by brother Price Billingsley. After pointing out the kind of preaching done by the prophets of old, then the pointed preaching of Jesus and the apostles he presents the following.)

Yea, the early history of the church in all the ages is consistently that of taking the initiative to assail and expose false doctrines, it being found that so long as she was thus on the warpath she grew and prospered and spread a holy saving influence among men. We have found, by way of contrast, that designing men with pleasant voice, good words and fair speeches, entered the church and betrayed her to the enemy.

It would seem there are cycles in church history. First the fighting stage wherein enemies were put to flight, followed by the stage of respectability, which stage shortly thereafter being replaced by the stage of compromise, and this followed by apostasy. Perhaps this may clarify the issue of faithful preaching. Hence in the following paragraph I ask our over popular preachers some questions which I beg they will squarely address themselves to answering.

1. If debating and personating those in error in preaching be sinful, how do you account for the fact that Christ loved men enough to die for them, yet in public preaching rebuked them so sorely that they were angered to slay him?
2. Will you affirm or deny that Christ's searching rebukes were offered in a kind and loving spirit, as either way must involve you in inconsistency?
3. Since Christ says we know men by their fruits, why charge faithful men of God with judging folks when they condemn sin as Christ did? Why say this is abuse?
4. If Jesus and Paul were right to debate men in error, how excuse yourself to say debate is sinful? Say you follow their example?
5. If inspired preaching so aroused religious leaders to fight back against God's men, will you explain why your preaching, though professing to imitate those men of God, never produces such unmannerly things as debates?
6. Inspired preaching turned the world upside down and exceedingly troubled the populace. If, as you claim to do, you preach as inspired men preached, whence your skill to avoid debates, even winning the praise of crowds like those that slew Jesus? Say you that you can beat that sort of preaching?

7. When the apostles preached the gospel they became the objects of mortal hate of many. Tell us how it is your brand of preaching makes everybody love you and laud you to the skies? Is your method a patent of the Lord or not?
8. God over and over again warns that faithful men with His word must suffer on account of the truth. Is not your method superior to this with which you win love instead of hate? Are you not proud of your skill?
9. God says it proves one on the wrong side to have the praise of everybody. It should prove specially enlightening that you explain your boasts of winning both money and praise everywhere with your method of preaching.
10. Finally, if it is love on your part that impels you to choose to see men die and be lost rather than that you hurt their feelings, will you tell us if your brand of love is identical with the love Christ bore to men?

### IRA RICE, JR. ARRIVES IN TAIWAN

(Continued from Page 1)

"foundation" and "gentler graces" variety) for consideration. By doing this you can help this paper accomplish its aims during the time I am editor.

The nature of articles this month is quite varied. Many of them concern the kind of preaching the church must have. From the pen of brother Price Billingsley, a forceful preacher in the last generation, comes some of the most penetrating questions preachers will face. Brother Franklin Camp's article on proper balance in our character is most timely. We have also included an up-to-date report on the work in the Fiji Islands prepared by the elderships at Forest Park, Georgia, and Morrison, Tennessee, as a follow-up to the article published in CFTF in November, 1975. And much more, but I'll leave it to our readers to discover for themselves what awaits them in the following pages.

"Brethren, pray for me."

--Dan Jenkins

### BELLVIEW PREACHER TRAINING SCHOOL LECTURESHIP

The 3rd Annual Bellview Preacher Training School Lectureship begins May 8 through 12. The theme will be "Contending For The Faith." Those appearing on the program will be Kenneth L. Furlong, William A. Yuhas, W. Emery Hardin, George E. Darling, Sr., Winfred Clark, Ernest S. Underwood, Lynwood Bishop, Roy Deaver, Gerald Miles, Clifford Dixon, Henry McCaghren, Jack Hansen, Daniel Denham, Bill Coss, Ray Peters, Albert Fleetwood, Rex A. Turner, Sr., Jim Sentell, Roger Jackson, Charles Tharp, Gerald Reynolds, John Priola, and Franklin Camp. We hope you will make plans to attend.



Sermon Outline

# Evangelizing The World

Bill Coss

- I. International and world wide nature of Christianity:
  - A. Matt. 28:18-20. The Gospel is to be taken to every nation upon this earth.
  - B. Mark 16:15-16. Every creature needs the gospel to be saved.
  - C. Luke 24:44-49. It began in Jerusalem about two thousand years ago and continues today.
- II. The scope of this great commission should not be limited by race, nationality, or geography. The Bible teaches us to go every where to every creature. Anything short of this is truly a misconception.
  - A. Conquest of the world is the mission of the church. She must be evangelistic, aggressive, and always on the offensive. You cannot go weeping and sobbing because you are afraid that you will hurt someone's feelings. This fear is holding the church of our Lord at a stand still. This unforgivable idea that the Gospel will not work unless it is watered down. (Rom. 1:16-17).
  - B. Work of the church will not be fully accomplished in any generation until every person is a faithful Christian, whether he lives in Indiana or India, in the next town or next door. They are lost to a Devil's hell until they obey the Gospel of Christ.
  - C. A program so ambitious demands capable workers: The apostles trained by Jesus and guided by the Holy Spirit (Acts 2:4). The apostolic church sent their best men out, such as Paul and Barnabas.
  - D. Our error is sending men out that are not really converted themselves, and when confronted by the enemy they are not prepared for such trying work.
  - E. If we are going to evangelize the world, the best way is to send the best men available, who will not be ashamed of the Gospel and will preach it in the face of any and all opposition.
- III. Evangelizing the world, five simple steps:
  - A. Go yourself, or support others to go. Go through prayers. Pray for these men and women who are sent, and pray for those to whom we are sending the preacher and his family. Your interest and moral support is always needed after they have been sent. Business and professional men who are well grounded in the truth should be encouraged to go.
  - B. Mark 16:15-16, Preaching is the method of Christ for converting and saving the world that is dying in sin. (Rom. 10:8; I Cor. 1:18-24; I Cor. 2:4-5; II Tim. 4:1-4). Wherever you go, preach a full gospel, and don't trim your sails to fit every breeze that blows. Our brotherhood is already plagued with this watered-down version of preaching (I Pet. 3:15 "Be ready").
  - C. Preach the one church (Col. 1:18; Eph. 1:22-23; Eph. 4:3-6), the one baptism, the Lord's supper, the

Divine name, personal godliness (II Pet. 1:5-10). Be not ashamed to preach a full gospel, and do not compromise.

- D. If faithful Gospel preachers were sent into every community and kept there the cause would be established in all the world in this generation. (Matt. 28:18-20) "Teach them to observe all things." (Acts 14:21-22; Acts 15:30-32) Always be sure you do not have an untaught membership. Always be training and developing men for the eldership (Acts 14:19-23; Titus 1:5).
- E. Then we must have men who will defend the Gospel of Christ (Phil. 1:17). Satan and sin are powerful enemies of the souls of men. Christians will be confronted constantly with onslaughts of Satan. No ordinary power is a match for Satan against the souls of men. We must use the same defense that the apostle Paul used against the attack of the Devil. Paul says "For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16) The power is in the gospel, not in the messenger but in the message. We need men who will preach the word with power. II Tim. 4:1-4.

Conclusion:

The Philippian letter was written from a Roman prison cell. Paul was in prison for preaching and defending the Gospel of Christ. He believed that the purity of the Gospel was more important than life itself. Even when they beat him and threw him in prison, they could not make him change his mind. Writing from this cold, dark, prison cell he said, "I am set for the defense of the Gospel" (Phil. 1:17). Listen brethren, if the gospel needed defending then, it needs defending now. Christianity is a victorious faith, it can never be conquered. But it can be thrown away by those who will not "fight the good fight of faith."

**OUR THANKS!**

In the January, 1977, issue of CFTF we encourage through the pen of Dan Harliss, our readers to write the FCC regarding the efforts of Madalyn O'Hair in banning all religious broadcast from radio and TV. Our thanks to the host of readers who informed us that the reports of the efforts of this well-known atheist are inaccurate and such an attempt to ban religious broadcasts are not under consideration.

According to one article sent to us by one of our readers, the FCC has received nearly 4,000,000 letters since the erroneous reports began circulating via church bulletins several months ago. Thanks again to all those who wrote us about this matter!

## THE RAPTURE: Fact or Fiction?

Ray Hawk

Following a car one day, I happened to see a bumper sticker which read, "Warning, This Car Will Be Driverless In Case Of The RAPTURE!" What is the Rapture? When will it take place? Why will that car be driverless if the Rapture takes place?

### WHAT IS THE RAPTURE?

According to a proponent of the Rapture, it is as follows.

"There are many people who do not understand and are confused about the 'RAPTURE OF THE CHURCH.' There are many things God foretold that did not take place when Jesus came the first time. He has to come back the second time to completely fulfill all these prophecies.

"His first coming had to do with His CROSS: His coming the second time with His CROWN (first to die and then to rule). His first coming was for the salvation of our souls; the second will be for the salvation of our body. We get sick, lose hair, break a bone. But when we are caught up with Him to heaven, our bodies will be changed so that no one will ever be sick or die. I John 3:2; Rom. 8:23; Phil. 3:20. The second coming of Christ is in TWO PARTS. PART ONE is when He comes IN THE AIR and all those that are SAVED will go up past the dead moon to a live Heaven, I Thess. 4:13-18. PART TWO is when Jesus comes back again, this time WITH His saints to live with Him."

According to the premillennialists, there will be the Rapture followed by the Great Tribulation. At the close of the Great Tribulation, Jesus will return to Jerusalem to reign for one thousand years. The Rapture is that time when Jehovah will take the Church (saints) to heaven. According to them we are now living in the Church Age. When the Rapture comes the Church Age will end and the Great Tribulation will begin. When that ends the Kingdom Age will commence.

### WHAT YEAR WILL THE RAPTURE TAKE PLACE?

Mr. Hal Lindsey has written a book, *The Late Great Planet Earth*, in which he gives us a timetable to work out the date of the Rapture. On page 43 he states,

"When the Jewish people, after nearly 2000 years of exile, under relentless persecution, became a nation again on 14 May 1948 the 'fig tree' put forth its first leaves.

"Jesus said that this would indicate that He was 'at the door,' ready to return. Then he said, 'truly I say to you, *this generation* will not pass away until all these things take place' (Matthew 24:34 NASB)."

Mr. Lindsey believes Matt. 24:34 refers to *our generation!* He believes that a generation is about 40 years (Cf. p. 43).

He therefore believes the Rapture will transpire around 1988! Mr. Lindsey does not give the date 1988, but he has given the timetable. If the Rapture takes place in 1988, we are told to add 7 more years for the time the Great Tribulation will last after which Jesus will return to set up his 1,000 year kingdom in 1995!

Those who have the bumper stickers, telling about driverless cars in case of the Rapture, believe it is imminent! Many churches have swallowed the imminent coming of Christ preceded by the Rapture and the Great Tribulation. Movies have been made and shown in denominational churches telling of these events. Records have been produced and sold by the millions to sincere, honest folks who look to be Raptured at any moment. In waiting rooms throughout this world people talk about the Rapture and long for its coming. What do these good people base their hopes and expectations on?

### IS MATTHEW TWENTY-FOUR KNOCKING AT THE DOOR?

Mr. Billy Graham and others use Matt. 24:1-35 as a premillennial passage to prove the Rapture, Great Tribulation, and a 1,000 year reign of Christ upon the earth. Radio and television preachers quote freely from Jesus' statements to show these verses are literally being fulfilled today. A study of the Matthew account will help us see what Jesus is speaking of.

In verses 1 through 3 we find Christ talking about the *destruction* of the *temple*. The disciples seemed to think the destruction of the temple meant the end of the universe. It would signal the end of the Jewish economy or age, but not the end of our cosmos. Jesus' reply from verses 4 through 35 shows *when* the temple would be destroyed so that one stone was not left standing upon another.

In verse 4 Jesus said, "Take heed that no man deceive you." Why? Verse 5 and 24 give us the answer, "For many shall come in my name, saying, I am Christ; and shall deceive many," and "For there shall arise false Christs, and false prophets . . . insomuch that, if it were possible, they shall deceive the very elect." The Jews had been looking for the Saviour, the Messiah, to free them from Roman dominion and restore the kingdom of David. This seems to be the idea of the apostles even as late as Acts 1:6. In Acts 5:34-40, Gamaliel mentions two men, Theudas and Judas of Galilee, as drawing people away after them. Perhaps they proclaimed that they were the promised Christ or Messiah. Jerome, in *The Gnostic Heresies* quotes Simon Magus of Acts 8:9, 10 as saying, "I am the Word of God, I am the Comforter, I am Almighty, I am all there is to God." Josephus states Felix put to death many imposters. Perhaps these are the false Christs Jesus warned the apostles against in Matt. 24:5, 24.

Graham and others quote verses 6 through 8 every time there is an earthquake, war, or famine and cry, "The end is near"! However, verse 9 shows these things would happen during the lifetime of the apostles for the context states, "Then shall they deliver *you* up to be afflicted, and shall kill *you* . . ." In fact, we find the fulfillment of verse 10

through 12 in such passages as II Tim. 4:10 when Paul relates, "For Demas hath forsaken me, having loved this present world." John records, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). These passages refer to the times of the apostles, not our's. In Matt. 10:16-23 Jesus shows what will happen to them before he returns in judgment upon Jerusalem. We know the coming of the Son of man in Matt. 10:23 refers to the destruction of Jerusalem because (1) the apostles are his audience (10:5), (2) it was during the period when inspiration was given, (10:19, 20), (3) they would not finish preaching in the cities of *Israel* before Jesus came again (10:23) and (4) they would still be alive when this event took place. This makes it parallel with Matt. 24:1-34.

Verse 14 is a passage that has thrown false teachers into their dilemma on Matt. 24. They believe the gospel has not been preached to the entire world. When it is, they believe the end is eminent. However, Christ was talking about the end of the temple, not the end of the universe. In Fact, in A.D. 64 Paul wrote, "Be not moved away from the hope of the *gospel*, which ye have heard, and which was *preached to every creature which is under heaven.*" (Col. 1:23). The gospel was preached in all the world before *the end* of the temple came about.

In verse 15 Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" In Luke 21:20, 21 we have a parallel passage to help us understand what Matthew recorded. Luke states, "And when ye shall see *Jerusalem compassed with armies, then* know that the desolation thereof is nigh." For the temple to be destroyed, the city of Jerusalem would have to be attacked by an army. In A.D. 70 the Roman army under Titus laid siege to the city and finally overthrew it. The city and temple were destroyed.

The premillennialists use the book of Daniel and Revelation with Matthew 24 to prove their doctrine on the Rapture, the Great Tribulation, and the one thousand year reign of Christ upon earth. Actually, the book of Daniel shows the Jews in captivity would return and rebuild their city and temple. Afterwards the Messiah would come and be cut off from among the people. After the Messiah's crucifixion, the *desolation* would come. (Dan. 9:25-27). Jesus spoke of that desolation when the temple was destroyed in A.D. 70. The book of Revelation reveals what Daniel was told to seal up. (Dan. 12:9). John was told of things to "shortly come to pass." (Rev. 1:1, 3; 22:6, 10). The premillennialists have accurately put Daniel, Revelation, and Matthew 24 together, but have arrived at the wrong time for the fulfillment of the statements given.

When we understand that Jesus is speaking of the destruction of the temple by an army, Matt. 24:16-22 is not hard to understand. If the world being destroyed were under consideration, *why* would Christ command those who are in Judaea to *flee* to the *mountains*? Can the mountains protect us when the world ends? Hardly. But, if Christ were speaking of an army descending on Jerusalem, we can see the merit of fleeing from Judaea and going to the moun-

tains to get away from the coming conflict. If Jesus were speaking about the Rapture taking place at this time, why flee into the mountains? If the doctrine of the Rapture were true, saints will not need to flee for they will be taken into heaven. Those who are left would not need to flee, for the mountains will offer no protection to those not Raptured! The words of Jesus are meaningless for those who believe in the Rapture. It takes on meaning when we see Jesus warning *saints* about the Roman army coming upon Jerusalem to destroy it. When they see the signs of this coming army, they are to flee to safety, although the flight will involve some hardships for mothers of small babies.

Jesus mentions the Great Tribulation in verse 21. But, this is not an event which will take place in 1988 but an event before the destruction of the temple in A.D. 70! In Revelation, John wrote about things which were "at hand" (Rev. 1:3) and saw those who had come through the great tribulation. (Rev. 7:14). It was during this period that Josephus tells us false Messiahs were heard from as Jesus warned in verses 23 through 26.

Verse 27 bothers the premillennialists and makes them think Jesus is speaking of the end of time. However, in Matt. 10:23 Jesus told his disciples, "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, *till the Son of man be come.*" When you take such passages as Acts 6:14; Rom. 13:11, 12; Rom. 16:20; I Cor. 1:7, 8; 13:8-10; Eph. 4:11-13; Heb. 12:26-29; James 5:7, 8; and I Pet. 4:7 with Matt. 24:27 you can see these passages refer to the fall of Jerusalem and the destruction of the temple. This is spoken of as the "coming of the Son of man." This type of language is not new. The prophets used it to indicate God's judgment upon a nation. In fact, if you compare Matt. 24:29 with Isa. 13:1-13 you will find the same kind of language employed by Isaiah that Jesus uses. Isaiah speaks of the destruction of Babylon by the Medes (Isa. 13:17) whereas Jesus speaks of the destruction of the temple by the Romans which took place in A.D. 70.

Mr. Graham and others believe Matt. 24:30, 31 is speaking of the second coming of Christ and the judgment. This would not fit their premillennial theory! According to them, when Jesus comes he will not come to judge, but to rule over a 1,000 year kingdom on earth. It is not until *after* that 1,000 year reign that the judgment will take place according to their teaching! So, Matt. 24:30, 31 is not their passage. Notice, Jesus himself does not appear, but "the *sign* of the Son of man in heaven." This is the same thing Jesus spoke of when he confronted the high priest in Matt. 26:64. Jesus would sit and come at the same time. How could he sit on the right hand of power and come in the clouds of heaven? The *same way* Jehovah came into Egypt upon a cloud! (Isa. 19:1). Jehovah came in judgment through the Assyrian army as Jesus came in judgment upon Jerusalem through the Roman army of Titus.

Actually, Matt. 24:34 is the passage that destroys the premillennial contention on this prophecy. Jesus said, "Verily I say unto you, *this generation* shall not pass, till all these things be fulfilled." The premillennialists believe

the expression "this generation" refers to *our generation!* This is not how Jesus used the expression. First, he was speaking to the apostles. Therefore, he was referring to their generation, not ours! Some argue that the word "generation" may be translated as "race". Since the Jewish race still exists, they believe these events refer to our day. However, when one checks Jesus' use of the expression "generation" throughout Matthew, he finds Jesus using it to mean a 40 year period or generation; not as "race."

Jesus said the temple would be destroyed and gave *visible* signs the disciples could see to know the time was approaching. Those signs do not refer to his second coming, but to the destruction of Jerusalem which occurred in A.D. 70.

### THERE WILL BE NO RAPTURE IN 1988

On pages 126-134 of *The Late Great Planet Earth*, Mr. Hal Lindsey tells us what he thinks the Rapture is. He admits that the term "rapture" is not found in our Bible. To give it a scriptural meaning, he uses the word "translation"!

"The word 'rapture' means to snatch away or take out. But whether we call this event 'the Rapture' or the 'translation' makes no difference—the important thing is that it will happen."

Lindsey makes a *fatal mistake* here! He calls the Rapture "the translation." The word "translation" is found in Col. 1:13. Here Paul says to the Colossian church of Christ, "Who hath delivered US (the church at Colosse and Paul) from the power of darkness, and hath translated US into the KINGDOM of his dear Son."

According to Lindsey, the translation will take place in our near future. According to an *inspired apostle* the translation took place in the first century! According to Lindsey, the translation happens just before the second coming of Jesus to set up his kingdom. According to an inspired writer, the kingdom was set up in the first century and people were being translated into it *then!* According to Paul, one was translated into the kingdom which was the church. According to an uninspired Hal Lindsey, the translation will not be into the kingdom, but into heaven! There are far too many contradictions already between the Bible doctrine and Hal Lindsey's Rapture theory. If a doctrine is not based upon the Bible, Paul calls it the doctrines of devils, (I Tim. 4:1).

### WHEN WILL CHRIST ESTABLISH HIS KINGDOM?

According to scripture, it has already been established! In Dan. 2:31-44 we see Daniel interpreting Nebuchadnezzar's dream. Daniel shows that God will set up the everlasting kingdom during the fourth empire of the dream he interprets. The empires were the Babylonian, Medo-Persian, Greek, and the Roman. It was during the time of the Roman empire that Jesus' kingdom would be established. Jesus was born during the reign of Caesar Augustus, (Luke 2:1) and began his public ministry in the reign of Tiberius Caesar, (Luke 3:1). When he ascended into heaven, Jesus fulfilled Dan. 7:13, 14, (Acts 1:9, 10). That Old Testament prophet shows *when* Jesus would receive his kingdom! It was not, as the

premillennialists say, at the second coming of Christ TO the earth, but when he ascended TO the Father! Notice the preposition in Dan. 7:13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came TO the Ancient of days . . . and there was given him dominion, and glory, and a kingdom." Most people read Dan. 7:13 with the following changes, ". . . the Son of man came with the clouds of heaven, and came TO *the earth* . . . and there was given him . . . a kingdom." But, that is not what the scriptures teach!

In Mark 9:1 Jesus told his disciples, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Those disciples would see the kingdom come before they died! They lived in the first century. Therefore the kingdom came in the first century before they died!

A further announcement of this power which would usher in the kingdom is given in Luke 24:49. It would come with the Holy Spirit in Jerusalem. On Pentecost, that power came, (Acts 2:1-4). After Acts 2 we find the church or kingdom in existence. In fact, in Col. 1:13 Paul speaks of the church as the kingdom. John wrote in Rev. 1:9 that he and those he wrote to were "in the kingdom and patience of Jesus Christ." If the kingdom is going to be established in 1995, how could John, Paul, the Colossian church, and other saints be members of it in the first century?

Premillennialists teach Jesus came to establish his kingdom in the first century. They say the Jews rejected Jesus as king and the kingdom was postponed. Nothing could be further from the truth. The Jews tried to take Jesus by force and make him a king over physical Palestine, (John 6:15). However, he did not come to rule over a physical kingdom, but a spiritual one, (John 18:36). The premillennialists of today have the same mistaken idea about Jesus' kingdom held by first century Jews!

Today, one may become a member of Christ's spiritual kingdom by being born again, (John 3:3, 5). This new birth consists of believing the gospel (Mark 16:16), repenting of past sins (Acts 2:38), confessing Jesus as God's Son (Acts 8:37; Rom. 10:9, 10), and being immersed into Christ (Rom. 6:3, 4; Gal. 3:27). God adds the obedient to his Son's body, the church (Acts 2:47) which is the same as translation into the kingdom (Col. 1:13).

### THE SECOND COMING OF CHRIST

When Jesus left his apostles, the angels said he would come back in like manner, (Acts 1:9-11). When he returns, it will not be to establish his kingdom for he has already done that. It will be to bring vengeance "on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8). This is the judgment for the wicked, (Matt. 25:46). When Jesus comes the graves will open and the dead shall rise first, (I Thess. 4:13-17) and then those who are alive. All will stand before the judgment seat of Christ and give an account of their deeds in the flesh (II Cor. 5:10; John 5:28, 29; I Cor. 15:24-26; 51-56). The wicked

will be cast into hell and the saints will enter heaven (Matt. 25:31-46).

You may become a citizen in God's kingdom today. Why not investigate the church of Christ?

## CHRIST THE REAL HOPE OF THE WORLD

Johnny Ramsey

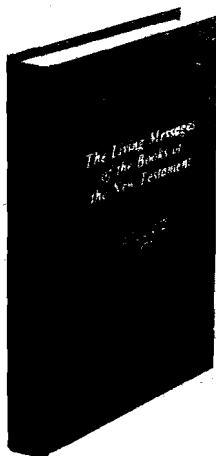
Within the past twenty years we have often heard men say, or have seen it written, that "Christian Education Is The Hope of The World and of The Church." Others, equally impressed with their own projects, plans or promotional ideas, will tell us that their radio program or TV arrangement is a must in saving the world. Some will even infer that a Correspondence Course or a Film-Strip Series ought to be required by everyone loyal and perceptive. It is becoming increasingly popular to disavow the all-sufficiency of simple New Testament Christianity in the arrangement God ordained with local, self-governing congregations simply living, teaching and practicing the gospel of Jesus Christ.

The Judaizing teachers of Paul's day tried to bind more than the simple gospel upon their contemporaries. Could the incessant promotionalism on behalf of some of our projects today be parallel? Yea, verily! I have often thought that Revelation, chapters two and three, contain a vivid and needed admonition for us. Let us notice, briefly, a rich contrast. Smyrna and Philadelphia were poor, insignificant and persecuted. Sardis and Laodicea were flamboyant, wealthy and prestigious. But the Lord was highly complimentary of the former ones and reminded the other two that they were void of Christ, dead in spite of a "big name" and on the verge of eternal doom. A big program, pushed by grandiose financial schemes and an atmosphere of "look at us" cannot fool God and will not, ultimately, save the world or the church.

Evidently, many brethren have never studied **church history**. Absolute parallels to the metropolitan bishops and the Oligarchy (rule of few) which produced Popery can be found in our midst today. The carnival atmosphere of preachers in red suits and shiny gold suits and parades with balloons and banners violate the injunctions of modesty and orderliness the Bible sets forth. Paul came to Corinth with fear and trembling; some today come to a city with all the bombastic, professional, crass commercialism our publicity agents can dream up! It is evident that not a few among us have forgotten that the gospel is God's power to save. If the world is to be won for Jesus (and Matthew 7:13, 14 tells us that the majority will never be saved) it will not be done by sensationalism, foam or enthusiasm for enthusiasm. It shall be through the steady, daily, quiet, devoted, constant loyalty of humble saints as the parable of the mustard seed so clearly reveals.

A lot of brethren, conversant with the New Testament, are tired of all this "go-go-go" religion pushed by the Madison Avenue technique of preachers who majored in after-dinner speaking and Dale Carnegie philosophy. The man out there in the pew is sick, tired and aggravated with the Bible-less teaching he is hearing in too many pulpits and we predict a backlash in the next few years when brethren everywhere will demand book-chapter-verse once more. After all, according to I Peter 4:11, they are entitled to it!

Oh yes, there can be some real contributions to spreading the truth due to the influence of schools, radio and TV programs, correspondence courses and literature. But not one, nor all of these combined, is the hope of the world or of the church. Christ is the only hope of the world and His church is the fulness of the Lord (Eph. 1:20-23). That church is the bulwark of truth and God is glorified in the church by Christ Jesus throughout all generations (I Tim. 3:15; Eph. 3:31). Let us never war against heaven by our own flimsy schemes or by an under-evaluation of the church.



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# Notes & Quotes...

Ira Y. Rice, Jr.

**Roy L. Stephenson**, Personal Work Director, East Point, Georgia: "After reading through some of your past issues of 'Contending for the Faith,' I feel they can be used to good service by some who are needing to do warfare against the ever-present dangers of liberalism and modernism in the church of our Lord . . . Thank you for your unhalting defense of the Word of God. That God may continue to bless you in your efforts to sound forth the certain sound of His teachings is my prayer . . ."

**Harold Bates**, Gassville, Arkansas: "There aren't many men left that will stand up against liberalism like yourself and brother Roy Hearn. Please keep it up. Continue to fight the good fight of faith."

**Quentin Dunn**, minister, Sabinal, Texas: "We will continue to pray for you and our best wishes are for you."

**Don McWhorter**, minister, Fayette, Alabama: "Enclosed is a copy of the book which my wife wrote during the long months of recuperation following our automobile accident. Please examine it. We are hopeful you can give it a plug in **CONTENDING FOR THE FAITH**. All proceeds from its sale go to the mission field in Cameroon, West Africa, a work which is close to my heart and Jane's. The book deals with a subject that is timely from at least two standpoints. It points out woman's place in regard to subjection and does it in unmistakable terms. It also leads woman into greater service in the kingdom in those areas where the Lord expects her to serve. We are greatly pleased over the sale of the book. It has enabled us to support three men full time in the field the past twelve months. It is also an encouragement to us to know that the brotherhood is still interested in a book that is so conservative. When Quality Publications informed us that it was the best selling book of the year, we rejoiced that so many of our brethren still want literature that is sound . . ."

(NOTE: After careful examination of sister McWhorter's book *She hath Done What She Could*, we were so impressed with it that we have laid in a good supply for readers of *Contending for the Faith*. Indeed, it is a wonderful book. Please enclose \$2.50 (plus 25 cents postage) to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Mrs. H. H. Dickson**, Deport, Texas, showed her support of our effort by sending seven new subscriptions.

**B. A. Shobe**, Paris, Tennessee: "You have done and are still doing a good work with *Contending for the Faith*. I would not do without it."

**H. C. McCaghren**, minister, Baytown, Texas: "Enclosed under separate cover, we are sending some brochures on the *Woods-Franklin Debate* book. This debate is on Holy Ghost Baptism, Miracles, Signs and Wonders. Brother Woods has 15 charts which are well worth the price of the book which sells for \$6.95 . . ."

(NOTE: Indeed those charts are worth the price of the book. If you have not received your copy already, please enclose \$6.95 (plus 35 cents postage) to CON-

**TENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Ordell Heavin**, Springfield, Missouri: "More and more we are trying to be sound in the faith. May God bless you and all the brethren that stand for truth and truth only. It's time the 'wheeler-dealer promoters' are being exposed publicly. The one who refused to discuss the issues with you has been used in Springfield, Missouri, in the past. Not the congregation we work with. We were taught the truth back as far as our great grandfather and we contend for the faith once delivered to the saints . . ."

**Max E. Goodgion**, Hampton, Virginia: "I have been reading a friend's (copy of *Contending for the Faith*) each month and find it very enlightening. Keep up the good work." (Subscription enclosed.)

**Steve Wimp**, minister, St. Louis, Missouri: "I do appreciate your stand for the truth and the wonderful work you are doing to bring before those concerned of the malicious work of some to lower the church of Christ to the state of 'just another one of the denominations' . . . With the size and the area covered, it is almost impossible to keep up with all the things that are going on, but *Contending for the Faith* helps to know . . . It is such a tragedy that such a paper has to be printed. Maybe with enough people concerned there will be a day when it will not be needed, but till then please continue . . . I know your heart is set to go again to the Far East. This is a needed work and preaching to the lost is important. I just wish to express the thought that the work you are doing through your paper and books also is important to keeping the church away from the hands of Satan as he reaches out through many means to get hold of the Lord's people. You see more and more how much the Christians need to be informed of the things that are happening . . . One of the biggest problems the brotherhood is now facing is willful ignorance. You bring some of this false teaching and liberalism up and they ignore it and say, 'I don't want to hear any of that.' . . ."

**E. R. Harper**, minister, Abilene, Texas: "It is my concern that there is no turning back the tide of digression as it now is emerging . . . I am anxious to know the kind of response you received from your truthful revelations concerning Highland. Things are no better. They cannot grow better until those who are in authority change their convictions regarding those who teach error. It still is in the Highland congregation . . . I have discussed brother Baxter's accusation that we have distorted and given only half of the view and that they should 'consider the sources' of Highland's criticisms. Of all the things he has ever said about any of this or of us, nothing hurts so deeply as for him to say that of me, for I am the principle source against whom they have leveled their guns. I feel very deeply that I am as honorable as those who would violate the Federal Postal Laws to deceive the brotherhood as they did, or as honorable as those who would accept the baptism of the Church of the Brethren, or try to force instrumental music in the background of Herald of Truth . . . They have the money (given by the brotherhood) to engage in these false accusations, but those of us who have truth and have it in form for distribution don't have the funds to get it out.

If the brotherhood that claims to believe the truth and wants this error crushed would come to our aid and help us, we could get out the answers. If they will not, I shall have it for future generations to read some time. I have told the truth . . ."

**Clare G. Annis**, Oklahoma City, Oklahoma: "I feel that you perform a good service for the people of God. John says over and over for us to 'beware' of those who do not teach the truth . . . May the Lord bless you in your labors for His cause . . ."

**Robert Foshee**, Rochester, New York: "I read 'Contending for the Faith' regularly and enjoy it very much. I think that you are doing a good work and hope that you will succeed when going back as a missionary. Please send me 'Axe on the Root, IV' when it is ready . . ."

**Delbert Throgmorton**, Maryland Heights, Missouri: "Keep up the good work of exposing false doctrine and false teachers. It is so important. Brother Rice has, is and I am sure will continue the great work he is doing. He and all others that stand and speak for the truth are labeled trouble makers. So was the apostle to the Gentiles, but he continued to speak with boldness. God's words are still the lively oracles. I am sending check for \$10.00. Please send me one copy of *Questions for Jehovah's Witnesses* by Ted Cline. Use the rest as you see fit . . ."

**Lloyd Gale**, Mount Juliet, Tennessee: "The area representative for the Herald of Truth . . . came to Mt. Juliet with a plea to re-instate our support . . . The representative is Joe Glenn who worships at the Hermitage congregation. I got him to admit in the presence of our elders that he is a proponent of the R.S.V. and that he believes in the 'personal indwelling' of the Holy Spirit. I like the young man personally, but if this is his selection of a representative, I must conclude that he is representative . . ."

**Mrs. Lee Carter**, Franklin, Kentucky: "I've been reading issues of this wonderful paper off and on for some weeks. Also it's depressing to me how many are being led away from the true teaching of the New Testament, but so thankful for this paper's stand for the truth. May God grant you the health and strength to carry on the good work for all error should be dealt with—especially this liberalism that is sweeping some of the churches of Christ . . . Seems so many want to follow the crowd, for that is the popular way . . ."

**Tom Adams**, Calera, Oklahoma: "I appreciate your efforts to awaken the brotherhood to the divisive forces that would trouble us. May you have continued success in this endeavor . . ."

**Mr. and Mrs. Terry Moulder**, Novato, California: "We appreciate the things you say in your magazine. We appreciate someone who stands for the truth . . ."

**Mrs. J. M. Missildine**, Ramer, Alabama: "I applaud your efforts in exposing the 'false prophets' in our midst . . ."

**Felix Holt**, Brilliant, Alabama: ". . . Became acquainted with your 'Contending for the Faith' through the congregation where I worship. Am enjoying it very much . . . Would like a subscription for a year, plus one for my daughter and her husband, as she keeps carrying the one off I have practically before I finish with it. Keep up the good work."

**Mrs. Harold Maxey**, Pensacola, Florida: "I would like to address the feminine portion

of your loyal readers, who may, like myself, feel rather helpless to lend any real support to the truth which is so openly under attack in our generation . . . I have discovered something, quite by accident, that I feel would enthruse other Christian ladies equally as much as I am enthused, if they were in the same situation. I am talking about attending a Preacher Training School . . . I am fortunate enough to be able to take classes part-time at Bellview Preacher Training School under the capable teaching of William Cline and Winston Temple. The faith and the strength and the love for the truth of these instructors (and others like them) cannot help but motivate their students to serve their Master in a greater capacity . . . As I look at Communist countries and sadly notice that they are not allowed the privilege of having the Word of God in their homes as I have, then regretfully open my eyes and see how *this* government is infiltrated with these Atheists, I cannot help but feel that some day (maybe not in my generation), we won't have access to God's message. It may sound pessimistic, but the conclusion I have reached is that it is now or never. If I have God's word in my mind, no one can take that from me . . . If there are readers in your audience who have time on their hands and access to a school, please urge them to consider taking whatever courses they are able to handle. This is where the strength of the church is and Christian women need this strength . . . Women may be restricted from the pulpit, and rightly so, but how many of us housewives can give a

reason for the hope that is in us to those who knock on our doors preaching their false doctrine and intimidating us? There is no room for a coward in God's kingdom—man or woman. The sermons we hear on Sundays are not geared to giving us ammunition for fighting the battles of error; Preacher Training Schools are . . . Please continue in the wonderful work you are doing. We are behind you 200%."

**Stella Sutton**, Chattanooga, Tennessee: "I have several friends and family that are very interested in your Volume V, so I will be passing it on . . . God bless your endeavors . . ."

(NOTE: It is remarkable to me the hundreds and hundreds of brethren (sisters, too) who are ordering everything we have ever published exposing Liberalism, Modernism and Neo-Pentecostalism. Those who want it all, please enclose \$26.00 (plus \$1.00 for postage) with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. For this amount, we will send you all three volumes of *Axe on the Root* plus all seven bound volumes of *Contending for the Faith*—ten volumes in all. This effects a \$4.00 saving over the single-volume price. IYR.Jr.)

**Johnny Wearden**, minister, Wilson, North Carolina: "I receive 'Contending for the Faith' and appreciate your efforts to purge out the condemning leaven. Keep on keeping on!! (II Timothy 4:2) . . ."

**Jerry Hurst**, minister, Prairie Hill Church of Christ, Comanche, Oklahoma: "Please continue the good work and pray for us in our efforts here . . ."

**Charles Bonham**, Suwanee, Georgia, in writing to the elders of the Shades Mountain church of Christ, in Birmingham, Alabama, said, "I wish to highly commend you for your support of brother Rice and his efforts to both defend and extend the gospel of Christ. As a student at Southeastern School of Evangelism, I had the privilege of once again hearing brother Rice at the Forest Park congregation . . . As usual, his presentation was of the highest quality . . . God bless you in your works and for your help of continuing brother Rice's battle against error . . ."

\*\*\*\*\*  
*The attitude of most Liberal-minded preachers seems to be that if you don't repent to a certain degree, you'll be lost to a certain extent.*

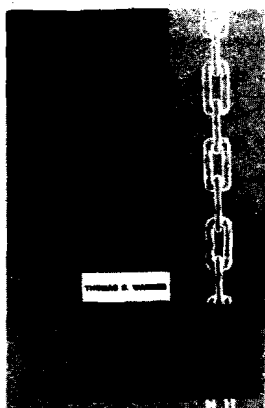
\*\*\*\*\*  
**Ron Halbrook**, 3536 Dickerson Road, Nashville, Tennessee 37207 is trying to complete his set of back issues of *Contending for the Faith*. He has them all except Nos. 1 and 4 of Volume VI. If he had these two, he would have them all from the beginning. Anyone having these two particular issues who is willing to part with them, please send them to brother Halbrook at the above address.

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**Marilyn L. Boyle**, East Brunswick, New Jersey: "My husband and I recently became acquainted with *Contending for the Faith* through some friends and want you to know how much we appreciate what you are doing. Your paper is an encouragement to those of us who feel strongly about keeping modernism out of the church. May the Lord bless you."

**Ethel Fikes**, San Antonio, Texas: "I have been thinking of you and the wonderful work you are doing in Christ's kingdom. I think of how you alert us to the fact that there are 'ravens' in the fold of God. I am disturbed, of course, at the way the world of denominationalism looks at and interprets the word of God; but I am grieved beyond words when those in the fold—those whom we trust to bring us the TRUE gospel—give us exactly the same thing the denominations give . . . Can you even picture in your wildest moment the merging of the CHURCH with RELIGIOUS ORDERS? I cannot. One HAS to give in to the other. I heard one 'used to be' gospel preacher say that it was possible. IF one part DESIRED an instrument of music—it would be OK to have it. In other words, a piano, organ or guitar could be played in the A.M. service and not at the P.M. service, or vice versa. Can YOU imagine THAT? That is COMPROMISE pure and simple . . . I have never seen anywhere in the WORD where it says 'IF' when a command was given by God . . . I know that it is difficult for the young people to accept the truth, when so many avenues are open to them to believe as they will. It is difficult when so many of their peers are doing the exact opposite of what SHOULD be done in order to be pleasing to God . . . So many believe that the Bible is 'out-dated' and not to be used today. One has to get right down to the basics and teach it all over again . . . My personal belief is that the Bible . . . is the one piece of literature which will NEVER age. I may not have been so receptive IF I were as young as some of these kiddoes, but I have learned a lot by studying and trying to learn as much as I can. Oh, my halo slips quite often, more often than I like to have it, but, being 99% human (maybe), I react in a humanesque way at times. So I ask you to pray for me that I will be able to be the person God would have me be . . . God bless you all and always take care of you . . ."

**W. L. Totty**, minister, Indianapolis, Indiana: "I believe that you have done a wonderful amount of good through *Contending for the Faith* by exposing false teachers and calling their names. May God bless you to continue your work."

**Aaron Nicholas**, Stamps, Arkansas: "I am always looking forward to *Contending for the Faith* and to read where the number is growing who have the courage to speak out against error and uphold the truth. I would rather stand alone, like Micah of old, and be right in the eyes of the Lord, than to be praised by the entire brotherhood and be the least bit off the track . . . As far as I am able to read, the God of heaven has been in the majority only twice in the history of the world—before Adam and Eve ate of the tree of knowledge, and while Noah and his family were in the Ark . . . No wonder Christ said what he said in Matthew 7:13-14 . . . Keep the everlasting gospel coming through *Contending for the Faith* and the Lord will bless your efforts."

**Gerald W. Caine**, Pensacola, Florida: "Thanks for a GREAT PAPER!"

**Roy E. Wilson**, Boise, Idaho: "Keep up the good work in contending for the faith."

**Tim Hall**, Muncie, Indiana: "May God continue to bless your work in strengthening the brotherhood."

**Archie G. Caudill**, Pensacola, Florida: "I do appreciate your work and concern for the truth of the Lord and I pray that you will be blessed with many more years of service."

**Joseph E. Smith**, Duluth, Minnesota: "I have received your sample copies several times, but somehow or other set aside my decision to mail in my subscription to your paper. Now I feel that my delay has been too long and my need for such material is very urgent . . . I am much aware of the growing tendency of apostasy in the church and want to be kept informed on these matters through your publication . . . I stand with you and all who are faithful to the Lord and His Word. I thank my God that in a time such as this we still have those among us who are willing to contend earnestly for the faith which was once for all delivered unto the saints. May God increase the fruit of your labor in behalf of his Son."

**N. J. "Stan" Stanford**, elder, Columbia, Tennessee: "I loaned brother Marvin Hall the copy of *Contending for the Faith* and he said he read most of it twice . . ."

**Ben Vick**, Bastrop, Louisiana: "I would appreciate a permanent record of what has happened in the church today. I would like to receive the volumes of *Contending for the Faith* which have been bound. I appreciate you for your stand and may God give us more men like you."

(NOTE: A great and growing number of brethren continue to order all three volumes of *Axe on the Root* (\$5.00) and all seven bound volumes of *Contending for the Faith* (\$21.00, when ordered all at one time, cash with order). Please send your orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. Ordered singly, the bound volumes are \$3.00 each, for Volumes I, II, III, IV and V—and \$5.00 each, for Volumes VI and VII. IYR Jr.)

**Elwood Jones**, minister, Sturgis, Kentucky: "As you know, I have been with you from the first copy of *Contending for the Faith*, which I know is doing a wonderful work for the Lord . . . I would like for the elders here to receive your publication as it is printed . . ."

**Dale Cunningham**, Pensacola, Florida: "I like the way you stand for the truth . . ."

**Mrs. Ruth F. Alexander**, Fort Worth, Texas: "I pray for you and the work of informing the church on the false teaching in our schools and churches . . ."

**Albert H. Smith**, Olustee, Oklahoma (since removed to Phoenix, Arizona): "I still appreciate the good work you are doing. These are truly perilous times. I wish more of our publications were doing more to expose and warn against this, for this danger is more extensive than thousands realize. May our Father help us to be alert . . ."

**Ernest R. Loomis**, Salem, Missouri: "I don't want to miss any (issues of *Contending for the Faith*)."

**H. I. Taylor**, Dallas, Texas: "I appreciate the work you are doing in *Contending for the Faith*. Keep me on your mailing list . . ."

**Roy C. Polk**, Jackson, Tennessee: "Here is another club for your paper *Contending for the Faith* (and may the tribe increase). You

are doing a much-needed work. I like the way you research things, too, so they can be properly authenticated!"

**Mrs. George M. Rawlins**, Guthrie, Kentucky: "Would you please send me the back issue in which you discussed the Belmont church and Don Finto? I always pass my copy of *Contending for the Faith* on to others. Now I need that particular issue . . ."

**Mrs. H. P. Wallace, Sr.**, Bedias, Texas: "Thank you for the wonderful work you are doing . . . May God bless you."

**Marshall Flowers**, minister, Huntsville, Alabama (since moved to the Carolinas): "Thank God for men like you who have such a remarkable working knowledge of the Bible and the spiritual courage and concern to contend for the truth. May your tribe increase! Please renew my subscription and use the remainder of the enclosed check as you see fit." (He enclosed \$5.00.)

**T. A. Isaacs**, New Orleans, Louisiana: "Keep on keeping on! . . . I personally appreciate what you are endeavoring to do in warning the brethren against the dangers which we face. May God bless you . . ."

**Mrs. James E. Weeks**, Daisy, Tennessee: "I want to be sure not to miss any of the 'Contending for the Faith' papers."

**Willis G. Wells**, Nashville, Tennessee: "I personally appreciate the influences of your family . . ."

**S. M. Davis**, minister, Clarksburg, West Virginia: "Though we do not agree with everything we read in all the papers put out by the brotherhood, we read most of them and try to be fair with those who write their thinking in them and also the editor . . . I don't get too much concerned about the tongue speaking and all the other things which some of my brethren have taken to. It is, I think, perhaps a new fad and will pass away with all of Satan's works . . . I belong to no group, or any of the splinter groups which make the claim that they are the only one body, and all the rest are just outside the fellowship. God is faithful by whom we were called unto the fellowship of his Son Jesus Christ our Lord. (I Corinthians 1:9). Here I stand, on Christ Jesus our Lord . . ."

(NOTE: In my reply, I said, in part, "I noted your saying that you don't get too concerned about the tongue speaking and all the other things which some of your brethren have taken to. You should . . . You said that it is a new fad, perhaps, and will pass away with all of Satan's works. Yes, I agree. However, it will be too late for those we fail to pluck as brands from the burning . . . You say you belong to no group, or any of the splinter groups which claim they are the only one body and all the rest are just outside the fellowship. Well, I suppose the body of Christ, whichever it is, makes up one 'group' as you described. If so, you should belong to that group, whether you do or not, as it is to that group (church) God adds the saved. Acts 2:47. You can no longer belong to Christ without being a member of that group than a body can exist alive apart from its head. Ephesians 1:22-23 . . . The spirit of your letter was fine even if your ideas seemed to vary somewhat from the word of God . . ." IYR Jr.)

**Cecil Like**, Kirksey, Kentucky: "We think you are doing a good work."



Mrs. Leonard V. Gray, Spokane, Washington: "We are concerned about modernism and all the strange teachings coming out . . ."

W. H. Caldwell, San Diego, California: "Thanks for your work in 'Contending for the Faith.' In my small way I am trying to do the same thing . . ."

L. W. Herren, elder, Carbon Hill, Alabama: "I hope we can keep the church informed. We appreciate you . . ."

Keith Marshall, minister, Fort Sumner, New Mexico: "I want to thank you for the warnings and the revealings of wrong doing among our brethren, I know that such is not a pleasant task, but a necessary one. We must stand up and be counted. I know that so many are not aware of what is going on and when you try to tell them they don't want to believe you. It is fighting 'up stream', but fight we must!

"When the elders and I at Silverton, Texas (where he preached prior to moving to Fort Sumner) read of what was going on in the church at Highland, we decided to spend some time in prayer and study and then decided what we were going to do. After several weeks, it was decided that we could no longer send a monthly check to that congregation to help support the Herald of Truth. The following letter was sent to the Highland church explaining why we were cutting off our support:

September 19, 1974

Dear Brethren:

It is with a deep sense of sorrow and sadness that we feel compelled to write this letter. It has come to our attention that there have been several questionable activities and unbiblical teachings going on in the Highland church, which is under your oversight. For these following reasons we are withdrawing our monthly support of the Herald of Truth:

1. Your turning the oversight of the Herald of Truth over to a committee and

especially one man that takes the liberty to withhold whatever he pleases from you. Acts 20:28; Hebrews 13:17.

2. Your allowing and defending preachers and teachers who belittle the church and uphold the 'tongue speakers' and direct operation of the Holy Spirit on men today and those that question that the Bible is the final and complete revelation of God. Jude 3; 2 John 9; Colossians 1:3-8.

3. Your allowing hippie-type people to insult God and fellow Christians by their irreverence toward God and His church. Exodus 20:7; Matthew 6:9.

4. Your defending false teachers and not allowing others to teach and correct such teachers, and even threatening to withdraw fellowship from one who asks to correct a false teacher. Titus 1:9-11.

We feel that brethren E. R. Harper and W. F. Cawyer have proven themselves to be faithful men to the Lord and His teaching. They have the love of the Lord and His body first in their hearts.

Highland has been a great congregation in the past with men who stood for "the faith". It has been a good example to the brotherhood. Because of having the reputation of being a faithful and "live" congregation, you won the support of many congregations. Now the Highland congregation seemingly is much like the church in Sardis, only having a name for being alive. Revelation 3:1.

Let it be understood that we are not anti-cooperation. We do not object on these grounds.

We hope and pray that you will reconsider the direction you are going and that you will correct the wrongs before the Herald of Truth is destroyed and before it is eternally too late.

Your concerned brethren,  
(Signed) Keith Marshall, for the Elders:  
Don Burson, O. C. Rampley  
J. L. Self, Ray Teeple.

"All of the material that has been sent out since this letter was written has not changed our mind. You talk about a 'cover-up'! We must contend for 'the faith once and for all delivered to the saints' (Jude 3), and contend for it as it was first revealed to the apostles by the Holy Spirit. We can not allow those who would take our money teach false doctrine and get away with it. It is time to stop the mouths of the gainsayers and put them out of business. It is time for elders and preachers to inform the congregations that they oversee and work with of these false teachers and explain on what biblical grounds they are false. We must do more preaching of the Bible, which is the truth, so that the false may be seen as false.

"May God be with us in all that is right and against us in all that is wrong.

"Your servant in Christ,

(Signed)

"Keith Marshall."

(NOTE: In replying, I said, in part, "You are so right that the task we perform is most unpleasant—however necessary. However, unless our brethren stand up and be counted now, it will be too late to count soon. However difficult, we simply must fight this thing through to final victory for truth . . ."

In his removal to Fort Sumner, I suggested further, "You might encourage the elders both in Silverton as well as Fort Sumner to either send subscriptions for **CONTENDING FOR THE FAITH** to all families in the congregation or else to order a standing order for a bundle to be sent to the congregation for general distribution each month. Everything along this line will help salvage that many more for the cause of truth when the moment of decision finally comes as it surely must." IYR Jr.)

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Married, Divorced, Remarried And Baptized — What Then?

Dan Jenkins

The condition of those who come to obey the gospel having had several marriages is a problem that confronts every congregation. Almost every person who engages actively in personal work has come across the situation where one who is now living with someone other than his first wife wants to become a Christian and asks advice about what he should do regarding his present marriage. If rather than asking about this marriage the man informed us that he was a polygamist we'd have no problem advising him. If he were living in a homosexual "marriage" (now legal in two of our states) we'd again have no problem. However, we are not confronted by these latter situations but are confronted by the first, one now living with a second or third wife, and many false teachings are being circulated about what the Bible teaches about this matter.

### "Marriage Laws Apply Only To Christians"

One idea finding wider acceptance today is the idea that what the Bible has to say about marriage and divorce is directed only to Christians and those not children of God are not subject to this teaching until *after* they obey the gospel. The result of this teaching is that one becomes married to whatever wife he has when he obeys the gospel. The primary problem with accepting this idea is that most of the arguments advanced supporting it are simply assertion! Where does the Bible convey such an idea? Would one get the idea that what Jesus teaches about marriage applies only to Christians by His words, "*Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery*"? (Matt. 5:32). Would one get the idea that Bible teaching is reserved only for Christians from Paul's words, "*For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband*"? (Rom. 7:2). Would the words of Jesus in Matthew 19 lead

one to believe that Divine instructions on marriage are for Christians only? "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.*" (Emphasis mine throughout this article—D.J.) Men today say "Only Christians," the Bible says, "Whosoever."

### Non-Christians Can Commit Adultery

If the Bible teaching about marriage applies only to Christians then a very interesting question for those who affirm this is, "How can one not a Christian be guilty of adultery?" Paul's words to the Corinthians show that aliens can be guilty of adultery. "Be not deceived; neither fornicators, nor idolaters, nor adulterers . . . shall inherit the kingdom of God. And such were some of you . . ." (I Cor. 6:9, 10). If they did not violate the verse previously cited, what passages did they violate? Let those who affirm that the Bible teaching on marriage does not apply to non-Christians show how the Corinthians had been adulterers before they were Christians.

### Who's Married To Whom?

Look again at Matthew 19 where the Bible describes a wife who has been put away and remarried as guilty of adultery. Now suppose that the one she has married is not a Christian. If the teaching is true that the non-Christian is not accountable to the law of God he commits no sin, but she commits adultery. Is such feasible? Now take the illustration one step further. Suppose that she recognizes her sin and at the same time her husband obeys the gospel and becomes a Christian. What are the actions each must take according to the view that marriage laws apply only to Christians? She has violated Matthew 19:9. She has

# Contending FOR THE Faith

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Dan Jenkins, Editor  
Ira Y. Rice, Jr. (Editor on Leave)

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married another and lives in adultery. He has never been in adultery, either before or after his baptism; what are both of them to do? The idea advanced by some is that he is now married to her by virtue of his baptism, but what about her? If she is right now, then her adultery is changed into marriage by his repentance!

To see how wrong the above idea is, change the illustration this much. Let them both be Christians before the marriage and notice the contrast in actions most all would demand. I suppose the moral of such a story would be that if a woman plans to commit adultery it is to her advantage for her to make sure her "husband-to-be" is not a Christian; for then she later can turn her adultery into marriage by having him obey the gospel! Can you believe that any would accept this view? Yet more and more there are those in the church who believe that what Jesus taught about marriage applies only to Christians. As such beliefs become more widely spread more and more congregations will be filled with "Hollywood-type" marital situations.

## Who Can Commit Adultery?

Who can commit adultery? "*Whosoever* shall put away his wife . . ." Who can commit adultery? "*Whosoever* looketh on a woman to lust after her hath committed adultery with her already in his heart." Who can commit adultery? Some say, "Only Christians, the Bible says, "*Whosoever.*"

## Baptism and Adultery

When confronted with the Biblical evidence showing that what the Bible says about adultery it says to all men, some will take a different approach. In order to deal with a most unpleasant situation (what to tell those living with a second or third mate who want to obey the gospel) some teach that when one who is living in adultery becomes a Christian the blood of Jesus through baptism "changes" the adulterous relationship into a marriage sanctioned by God.

They recognize the force of the statement in I Corinthians 6 that some of the Christians there had been guilty of adultery *before* their conversion. (Again we say to those who affirm that the alien sinner is not subject to Bible teaching on marriage, "What verse did they violate to be guilty of this sin?") Note how Paul's statement shows that aliens can commit adultery. "Be not deceived: neither fornicators, nor idolaters, nor *adulterers*, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such *were* some of you . . ." They were guilty of adultery before their conversion! But, it is argued, Paul goes on to say, "Ye are washed . . . sanctified . . . justified . . ." and these words show that though they had been guilty of adultery God's grace in saving them has made it possible for them to continue to live with their present mates. None doubt that God's mercy removed

from them the guilt of all their past sins, but does it necessarily follow that their adultery is now a marriage?

The argument is also advanced in words like this, "The blood of Jesus has cleansed such a man from all of his sin and has changed that which before was wrong into that which is now acceptable. Does not Paul say, 'Let every man abide in the same calling wherein he was called'? Surely you do not deny that the blood of Jesus has the power to cleanse him of all his sin!"

#### A Parallel Argument

To help us see this matter more clearly note that adultery was not the only sin those in Corinth had been guilty of before they were washed. Verse nine shows that some had been homosexuals before they were washed, sanctified and justified. Honestly now, what should be the course of action that these homosexuals should take when they became Christians? Would any affirm that such could maintain any homosexual relations they had before they became Christians? If not, why not? Using the "logic" now used by some in relation to the man in an adulterous relationship could not we say, "The blood of Jesus has cleansed such a man from all of his sin and has changed that which before was wrong into that which is now acceptable. Does not Paul say, 'Let every man abide in the same calling wherein he was called'? Surely you do not deny that the blood of Jesus has the power to cleanse him of all his sin!"

If one must cease his homosexual practices after he becomes a Christian, why must he not also cease his adultery? If one can continue in his adultery why can he not also continue in his homosexual practices? Can we not see that the two cases are parallel in nature and the "logic" that justifies the one must also of necessity justify the other?

#### Baptism And Other Sins

The same argument can be made for the other things listed in I Corinthians six. Before the Corinthians obeyed the gospel they had been *thieves*. Could they continue being such when they became Christians? Before the Corinthians obeyed the gospel they had been *worshippers of idols*, could they continue this after their baptism? Before the Corinthians obeyed the gospel they had been *covetous*, could they continue in this? Before the Corinthians obeyed the gospel they had been *drunkards*, could they continue this? Before the Corinthians obeyed the gospel they had been *extortioners*, could they continue such dishonesty? If they could not continue being idolaters, homosexuals, thieves, covetous, drunkards or extortioners by what process of logic can any affirm that they could continue to be adulterers?

#### Spiritual Adultery

Another way to see this truth clearly is to note the figurative usage of the term adultery in the Old Testament. Several times, particularly in the book of Ezekiel, God's relation to His people is spoken of as a marriage and their unfaithfulness to Him is spoken of as adultery. On many occasions they were caused to repent by the preaching of the prophets. When they repented what do you imagine they did with their idols with whom they had been guilty of adultery?

Could they keep them? To make the situation even more parallel suppose that a pagan Gentile became converted to Judaism. Just what do you suppose he would have had to do with his idols? Does anyone believe it would be right for the converted pagan to keep his idols? If we can see the course one must take in reference to spiritual adultery why can we not see the course regarding actual adultery is identical?

#### A Christian And Adultery

What is truly amazing about this is the ease we have in understanding the matter if the adulterer is already a Christian. I personally know of no one who affirms that a Christian who marries into an adulterous relationship can remain in such if he simply will "repent" of it. If almost everyone can see the course of action to be taken by this man, why can they not see what course should be taken by the non-Christian in the same situation. If one admits God's law of marriage applies to the non-Christian as well as the Christian then does it not follow that if the blood of Jesus would make it right for the non-Christian to keep a second or third wife, that same blood would make it right for the Christian to do the same thing? If one states that the non-Christian did not know about God's law and therefore there is a difference to be made, then it would follow that the Christian who does not *know* God's teaching when he marries into an adulterous relationship would be allowed to keep a second or third companion! Truth is not determined by whether one *knows* the law of God but by whether one is *under* that law! Settle first the question, "Does God's law of marriage apply to all men," (Matthew 19:9 says, "Who-soever," what verse says, "Only Christians?") then whatever *the Christian* who violates it should do is the same thing *the non-Christian* should do!

#### "What About The Children?"

When confronted with the force of the above teaching the only other place for one who seeks to justify the adultery of the non-Christian to go is to appeal to the future of the children of a second marriage. An appeal to such in the first place is to acknowledge that Divine teaching cannot justify the adultery and thus one resorts to an emotional argument as proof. At best such arguments are a weak basis for one to build his future on. Fortunately the Bible does comment about this matter. In Ezra's day the people had formed marriages that violated God's law for them and children had resulted from these marriages. To those who ask about the children of an adulterous marriage and whether their presence should change the course of action for those who have violated God's teaching in entering into these marriages we point you to the words of Ezra's day. "We have trespassed against our God and have taken strange wives of the people of the land, yet there is hope concerning Israel. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble as the commandment of our God; and let it be done according to the law." (Ezra 10:2, 3). The presence of children cannot change what God says about marriage and divorce.

## What Kind of Members Does The Body of Christ Need?

M. Gnanakann

(The following article appeared in THE WORD OF LIFE, INDIA, published in Mt. Zion, India, in the April issue of that paper. The Shades Mountain congregation, where I preach, has been blessed in being associated with Carl Johnson who worked nearly ten years in the Mt. Zion area. The article by this Indian brother is worth serious consideration by all and indicates how capable our brethren overseas are.—The Editor).

The church of the Lord and Saviour Jesus Christ was built on the day of Pentecost, 33 A.D. Three thousand people obeyed the gospel, which was preached by the apostles, and God added these saved people to the church that day. (Acts 2:47). The church is made up of saved people. These people are called the members of the body of Christ. The question is, what type of members does the body of Christ need?

### Converted Members

First of all, the body needs a 100% *converted membership*. God will not add half-converted people to the church because he adds the saved, fully saved people, to the church. In order for a person to be saved he must first hear the gospel (Romans 10:17) and believe that Jesus is the son of God. (Mark 16:16; Matthew 16:16). Secondly, he must repent of his sins. (Acts 17:30; Luke 13:3). Thirdly, he must confess that he believes Jesus is the son of God. (Acts 8:37; Romans 10:9, 10; Matt. 10:32, 33). Finally, he must be baptized in the name of the Father and of the Son and of the Holy Spirit for the remission of his sins. This final act puts him into the church. Then he should be faithful to God in His service until death when he will receive the crown of life. (Rev. 2:10). The point is, 100% converted members will grow in strength as we study in II Peter 1:5-8. They will be steady and steadfast in the faith and they will not backslide when troubles come. On the other hand, the half-converted people will not endure temptation and they will quickly fall in sin. The church will never grow with this type of members.

### Attending Members

Secondly, the body needs those who *attend all worship services*, including the mid-week Bible study of the church, without fail. The early Christians came together to break bread upon the first day of the week. (Acts 20:7). Some members do not give a serious thought to this idea of attending the worship services faithfully and do many other things and miss the worship on Sunday. We must give first place to God and His son in our lives. So the most important thing on Sunday is to worship God in spirit and in truth. If the church arranges any special gospel meetings, we must also attend all of these meetings as Christians. It is our duty to preach the gospel to alien sinners and to admonish our fellow-Christians to do what is right. (I Cor. 9:16). If we ourselves do not attend, how can we admonish others to attend. The writer of the book of Hebrews points out, "Not forsaking the assembling of ourselves together, as

the manner of some is; but exhorting one another and so much the more as ye see the day approaching." (Heb. 10:25). We also read in the book of Acts that the early Christians continued steadfastly "in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." (Acts 2:42). So brethren, let us attend all the meetings of the church, regularly.

### Cooperating Members

Thirdly, the body needs *cooperative members*. The members must work hard in order for the church to grow. Some people want to "operate" without the "co"! Hard work without cooperation cannot achieve much. The apostle Paul points out the cooperation of the members of our physical body in I Cor. 12:12-27. In the same manner the members of the body of Christ must be cooperative in the work of God. The efforts and endeavors of a single member cannot do much. But the combined effort can achieve a lot. Therefore, the preacher alone cannot do much, but the local congregation can evangelize the whole area, if all the members cooperate with the preacher in the evangelization program of the church. Cooperation is necessary in any institution if that particular institution wants to advance in its work. Working against one another will destroy the institution. Pity the institution that lacks cooperation and unity, it will soon die. So dear brethren, let us cooperate with one another in the work of God for the growth of the church and the glorification of the name of God.

### Giving Members

Fourthly, the body needs *giving members*. Giving is an item of our worship on Sunday, and this is a command of God. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come." (I Cor. 16:1, 2). The church must teach the truth, and so must the truth go from person to person, from house to house and from country to country. The church needs money in order to fulfill its responsibilities which are evangelization, edification and benevolence. Members must support the church financially by giving their collections upon the first day of the week. The Bible tells us to give as we purpose in our hearts. (II Cor. 9:7). "God loveth a cheerful giver." (II Cor. 9:7). We will never lose by giving to God, but on the other hand He will bless us abundantly if we give to the work of God as He commands. Jesus also said, "It is more blessed to give than to receive." (Acts 20:35). So let all of us remember that we will be doubly blessed if we cheerfully give.

### Living Members

Last of all, I would like to point out that the body of Christ needs members who *live the word of God*. Jesus says that our lives are lights that shine before men. If we live the truth, we will glorify our God in heaven. (Matt. 5:16). The apostle Paul wrote to young Timothy to be an example

of the believers "in word, in conversation, in charity, in spirit, in faith and in purity." (I Tim. 4:12). Our lives speak louder than our sermons. God's name will be blasphemed if we do not live the truth. We should not lose heart when trouble comes. Troubles are meant to strengthen us and not to break us. The apostle Paul says that we will suffer persecution if we live godly. (II Tim. 3:12). So brethren, let us live a faithful Christian life.

If a congregation has these types of members then we can see a proper growth in that congregation. Now my final question is, "What kind of a member are you?"

## The Future of The Church

Johnny Ramsey

God is to be glorified in the church, by Christ Jesus, forever (Ephesians 3:21). Christ purchased the church with His blood (Acts 20:28) and is the only foundation of that spiritual body He promised to build (Matthew 16:18; I Cor. 3:11). Since we are taught to **seek first** this divine arrangement we must be vitally concerned with the progress and future welfare of the Lord's church (Matthew 6:33). The future of the church **ought** to be bright. It **will** be challenging and it **might** be sad. It all depends upon our zeal, love and courage. For, if the church fails it will not be because of Divine mandate but because of human mistake!

One of our biggest problems today is a *lack of backbone in exposing error*. Instead of being "set for the defense of the gospel" (Phil. 1:17) many brethren allow untruth to enter the body of Christ and then try "to love it out." Something worse than the bubonic plague is the result. Only truth makes us free (John 8:32) so error must be exposed. We need to use the sword of the Spirit (Eph. 6:17), God's word, as we fight, with all our might, in the spiritual warfare I Timothy 6:12 demands. When our "spirits stir within us" as we view false doctrine we will just have to **contend earnestly for the faith** (Acts 17:16; Jude 3).

The future of Christ's church will be very dim if we forget *the law of exclusion*. This Divine principle is not mentioned as frequently as it used to be—or now ought to be—and men are running rough-shod over the silence of the Scriptures. When Noah did exactly what God told him to do (Genesis 6:22) he pleased Jehovah (Hebrews 11:6). When Uzzah did not explicitly obey he was struck dead (II Sam. 6). When Moses did **more** than God said (Numbers 20) and the sons of Aaron did something **other** than God commanded sorrow and loss ensued. Let us "speak as the oracles of God" (I Peter 4:11) and honor the silence of the Scriptures (Hebrews 1:5). To go beyond the doctrine of Christ will darken the future of the church (II John 9).

To have a bright tomorrow the church must be the *bulwark of truth* (I Tim. 3:15) through bold preaching of the Bible.

We must exalt Christ in all His beauty (Col. 3:16-17) as we keep the church pure through discipline of worldly members (I Cor. 5; II Thess. 3). We must dethrone human traditions, exhort slothful brethren and diligently pursue righteousness (Heb. 3:13; II Pet. 1:4-11).

The future of the kingdom depends upon *the development of love* in all of our lives. Yes, **love for God** (Psalms 107:21) which results in keeping His commandments (I John 5:3). Also, we desperately need **love for the Bible** (Psa. 119:97). This love will cause us to continue in the Scriptures (John 8:31). We must deepen in our **love for lost souls** if we would be like Christ who died for all (II Cor. 5:14). If we hide the gospel we cause many to be lost (II Cor. 4:3). If the Lord left the ivory palaces of glory that we might be redeemed then surely we can love the lost enough to share the splendor of the Savior with them.

Last of all, the future of the church will be bright indeed—if we, who are members of the church, love the family of God enough to perpetuate its pristine glory.

## PREACHER WANTED

"Last August we renewed our subscription to **CONTENDING FOR THE FAITH** when I made a plea in my letter for a preacher for our small congregation. You published an excerpt of that letter with the plea in it in the November issue, and the same day we received our November issue we received a phone call and a letter in response! We ended up with four responses before we hired one young man. Subsequently we were to receive three more.

"With such amazing response we come again to you for help. The young preacher we hired has received a better offer and is leaving us in a few weeks, we learned today. We find ourselves in a bind, so could you please again find room for an excerpt of this letter in your 'Notes and Quotes'?"

"We are small—25 on Sunday A.M. Our contribution is \$150 per week. Our building is recently paid for, we have no preacher's house. We receive no outside support. Under our circumstances we feel that we need either: (1) a single man or couple who can live on a small income at \$500 per month, (2) a man who could or would work part-time or whose wife could, (3) someone with some form of supplemental income. We hope there are some preachers in God's kingdom who can sacrifice and help us out. If so, God bless you and contact us by phone (1-316-325-3087) or by letter."

Larry Hamm  
Rt. 2  
Neodesha, Kansas 66757

Sermon Outline

# Digging The Wells

(Genesis 26:18-25)

Randall C. Bailey

## I. INTRODUCTION.

### A. Prior to the text:

1. A famine had come into the land
2. This famine forced Isaac to settle in Gerar
3. Gerar was a city of the Philistines
4. Here sowed in the land and God blessed him, v. 12
  - a. He reaped much in crops. v. 13
  - b. His cattle increased. v. 14
5. Because of these blessings "the Philistines envied him" v. 14
  - a. Sad when men envy one another
  - b. Leads to much trouble as will be seen
    - (1) Because of the famine the Philistines had no flocks
    - (2) They therefore stopped up the wells of Abraham. v. 15
    - (3) Their attitude was, "Since we have no need for these wells, we will not let anyone else use them either."
    - (4) Such a thing is malice
    - (5) Even Abimelech, king of Gerar, felt jealous of Isaac
      - (a) He thus asked him to leave Gerar
      - (b) v. 16 says; "And Abimelech said unto Isaac, Go from us; for thou art mightier than us."
6. Thus Isaac leaves the city of Gerar and encamps in the valley of Gerar.

### B. Here our text begins.

### C. Let us note the following.

1. Isaac redug the wells of his father. v. 18
2. Isaac dug new wells. v. 19
3. In digging these wells he had much opposition
4. Eventually Isaac found peace
5. Isaac's character compared to others
6. Characteristics of Isaac's attitude

## II. ISAAC REDUG THE WELLS OF HIS FATHER.

v. 18; "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called them after the names by which his father had called them".

### A. Isaac was searching for and digging "Old Wells"—"Old Ways"

### B. In our search for the truth we need to enquire after the old ways.

1. Many who have gone before have dug and found the "wells of truth."
2. These, many times, have been clouded by superstitions, traditions of men, and false doctrine
3. Like Isaac we need to dig again the wells of our fathers
  - a. Go past the traditions, false doctrine, etc.
  - b. Search for the old things as Isaiah preached Isa. 46:8-9; "Remember this, and show yourselves men; bring it again to mind, O ye transgressors. **Remember the former things of old:** for I am God and there is none like me."
4. Though the adversaries of truth (tradition, false doctrine, and superstition) have, in many places, stopped the wells, we need to dig them again.
  - a. Preach the truth
  - b. Point people back to the NT

## III. ISAAC DUG NEW WELLS.

v. 19; "And Isaac's servants digged in the valley, and found there a well of springing water."

### A. Though we have the truth we cannot rest there

1. After Isaac redug his father's wells, he dug new ones
2. So we, after learning the truth must continue to grow and teach others
  - a. The babe in Christ must "long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" I Pet. 2:2
  - b. The babe in Christ must begin to teach others
    - a. This is the purpose of the Great Commission
    - b. Paul learned the truth and then proceeded to teach others

Acts 9:18-20; "And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized . . . and he was certain days with the disciples that were in Damascus. **And straightway** in the Synagogues he proclaimed Jesus, that he is the Son of God."

### B. Thus, God will not be pleased if we, upon finding the truth, hold it for ourselves, and refuse to grow

## IV. IN DIGGING THESE WELLS ISAAC MET WITH MUCH OPPOSITION.

vs 20-21; "And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek because they contended with him. And they digged another well, and they

strove for that also: and he called the name of it Sitnah.”

- A. Isaac's digging the wells would have been a great blessing for the community
  - 1. But the people did not want this blessing
  - 2. Rather they chose to oppose Isaac
- B. Those who dig spiritual wells today can expect opposition
  - 1. Anytime the truth is preached Satan is going to stir up those who oppose the truth.
  - 2. For example:
    - a. Sanballet opposed the work of Nehemiah – Neh. 4
    - b. The Scribes and Pharisees opposed the work of Christ
    - c. These same people opposed the work of the Apostles and early Christians
    - d. The Judizing teachers opposed the work of Paul, Acts 15; Phil. 3:2-3
    - e. Many today oppose those who cry for a return to the New Testament as our only guide.
      - (1) Many want to hold to their traditions
      - (2) Many want to hold to their creeds
      - (3) Many want to believe what Mama, Papa, or the preacher said
      - (4) All should return to the NT as the only guide

## V. ISAAC FOUND PEACE.

v. 22; “And he removed from thence, and digged another well; **And for that they strove not:** and he called the name of it Rehoboth; and said, for now Jehovah hath made room for us, and we shall be fruitful in the land.”

- A. Isaac, though opposed, continued firm in his digging
  - 1. When they opposed him he simply moved on and kept digging
  - 2. Eventually his persistence won out
- B. As Isaac was persistent in digging the wells, so should we be persistent in preaching the truth
  - 1. Never give in to false doctrine
  - 2. Never give in to those who will not accept the truth
  - 3. Preach the truth to those with whom we come into contact
  - 4. When they reject it move on to someone else
    - a. We should never cast our pearls before the swine
    - b. Paul and Barnabas did not
      - Acts 13:45-46, 51; “But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul and blasphemed. And Paul and Barnabas spoke out boldly, and said,

It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles . . . **But they shook off the dust of their feet against them, and came to Iconium.”**

- 5. If we are persistent in preaching the truth, we, though opposed, will, like Isaac with his wells, eventually win
- 6. The truth never fails

## VI. ISAAC'S CHARACTER COMPARED TO OTHERS

- A. Isaac dug
  - 1. Many, though thirsty, do not even seek the “water of life”
  - 2. Thus they have no peace
  - 3. Others seek, but will not dig
    - a. They merely wish for salvation
    - b. They want to be:
      - (1) made safe, but not renewed
      - (2) delivered from fear, but not disturbed
    - c. Thus they do not search their Bibles, or care for the salvation of others
- B. Isaac did the thing he knew was right
  - 1. He knew he needed the water, so he dug the wells
  - 2. Many, who know they need the “water of life” will try everything but the right thing
    - a. They will follow preachers, or take up systems, or join associations
    - b. But they will not turn and follow the New Testament alone

## VII. CHARACTERISTICS OF ISAAC'S ATTITUDE

- A. PATIENCE—“the exhibition of a meek and un-resisting spirit in submitting to injury”
  - 1. When Abimelech requested him to leave, he left
  - 2. When the Philistines filled up his father's wells, he dug them out again
  - 3. When the herdsmen of Gerar fought with him about a spring, he gave it up and sought another
  - 4. When this one was also disputed he gave it up also, and sank a third
  - 5. All the while God blessed him
  - 6. This is a beautiful example of the command of our Lord and the blessing he will give if we obey him
    - a. Command—“Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh



thee, and from him that would borrow of thee turn not away." Matt. 5:38-42

b. Blessing—"Blessed are the meek: for they shall inherit the earth."

B. PERSEVERANCE—"the diligent exercise of means of improving oneself and continuing steadily through life"

1. Isaac was diligent in seeking pasture grounds and digging wells
2. He would not allow himself to be discouraged by the opposition of his neighbors.
3. He peacefully allowed himself to be despoiled, yet steadily attended his own business
4. This is the way of life for the Christian
  - a. He will not yield to those who oppose the truth
  - b. He steadily, "works out his own salvation with fear and trembling"
  - c. He realizes that the Christian life involves a daily walk
  - d. Therefore, he examines his conduct daily according to God's word

C. PIETY—"The grateful recognition of God's hand in blessing us with life's blessings"

1. Isaac realized that God had put an end to his troubles with the Philistines
  - a. Note his comment in naming the well **Rehoboth** - v. 22; "For now Jehovah hath made room for us, and we shall be fruitful in the land"
  - b. Thus he was giving God the proper recognition for his blessings
2. The Christian realizes that God will bless and take care of him
  - a. He understands the true meaning of Matt. 6:33
  - b. Neither is he ashamed to admit it

## VIII. CONCLUSION

- A. We should be willing to accept the Old Ways—the N. T.—as our only guide
- B. We should not be willing to rest in the truth—but be zealous in teaching others
- C. We should realize that in preaching the truth we are going to face opposition
- D. We should be persistent in preaching the truth, knowing that after awhile the truth will win
- E. We should not be lazy, but rather seek to do the right thing
- F. We need to be:
  1. PATIENT in our Christian walk
  2. PERSEVERING in our Christian walk
  3. Filled with PIETY, realizing that all comes from God

# The Fountain of Life

Dean Buchanan

One of the most vivid memories from the time of my youth is that of crystal clear springs flowing out of limestone bluffs deep in the hills of Middle Tennessee. Their waters were always cold and refreshing. The air around these fountains of nature was as refreshing to the nose as the water was to the tongue because of the wild mint which usually grew in abundance in the damp earth around the springs. To chew a few leaves of that mint and then drink long and deep from that clear, cool water was to taste the nectar of the handiwork of God. The heat of the mid-summer sun did not become too hot to be quenched by these drinking fountains of mother earth. The dust and grime behind a team of mules pulling a flat-bottom turning plow did not get too thick in the throat to be washed away by the pure waters flowing endlessly out of the ground. The body did not become too tired from the endless rounds of following the plodding team to become exhilarated once again when filled with this greatest of all thirst quenchers.

How much we take for granted this element most crucial to our physical health and life. The physical body can go much longer without food than it can without water. We do not exaggerate when we say that water is the source of life. Without it man can survive only a very few days. And yet we think very little about it as we go about our everyday lives using it in almost every facet of our existence.

No doubt the very crucial place water occupies in our physical existence played a large part in God using it to illustrate man in his spiritual relationship to God. He describes himself as the "fountain of living water." "For My people," God said, "have committed two evils: they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13).

At the particular time Jeremiah wrote these words of God, Israel had drifted far away from Jehovah. They had become immoral in their conduct, unfeeling in their attitudes and unfaithful in their worship. They had access to the "fountain of living water" which is God. They had access to the source of spiritual life but they left it. So their spiritual condition is described by the figure of a *broken* cistern that can hold no water.

A cistern depends on the rain for water. It is merely a hole dug in the ground and filled usually from the rain. A fountain on the other hand, suggests a continual flow of pure water. When God described Himself as the fountain of living water He was describing Himself as the source of a continual flow of the spiritual water of life which is a knowledge of God. The idols to which the Israelites had turned He described as broken cisterns which could hold no water at all. A fountain, or spring, is always preferable

# The Assemblies of The Church of Christ Salute You

Ray Hawk

The Acme church of Christ has recently completed their building campaign and occupied their new facilities. The church is making news all over the United States! Its membership outgrew their old facilities long ago and the new building is a welcomed sight.

Due to their evangelistic outreach, this congregation has grown by leaps and bounds over the past five years. They have 4,000 people in their membership with an average of 7,000 in services on Sunday morning. The growth rate has been so tremendous that their old auditorium was not sufficient to handle the crowds. They decided that since they had Children's Worship and Adult Worship, there would be nothing wrong with dividing the church into several simultaneous assemblies to handle the crowd.

## OBJECTIONS TO OVERCOME

At first there were objections to the assembly arrangements made by the Acme church. No one had ever divided a congregation into 35 assemblies before. It was new, daring,

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to a cistern for water. The Fountain of Living Water is to be desired over the cisterns of men, much less one that is broken.

Jesus used water to illustrate to the woman at Jacob's well the fact that He is the source of spiritual life. He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water I shall give him shall be in him a well of water springing up unto everlasting life." (John 4:13, 14). Jesus was simply saying that He is the source of eternal life.

So the Son of God describes Himself in the book of Revelation in a similar way to that in which Jehovah described Himself in Jeremiah. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes." (Rev. 7:17). And again, "He said unto me, It is done, I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." (Rev. 21:6).

It is necessary therefore, if we would drink of the source of eternal life, to go to the fountain of living water—Jesus Christ the Son of God. There are many in the world today claiming to be teachers of Christ. But they are broken cisterns that will hold no water. They have turned away from the fountain Himself. The Psalmist wrote, "For with Thee is the fountain of life, in Thy light shall we see light." (Ps. 36:9). Why then should men imbibe the putrid waters of broken cisterns of the teachings of men, when they can drink long and deep at the cold, clear waters of the true Fountain of Life?

and innovative! Many knew it must be unscriptural. The Acme preacher pointed out the scripturalness of the arrangement by directing the attention of all to the practice of dividing the church into two assemblies: the Children's Worship and Adult Worship. He gave Matt. 28:19, 20 and Mark 16:15, 16 as his generic authority for such an arrangement. When asked if I Cor. 11:20 and 14:23 were violated by such an arrangement he replied that the expression "together" and "one place" had nothing to do with it. He stated that these passages only teach what is involved when there is an assembly, not a demand that we meet in one place together.

The Acme preacher reminded his opponents that the only real reason they objected to his arrangement was due to traditional, American customs that had become doctrine for those churches of Christ. He referred to it as the "modern oral law" of the churches of Christ. He accused them of thinking more of their opinions than they did of saving souls. He compared the growth the Acme church was having to that experienced in the churches of those who objected and implied that if a church wanted to grow they must have multiple, simultaneous worship services. When the Acme preacher was asked to debate it, either privately or publicly, he stated that he didn't have time to fool with such trivia, that he was too busy saving souls. However, it seems he did have enough time to denounce his detractors whenever he spoke at workshops and lectureships around the country without the objectors having an opportunity to reply. He usually reminded his audiences that the best way to overcome criticism was by silence, a smile, and love. When someone spoke up from the audience and asked if he ever used the Bible to silence his critics as did Jesus in Matt. 22, they loved the fellow all the way out the door!

## MUTIPLE SIMULTANEOUS ASSEMBLIES

The Acme church had grown so fast that the auditorium of their old building was not large enough to accommodate the crowd. The elders decided to allow everyone to remain in their classrooms and have worship there. They had thirty-five classes, so each class became a worship assembly at eleven o'clock. Soon these classes could not hold the numbers so a new building was needed with larger classrooms. Now that the Acme church is in its new building they have increased their assemblies to 40. A few people went to the elders and mentioned their specific needs so an assembly was formed for them too. Surely this must have been what the first century Jerusalem church was like! Weren't there twelve apostles? One apostle for each simultaneous assembly? The Acme church now has an assembly of your choice! Certainly, this must have been what Paul was saying when

he wrote, "The assemblies of Christ salute you". (Rom. 16:16.)

### ONE ELDSHIP – MANY ASSEMBLIES

The Acme church has been so successful and active in winning souls that other churches of Christ in the area have decided to dissolve their elderships, and merge with the Acme church, under the oversight of *its* elders. They decided to do this after reading several articles in a brotherhood paper arguing for such an arrangement. Just because the members of the one congregation did not meet in the same building did not lessen the fact that they were the Acme church of Christ. So the Acme church of Christ soon had forty assemblies in their building and another one hundred assemblies within a fifty mile radius of that building. This is what Paul meant when he recorded, "ordain elders in every city". (Tit. 1:5.) One eldership in each city, but many assemblies! Just think, here in Pensacola we could have one eldership and one church with that church assembling in ten different areas in the city! The collection from each one of these assemblies would go into one common treasury overseen by the one eldership. In fact, if this were scriptural over a metropolitan area, why not over a county, state, or even the world! One eldership over the one church of Christ with 34,000+ assemblies!

Yes, the simple beginnings with the Children's Worship and Adult Worship have grown to gigantic proportions in the Acme church of Christ. But, the whole thing must be scriptural because there was a need, there was growth, Matt. 28:19, 20 and Mark 16:15, 16 were given as authority, objectors were called traditionalists, Pharisees, and followers of "oral law," and the Acme church was a success story.

### CONCLUSION

The above is *not* a true story. But, give us five or ten years and everything I have described will be true among churches of Christ. The roots of such an effort will be traced back to the Children's Worship!

## What Does A Preacher Do All The Time

*(The following article has appeared in various bulletins around the country. Unfortunately, the author's name has not appeared but what he says will strike a responsive cord in the hearts of most preachers I know. The Editor.)*

A preacher is a man who is called by the word of God to proclaim the gospel. He is responsible to God and is dependent upon the grace of the congregation he serves. It has been suggested that his time is his own; but actually, he is "on call", or subject to the same, at all times. You see, the man who is cursed with having to punch a time-clock in the morning is also blessed with the privilege of punching one in the evening.

The preacher teaches and preaches and for the most part must solicit interest in his own classes, and the services which he conducts. He heals, though without pills or knife.

He sometimes is a lawyer, often a social worker, editor, writer, a bit of a philosopher, entertainer, lecturer, salesman, a psychiatrist, sometimes an architect, construction foreman, a house painter, and more than once a business manager—and a pretty good janitor at times.

He is supposed to be a scholar, as well as a promotional man. People usually are pretty disappointed, if not completely dissatisfied, when he fails to come up with answers to all questions of a social or Biblical nature put before him. People come to see him once in a while and he constantly goes to see people; and he rejoices exceedingly when, in the midst of this, the opportunity arises when he can be a genuine, personal, spiritual help. He visits the sick, marries the young, buries the dead, prepares and delivers speeches from time to time before various civic organizations, and in many cases is before the entire community by way of radio or television with lessons designed to be of spiritual assistance and instruction to all people in all walks of life.

He labors to stay sweet when chided for not calling enough, or for calling on some families more than others, or for preaching a few minutes overtime, or for not doing something exactly in the way somebody thinks maybe he ought to have done it. He helps plan the work of the church, is on call for any special mission of the elders, tries to visit in other congregations to help with the work of the Lord, and is concernedly asking a personal question, "Am I using my valuable time rightly?" If he preaches for a congregation of several hundred members, he finds himself at least trying to conform to several hundred varying dispositions and personalities. Because he is the preacher, in the eyes of some he must be perfect and must set the "proper example", never being allowed to indulge in certain "liberties" which are not wrong in themselves, while other Christians can and do indulge. All night he lies awake and wonders about certain sheep, their problems and their absences. He could be on his knees praying in their behalf when they know it not. He lies awake much of the time, pondering what better means the church might utilize that it might grow and be at peace. To him, the statement, "Behold how good and how pleasant it is for brethren to dwell together in unity" has a deeper meaning.

Oh yes, between times he manages to keep his personal affairs and finances reasonably systematic, spend some time with his wife and children, miss his parents and loved ones, writing them occasionally; strive desperately to acclimate himself to some new territory, some new congregation—because custom dictates that he move periodically. He prepares several sermons and other Bible lessons for those who come to services. Then he tries to publish a weekly bulletin, read a few books of various Biblical subjects, read the newspaper to keep abreast of the times, and several religious periodicals so he'll know what is going on in the brotherhood and the denominational world. Then some jovial chap roars, "What a job—two hours a week!"—and the preacher manages to smile and goes on being your preacher.

# THE HIDING PLACE

Gerald W. Miles

Recently there was a movie presented by some denomination or a group of denominations called "The Hiding Place." It is not the purpose of this article to discuss this movie. We are only taking the title and making an application to some other matters. I have not seen this movie and therefore am in no position to make statements about it.

Consider for a few moments a statement that is made by many who claim to be Christians. "We know that we are needed by that small congregation down the road but we just do not like small congregations." For the life of me I cannot understand that kind of reasoning. Many will admit that it would be good for the small congregation if they would go and help out in any way possible but they simply refuse to do so. James 4:17 says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." If we freely admit that we should be going to the small church but just do not, is it sinful?

## Unwilling To Work

Many people whom I know personally do not go to small congregations because they just do not want to be called on to do anything. They go to the large churches which have several hundred members so that there will be no reason for them to be asked to do anything. They have found a good *hiding place*. They do not visit the sick, encourage the backslider, or help with any church programs. In many cases they do not even attend on a regular basis. In a small congregation with limited people available for work, almost everyone is called on at one time or another to get into the programs. Also, when one misses a service in a small congregation, all are aware of it. It is not easy to get lost in the crowd. Yes, these have found their "hiding place." How do these expect the church to grow if nobody attends? Some say they do not attend small churches because they do not have elders. How can a church have elders if nobody qualified ever attends regularly? Come on brethren, admit the truth of the matter!

## Unwilling To Repent

There is another group which has found a hiding place in the church. There is a growing number of people in the Lord's church who have been married and divorced and remarried. Some congregations do not teach the truth on this subject. Other churches say nothing at all for fear of offending someone. Friends and brethren, the Lord made it very plain as to what constitutes a scriptural divorce. We cannot "but speak the things which we have seen and heard." (Acts 4:20). When brethren do not teach the word of God on this matter, they are just as bad as those involved in it. Yes, these have found a "hiding place" where they will not be bothered by anyone and where they can live in a false security among the saints. The church of the Lord

is not a hiding place for sinners. Those who preach the gospel should root up all sins and expose them. The ones who do not are not worthy to preach! When the church becomes a hiding place, we need to evaluate the situation and take steps to correct it. If we just go on as though nothing has happened, we are telling Satan that he is the ruler of our lives and that we will obey him.

## Unwilling To Rebuke

Many are fearful of upsetting someone or making them mad. Friends and brethren, which is worse, to make them mad at you and deliver your own soul or to be friendly with them and go to hell with them? We are not going to hurt anyone who is already lost by talking to them. If they want to get mad, let them. At least we will be free of their blood. If they get mad, they are mad at God not us. When we let willful sinners hide out in the congregation, we are just as bad as they are. Those who attend so little that they are strangers to the church should be talked to about their condition. If they get mad, they are no worse off. If they begin to attend, you have helped them. Those who are living in a sinful condition should be admonished to change. If they get mad, they are no worse off than before. If they are not attending or are living in sin, there is only one way to go and *that is up!*

## The Church Is Not A Hiding Place

Brethren, why let the church become the hiding place for the weak and unconcerned? Those who attend the larger churches should be used in the work of the Lord. We are not against large congregations. These brethren help the cause of Christ in many ways. What we are talking about is the people who hide out in these so that they can do as they please without ever being called into account. The Lord knows what we do. Let those who have made the church their hiding place beware. Some day God will root up all things that offend and burn them. (Matt. 13:41). Woe be it unto us if we let the church become a "hiding place!"

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## Loving In Deed and In Truth

Ray Hawk

(The following article was sent to *Integrity* three months ago, as they have not printed it we publish it here. The Editor).

"My little children, let us not love in word, neither in tongue, but in deed and in truth." (I John 3:18).

The book of I John is an interesting book on the subject of *true* love. John shows that his fellowship is with the Father and the Son. (I John 1:3). To have fellowship with God the Father and Jesus Christ the Son, one must follow that which John and the other apostles and prophets have delivered. To follow the writing of the apostles is to have

full joy (I John 1:4), know his commandments (2:3, 4), know we have passed from death unto life (3:14), know the spirit of truth, and the spirit of error (4:6), know we dwell in him (4:13), and to know we have eternal life (5:13).

How can one know that he is of God? John said, "He that knoweth God *heareth us*; he that is not of God *heareth not us*." (I John 4:6). Who are the "us"? The apostles! We hear the apostles today by hearing (reading) the apostles doctrine or New Testament. (Acts 2:42). There were those in John's day who were members of the Lord's body, but were lost. They said they had no sin (1:8, 10), kept not his commandments (2:4), hated his brother (2:9, 11; 3:10, 14, 15; 4:20), loved the world (2:15-17), were anti-Christ (2:18, 22; 4:1-3), kept on committing sin (3:8, 10), were false prophets (4:1), and sinned the sin unto death (5:16).

Although God loves all men (John 3:16; Rom. 5:8), He still commands that certain men be marked (Rom. 16:17, 18; II Thess. 3:6; 10-15). John was the apostle of love, yet in I, II and III John he still described those in the church who were not in fellowship with Jehovah. We can do no less.

Brother W. Carl Ketcherside, in a recent article in *Integrity*, March, 1977, pp. 119-120, had an article "The Scattered Sheep" in which he overlooks the very principle found in John's letters! Brother Ketcherside ended his article with these words, "And I shall try to love, not merely in word and in speech, but in deed and in truth!" Our brother thinks it is unloving to deny that sectarians are Christians and ridicules the idea of there being the true body of Christ. Our brother thinks we have painted ourselves into a corner. This is unwarranted on his part. We have neither painted ourselves into a corner nor built any walls. Those who reject the truth paint themselves out of God's grace and build a wall to keep others from entering in!

Brother Carl seems to think that if you teach the one holy, apostolic, and catholic church of God you are a legalistic sect. I wonder if he is able to get his "scattered sheep" into one fold if that will be a legalistic sect? Since Christians went back into Judaism in the first century, I wonder if brother Carl would say the church was a legalistic sect because it taught salvation was found only within its fellowship?

I use to be a Methodist preacher and brother Ketcherside is using the same arguments now that I espoused almost twenty years ago! It is nothing but Neo-Denominationalism! He accuses us of preaching ourselves, when in reality we preach Christ and his body, the church. Brother Ketcherside thinks he can preach Christ without preaching the doctrine of Christ, but he is as mistaken as were those John wrote against in his three epistles.

There may be Christians in the sectarian churches, but they are in error and should repent and return to God's fellowship. This is what our brother needs to do.

## METHODISTS TAKE MIDDLE-OF-ROAD STANDS

Pete Hanks

The above title appeared in *The Paris Texas News*, May 12, 1976. The things mentioned in the article may be of a surprise to some, but to the ones who have watched the departures from God's word over the years it is just another example of false teachers who continue to drift. The above denomination along with other supposedly "religious groups" have been taking a "middle of the road" stand on various items for many years.

The following is some quotes from the article:

A motion to condemn homosexuality was voted down, following a plea by Dr. Albert C. Outler of Dallas that such an action would be too harsh. The conference let its 1972 action stand that affirmed the human and civil rights of homosexuals but stated that this was not a condoning of homosexuality, and, further that this practice was incompatible with Christian teaching.

... The present youth group has been criticized for proposing that acknowledged homosexuals be accepted as ordained ministers.

... It has championed the larger representation of women on church boards in local churches, and at district, annual, and general conferences, as well as on general agencies of the church.

Although some opposed the condoning of such people who change the natural desires of man and woman (see Rom. 1:26-27), it was approved to *continue the toleration of such*. Look at the inconsistency. The article in essence said they have their rights, but then stated that this was not compatible with Christianity. I ask why go along with something that is not compatible with Christianity? Why even allow women to have offices in the church if they are commanded to keep silent in the church? (I Cor. 14:34; I Tim. 2:11-12)

It all boils down to the fact that when a "religious group" leaves the doctrine of Christ (II Jno. 9-11) in one or more points, it won't be long until that same group has drifted farther and farther from a "thus saith the Lord." The main difference between the Church of Christ and the Christian church used to be the instrument. Now look at the Christian church. They have drifted so far from the truth that they will fellowship the various denominations that exist today. Little by little people drift. The words of Jesus will judge (Jno. 12:48). Let us pray that we never take a middle-of-the-road stand on any issue. Jesus will not be satisfied with such. The Methodist conference wondered why their membership was declining. The answer is obvious—weak positions will weaken any group. Now does it make sense that the church of Christ pleads for a return to the Bible—"Speaking where the Bible speaks, and remaining silent where the Bible is silent", and going by a "thus saith the Lord" in all we do and practice?

# Notes & Quotes...

Ira Y. Rice, Jr.



Ira Y. Rice, Jr.

**Edward Anderson, Monterey, Tennessee:** "I appreciate very much the work you are doing in *Contending for the Faith*. The problem of liberalism is, without a doubt, our number one problem. The influences of this movement are being felt almost everywhere. I spoke on this problem . . . at a comparatively small rural congregation. Several expressed concern for the course being pursued by many . . ."

**Glen W. Page, minister, Three Rivers, Michigan:** "More churches in Michigan than we would care to admit are following some or all of Ketcherside's doctrine. I have stirred up a few 'hornet's nests' in defense of the gospel against his error and intend to keep on. I feel I have helped some . . ."

**Robert L. Worde, Merced, California, February 18, 1977:** "Liberalism may have the majority, but they do not have the truth! Which would you rather stand with—the majority or the truth? As Joshua once said, so do I: WE STAND WITH THE TRUTH."

**W. A. Collins, Memphis, Tennessee, May 3, 1977:** "We had a wonderful meeting at Getwell from April 17th through the 24th. Eight days mind you. That is unusually long for a meeting nowadays you know. Thirty-six restorations and six baptized. V. E. Howard did the preaching. You know he does good, sound gospel preaching. Brother Howard is doing a wonderful work in his radio preaching. The work at Getwell is going along nicely. Brother Elkins held a meeting up about Woodbury, Tennessee, last week for a small, rural congregation. Had a very good meeting in a new building. I enjoy the paper *Contending for the Faith* very much and will try to help increase the circulation. So many preachers and congregations have lost that militant spirit of the pioneers and they just drift along with the denominations. I do not like this 'soft soap' kind of preaching . . ."

(NOTE: Brother Collins' offer to help increase *Contending for the Faith's* circulation is gratefully acknowledged. It is our hope to build the paper into a tower of strength both for spreading as well as defending the gospel in coming years. If each one would send in a club of six or more subscriptions each time you renew, this would help. Please note that you can send

six new subscriptions for just \$10. Or you can send five new subscriptions at \$2 each—and have your own renewal FREE. IYRJR.)

**Donald E. Davis, minister, South Barre, Vermont, April 26, 1977:** "I appreciate the fine work you all are doing with *Contending for the Faith*. Keep it up!"

**E. R. Bruce, minister, Skyline Church of Christ, Tupelo, Mississippi, April 17, 1977:** "I have enjoyed receiving *Contending for the Faith* for a number of years, and appreciate the stand it has taken for the defense of the truth, and the exposing of those who foster false doctrine. I have shared my copy with brethren, and it has been a great help . . . I am writing in regard to an article of a couple of issues past. It was a review of a book on the life of Daniel Sommer. The author of the article was seemingly holding Sommer up as a defender of the truth. However, I worked in the Indiana area in the late 40's and early 50's, where premillennialism was rampant even at that time. One of the men upheld by these false brethren was Daniel Sommer and his teaching. He was a premillennialist, along with R. H. Boll, and did much hurt to the church in that area in his day, and through his writing as it continued to be used . . . I must say that I was somewhat disappointed to see such an article published, and apparently given editorial sanction. I would appreciate an explanation of this article and its publication. I would also like the address of the brother who wrote the article . . . Keep up the good work of exposing error. I do appreciate your work."

(NOTE: In my reply to this good letter, I wrote brother Bruce, under date April 30, 1977, in part as follows: "Dear brother Bruce: Much appreciation for your letter of April 17, 1977, letting us know that you have enjoyed receiving *Contending for the Faith* for a number of years, appreciate our stand and share your copy with other brethren. This is indeed wonderful . . . I have not the slightest doubt that brother Daniel Sommer, in his middle years until he was already an old man, did, as you pointed out, along with R. H. Boll, much hurt to the church. This is my understanding of the matter exactly . . . On the other hand, in his waning years, brother Sommer was invited to the campus of Freed-Hardeman College (warned in advance that his position would be both exposed as well as opposed, if he came). He did so. And although I was not there to hear him in person, I was informed by reputable brethren that he said to the effect that if other such Christian schools were like Freed-Hardeman College was then, he had been wrong in his opposition, and recanted. As a result, since this was publicly done, brethren in general forgave him for his former hurtfulness and remained in fellowship with him until he died.

Regarding what he did and said after that occasion, when he returned to Indiana, admittedly my information is rather skimpy. Did he go contrary to his recanting afterward? If so, I never heard of it. I am not saying that he did not, but just that I never heard of it, if so . . . If there is further information that we need to know dating from after his Freed-Hardeman appearance, please supply it to us. It must be rather obvious that we would not willingly mislead the brethren about *this* or *anything else*. If you have not yet read Matt Morrison's

book, I suggest you do so; then, if you feel further information should be published, please let us hear further. (As for the book itself, it is beautifully written. Without upholding Sommer in any of his error, in his own way he must indeed have been a giant among preachers. The book would indicate this. Nevertheless, our first concern must always be for the truth.) . . ."

Any who may not have read Matthew Morrison's extraordinary doctoral dissertation on the life and preaching of Daniel Sommer, please send \$3.95 (plus 35 cents postage) to *Contending for the Faith*, Post Office Box 26247, Birmingham, Alabama 35226, and ask for "LIKE A LION". You are in for a reading experience you will not soon forget. IYRJR.)

**Mr. & Mrs. Oscar T. Driver, of Andersonville, Georgia, enclosed \$5 to help send *Contending for the Faith* to others, saying, "Thank you for standing for the Bible teaching." We need literally hundreds of our readers to stand by our efforts in this way. If you could start sending regularly to our *Contending For The Faith fund*, tax-deductible receipts will be sent by the Shades Mountain church of Christ. Please earmark them for this fund and send them to the church at Post Office Box 26247, Birmingham, Alabama 35226.**

**Kent Allen, Edmond, Oklahoma:** "I am currently a freshman at OCC, majoring in religion, and I am especially concerned and interested in Liberalism in the church. I believe that not enough is being done in the midwest area about nipping liberalism in the bud . . . What I am interested in is obtaining from you, if possible, a sermon on Liberalism . . . I am asking you for an outline, if possible . . . May God bless you! . . ."

(NOTE: In my reply from Taiwan, I sent the outline, saying, in part, "I could not agree with you more that not enough is being done in the midwest area about nipping Liberalism in the bud. In fact, because of this, Liberalism already has gotten hold in many of the midwestern congregations almost completely unawares even of elders and preachers in that portion of the brotherhood . . . Pray for me and mine as we are on the other side of the world trying to extend as well as to defend the truth of the gospel as it is in Christ Jesus our Lord." IYRJR.)

**Elijah G. Shelton, of Wayne, Michigan, let us know where his heart is by sending in five new subscriptions together with his own renewal in April.**

**George H. McCord, elder, East Gary, Indiana, in paying for their regular bundle-order (20 copies monthly), said, "Please note that Gerald R. Reynolds now is with the East Gary Church of Christ, as minister."**

**Fred Julian, elder, Fort Lauderdale, Florida, sent in a paid-up subscription for a bundle of 25 copies each month to be sent for distribution in that good congregation. How about your congregation?**

**Lee Anderson, elder, St. Petersburg, Florida, February 25, 1977:** "I am contemplating writing a short history of the 'anti' heresy which has wrought such havoc in the Lord's church. I have contacted Roy Vaughan, who was on the original Board of Florida Christian College, when Jim Cope was made President, and knows what happened. He and I are in total agreement that this group of men defrauded all who opposed the anti hobby, and who had contributed liberally to the college. One brother was giving \$10,000 a year when he was kicked off the Board. I

hope to put this information in proper form that can be distributed to the brotherhood, including *Contending for the Faith*. I would send a copy to you for your approval, if you think it might be all right to do this. They need to be exposed, as they are still taking church buildings and dividing congregations. I hope to put this before the brotherhood and let all know who, and what, has been done. I have just past (in January) my 88th birthday, and would like to get this out to the churches over the country while time is 'on my side'."

**Fred D. Whitelaw**, Leslie, Arkansas, January 10, 1977: "I have read this publication several times and for a number of years have been growing concerned about some of our liberalistic tendencies following the opposite turmoil in the 60's. We need such materials . . . especially in the hands of 'Holy Spirit-made Elders' . . . so we can incorporate into our present Bible studies and training programs those items of doctrine that have somehow been badly neglected . . . As a young man, but experienced in many facets of 'church troubles', I can appreciate any Christian who will take a stand in opposition to digression led by brethren who are popular and widely respected. Many of us have a zeal to 'do battle' until we see the odds . . . My work here is primarily missionary although I am supported partially by an established work. Even in discouraging moments, it is still easier to reconcile the motivations of 'hard-headed denominationalists' than our own brethren who 'walked in truth' and, of all people, departed. We tend to apply I Corinthians 1:18 to those in the world, but application goes both ways . . . Keep up the good work. I long for a time when 'power struggles' will cease; otherwise I fear we will no longer be known simply as the churches of Christ. We look forward to receiving your publications. Pray for our efforts!"

**Clarence Barron**, of Bridgman, Michigan, sent in \$10, saying "five for renewal of *Contending for the Faith* and five for where it is needed."

**David Fletcher**, Henderson, Tennessee, March 15, 1977: "In *Contending for the Faith*, February, 1977, you mentioned that error was being taught at Harding Graduate School of Religion, but you never definitively stated *what* that error exactly was. Would you please let those of us who may be planning to attend HGSR know what unscriptural things are being taught there?"

(NOTE: The foregoing inquiry was forwarded to me overseas for reply. Under date May 29, 1977, I replied to brother Fletcher, a student at Freed-Hardeman College, in part, as follows: ". . . One of the most reliable sources for this information is an alumnus of Freed-Hardeman College who has just been studying at Harding Graduate School. I refer to *Pat McGee*, who, in my judgment, is one of the most astute observers in our entire brotherhood today. You may address him at P. O. Box 10683, Knoxville, TN 37919. He, in turn, can put you in touch with others who know how it is . . . I shudder for the next generation when error is being taught as if it were *truth* . . ." IYRJR.)

**James E. Kelly**, Kellyton, Alabama, February 15, 1977: In placing a standing order for a bundle of 12 copies of *Contending for the Faith* to be sent each month, wrote, "The Kellyton church of Christ was known as the Goodwater church of Christ until December 1, 1976. It seemed that we could not get started in Goodwater, so we found a house in Kellyton and bought it and are converting it into a church building. We already have baptized one into Christ here. We are a small congregation, yet we have many talents to

use. We promise to do all we can to contend for the faith in this area."

**Mrs. James C. Foster**, Muscle Shoals, Alabama, March 8, 1977: "May God bless you as you stand for truth. I am frightened to think of what the future holds and the fight our children will face. May we strengthen and prepare them. We are praying for you."

**Lottie Breedlove**, Rogersville, Missouri: "Do you have more of the May, 1976 issue of *Contending for the Faith* that has the article regarding the September 10, 1973 Memphis Meeting? . . ."

(NOTE: We wrote sister Breedlove that we could supply that issue. For those desiring to read the full transcript of the Memphis Meeting between 150/200 elders and preachers and representatives of the Herald of Truth, which caused most involved in the meeting to cancel their support, please send \$2 (plus 35 cents postage) to Elders, Getwell Church of Christ, 1511 Getwell, Memphis, Tennessee 38111 and ask just for Memphis Meeting transcript. They will know what to send. If any have been led to believe that the things have been corrected wherein Highland/Abilene was in error, do not be mis-led. Almost all the charges raised in the Memphis Meeting are still applicable today. IYRJR.)

**John A. Carter**, of Mayfield, Kentucky, enclosed a check for \$33 and asked us to send him a bundle of 18 copies of each issue of *Contending for the Faith* for 1977 for distribution there. How about your congregation?

**Dale C. Flowers**, minister, Route 2, Hazel Green, Alabama, February 18, 1977: "I have just completed brother Wallace's book on the new international perversion (such a work does not even deserve caps) with a red pen (marked just about all of it), and it really came in handy because some of my students at Madison Academy wanted to know what was wrong with it. I asked them what was right with it; and now I have some good illustrations to help them see the error. (Incidentally, we use only the KJV and ASV there.) . . ."

(NOTE: Perhaps the most devastating expose against all this proliferation of so-called "modern" versions yet to appear is Foy E. Wallace, Jr.'s *Review of the New Modern Versions*. His 176 pages against the Revised Standard Version alone, contained therein, are worth the \$12 the book now sells for. If you do not have a copy, please send that amount with your order (plus 55 cents postage) to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

**Edward L. Bryant**, evangelist, Jasper, Georgia, May 9, 1977: "Enclosed is a check for \$50. Please send me all the bound back volumes and the three record albums. You may use any money that is left over to help send the paper to others."

(NOTE: We sent brother Bryant all seven bound volumes of the first seven years of *Contending for the Faith*. When ordered, payment in advance, as a set, they are \$21 for the set (plus \$1 for postage). Ordered singly, Volumes I through V are \$3 each; Volumes VI and VII are \$5 each. The three record albums by the Rice Family Singers, entitled, *Mansion Over the Hilltop*, *Beyond the Sunset* and *Where Roses Never Fade*, are \$5 per album, or \$13.95 per set (plus 50 cents for postage). These also are available in cassette (\$6 each; \$16.95 per set) or in 8-track tape (\$7 each; \$18.95 per set). Please address all orders to *CONTENDING*

*FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

**Peter K. Kekalia**, Makakilo, Hawaii, January 19, 1977: "(I have) found your magazine to be very interesting and helpful."

**Willie Tolison**, a young preacher from Lindsay, Oklahoma, under date of December 15, 1976, enclosed a clipping from the Saturday *Oklahoman & Times*, for October 9, 1976, saying, "I would like for you to read this newspaper clipping. Brother Davis preached at Clera, Oklahoma, for quite some time; and I wonder about what he teaches. I was invited to try out for the ministry there after brother Davis left and one of the two elders said they would not want me to do anything but preach from the pulpit and visit the sick. But he also explained how some of the good leaven of the gospel had spilled over into the denominations and we had 'brothers in all denominations.' I knew then that their impressive salary and Gold Medallion home for the preacher was not worth it at any risk. The reason I am writing is how can something be done about this false doctrine of 'Christians in all denominations'? I am just a young preacher and only been a Christian for five years, but even I know this doctrine is false. I do not want to make any false accusations, but does this article of the State Representative Guy Davis hurt or help the church?"

(NOTE: Upon receiving the foregoing from brother Tolison, I noted that the article was principally about one L. C. Harris, a Pentecostal-type preacher, who had rebuilt the old Assembly of God church building that had been sagging, and was announcing the opening of the all-new brick building for the Yarnably Assembly of God Church for the following day, and that "State Rep. Guy Davis, a church of Christ minister at Calera, who was born at Yarnaby, will be the 11 a.m. speaker . . ." In my reply to brother Tolison, of February 20, 1977, I said, in part, "I have read the article carefully. It is clear evidence that the brother Davis mentioned has no regard whatever for plain Bible passages such as Romans 16:17-18 and II John 9-11. You are correct about this doctrine of 'Christians in all denominations' being false. All of God's family are in His church. (Acts 2:47). Any who have fellowship with denominations, as brother Davis was doing, according to the article, simply sin in so doing. The article could only hurt, not help, the church for which Christ died." IYRJR.)

**Ray Hawk**, minister, Pensacola, Florida, March 2, 1977: "I wish you well in your work and I know that whatever decision you make, it will be for the good of the church."

**John W. Smith**, Springfield, Virginia, February 17, 1977: "I understand from your latest *Contending for the Faith* that you are reconsidering your trip to the 'missionary' field . . . I would like to offer my encouragement for you to stay. I do not wish to ridicule or place small importance on 'mission' work. To be sure, I realize that decisions like these are family business and not brotherhood business . . . Whenever Modernism begins to gain a stronghold, it seems that your name or something you have done comes up in some kind of way. I believe it is because you are feared. Feared because you expose wicked, sinful brothers the way they should be—for all honest people to see and recognize . . . I believe you represent the greatest threat the brotherhood has to combat modernism. By the comments and attitudes of those that hate righteousness, they have revealed their greatest adversary! . . . I ask you to consider the many

church members who do not really comprehend what is going on. Some of these people will be obedient, faithful Christians, if leadership would follow the scriptures . . . Consider the elder who will not stand up faith-wise for much of anything . . . Consider the prideful, 'successful' deacon who hunts those who still stand for New Testament living to ridicule or downgrade them in some way . . . Consider those who play politics in the Lord's church, ignoring the plight of the people. Who is feeding the flock? . . . What about church 'X' whose eldership will not stop false teaching in Sunday school, who will not stop house churches from growing among certain church 'inner circles'? Who can speak 'against' this? . . . Consider church 'Y' who resists greatly stepping out of the middle of the road? About the only thing church 'Y' can do is persecute those who resist going down the middle of the road . . . I wish the best to you and your family in whatever decisions you make. I am sure that you know far better than almost any of us the stinking state of the brotherhood nationwide. My prayers and support are with your efforts."

(NOTE: In my reply to the foregoing, of March 7, 1977, from Singapore, I wrote, "Dear brother Smith: You are entirely correct that I had been having second thoughts on the relative need for my returning to the field as a missionary, resuming my long-time work as such, at this time. Having devoted some 11 years to overseas evangelistic efforts since 1955, you can well imagine that much of my heart is involved

with the work here. On the other hand, with so many seemingly determined to carry the cause of Christ into apostasy in the U.S.—and having given most of the last 11 years to a defense of the faith there—it seems to me that I am needed there, too. Hence, as I wrote, I am, as Paul described, 'in a strait betwixt two.'

"Before receiving your esteemed letter of February 17, as you now observe, wife and I finally decided to come on back to the field—at least for a while longer. Just how long we shall stay this time, we ourselves cannot say. With doctrinal conditions apparently worsening instead of getting better back in the States, before leaving, I agreed with the Getwell elders and brethren Tom Warren and Garland Elkins, relative to the *Spiritual Sword Lectureship*, that I would return to speak on the *Book of Judges* toward the end of October. This lectureship will be held by the Getwell Church of Christ which meets at 1511 Getwell Road, Memphis, Tennessee. I shall be bringing my wife with me at that time. Not only are we convinced that the lectureship itself is enormously important, but it will give us both an opportunity to reassess once again where we are needed most. If conditions have not improved considerably in the U.S. by that time, we may finally decide that we are needed more there than here. Meanwhile, we shall be keeping a watchful eye open to developments as they continue to unfold.

Brother Smith, I have studied your letter most carefully and am grateful for your thoughts. Please continue to pray for me

and mine as we try to *extend* as well as *defend* the faith that was once delivered to the saints." (YRJR.)

C. T. Kidwell, minister, Pikeville, Tennessee, February 14, 1977: "Please find inclosed my personal check for \$10 along with my renewal blank for *Contending for the Faith*. Use this money to help out in the good work you are doing through your paper. Wish I could send more . . . I am still preaching every Sunday, both services. Also teaching Bible-study class Wednesday evenings. Also am on the air every other week, Mondays through Fridays. I have been preaching about 45 years, mostly in the mission fields . . . May the Lord bless you and all there in your efforts to get the truth to the people . . ."

West Pape, minister, Albuquerque, New Mexico: "Thank you for the splendid articles which you so frequently publish. May God bless you in your work and may he glory in your efforts."

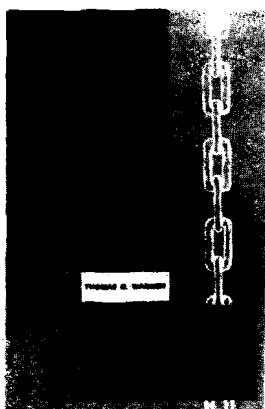
Mrs. Raye Hill, Flushing, Michigan, February 17, 1977: "Please send me one copy of *The Apostle Paul on Marriage* . . . Enclosed is \$2.85. (Of which 35 cents was for postage. YRJR.) . . . We enjoyed the much-needed book *Marry Only in the Lord*, by brother Bruce Curd, and hope for wide circulation. We need this teaching now more than ever . . . My husband has received some very strong and bitter criticism for believing our young people should date and marry Christians. He has been accused of teaching false doctrine as a result. You

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would think he was the only 'heretic' anywhere who could believe such a thing! . . . I intend to continue teaching our own children and hope and pray the church everywhere wakes up to the neglect in this area. May we encourage you and brother Curd to continue efforts in this regard as well as efforts for the purity of teaching in the whole world . . . You have our prayers . . ."

(NOTE: I quite agree with sister Hill that such teaching as is being done by brother Bruce Curd is very needful. How wrong marriages are to be avoided otherwise is hard to imagine. Certainly we can continue teaching our own children. As to whether the church can be awakened to this neglect—or to anything else—is anyone's guess. 'Tain't easy, to say the least!

Others who may need these two books—one or both—by brother Curd, *The Apostle Paul on Marriage* is \$2.50; *Marry Only in the Lord*, \$1.50. Please add 35 cents for postage and send your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Glenn D. Martin, Norton, Ohio, February 26, 1977: "May God continue to bless *Contending for the Faith* and all that continue to do so."

Steve Fox, Elkview, West Virginia, March 15, 1977: "I receive your publication 'CFTF' and read it at one sitting every month. I appreciate so much your effort to do evangelistic work in the USA and abroad. I also read *Mission, Integrity, Gospel Advocate*, and any other journal which deals with the revelation of Jehovah God, whether written by our brethren or not. . . . In your last monthly (February, 1977), you went to great extremes to ridicule *Integrity Magazine* because they had not yet printed W. D. Jeffcoat's reply to Jim Sims' article concerning the Warren-Flew Debate. And then, on the last page, you have printed a letter that you received from Wanda Durrington, of Wichita, Kansas, in June of 1974. I'm no mathematical genius, but I do know that three months is less than 2½ years. Maybe we should not expect too much of others until we fulfill

similar responsibilities. . . . O consistency, thou art a rare jewel! . . . Jesus said something about splinters and logs in all of our eyes. May the day finally come when all of our eyes will be free of even the tiniest splinters. . . . May the Messiah always bless your work in his kingdom. . . ."

(NOTE: In my reply of April 4, 1977, from Taipei, Taiwan, I said, "Dear brother Fox: Your letter of March 15, 1977, was forwarded to me in Taiwan by my secretary in Birmingham; it arrived here on Friday. However, owing to the demands of our missionary work over the week-end, here it is Monday morning before I can find the time to deal with the point you raised.

"There is a vital difference between *Integrity's* letting three months go by without publishing Jeffcoat's reply to Jim Sims and our waiting 2½ years to print Wanda Durrington's letter. His reply was clearly written for immediate publication on an issue of pressing immediate concern; sister Durrington's letter was not. It probably made her no difference whether her letter ever was published or not. Evidently she was writing primarily just to let off steam. It seems to me that such a rare jewel of consistency as Steve Fox could discern the difference.

"But, then, if we were as indiscriminate in our reading as you described yourself as being, maybe we could not discern it either! In such case, our vision would be a many-splintered thing. . . . In the spirit of *Proverbs 26:5*." IYR Jr.)

Harry H. Hensley, Logan, West Virginia, February 14, 1977: "Inclosed please find \$6.95 for which I wish a copy of *Woods-Franklin Debate* on the Holy Spirit, if available. There is so much of this gross ignorance in the church today. It is pathetic. And the worst is that men in high positions condone it. If the elders of the churches do not wake up and begin to defend the truth concerning the word of God and stop these false teachers from preaching to the churches, it will soon be like it was in the 1,260 years of the Dark Ages. We will be under the Devil's control, as they

were then. We are too liberal with these false teachers. Instead of denouncing them as the Devil's agents, which they are, we let them get by with teaching false doctrine to the churches. I have been an elder of the church at Henlawson, West Virginia for 30 years, and when they begin to teach false doctrine at that church, we just simply tell them that their services are no longer required, and send them packing. But they always take some of their own kind with them. But we don't need trouble-makers in the church. When they leave the trouble leaves with them. Good riddance. Please keep up the good work. . . ."

(NOTE: I could not agree with brother Hensley more that if the brethren do not stop these false teachers instead of inviting them back into our pulpits, we are headed for another Dark Age. As much as our missionary work is needed here, in Asia—and it is—it seems to me the defense of the gospel is needed in the U. S. possibly even more. We plan to keep up the work of extending the truth as well as defending it on both sides of the water. . . . Others in need of a copy of the *Woods-Franklin Debate* on the Holy Spirit question, please send \$6.95 (adding 35 cents for postage) to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. It is a classic—on brother Woods' side, that is! IYR Jr.)

James B. Dearin, St. Louis, Missouri: "I appreciate the paper so much. Thanks. . . ."

John E. Robinson, Hendersonville, Tennessee, April 20, 1977: "I have for some time—though it has been sporadic—read issues of *Contending for the Faith* and have enjoyed them very much. It is refreshing to see sound doctrine in print, and even more to see people exposed who are not as sound as some would think. Keep the truth up front and error will soon fall behind. . . . Enclosed is \$5 for 3-year subscription. . . . May God give you strength as you seek to bend your will to His and to spend your energies in the service of His kingdom. . . ."

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## Must Christ Die In Tooele?

Alvin R. Shafer

What has happened to the true followers of the Lord? We appear in the light of the scriptures weak, unzealous and satisfied with our lives. Oh, how wrong we are headed. We are like the Laodiceans, content and rich, lying upon our beds of ivory and will be spued out of the Lord's mouth. We seem to want our preachers to stay at our fingertips when it comes to doing the Lord's work. We are missing the great commandments that Christ gave in Mark 16:15. We sit at home and are happy. We had better get out of our easy chairs and put our shoulders to the plows, only looking back occasionally to see if we did things according to God's will, not ours.

### Utah, A Real Mission Field

Some brethren think a mission field is either overseas or near home. Paul and those brethren who went with him through the whole world understood what Christ meant. So let's not be fooled by such thinking. Utah is neither overseas nor near where most brethren live. It has close to one and one-half million people with about 40% to 50% Mormon. The Lord's church has 300 to 400 members, isn't that terrible! We cannot even get a minister supported here. We write to congregations, some answer, most don't. Those we do hear from are already committed to supporting a preacher 25-50 miles away. It appears some congregations have 3-7 ministers. Why can't they send some to Utah?

### Buildings Hinder Mission Work

Another thing our brethren tell us is that they are in a building program costing \$200,000 up to \$5,000,000. It is very heart breaking when we pick up a church paper and see such when we cannot find help. Brethren, we are getting to be like the Mormons. We want great buildings like they want temples. We had rather put God's money in buildings instead of saving souls. I have nothing against a nice building but when we spend money to have the best building in town, I'm sure God is going to weigh that against how many souls that could have been saved in areas where help is needed.

I do not know why we even have preacher schools, if they cannot get support for the field which is ready for harvest. We had one minister who would come and wanted to do personal work. We wrote about fifty congregations and only one offered to help.

### Opportunities in Tooele

There are eleven denominations besides the Mormons in Tooele. All have pastors, ministers, "reverends" or whatever. The denominations have had their pulpits filled continuously. The Lord's church has been without. We have had two preachers, one stayed one year, the other fifteen months. The last one left the church and is back out in the world. We worry about the church here, it is dwindling away, only 10-20 left, including children.

The town is growing in business and population. Next to the church building about 100 new homes are being built. The Mormons will put up another ward very soon. New stores, 7-11's, new bank, motel and mines are opening up. About 30,000 people live throughout the area.

The Lord's church could grow here in Utah if only brethren would help, either individually or congregationally. We have our building paid for, also the property. We have had Bible studies with about forty Mormons but didn't have a preacher to help.

### Our-Last Plea

We cannot even interest elders to come out here and investigate. Some must pass by here on vacation. I would like to challenge the brethren in the words of the Great Commission, "Go into all the world and preach the gospel to every creature." How many elders, deacons, preachers and members have gone into the mission field to help start a new congregation? How many would come to help destroy one of Satan's strongholds in Utah? They claim the Mormons converted 500,000 to the (Devil's) church just last year.

This congregation needs help soon or the doors will close in the near future and the church here will die. We have personal work enough for two preachers, but even one would help. There are only three brethren left, hopefully someone may move in. One brother has cancer and isn't able to do much. I'm sixty-two and have had some light heart attacks. Some one please help before Christ dies here in Tooele, Utah. This is our last plea to our brethren, then we may have to close the doors to the Lord's church. *Please brethren, help.*

—Alvin R. Shafer  
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# Contending FOR THE Faith

Volume VIII, No. 6

JUNE / 1977

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## From The Editor's Desk

This marks the third issue of CFTF under this editor. I appreciate all the letters so many of you have written me and again ask for your prayers in this work. I believe I recognize the serious responsibility that is mine and for that reason I covet your prayers even more.

I appeal again to all of our readers for articles for this paper. Some have the mistaken idea that very few are concerned about the course some in the kingdom of God are following and therefore the pages of this paper are open to all. Just send your typed, double-spaced articles to CFTF, P. O. Box 26247, Birmingham, Alabama, 35226. We want articles that not only reprove and rebuke but also those which exhort and edify. We are doing our utmost to provide a balanced reading for our readers. Again, let me encourage you to send articles. We do not promise to use every article, but each one will be given careful consideration.

The lead article in this issue is one that should concern every Christian. I hope that you will re-read it until you can find no comfort. Brethren, millions are dying untold and while we are spending millions on ourselves billions are going to hell. I know nothing about the brethren in Tooele, but I have had little peace since the article arrived. It simply highlights the situation found in many places. Brethren have started works around the world and when difficult times have come they have withdrawn and begun spending His money on themselves. I remember one missionary saying, "In raising money to go overseas, I never once spoke at a congregation that had just not finished, or was just about to begin a building program." Instead of saying, "We do not have the money to spend elsewhere," we ought to say, "We have the money, but have chosen to spend it on ourselves"! I remember another missionary who said, "I just can't feel comfortable sitting on padded pews, for everytime I do I think of my brethren in Fiji who meet in a fertilizer shed sitting on fertilizer sacks!" We do have the money, we just chose to spend it on ourselves!

Of special importance in this issue is the fine article by Steve Williams. The course followed by brother J. W. McGarvey mentioned in that article is the one that many think we should all be taking today. In almost every city where several congregations are found there will be at least one which has departed from the principles of the Bible. Instead of marking these brethren, others will say, "I know they are wrong and I personally do not agree with them but I intend to maintain contact with them, even working with them and hope to bring them back to the truth." Brethren need to realize that such will only lead to the strengthening of false brethren. Be sure you read this article carefully.

We have again included a sermon and study outline as well as a study on denominational teaching. We believe that this will be the kind of material you will want to file away and refer to again and again. When the servant of God is confronted with error he will profit by knowing beforehand just how to deal with it.

Some have asked about brother Rice. He is now in Taiwan but hopes to be home in October for a lectureship engagement. He can be contacted at the CFTF address in Birmingham (we regularly forward his mail to him), or by writing directly to him at P.O. Box 52-12 (Tien Mou), Taipei, Taiwan, Republic of China.

Finally, let me apologize for getting behind on the publishing of CFTF. We soon will be caught up and on schedule and trust we shall be able to remain so in the future.

Remember me in your prayers.

-Dan Jenkins

## Showing Respect For The Truth

Johnny Ramsey

Every faithful child of God knows of the all-sufficiency and power of the Holy Scriptures. We would, without reservation, admit that only the Truth of the Word can make us free (John 8:32; 17:17). Christians often pray that the gospel truth will cover the world as the waters cover the sea. Devotees of the Master are deeply concerned with a "lost and dying world" that is decadent because of running roughshod over "the unsearchable riches of Christ." Disdain fills our hearts when error seems to be winning the battle for men's souls or when Satan gains the slightest advantage over us or anyone we strive to lead "out of darkness and into light" (Acts 26:18). There are various ways that men can show respect for the Bible or disrespect. Sometimes we may be guilty of veiling the will of Heaven through faulty concepts or poor attitudes. Since no one really desires to aid and thus encourage the Devil in his fiendish work we need to take careful inventory lest we be in that sad number that hinders the work of the Lord.

One glaring way that many show disrespect for the Bible's message is the apparent desire to spare their relatives and friends from plain gospel teaching. Some folk shop around for a soft preacher like they look for bargains at the Supermarket! If only the Truth can free men's imprisoned souls then the sooner my loved ones hear it the better. Rather than **apologize** for straight teaching we ought to earnestly thank God for those few preachers still willing to uncompromisingly proclaim it. When we start looking for an evangelist with a dull point on the sword of the Spirit (Ephesians 6:17) we have forgotten the value of soul-stirring rebuke of sin. We need more men to stand in the middle of the battle with swords unshackled and spirits undaunted and determination on fire for the lost souls of humanity. **We do not need watered-down pronouncements but fired-up proclaimers!** And, yes, we also need honest souls to receive the message and fearless brethren who shout "AMEN!"

We also greatly hinder Truth when we want "our pet sins" or weaknesses tip-toed around or soft-pedaled. One lady, who is supposed to be a Christian, actually stated: "We are all allowed to have one or two weaknesses." That language of Ashdod is a perfect reflection of **catering** to our shortcomings instead of **correcting** them. In every congregation, of any size, one can find members who had rather the preacher "hush up" on social drinking, dancing, immodesty, attendance, denominationalism and perhaps even baptism (lest a neighbor get offended). Oh yes, I forgot to mention **giving** and **spreading the gospel**. Just any subject is taboo when we are unwilling to let the Lord have "full speed ahead" in our lives.

We manifest a very poor attitude toward the Truth when we allow our sympathy for those in error to overwhelm our love for the exclusiveness of Christ's church. All of us desire that all men everywhere be saved. But we cannot extend the borders of God's kingdom to include accountable beings who refuse to be born again (John 3:5; Acts 8:12). God keeps the roll book; the Lord adds men to the church. We dare not even try to exercise the prerogatives that belong to Heaven alone. **If we sincerely love the truth** we will get busy and teach it plainly to our loved ones. That is far more practical than trying to have them saved while they are still lost. It is also more honest than blaming a preacher for "running people away" when he is only proclaiming the GOSPEL OF CHRIST.

## WHAT ABOUT CHORUSES?

Kerry Cain

It has become fashionable in the Lord's church to express a need to quit the fussing and fighting among the ranks of the army of God over small doctrinal issues, and "get on with the work" our Savior has given us. Everyone wants to bury hatchets, heal wounds and begin marching in unison. No one likes the "nit-picker," the "boat-rocker," the "trouble-maker." But God has placed so much emphasis on truth, that, if the "nit" is even a **tiny** speck of error, we should thank our loving Father for the "pickers."

The Spirit of truth tells us that we are set free from the bondage of sin by truth (John 8:32), and sanctified or purified by it (John 17:17). We come to the Father only through truth (John 14:6). No wonder He also tells us to believe the truth (2 Thess. 2:13), obey it (1 Peter 1:22), speak it (Eph. 4:15), walk and worship according to it (3 John 4; John 4:24), love it (2 Thess. 2:10), rejoice in it (1 Cor. 13:6), study it diligently and handle it carefully (2 Tim. 2:15). So I want to pick at the "nits" of error, no matter how small, to keep myself and the church pure.

The reason I have said this is to stress that I do not intend to pick just to keep busy, or to present myself as a defender of traditional mid-twentieth century American Christianity. If I question a practice with which I have grown up, I want to pick at it to find out if it is not a part of truth. So please bear with me while I pick, and consider these thoughts.

For some years the use of special singing groups has puzzled me. Usually we are careful to have a "closing prayer" on Sunday night before we allow the chorus from the nearby home or college to sing "psalms and hymns and spiritual songs" before the congregation. I have wondered why it is proper to worship after the prayer in a way we would oppose before the prayer. As far as I can tell I am looking at this question without prejudice. I am not "anti-orphans' home" or "anti-college," neither was my mother (as best I know) ever frightened by a chorus or quartet while carrying me. Yet I have questions and doubts.

### Why Are Choruses Used?

I can think of four possible reasons for their use. 1) Some say it is **worship**. 2) Others say the **listeners** are not specifically worshipping but are being **spiritually edified** by it. 3) Some would say that choral music is used because of its beauty — we just enjoy listening — it is a form of **entertainment**. 4) I suspect that a fourth reason is that often choruses are good tools for **promoting** homes, schools, etc., and raising money. But forgetting this last use, are any of the other three appropriate?

### What Is Choral Music?

1) Is it **worship**? If it is, who is worshipping? The singers could be, but I suspect that many are more concerned about the dotted quarter notes and crescendos than the spiritual content of the songs. Are the listeners worshipping? They cannot be worshipping in song because they are not singing. They are not "speaking to yourselves" (Eph. 5:19) nor "teaching and admonishing one another" (Col. 3:16) by listening. So what kind of worship is it?

Some will say that it is possible to worship outside of the public assembly in ways inappropriate during the assembly. Realizing that our lives are to be total worship to God (Rom. 12:1; Heb. 13:16), surely there can be worship that would be inappropriate in the assembly. But when we consider the specific forms of worship set aside by God, we are bound

by the scripture in their execution, whether in public or private. For example, we do not pray differently after the "closing prayer" than before, because the truth binds us concerning this specific form of worship. We do not use instrumental music outside of the assembly because the teaching concerning singing applies any time songs of worship are sung. In fact, Ephesians 5:19 and Colossians 3:16 are not even speaking exclusively of public assemblies of worship. Yet when religious music is involved, Christians "sing," not play, and they teach and admonish "**one another**," because truth limits it to two-way dialogue, not one-way. If the use of the chorus is not harmonious with scripture it is not the type of worship sought by the Father (John 4:23, 24). If it is harmonious, why not use it in the worship assembly before the "closing prayer"? I wonder if we have "made the commandment of God of none effect by our tradition" (Matt. 15:6)?

2) Is it **spiritual edification**, inspiration for the listeners? Some will say it arouses us to live better and closer to God. (Some say the same thing of organ music.) Man's need for edification, and the ability that music has to do that, is certainly recognized by our Father. Therefore He made provision for us to be edified by "speaking to **yourselves**" and "teaching and admonishing **one another** in psalms and hymns and spiritual songs." Can we improve on His plan? It seems to me that a special performance by a group for the "benefit" of the assembly goes beyond God's provision for edification in song. John warns us of going beyond the doctrine of Christ (2 John 9).

3) Is it **entertainment**? This may be the closest we can get to the value, if any, of choral presentations. If it is not for the purpose of entertainment, why do choruses hold tryouts to make sure they have the most talented voices? Could not the average or even poor voice do just as well in worshipping or edifying? God seems to think so. If it is not entertainment, why is it becoming increasingly common for the listening assembly to applaud the performance? We do not clap for an outstanding prayer or give the preacher a standing ovation for a great sermon. Certainly it is appropriate to enjoy worship, and it is appropriate to be entertained. But to use what should be an act of worship strictly to entertain is as evil as preaching strictly to entertain (which is done occasionally through the use of emotionalism, joke-telling, etc.). Entertainment, though, is what some seek (cf. 2 Tim. 4:3). How can we sing songs of praise to our God strictly for our own pleasure without taking His name in vain and worshipping in vain?

#### Are There Other Dangers?

Not only do other dangers exist, some have already been implanted in our periods of public formal worship. Possibly the polished approach and concern for exact musical performance by choruses has made it even more difficult for some to place the proper emphasis on worship with the correct spirit and mind process which God demands. Worship in song can easily become entertainment before that "closing prayer."

Choruses have popularized special effects in our assemblies that are unscriptural. If it is acceptable for a special group to hum in spiritual songs then why not the whole church in the Lord's day morning service? And so, many congregations practice it. Although all choruses do not practice this, the craze began with choruses, quartets, etc. Incidentally, humming is about as close to "singing" and "teaching and admonishing" as is whistling, hand-clapping or playing your knuckles.

I truly believe that in only a few years we will be seeing the use of special singing groups in our worship services in congregations in America. Jimmie Lovell has already written in his **Action** periodical (August, 1975) that "the preeminence of choirs may have spoiled some of the beauty of worship in song but there really is as much authority for 40 persons leading the singing as for one person to do so." Evidently he does not realize that a forty voice choir does not **lead** the singing — it is the singing. But whatever our reaction to his statement might be, we would be naive to think that brother Jimmie is the only one in the brotherhood with this view. The danger is real!

Women taking the lead by singing solos will likely be accepted in worship services in some quarters also. And why not? They are accepted after the "closing prayer" now.

I have always loved choral music. I would like to believe now that it is appropriate. But I see what seems to me to be conflict with the word of truth. I see what seems to me to be dangerous practices and trends evolving from it. If I am wrong I would sincerely appreciate being set back on the right track, because I don't like troublemakers either.

*(Editor's note: I would appreciate articles in response to this thought-provoking article. Mail them to CFTF, Box 26247, Birmingham, Al., 35226.)*

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## BOOK, CHAPTER, AND VERSE

Harry H. McDuffee

Why are so many departing from the "faith once for all delivered unto the saints" (Jude 3)?

Many reasons have been given, and some are good reasons, but the true reason is no one wants to investigate God's word. We are satisfied with what others tell us, because they tell us what we want to hear. Will what others say keep us out of Hell, if they tell us something contrary to God's word? Read Rom. 14:12.

In a time when we need someone to stand up to all the false teachers in the world and say, "Book, Chapter, and Verse," everyone is sitting back waiting for the other fellow to do it. The job will never be done, as long as we sit back waiting on the other fellow. The job requires participation from all the Lord's people working together. Paul in Eph. 4:15, 16 said, "but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint (member) supplieth, according to the working in due measure of each several part (member), maketh the increase of the body unto the building up of itself in love."

The body is the church, and for us to be able to stamp out and mark them that cause factions and divisions we must work together, each doing his part. Christ said, "Every kingdom divided against itself is brought to desolation; and every city, or house divided against itself shall not stand." If the church of Christ be divided it cannot stand.

Whenever someone tells us this, or that ought to be done, to insure that it is scriptural, let us ask for "Book, Chapter, and Verse."

Sermon Outline

# SATAN

Randall C. Bailey

## I. INTRODUCTION.

A. In times past people have believed in the Biblical doctrine of Satan.

1. That is, they believed that such a being did, in fact, exist.
2. They also believed that their duty as children of God was to resist the devil's temptations.

B. However, a philosophy has entered our realm of late which does not regard Satan as a being with power to lead people away from the truth.

1. Rather the tendency today is to think of Satan as the "embodiment" or "idea" of that which is evil.
2. This philosophy or theory is dangerous because it takes the personality from Satan and makes him an impersonal being with which people do not have to contend.
3. Belief in a personal is far more reasonable than belief in an impersonal spirit of evil.
  - a. "Impersonal spirit" is in itself a contradiction.
  - b. "Spirit" essentially is personality.

C. Nevertheless, the idea of Satan as an impersonal evil spirit has prevailed today because the doctrine of Satan as an individual evil spirit which attempts to deceive man has not been developed.

D. For example, sermons have been preached, all of which, affirm that Satan is wicked.

1. Yet, how many of these have sought to show what the Bible teaches in regard to Satan and his character?
2. No doubt they have been few.

E. Therefore, since the doctrine is a Bible doctrine, one would do well to see what the Bible teaches concerning Satan along the following lines:

1. Biblical definition of Satan.
2. Scriptural facts concerning Satan.
  - a. Names of Satan.
  - b. Works of Satan.
  - c. Attacks of Satan.
3. General considerations of Satan.
  - a. Satan and God.
  - b. Satan essentially limited.

## II. BIBLICAL DEFINITION OF SATAN.

A. The term Satan is derived from the Hebrew word "Sa-ton" which means "adversary."

1. The verb form of this word is "Sa-tan", which means "to lie in wait."
2. Therefore, the word "Satan" literally means "an adversary who lies in wait."

B. A more general definition would be, "A . . . super-human, personal, evil, world-power, represented in the Scriptures as the adversary both of God and men." (ISBE., Vol. IV, p. 2693).

## III. SCRIPTURAL FACTS CONCERNING SATAN.

A. The names of Satan.

1. Tempter—Matt. 4:5.
2. Enemy—Matt. 13:39.
3. Evil One—Matt. 13:19, 38; I Jn. 2:13-14; 3:12; 5:18.
4. Adversary—I Pet. 5:8.
5. Deceiver—Rev. 12:9.
6. Dragon—Rev. 12:3; 20:2.
7. Father of lies—Jn. 8:44.
8. Murderer—Jn. 8:44.
9. The Devil—Matt. 4:1; Lk. 4:2, 6; Rev. 20:2.
10. Serpent—Rev. 12:9; 20:2.
11. Prince of the powers of the air—Eph. 2:2.
12. Ruler of darkness of this world—Eph. 6:12.
13. God of this world—II Cor. 4:4.

Note: Although these are not all of the titles of Satan which are listed in the scriptures, these are sufficient to illustrate the devices of Satan. Actually in the vast majority of passages where Satan is mentioned, either the term Satan or Devil is used.

B. The character of Satan.

1. Satan is consistently represented in the NT as the enemy of both God and man.
  - a. Satan's jealousy and hatred of God has led him into antagonism to men.
  - b. As a result he hates all that is good.
2. Isaiah's description of Jehovah was the "Holy One of Israel" Cf. Is. 1:4.
  - a. That is, the nature of God is totally holy.
  - b. In Matt. 13:19, 38 our Lord calls Satan the "evil one" i.e., his nature is totally given to evil.

C. The works of Satan.

1. "The . . . works of Satan are to be traced to one predominant motive. He hates both God and man and does all that in him lies to defeat God's plan of grace and to establish and maintain a kingdom of evil, in the seduction and ruin of mankind." (Ibid., p. 2694)
  - a. He does this primarily by deception and lies.
  - b. Hardly anything is said in scripture as to the agency of these deceptions and lies other than wicked men who mislead other men.

- c. This agent of Satan is always a victim. (Ex. Judas, Scribes and Pharisees).
  2. Since Satan's power consists principally in his ability to deceive, it follows that his kingdom is built on lies and deceit.
    - a. The primary interest of the Bible is upon truth.
    - b. Thus Satan's doctrine is concerned with lies.
    - c. When Christ therefore said, "The truth shall make you free" (Jn. 8:32), He included freedom from the deception and lies of Satan.
  3. Satan's deception of man, however, does not remove the guilt from man.
    - a. Man is deceived only because he ceases to love the truth and begins to love a lie.
    - b. II Thess. 2:9-12 says, "Even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."
    - c. Notice that these people are deceived because they "received not the love of the truth" and "had pleasure in unrighteousness."
  4. Satan also works through persons and institutions which are supposed to be on the side of right but are really evil.
    - a. Again, notice the deceit and falsehood.
    - b. A primary example is denominationalism. These institutions do many good works but will not save a person's soul even though they promise such.
  5. From the above one can confidently affirm that Satan "... is the instigator and forerunner of that spirit of lawlessness which exhibits itself as hatred both of truth and right . . ." (Ibid., p. 2694)
- D. The attacks of Satan.
1. The attack on the generic seed of the woman.
    - a. Satan tempted Eve, she yielded, her husband followed in her steps, and as a result Satan murdered the human race by bringing sin into the world. Cf. Rom. 3:23; 5:12.
    - b. He, no doubt, gloated over his success until he heard the prophecy of Gen. 3:15.
      - (1.) It is possible that even Satan understood this prophecy to mean the children of Adam and Eve.
      - (2.) Therefore, he set out to frustrate the purpose of God and tempted Cain to kill his brother, Abel.
  - (3.) Yet with the birth of Seth, Satan must have come to realize that his war with God had only begun.
  - c. His next attack upon the woman's seed was his encouragement of the intermarriage of the sons of God with the wicked daughters of men in order to encourage the people in their wickedness. (Gen. 6).
    - (1.) He was most successful, for God determined to destroy man.
    - (2.) Yet, righteous Noah frustrated his purpose, for God determined to save him.
2. Another attack was upon the fleshly descendants of Abraham, Isaac, and Jacob i.e., Israel.
    - a. The call of Israel to serve God would naturally stir Satan to frustrate, if possible, God's plan. Therefore, he enticed Israel many times, with much success, to sin against God.
      - (1.) The golden calf at Mt. Sinai. Ex. 19; 24; 32.
      - (2.) The temptations and sins in the wilderness recorded in the book of Numbers were, no doubt, instigated by Satan.
      - (3.) The people finally were enticed to ask God for a king which brought more miseries on the people. I Sam. 8.
    - b. These kings finally, with the aid of the people became so wicked that it seemed as if Satan had won: for the people were carried into captivity and dispersed as a result of their forfeiture of the covenant.
  3. Another attack was between Satan and Christ.
    - a. Satan began by inciting Herod to attempt to put the infant Messiah to death. Matt. 2:1-23.
    - b. His next attack with the Son of God was the temptation following the baptism of Jesus. Matt. 4:1-11.
    - c. He left our Lord for a season only to return in one last effort by enticing the wicked rulers to crucify the Son of God.
      - (1.) When Christ died on the cross, the heel of the seed of the woman was bruised.
      - (2.) Three days later Satan's head was bruised when Christ arose from the dead. Heb. 2:9-16.
  4. The last attempt of Satan is to carry all of the children of God that he can down to Hell with him.
    - a. This began with the establishment of the church.
    - b. It will continue until the day of judgment when Satan and all those who he has enticed will be cast into Hell forever. Matt. 25:31-46.

11. "Jesus will come from the ancient of days to receive the kingdom on earth."

11. **Dan. 7:13, 14**, "Behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom."

NOTE: Compare this with Psalm 24 and Acts 1.

12. "Jesus as the nobleman who went into the far country will not receive for himself a kingdom until he returns."

12. **Luke 19:12**, "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

NOTE: Jesus went to heaven to receive a kingdom, hence he has it now.

13. "The church was not in God's eternal purpose—it was a historical accident."

13. **Eph. 3:10, 11**, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

14. "Jesus built the vestibule, but not the real building, the kingdom."

14. **Matt. 16:18**, "Upon this rock I will build my church."

15. "The saints will be preserved unto an earthly kingdom."

15. **II Tim. 4:18**, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

16. "John the apostle was a companion of his brethren in tribulation and patience, but not in the kingdom of Jesus Christ."

16. **Rev. 1:9**, "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

17. "Christ is not on his own throne now."

17. **Dan. 7:14**, "And there was given him dominion and glory, and a kingdom."

18. "Christ now has only limited power."

18. **Matt. 28:18**, "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth."

19. "In some things only Jesus now has the preeminence. He will receive the rest of it when he comes again."

19. **Col. 1:18**, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

20. "John saw the bodies of the righteous. This included all the righteous."

20. **Rev. 20:4**, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the work of God."

NOTE: Have all righteous people been beheaded?

21. "We don't believe nor teach premillennialism, but are willing to fellowship those who do."

21. **II John 11**, "For he that biddeth him godspeed is partaker of his evil deeds."

#### SEVEN OBJECTIONS TO PREMILLENNIALISM'S EARTHLY REIGN:

1. The everlasting kingdom rules out the temporal world. **Isa. 9:6, 7.**
2. Jesus' refusal of an earthly kingdom once proves he would not want one now or later. **John 6:15.**
3. Simultaneous kingship and priesthood are not possible on earth. **Hebrews 8:4.**
4. Heavenly citizenship precludes any idea of an earthly kingdom. **Phil. 3:20.**
5. Kings do not sit on footstools, but on thrones. **Isa. 66:1.**



6. It would bring:
  - A. "Christ down". **Romans 10:6.**
  - B. The law back and substitute it for the gospel. **Jude 3; Gal. 5:4.**
7. It would substitute:
  - A. Animal sacrifices for Christ's blood. **I Peter 1:19.**
  - B. Force for free will. **Rev. 22:17.**
  - C. Carnal weapons for spiritual weapons. **II Cor. 10:4.**
  - D. Substitute a perishing, reeling, rocking earth for the immovable, heavenly, eternal home.
  - E. Substitute sight for faith. **II Cor. 5:7.**

#### PREMILLENNIALISM'S NULLIFICATION ORDINANCE:

1. It nullifies the plan God made to save men.
2. It nullifies the sacrifice Jesus made for men.
3. It nullifies the gospel given to teach men.
4. It nullifies finality of God's offer to men.
5. It nullifies Jesus' present power over men.
6. It nullifies "the eternal purpose" that the church should rescue men.
7. It nullifies the great commission offered to all men.

#### SEVEN MISTAKES OF PREMILLENNIALISTS:

1. They separate the church and the kingdom. **Matt. 16:18.**
2. They confuse the coming of an angel with the return of Christ. **Rev. 20:1.**
3. They literalize Bible symbols and thus destroy symbolic beauty and significance.
4. They offer fleshly, earthly program and reign for fleshly-minded people. **John 18:36.**
5. They set their affections on things of earth instead of heaven. **Col. 3:2.**
6. They aspire to rule over their fellows.
7. They divide the church over their wild speculations.

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## MAY I INTRODUCE YOU TO GOD?

Jack Harriman

*(One area often overlooked in local evangelism is the use of the newspaper for more than just announcement of meeting times. The College Terrace congregation in Fort Smith, Arkansas, recently has been using this avenue in their evangelistic program. The following is one of the articles used by them and, as well as helping us with the things said, it will provide an example perhaps to others who might want to begin this kind of work locally. The Editor.)*

"Oh, we already know each other!" We met when I was just a child. My mother told me about God and I learned about Him in Sunday School."

Yes, most of us were "introduced" to God in those early years, yet most of us do not know God in the real sense! You see, one can know God in a very limited sense.

The Bible teaches that one can know God (know there is a God) by observing nature. David said, "The heavens declare the glory of God and the firmament showeth His handywork." (Psa. 19:1). This is knowing God in a very limited sense.

The Bible teaches that one can know God (know what God is like) by observing the life of His Son, Jesus Christ. Jesus said, "If you have seen me, you have seen my Father." (John 14:9). Most of us know God in this way. However, this too is knowing God in a limited sense.

How does one know God then? John says, "And hereby we do know that we know Him, if we keep His commandments." (I John 2:3). John is so emphatic that he goes on to say, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." (I John 2:4). Knowing God in the real sense then is keeping the commandments of God.

Do you know God? I mean in the real sense? Do you believe that Jesus Christ is His son (Matt. 16:16)? Have you determined in your mind to follow Him (Acts 3:19)? Have you confessed your faith (Matt. 10:32)? Have you been immersed in water to contact His cleansing blood (Rom. 6:3-6)? Are you now loving, worshipping, serving, confessing, submitting unto Him as well as teaching others about Him (I John 1:7)? That's knowing God, and that's eternal life (John 17:3)!

May I introduce you to God?

## “Harper On The Holy Spirit Issues In The Twentieth Century”

Robert R. Taylor, Jr.

For a full half century the name of E.R. Harper has been a synonym for soundness in preaching, integrity of life and defense of New Testament truth. He has been in the courageous forefront of the decisive battles that have raged against Prince Immanuel and the Cause of Spiritual Zion. Numerous trials, tribulations and persecutions have been his along the way but nothing has marred his love for truth and his determination to remain loyal to the old paths. As he stands upon the threshold of reaching the proverbial fourscore, August 26, 1977, his faith is victorious, his stance is still strong, his mind is still razor sharp and clear and his eye is fixed more firmly than ever on attaining that better world in the land across which the shadows will never be cast.

### His New, Courageous Book

The year 1976 marked the publication of his latest book. It bears the title *Harper On The Holy Spirit Issues In The Twentieth Century*. The book is attractively bound in a maroon hardback cover. The book is a Roberts and Son Publication of Birmingham, Alabama, and that says much for the type of printing and binding the book enjoys. The book has 220 pages. The book is readable and the paper upon which it is printed is of very fine quality. It is a durable book and will last for a lifetime if proper care is afforded it.

It was my good pleasure to be a fellow-speaker with brother Harper upon a 1976 lectureship. At the time he presented me a personally inscribed complimentary copy. I began promptly its perusal and have done so with relish. I have now completed the reading of it.

The book is controversial. Any book on the Holy Spirit will be! No one realizes its controversial nature any more keenly than does its erudite author. The book will not win popularity contests with some segments of our brotherhood but it is a book our whole brotherhood needs to read. Brother Harper was not seeking popularity when he penned this book. The book is plain and pointed. This was its design, its intent. Brother Harper goes to the heart of what he considers to be the **crux** of many of our problems relative to the Holy Spirit in this the twentieth century. The book deals with both issues and persons. Since issues and the persons that promote them are so closely interwoven, brother Harper names both issues and persons. If we possessed more of the spirit of Hebrew prophets, John the Baptist, Jesus Christ and the apostolic preachers of the New Testament era, we would not be so squeamish at the thought of calling issues by their names and designating the persons that promote them. Too much of our writing against error is indefinite and therefore largely impotent. No one will read brother Harper's new, courageous book and say that it is hazy, indefinite and unclear in matters touching both persons and issues.

### Calvinism Clearly Delineated

Many people in the church today, including preachers, elders and Bible teachers, really do not know the basics of Calvinism. They do not recognize Calvinism when they hear it, see it in print or even teach certain of its essentials themselves. This is tragic. Gospel preachers need to go back and start cutting their teeth again on Brent's **Gospel Plan of Salvation**, as many of us did when just beginning to preach, and they would then be in position to recognize Calvinism. Brother Harper's new book is another vital volume that delineates Calvinism for what it really is.

Many have seen no connection between the errors commonly accepted with the novel Holy Spirit issues and rank Calvinism. Many of our brethren accept Calvinism in the Christian's life while rejecting it in the conversion process. This is tragic and pathetic. They are just a step behind those who contend that the alien sinner is dead and cannot do anything toward salvation until he has a direct impact of the Holy Spirit upon his spirit with no medium in between. More and more of our brethren are accepting Calvinism in **delayed** form but the system is still wrong and deadly whether accepted right off or in **delayed** form. A growing number of our brethren reject this premise in the matter of one's becoming a Christian and then accept it wholeheartedly in the Christian's life. More and more we are hearing, "I tried. I failed. Now, I have turned over my life to the Holy Spirit and He is doing it for me." Just where did human responsibility in Christianity go? If this doctrine is correct, just whose fault will it be if this individual is lost in yonder's world? Except for the lapse of time wherein does this doctrine differ from the Calvinistic concept of conversion?

Brother Harper knows Calvinism through and through. He has met it upon the polemic platform. He has met it from our own brethren, of all people! He shows conclusively that many of the errors now accepted by our brethren relative to the Holy Spirit are nothing but rank Calvinism. Regardless of how much you may disagree with brother Harper's manner of approach and his actual content, the reading of this book will help you immensely in the recognition of Calvinism when you hear it from some of our pulpits, when you see it in print from some of our brethren and when you have to meet it and refute it. His rich material on I Corinthians 2 is easily worth the cost of the book. It is a shame when many of our church leaders do not know the truth about Paul's natural man in I Corinthians 2:14. No young gospel preacher should finish in any of our Christian colleges or schools of preaching without knowing who Paul's natural man is.

### The Bible Exalted

Another major fruit accruing from the rich perusal of this book is the extolling and exalting of the Bible. Brother Harper believes in the verbal and plenary inspiration of the Grand Old Book. He deplores, and rightly so, the debunking of our beloved Bible. The Book is final and authoritative to him. He is a man of the Book. He lives the Book. He preaches

the Book. He defends the Book. Had all our preachers, teachers and members been of the Harper mold we would be having no trouble with the general acceptance of unreliable Bibles that is such an arising curse among us today. It is nothing short of amazing how much brother Harper has learned of the Bible from the King James Version, a version the intellectuals claim is beyond modern comprehension! This book by brother Harper will lift up and solidify your faith in the Bible; it will not tear down and destroy your faith in the Bible.

### The Church Extolled

Some will disagree with certain of the things brother Harper says. But no one can accuse him truthfully of belittling and disparaging the church of our blessed Lord. The church to him is precious and beautiful. One of the greatest sermons I have ever heard him preach is "Building A Beautiful Church." That sermon and his sermon on "The Beautiful Christ" are masterpieces and both are much needed today. He is ardent and adamant in his total opposition toward the restructuring of the church advanced by those who wish to turn it into a Pentecostal body or just a denomination like the Christian church. The church is held high; it is truly exalted in this book.

One of the greivous tragedies of brother Harper's long and eminently useful life has been the errors he has seen come into the church and over his vigorous protest. Brother Harper wants the church of Christ and the Christ of the church to be set forth now just as Christ and the church are depicted within Holy Writ. Who *could* want more? Who *would* want less? That is why he wrote this book.

### Conclusion

Here is a book you should read. In it you will see much of what makes E.R. Harper so dear and precious to those of us who love and appreciate him for his work's sake. Much of his magnanimous heart is portrayed within the pages of this book. The foreward, a very beautiful one indeed, was penned by Mary Nell Gililland, his daughter. Only one who knew the heart of brother Harper could have written as she did. It is an eloquent tribute to a richly deserving person.

The book can be ordered from *Contending for the Faith* or from brother Harper directly at 2143 South Fifth Street, Abilene, Texas 79605. The cost is \$7.95. Add 6% for mailing costs. Why not order your copy today? When it comes be sure and read it well. The book has helped me; it will help you also.

The recent newsletter from the Gospel Advocate Book Club reported that Brother Harper's book was its current best seller. This is a very high tribute both to the book and its distinguished author.

## WILL LIBERALS REALLY REPLY?

By Ray Hawk

Have you ever heard a false teacher complain because his false doctrine was exposed without the exposor first contacting him before the expose'?

The false teacher did not think it was important to contact anyone before publicly expounding his error. What law says it is right for him to publicly reveal his false doctrine, but it is not correct for another to publicly review and expose the teaching as false?

If a brother did decide to contact the one who publicly taught false doctrine, he would find it very difficult to receive a reply! One Mississippi preacher told a group of elders and preachers in Amory, Mississippi back on March 11, 1975 that he was going to investigate some men who had been accused of being false teachers. He would then present his findings to that group. However, at this writing, I have been informed that his investigation has not been completed. Why? Could it be that he cannot get these men to reply to his inquiries?

I contacted a preacher that has been accused of teaching women may pray in chain prayers in private devotions or in classes where men are present. He also has been accused of teaching that baptism is a miracle. I wrote several letters to him, from July to October, 1975 trying to get him to write. He finally did, only after I wrote an article for publication, sent it to him, and received a notice from the Post Office that he had received the registered letter. I literally "threatened" to publish the article unless he replied. **That was the only way I could get this man to answer!** Yet, if I had not gone to all this trouble and effort, but instead published an article revealing what he had stated, he would have accused me of not going to him first!

Why is it so hard to get some of these brethren to write when you contact them by mail? I believe it is for one or more of the following reasons. (1) They don't want to commit anything to paper. (2) They often feel it is beneath their station to reply. (3) They sometimes believe that you have insulted them by calling in question anything they have said, believed, or practiced. Or, (4) They believe they are strong enough in influence to negate anything you might do, so they simply "turn you off."

Those who teach the truth are not afraid to publicly state what they believe, nor to defend it. They will put it in writing, tape it, or say it before anyone without hedging or equivocation. This is not the position of those who hold to error and desire to protect their positions or works. When it comes right down to it, liberals will not reply when you contact them.

# Notes & Quotes...

Ira Y. Rice, Jr.



Ira Y. Rice, Jr.

For many years I have been thinking of writing a book on the great number of humorous things continually arising in the churches of Christ. I do not yet know exactly what to call it; however, as a "working" title, I am thinking of calling it *Funny Stories Preachers Tell*. One such item was called to my attention recently by **Lindsey Patterson**, minister of the Kimberly Downs Church of Christ, in Lansing, Michigan. Writing under date April 7, 1977, brother Patterson said,

"Dear brother Rice: Having read your feature article in the February 1977 issue of *Contending for the Faith*, I later noticed in the April 1977 issue of the *Readers Digest*, page 140, a four-line poem which attracted the humorous side of me. Thought perhaps it would be worth a chuckle for you. It says:

*A young theologian named Fiddle  
Refused to accept his degree.  
He said, "It's bad enough being Fiddle,  
Without being Fiddle, D.D."  
—by Louis A. Safian*

"I am well aware that the 'D. Min.' is not a light-hearted, humorous affair, but rather a great threat to the doctrinal purity of the church (as your letter to brother Hazelip stated). . . Enclosed please find a little support to use where needed. . ." He enclosed \$10.00 toward our *contending for the faith fund*.

O. L. Ransom, Jr., minister, Findlay church of Christ, Sparta, Tennessee, April 14, 1977: "I appreciate so much your work and the elders of Shades Mountain, so much false doctrine is being spread by men that are *supposed* to be or I should say *should* be preaching the pure and simple gospel. We certainly need men like yourself and dedicated elderships that will see to it that the doctrine of Christ—and that only—will be taught."

Lee Anderson, elder, St. Petersburg, Florida, March 22, 1977: "I have been troubled with a respiratory trouble for several weeks and have not felt like getting the article I suggested into proper form. . . I had in mind bringing out the true facts about the takeover of the fine Florida Christian College by the 'anti' faction, which resulted in the loss of many thousands of dollars by brethren who contributed to the purchase of the fine property without any remuneration to

those who paid for the property. . . I will try to get this put together as soon as I feel like spending some time on it. . . Those who took part in this fraudulent action included Jim Cope, Homer Hailey, Ed Owing, Lee Boswell. It reminded me of the prophecy of Zechariah 13:6, which describes all that the Antis have done over the past 25 years, when perhaps more than 100 church properties were 'stolen' from the rightful owners. . . I have just passed my 71st year in the Lord's church, having obeyed the gospel under the preaching of F. B. Srygley. . ."

**Dale C. Flowers**, minister, Route 2, Hazel Green, Alabama 35750, February 18, 1977: "Have you ever heard of a preacher getting fired? Well, how about a preacher firing a congregation. I just did Shiloh. I reckon that is what you would call it if you resign with no place to go. At any rate, after attending the Mission Forum and hearing such lectures as Franklin Camp on the Cross, and reading brother Carr's lecture on Fundamental Preaching, I decided that if I were to be an effective tool in God's kingdom that I would have to do so elsewhere. . . I would like to work with a mission-minded congregation of 250 or more. If you know of any in the Tennessee, north Mississippi, Alabama or Georgia area, I would appreciate the help.

"Last night I used N. Lightfoot's rules in my hermeneutics class which I teach for the Alabama Christian School of Religion. I pretended like I thought they were just about the best rules to determine a good translation that could be found. It was very interesting. The class accepted his first rule as being good and then began to wonder about their teacher when I put the other four on the board. We rejected them out of pocket, so to speak. Of course these are just ignorant men who have never had a course in theology and have studied under such non-theologians as Rex Turner, Franklin Camp, Gus Nichols, J. M. Powell and myself. Maybe Alabama Christian School of Religion would be recognized if we brought in some cemetery-trained (just can't get that spelling right) teachers. Anyway, we then came up with what we believe to be ten good rules to determine a good translation. I will send them and an article about them to you in the very near future. They do demand a word for word translation from a multiple group of honest, unbiased scholars wherein each member of the committee reads and passes on every translated book, and that the men doing the translating believe in the plenary, verbal inspiration of the scriptures. Of course, I pointed out to them that this left only the 'dying' ASV and the 'inadequate' KJV, but they didn't seem to mind that at all. Brother, there are still '7,000' that have not bowed the knee to perversions. . ."

(NOTE: In my reply of March 7, 1977, I said, in part, "Certainly I can empathize with you in thinking you must go elsewhere if you are to be effective in the kingdom of God. Sometimes a given situation just does not lend itself to such. For instance, when I was a young preacher myself, back in 1938 or '39, I was preaching at Edcouch, Texas. One day a brother Harper, who was supposed to be one of the elders there, came to me in all earnestness, saying, 'Brother Ira, why don't you go some place else? Your ideas are just too big for this congregation!' All I was trying to get them to do was to evangelize the world, like Jesus said! However, with views like that — and he evidently represented the majority view — I was butting my head against a stone wall, as far as Edcouch, Texas, church of Christ was concerned.

"Just at this point, Dale, I do not know of a congregation available such as you described. However, if you want me to say something about it in *Contending for the Faith*, I'll gladly do so. Such congregations are not very plentiful, as you surely must realize, these days. However, they *do* exist — and what a joy it is when one discovers such. It's like finding a treasure hidden in a field. . ."

"Day by day I continue to be 'in a strait betwixt two' as to whether we are needed more in the U.S. now than in the Far East. That there is a tremendous need *here* (in Asia) should be evident to all — since three out of every five lost souls in this world live, move and have their being within 3,000 miles of Singapore. How shall they hear without a preacher! On the other hand, the *base* of our missionary effort *here* is *there* in the U.S. And if we finally lose our base of support, then what? And, as I see it, the situation *Stateside*, doctrinally speaking, is worsening daily instead of getting better. So please continue to pray for us that we finally come to the right decision. . ." IYR Jr.)

B.C. Carr, preacher and director of Florida School of Preaching, 1807 South Florida Avenue, Lakeland, Florida, June 8, 1977: "We still have many problems in the state of Florida. Have been asked to help with three congregations recently. Had a confrontation with Milo Hadwin in Haines City a few days ago before the congregation there. Remember Milo wrote a book which Reuel Lemmons has been advertising, concerning the role of New Testament examples. Hadwin and Lemmons both say that we should not draw the line of fellowship over any matter unless there is a direct statement or command in the Bible. This leaves the day for observance of the Lord's Supper wide open. When pressed, Hadwin said he would not fellowship a group that had the Supper on Thursday night. He is very inconsistent, yet a congregation is having trouble because of his teachings. Your old friend Tom Brown at Dade City has come back to the church up there and is denying the inspiration of the Bible and wanting to teach a class to enlighten the other members of the congregation so they will be as intelligent as he is. Only two brethren openly opposed him in a recent business meeting. Isn't that a sad state of affairs? . . ."

"From what I can tell there has been an outward appearance of softening up by the antis. However, I'm not convinced they really feel any different than they have for the last several years. My personal opinion is that they have found out they are on the losing side and are trying desperately to win some new blood through a more lenient attitude without ever saying that they have been wrong on anything. I could be wrong, but this is my feeling. . ."

(NOTE: In my reply of June 15, 1977, from Taiwan, I asked brother Carr, "Did you see in the June 7 *Firm Foundation* where Reuel editorialized that 'Presbyterians, Baptists, the churches of Christ and several other religious orders have their historic roots in Calvinism'? Where is he *getting* such notions? One would think he had never even been exposed to what the restoration movement was all about! . ." IYR Jr.)

Phillip Root, Conroe, Texas, May 9, 1977: "I want to subscribe to the *First Century Christian*. Do you have their address? Also, I believe that brother Rice has had an article, recently . . . on the different translations and versions of the Bible. Could you send me a copy?"

(NOTE: In my response of May 21, 1977, to the foregoing, I said, in part, "My secretary in Birmingham. . . forwarded your letter of May 9, 1977, to me in Taiwan. I had known that the *First Century Christian* was being discontinued. However, the carbon copy of her letter to you, of May 16, was the first I knew that it actually had stopped. It was a good paper; I am sorry they had to stop.

"Regarding an article in *Contending for the Faith* about the different translations and versions of the Bible, I do not recall having had an article; however, we did run an ad about Foy E. Wallace, Jr.'s fairly recent book along this line, entitled, *A Review of the New Versions*. It is the best treatment on the subject that we have seen. I forget the exact price. However, if you order it from *Contending for the Faith*, I am sure we stock it. My daughters Lynette and Rochelle are getting out the orders for me while Vada and I are overseas. They'll be happy to send you a copy if you decide to order it. Whatever it comes to, they'll just bill you when they send it. Just let them know if you want it.

"Thanks to you two for continuing to support our work as missionaries. I've been back in Asia for almost three months — and Vada for almost two. We went to get our visas extended last week — and they said they would extend them only through September 23. We asked if we could apply for further extension at that time; they said no. We hope this is not repeat of policies several other countries have imposed out here of late. They finally squeezed our last missionary out of Malaysia last month; and Gordon Hogan is the only one who has been able to get his missionary visa renewed in Singapore for the last couple of years. . . . As I see it, time is running out for us in Asia. So whatever we have in mind to do out here we need to be *doing* it. Pray for us as we continue to press toward the mark of the high calling of God which is in Christ Jesus our Lord." IYR Jr.)

Mike Shumate, Pumpkin Center Church of Christ, Route 2, Box 17, Fairview, West Virginia 26570: "Please stop sending your magazine to us. I find it not only a hateful gossip paper, but also unscriptural in its effort. Reading your Bible you will find that Elders are to oversee the flock (Acts 20:27-31; I Peter 5:1-4; I Timothy 5:17-21). Elders of each congregation, not a man that has elevated himself to the popehood of the Churches of Christ. We do not have to prove our scripturally to Mr. Rice but to the Lord (I Cor. 4:3-5). In my opinion Mr. Rice needs to step down from his self appointed position of Judge, Jury, and prosecutor of the Churches of Christ for the sake of the work of our Lord." (Spelling his, IYR Jr.)

(NOTE: "It probably depends upon where you stand doctrinally," I replied to brother Shumate under date March 15, 1977, "as to whether you consider our paper 'a hateful

gossip paper. . . also unscriptural in its effort.' We never find those genuinely contending for the faith as it was once delivered to the saints thus describing our efforts.

"I may not be the Pope of the churches of Christ, but you and I both are *supposed* to be our 'brothers' keeper.' As such we are *supposed* to *admonish* one another — in some cases even to *reprove* and *rebuke* — or hadn't you read that far in the word of God yet!

"Your referring to me as Mr. Rice but confirms my first paragraph above. Those who are concerned for the word of God tend to refer to one another as *brother* — as Peter did 'the beloved brother Paul', and the like. However, Mr. Rice, as you called me, has no wish to be your 'Judge, Jury and prosecutor'; I am just happy to cancel you off our mailing list. We don't want it cluttered up with those who cannot distinguish between contending for the faith and the things you called me." IYR Jr.)

Neilan R. Foster, Bethany, Oklahoma, March 13, 1977: "I have been very slow in contributing to anything other than our local work here at Cherokee Hills, but realizing the great need for informing brethren throughout the brotherhood of the liberalizing element seeking to invade the church, I would like first of all that you place us on your mailing list. I have noticed the kind and gentle way in which you deal with those who differ with you, but never in such a way as to compromise the truth. Many, I know, do not see this due to the unpleasant task. I want you to know how much I appreciate it. . . . The February '77 issue of *Contending for the Faith* had some very vital information. I personally want *The Memphis Report*, as well as ten copies of *Questions for Jehovah's Witnesses*. You will find enclosed a check for the above. . . . I appreciate the faithful brethren over the brotherhood who constantly are on guard for false teachers and who rise to face them openly as the apostle Paul did Peter, when he erred. If we had more people like Paul, who arose to meet the occasion, and more people like Peter who was not too proud to admit his error, ours would be a much better world to live in. But we must continue doing the best we can. I believe 'patience' is the key word, for most are not deliberately opposers of the truth. (I Timothy 1:12, 13; II Timothy 2:23-26). . . . May God bless the work you are doing."

(NOTE: In replying to brother Neilan, under date April 7, 1977, I said, in part, "Although I am physically almost halfway around the world from you at this writing, nevertheless,

from your letter of March 13, 1977, forwarded to me here by my secretary in Birmingham, I feel that spiritually we are close indeed. . . . We now have placed the Cherokee Hills church of Christ. . . on our regular mailing list for *Contending for the Faith*. We are especially happy to do this, as we realize that about the only way the congregations ever are to be made aware of what is happening to 'us' as a brotherhood is through publications such as this.

"You are quite correct that however hard we try to be kind, brethren who account *all* correction as 'harsh' seemingly almost never appreciate this. It is a genuine lift to your spirits when one such as you takes the time and trouble to express appreciation both for *what* we are attempting for Christ as well as the *manner* of its accomplishment.

"Of course, we may not *always* be as kind as we try to be characteristically. For example, in studying such passages as Matthew 23, Acts 13:10 and similar passages, we note that even Jesus and Paul used sharp rebuke of those who clearly were in *willful* error. In cases wherein one was taken in error through ignorance or weakness, such was not the case. We see the kindness of Jesus, for instance, toward the woman taken in adultery, toward little children, toward those who labor, and the like. But when such as the scribes and Pharisees were hypocritical, deceiving and deliberately in error, language could hardly be stronger against them than what Jesus himself used in Matthew 23. On the whole, though, I believe your idea of 'patience' being the key word for those not deliberately opposing the truth; and this we try to exercise. .

"As we see it, there is no point in defending something not worth extending neither in extending something not worth defending. So, while continuing to contend earnestly for the faith via the paper in Birmingham, we are at the same time trying to extend it to those who otherwise would have almost no chance for their souls' salvation. Pray for us. . . ." IYR Jr.)

Joe W. Boyd, West Palm Beach, Florida, January 17, 1977: "We pray for your continued success in your work for the Lord."

The Basil Youngs, Berkeley, Missouri, January 4, 1977: "We hope and pray all the future decisions you make will go just right in everything you undertake in the Lord's work."

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Changing Blessings Into Curses

Franklin Camp

*(The following article first appeared in the October, 1972 edition of brother Camp's paper, The Word of Life, but it is as timely now as it was then. The editor.)*

The nation of Israel was blessed above other nations. The oracles of God were committed to them. (Rom. 3:2). But they did lay these truths to heart. The book of Malachi denounces Israel for failing to hear. Malachi gives seven complaints of God against them. In chapter two verse one he denounces the priest. Then in verse two he states the tragic consequence of their failure to give glory to God's name.

"If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of host, I will even send a curse upon you, AND I WILL CURSE YOUR BLESSINGS: yea, I have cursed them already, because you do not lay it to heart."

How sad to abuse privileges and have them turned into curses. This is the history of man in general. What a blessing was the tree of knowledge of good and evil. What an opportunity for Adam and Even to manifest an unflinching faith in God and not abuse this blessing. But here was Satan's opportunity. If he could just get them to abuse their rights and privileges in the garden he knew that these very blessings would become curses. The tragic story is found in Genesis 3. What was true of Adam and Eve was often true of the nation of Israel. Even sadder still it is true of the church. The abuse of blessings become curses. Things that ought to be blessing for us are misused and the result is curses. Consider some of these.

### Classes

Bible classes are wonderful blessings provided they are not abused. The knowledge of the Bible is fundamental to spiritual growth. Bible classes can provide multiplied opportunities for increasing one's knowledge. It needs to be remembered that Bible classes are not magic. Bible knowledge does not come just because classes are arranged. Bible knowledge is not automatic just because one sits in a Bible class.

Consider our present situation. The church has more Bible classes than at any time in its history. Never has the church had more or better facilities or better arrangements for teaching the Bible. One would think that Bible knowledge would be at an all time high. There is every reason that this should be so. But is it? Far from it. There is less actual Bible knowledge in the church today than anytime since the Restoration movement began. If some reader of the Word of Life questions this let me suggest you find out for yourself. Give a Bible test to your class. Cover the fundamental things in the test. Check the papers and see what the results are? The class that has 95% that will pass the test will be the exception and not the rule. Why can such pitiful results come from so many blessings and advantages? The answer is simple. We have been abusing our blessings of Bible classes and they have turned to curses. What a strange paradox. More classes than at any time; less Bible knowledge and less respect for Bible authority. Classes to study the Bible and in many instances total disregard for its authority. More Bible classes than at anytime in the history of the Restoration movement and the church on the verge of apostasy. Crying out and saying, "Camp you ought to look for the good and not the bad," won't change the apostasy that is taking place. The church is plagued with everything from Pentecostalism to fellowship the denominations with all their errors and corrupt practices. What a condition to end up in while we are having more Bible classes than at any time in our history. We are having classes for classes sake and not because we are a Bible loving people. Classes without a love for truth and Bible knowledge becomes curses.

Even some congregations that have good men in the pulpit are fighting a losing battle with the liberal element in the church. Why are such congregations losing the battle? The answer is Bible classes. While the preacher is teaching the truth in the pulpit error and liberalism are being pushed in the class rooms. Bible classes have become the guise under which some are hiding their infiltration of the church. Home Bible studies under the banner of "in depth studies" are

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# Contending FOR THE Faith

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## BE NOT ASHAMED

None could ever doubt the stand that the early Christians took for the truth. The life of the apostle Paul is a vivid illustration of this fact and stands in marked contrast to the attitude advocated by many today. Note for example that immediately after his conversion he was in the synagogues in Damascus affirming that Jesus was indeed the Christ. (Acts 9:21). In fact, he so boldly taught that it was necessary for him to flee from the city to save his life. When he later arrived in Jerusalem the Christians there, knowing of his reputation as a persecutor, were afraid of him. After Barnabas told the full story of his conversion we note that Paul was again boldly preaching the gospel. His stand for truth was so firm that here also the Jews sought to kill him.

Follow the rest of his life and in every city where he preached the Divine record shows that none could doubt his firm stand for the truth. See him at Paphos calling Elymas, "Thou child of the devil, thou enemy of all righteousness;" listen to him at Antioch telling the Jews they have judged themselves unworthy of eternal life; watch him rise, battered and bruised at Lystra from the stoning he received for his preaching; hear the midnight air sweetened by the voice of this great soldier singing and praising God from the inner prison at Philippi in spite of bleeding back and bound body — the result of his teaching; stand at Ephesus with the entire city in an uproar over his preaching and notice the disciples scarcely able to keep him from entering in and addressing the mob; weep with the elders of Ephesus as he leaves them, their hearts heavy by his announcement concerning his trip to Jerusalem that "bonds and afflictions abide me," but see his determination to go there at all cost so that he might preach again the gospel of grace. No, none could ever doubt his firm stand for the truth.

Oh, the devotion of such a man! How it stands in contrast to so many today and their ideas about converting the lost. Because compromise works in world diplomacy, because suaveness is heralded in some quarters as the most important ingredient in teaching others, we have forgotten about truth. Imagine trying to convert someone without letting them know about the one church, about its exclusive nature, about its place in God's eternal purpose — all because such might keep them from being "converted." Advocates of such need to study again the practice of the early church. When Philip arrived in Samaria to preach Christ he preached "the things concerning the kingdom of God." (Acts 8:5, 12). None could hear the preaching of the early Christians and leave doubting whether they were lost, whether there were any specific changes they needed to make in their lives.

Some seem afraid that plain statements of truth will drive men away rather than convert them and such fear results in truth never being taught. We need to examine again our commission. Our work is to preach, to teach, to make sure that the lost know the whole counsel of God. We need to see that our real concern must be to teach the world, not to baptize it! (I Cor. 1:17). Only when men become overly concerned that the response will not be great do they turn to the idea of softening the gospel, of hiding from the world the true nature of truth. Suppose that the preaching of the whole gospel left a world unconverted, our souls would not be in jeopardy. Only when we fail to recognize that the power of conversion lies in the word do we begin to hide the truth.

Let us stand like Paul as he stood like Jesus. Let us never hide from men the truth that will convert them, that will free them from their sins. Let us never be ashamed of truth, it is God's power in conversion!

-Dan Jenkins

### **Changing Blessings Into Curses (Continued From Page 1)**

nothing more than cell meetings to use good words and fair speeches to deceive the simple. We have allowed our Bible classes to become a curse in many instances because we have abused them.

#### **Bible Class Material**

Class material can be a blessing. Originally material for Bible study was designed to help especially in congregations that had preaching once a month or maybe not at all. It was prepared to aid in teaching the Bible. It was not conceived for the purpose of supplanting the Bible. It still can have a place in Bible classes. Has class material increased Bible knowledge? No. We have abused it and like the classes in many instances it has become a curse.

Class material that takes the student away from the Bible instead of to the Bible is a curse. Many that have gone through the entire Bible school from preschool through high school would not know how to find the first thing in the Bible. Ask some of them to read a passage from some book in the Bible and they will not know whether to look in the Old Testament or the New Testament. They will fumble around trying to find the book and then look in the front of the Bible where the books are listed to see where it can be found. It is not unusual to see an entire class without a single Bible. Imagine a child going to school and attending a class in math with an aid to the study of math and yet no text book. Does this sound ridiculous? Yes for the study of math but not for the study of the greatest subject that ever engaged the mind of any student.

Bible teachers have become so dependent on class material that multitudes could not take just the Bible and teach a class. We have allowed even the teachers to become so dependent on materials that they are lost with a Bible. When class material keeps students and teacher from becoming more familiar with the Bible it becomes a curse instead of a blessing. When we can truthfully say more class material than ever before and less knowledge of the Bible than any period of the Restoration we need to take stock of what is happening. We are abusing a good thing and it is becoming a curse.

There are more congregations than ever before. Congregations are having more classes. There are classes on Sunday morning, in some cases Sunday night, Wednesday night classes, ladies classes, special classes and then classes. Most of these use prepared material of some kind. This means that there is a tremendous demand for material. I have a grave fear that this has led to some material being made to sell and not as an aid to Bible study or to teach the truth. If you will check some of the material that is being advertised you will find rank error. I have seen material that taught evolution, theistic evolution and the direct operation of the Holy Spirit. This summer I was in a meeting in Alabama. I had an evening meal with an elder of the congregation. After the meal he said, "Here is some Bible class material I would like for you to look at." In a lesson on worship there was the statement that the Lord's supper was for the forgive-

ness of sins. This is just a sample of what is found in some of the material being used. Material for Bible study that takes people away from the Bible or is mixed with error becomes a curse instead of a blessing.

#### **Buildings**

Meeting houses can be a blessing. They can be means to an end of preaching the gospel and building up the church. They can also become a curse when abused. A meeting house never saved a soul. The New Testament gives no record of any of the churches owning one. This does not mean that meeting houses are unscriptural. It does mean that they are only secondary and a means to be used for spreading the gospel and building up the church. They are not a substitute for seeking the lost. The lost may be brought to the building as a convenient way to teach them but a building is not going to do the work of getting them there or teaching them after they are there. Sometimes brethren will visit, invite and teach their neighbors and friends and the church grows. Then they get a nice building and all of this stops. They seem to think that the building is going to do all the work in saving the lost. Where they once worked to get people to come hear the gospel they now sit back and say, "Here it is in the building, come and get it if you want it." Whenever such happens the building becomes a curse to the church and the world.

One of the chief dangers of the human heart is pride. Buildings can promote pride. Brethren can point to buildings with pride because of their attractiveness and other features but this can be dangerous. The building comes to represent the church rather than godly people using the building. Paul's statement that God does not dwell in temple made with hands is still true. Buildings are not christianity.

Another danger of our day is materialism. Because buildings are material they can contribute toward the materialism. They can become an outward show while inside are people that shut up the kingdom of heaven against men, devour widows houses, make long prayers, blind leaders that think more of carpets and air conditioning than they do of lost souls; who push budgets and forget judgement, mercy and faith; who keep buildings swept clean and painted, while members live corrupt lives and discipline is a forgotten commandment; buildings that are beautiful outward, but within are lukewarm, dying and dead people spiritually. (Matt. 23:14-27).

Still another danger and abuse of buildings is over doing it. I realize that it is a matter of judgement as to the money invested in a building but this must not be allowed to do away with common sense and keep the church from fulfilling its main mission of preaching the gospel to a lost world. When a congregation saddles itself with a building debt that keeps it from preaching the gospel except in the building it has over done the thing. When more money is invested in buildings than in carrying the gospel to the lost buildings are being abused and become curses instead of blessings. Buildings will finally crumble and decay but souls are eternal. It is confusing values when buildings come before souls. We can become involved in building buildings and working to



get them paid for in our generation so the next generation can carry the gospel around the world, but what about this generation? Does it not have a right to hear the gospel also? Must the lost of this generation suffer the loss of their soul while we build buildings and pay them off so the next generation will be debt free to preach to it? When we let this happen buildings become curses instead of blessings. There are congregations that have invested thousands of dollars in buildings but have not been responsible for the teaching of one lost soul beyond their local borders. This ought not to be. I have known of men on foreign fields that had promises from elders that they would support them. They get into a building program and without any feeling of responsibility write to him that they are sorry but they will have to discontinue his support. This is not only confusing values it is unchristian and unfair. What folly to cut a man off half way around the world and expect him to be able to carry on his work or find support to take up the slack. If I were an elder and promised a man going to a foreign land that the church would support him or even contribute to his support I would meet in the shade of a tree before I would allow a building program to take away his support. When buildings take the place of evangelism or even slow the efforts they become a curse.

#### **Budgets**

Budgets are needed. They perform a service in elders planning the work of the church. A budget furnishes guidelines for the elders and can be a means of helping Christians plan and purpose in their giving. But budgets can be abused just as any other good thing.

Budgets may cause elders and preachers to lose sight of some principles that are essential to Christian giving. The first essential of scriptural giving is the right motive. (I Cor. 13:3; 2 Cor. 8, 9; 9:7) The first reference shows that giving without love is empty. It counts in God's sight as nothing. The last passage warns against giving being either grudgingly or of necessity. It must be cheerful. High pressure tactics to meet the budget ignores these principles. Giving is a means of Christian growth. When it fails to accomplish this it has failed in an important feature. Budgets that simply get the money without the men (heart) destroys what the Bible teaches about giving. The Philippians sent to Paul to take care of his needs. (Phil. 4:15) But Paul is careful in acknowledging this gift to show that there was something even more important than the gift itself. "Not because I desire the gift; But I desire fruit that may abound to your account." (4:17) If budgets lose sight of this principle they become a curse instead of a blessing.

There is still another way a budget may be abused. I am fully conscious that a congregation may not be able to aid in every appeal that comes to it. Congregations are free to decide the areas of work that they want to engage in. But there is also a danger. Some elders refuse, under any circumstances, to even consider any appeal no matter how worthy it may be. Their excuse is, "We do not have it in the budget." When a budget becomes the means of closing the ears to

every appeal and refusing to permit anyone to even talk with elders about it the budget is a curse.

#### **Local Work**

Much of the progress of the church has come from the churches seeing the opportunities presented in having a "located preacher." In the past there were some that opposed this as being unscriptural. There was no scriptural basis for their opposition. Generally their arguments were based on the abuse of the local preacher. Defending the right of congregations to use a man in local work did not demand the defense of any abuse. Elderships can abuse their work but this does not prove that the elders are unscriptural. Dangers are involved in almost every phase of Christian responsibility. The danger should not cause the church to refuse to engage in the activity. The dangers should cause the church to remain aware of them and avoid falling into any abuse.

The very nature of a preacher doing local work carries a potential danger. The preacher being supported so he can give all of his time to the work can create a problem. Most elders work while the preacher is supported and this can be fraught with hazards unless the preacher and elders see that it is not abused. In some cases elders are nothing more than a planning board. They meet once a month to O.K. the plans for the preacher. These are then handed to him and he is expected to "take the ball" and run with it. Local work was never conceived to make the preacher "an assistant to the elders" or a "Junior Supervisor." Yet it is easy for local work to turn into this. Some may consider it a "necessary evil" and thus allow it anyway. The local preacher is not a "hired substitute" for the elders. He is not a hired substitute for members either. Many seem to have the idea that the preacher is payed to do their work. When the preacher becomes a "Pastor" under the byline "Minister" it is unscriptural and unhealthy for the church. Calling him "The Minister" does not change the nature of his work nor make an unscriptural work scriptural. Some congregations put a sign out front, Church of Christ, but this does not make them one if their organization, work and worship are unscriptural. This is also true of the preacher. When the local preacher ceases to do the work of an evangelist he is a curse instead of a blessing.

#### **Organization**

Any work needs some organization. But organization can become top heavy. Read the New Testament and see its organization. It is simple yet sufficient. There is such a thing as over organizing. A congregation can get so organized that practically all of the energy is taken up in keeping the organized effort moving. Little is accomplished toward the end for which the organized effort was planned. Continual meetings try to keep the organized effort "primed" while the work for which the organization was designed goes begging.

There is another danger of over organizing. It can kill individual effort. The genuine Christian does not have to have every move planned by someone else. His Christianity motivates him to do some things without being pushed. Planned

visitation is alright but it is a sad commentary on someone's Christianity when their visiting has to be organized. Real Christians visit because of their desire to serve. They do not have to wait until someone organizes and hands them a name. In many instances having to organize to the "nth" degree to get something done is ignoring where the real problem lies. If organizing can expedite something well and good but when it becomes a substitute for what the real problem is this is quite another thing.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always **ABOUNDING IN THE WORK OF THE LORD**, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58) The word abound means to overflow. Here is the real source of work for the Lord. When the Christian life overflows it is not necessary to be pushed into everything. The church in Jerusalem was scattered abroad. (Acts 8:4) They went everywhere preaching the word. Who organized all of this? Who sent Philip down to Samaria? (Acts 8:5) The gospel was good news to these people and we do not keep good news to ourselves. It is too good to keep. Organization may expedite cottage meeting work or personal evangelism but when we can't get it done any other way and not much of it this way the gospel is no longer good news.

#### **Christian Schools**

Christian schools can be a blessing. I attended one and I know the benefits of a Christian education and the spiritual atmosphere that a school can have. But schools can lose sight of their original purpose. When this happens they are no longer a blessing.

The Bible and teachers that believe the Bible is primary in Christian schools. When the academic becomes the primary consideration and the Bible becomes secondary schools are no longer fulfilling their prime purpose. Having Bible classes do not always mean that the Bible is the most important subject taught or that the Bible is the heart of what is taught.

A second consideration in Christian education is the teachers. Do they believe the Bible? When it is said that every teacher is a Christian and believes the Bible do they mean that they really believe the Bible? If they believe the Bible they do not believe theistic evolution. I know how popular this idea is today but that still does not mean that the Bible teaches it. Even a casual reading of Genesis 1 shows a supernatural creation. A supernatural creation does not mean that God started it and then let evolution take over. The days of Genesis 1 are 24 hour days. If it had not been for evolution no one would have ever thought of the days being anything else. The attempt to make the first three days long periods and the last four 24 hour days is without any foundation except by exalting human wisdom above divine revelation. The fact that the sun and the moon were not created to rule the day and night until the fourth day does not change it. Look at the first day. God divided the light from darkness. The light is called day, the darkness is called night. The evening and morning make a day. Now read verse

18. The sun and moon rule the day and night. The sun and moon to divide the light from the darkness. The day ruled by the sun and moon in which light was divided from darkness was called evening and morning. What makes up the fourth day? The light divided from darkness. What was this day divided into light and darkness? Evening and morning. Is the light and darkness of the first day the same as the light and darkness of the fourth day? If no, where is the proof. Is the evening and morning of the first day the same as the evening and morning of the fourth day? If not, where is the proof. If the first and fourth day are not the same in length will someone please explain why the Spirit inspired Moses to use the same phrases in describing both days? Verse 18 is a divine commentary on light and darkness, evening and morning in this chapter. Does someone say, "What controlled the light and darkness the first day?" Let me ask a question. Who made the light? Did God or evolution? Who divided the light from darkness? Did God or evolution? If God could make the light and divide it from the darkness what is the difficulty in God determining how long the light and darkness were to be? Something is wrong with someone's faith when they can have God creating light and dividing light from darkness but the same power that could do such could not make this division equal 24 hours.

Consider the following. No one can argue about the days of Exodus 20.

The day God rested was the seventh day. Ex. 20:11.  
The day God gave the Jews was the seventh day.  
Therefore the day God rested was the same as the seventh day God gave the Jews.

The seventh day of Exodus 20 was a solar day.  
The day God rested was the same as the seventh day of Exodus 20.  
Therefore the day God rested was a solar day.

The seventh day of Exodus 20 is equal in length to the other six days.  
The seventh day of Exodus 20 is equal to the day God rested.  
Therefore the day God rested is equal to the other days of the week.

The week of Exodus 20 is a solar week.  
The week of Exodus 20 is equal to the week of creation.  
Therefore the week of creation is a solar week.

Things equal to the same thing are equal to one another.  
The week of Exodus 20 is equal to the week of Creation.  
Therefore the week of creation is equal to a week of seven 24 hour days.

If this is not correct then neither Exodus 20 nor Genesis one can be understood.

Public schools may teach evolution in spite of all that we can do but it has no place in a Christian school. At best it will do nothing but weaken faith in the Bible. Teachers in our schools that teach theistic evolution are no blessing to our children. If they go to a state school they expect the Bible to be rejected but not in a Bible school.

There is still another way in which schools may become a curse instead of a blessing. Bible teachers that have come under the influence of modernistic and liberalistic thinking can be a curse. The first tinge of our problems with liberalistic teaching got its entrance through some schools. Young men preparing to preach were influenced by this means. Schools encouraged young men to attend denominational schools that were hotbeds of modernism. They were encouraged to attend these to get higher degrees. Many of them were not able nor mature enough to keep this influence out of their minds. I can name where this has happened. The results speak for themselves.

I have no defense to make for ignorance or laziness. But I also do not believe that academic learning necessarily qualifies one as a Bible scholar. Worldly wisdom (I Cor. 1:18-2:4) does not equal Bible knowledge. I do not accept the idea that academic learning means that I do not accept a one to interpret the Bible for me. Paul was inspired and I would think that this surpasses academic learning. But the Bereans searched the scriptures to see if an inspired preachers teaching harmonized with them. If simple folk could search the scriptures checking on an inspired teacher then simple people like me do not have to get some one with academic learning to tell me what it means. (Acts 17:11) When someone with several degrees tries to interpret Isaiah 7:14 to deny that it is a prophecy I am not dependent on him. Simple folk can read, "Now ALL THIS WAS DONE, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN OF THE LORD BY THE PROPHET, SAYING, BEHOLD A VIRGIN. . . HIS NAME SHALL BE CALLED EMMANUEL." (Matt. 1:22, 23) Just ordinary plain people can read that and understand it without having to have someone with several degrees to explain it.

Finally every teacher ought to be careful about what he teaches but this is especially true of Bible teachers in our schools. It is dangerous beyond measure for a Bible teacher to teach young people that they should pray for the Holy Spirit. I have the tape where it was taught in one class. This is not just rumor. This is double dangerous today with Pentecostalism trying to take over the church. Let young people or anyone else turn out the lights, hold hands and begin to pray for the Holy Spirit and if they are taught that the Bible authorizes praying for the Spirit it will be only a matter of time until they will be receiving? the baptism of the Holy Spirit. Changing the location from a Holy Roller mourners bench to some home or class room will not change the deception that takes place.

When schools allow the Bible to become the tail or have teachers that do not believe the Bible either in reference to

evolution or fundamental matters of doctrine they cease to be a blessing. Bethany College is living evidence of what can happen. It does not have to. It is foolish to say it can't happen again. If it happens again our abuse of a good thing will become a curse.

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## REAL LIVE ELDERS!

Ray Hawk

I began preaching the gospel in May, 1957. This past May I have been a gospel preacher for 20 years. In October, 1976 the Bellview church ordained me as one of their elders. It is not the first time an evangelist served as an elder; Peter did many years ago, (I Pet. 5:1). However, it is the first time that I have served as an elder!

When I was much younger I preached many sermons to the elderships I worked with. I wanted to see these men function as elders. Too often, preachers do the work of elders, elders do the work of deacons, and deacons don't do anything! If the Bible means what it says, and I believe it does, some elderships may lose their souls because they are not truly pastoring!

Most elderships expect the preacher to do his job. They want him to preach the truth. They want him to preach against forsaking the assembly (Heb. 10:25). Yet, how many visits do elders make into the homes of those who forsake the assembly? How many of these delinquents have been withdrawn from because they will not repent and return to the Lord? How many people have you, brother elder, sat down with and told they were lost unless they repented? How many have you told would be disfellowshipped unless they repented and were restored? Are you an elder? Does the Bible give you a responsibility to those under your oversight (Heb. 13:7, 17)?

One of the qualifications for an elder is, "one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (I Tim. 3:4, 5). Can a man be an elder if his children are unruly, undisciplined, and disobedient? We would expect any Christian parent to spare **not** the rod! Then can a man be an elder if he has no intentions of carrying out disciplinary action upon unruly, undisciplined, and disobedient members of the house of God who are under the oversight of the eldership?

A new member of the Bellview church was surprised that we discipline those who forsake the assembly wilfully. She had never seen such a practice. After studying the scriptures and seeing this is what the Bible teaches, she called an elder of a church she previously attended in Texas, which has recently been in the brotherhood news, and asked this bishop when was the last time someone had been withdrawn from. He as much as said that although he had been an elder in that church for twenty years, he had never seen anyone

withdrawn from. No discipline was practiced! When is the last time you have known of anyone being withdrawn from in your congregation? Is it ever preached on from the pulpit?

### Excuses

Some elders try to excuse themselves from their God given responsibility by lamely stating, "We can't discipline because it would cause too much trouble." Or, one might hear, "If we practiced discipline here, we would have to withdraw from half of the congregation." Yet still another excuse would be, "We can't withdraw from John Doe because if we do he is related to the John Q Public family and it would hurt our contribution if they pulled out." I have heard this kind of excuse, "Well, I wasn't an elder when that came up, and it should have been settled back then. Since it wasn't, it isn't my responsibility." Some elders flatly state, "I don't believe in discipline." At least they are truthful about it. Those who make excuses are trying to hide from their responsibility and God will deal with them as He did with the shepherds or elders of the Old Testament!

### Conclusion

Most of the problems, if not all of them, which are plaguing the church today may be traced to the eldership! When elders refuse to carry out their responsibility; sin enters, festers, and grows. When it reaches the critical stage, the church has a crisis. Inactivity, fear, apathy, or whatever it was, may all be traced back to the eldership not acting as it should.

Since becoming an elder I find it is easier being a preacher. A preacher can get up, preach against the sin, leave the pulpit and know he has discharged his duty regardless of whether he is fired or not. However, the elders have the responsibility of going to those who sin and putting the sinner on the spot to repent or be withdrawn from. Some elders will not do this. They excuse themselves and open the door to the sin. After ten, fifteen, or twenty years that one sin they should have acted on grows to such proportions that what was a mole hill now grows into an almost unsurpassable mountain! Yet, in spite of the difficulties that might be encountered, any eldership needs to reexamine their position, roll up their sleeves, and get their feet wet. If they don't, those who are affected by the sin will go to hell and so will those elders!

Yes, what we need in the churches of Christ today are real live elders!

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## "THEY" DID IT

Dean Buchanan

If a church could ever identify "THEY" all her problems would be solved. "THEY" are the culprits that cause all the difficulties. "THEY" are the ones who run members off to other congregations. "THEY" constantly offend people. "THEY" pour the Lord's money down the drain. "THEY" are trying to ruin the church. "THEY" selected the wrong

kind of carpet. "THEY" are the cause of brother Dru N. Kard being an alcoholic. "THEY" are the reason sister Easy O. Fended no longer comes to services.

On the other hand there is "WE." If it were not for "WE" nothing good would ever be done. "WE" help the poor. "WE" teach others. "WE" build new church buildings. "WE" send missionaries to foreign fields. "WE" preach the gospel here at home. "WE" conduct grand and glorious workshops. "WE" are kind, considerate, compassionate and merciful. "WE" love everybody. "WE" initiate and labor in many new work programs. "WE" pray regularly. "WE" are very religious. "WE" are the only reason the church is where it is today. "WE" are glad "WE" are not like "THEY."

So you see, if "WE" could somehow eliminate "THEY" from our midst the Lord would have everything under control. But the problem is, "THEY" are so elusive "WE" can't seem to ever identify "THEM." I guess "WE" will just have to be content to do all the good that is done. Maybe in this way "WE" can offset all the evil "THEY" do.

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## BORDERLINE CHRISTIANS

B. C. Goodpasture

There is the story of a county superintendent of education who had three applications to fill a vacancy among the school bus drivers. He devised this scheme for selecting the proper man.

The superintendent took the first applicant to a sharp curve on a steep grade along the road and asked, "How close can you drive the bus to the edge of the road on the curve without going over the cliff with the children?" The interested driver looked and replied, "I believe I can go to within two inches and still be safe."

The second person who had applied for the job heard the same proposition. He checked the curve and told the county official, "I believe I can drive within one inch of the edge and not go over the precipice."

When the superintendent took the third driver to the same highway scene and made a similar proposition to him, the applicant immediately asked, "Do you think I'm crazy? I'm not interested in seeing how close I can get to the edge with the bus. I'll be trying to see how far I can keep away from the danger line with the bus.

He received the job.

There is a borderline between the church and the world for the Christian. The church means "the called out from the kingdom of sin." John said, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (I John 2:15).

One who seeks to stay just as near the world of sin as possible, and still follow Christ has the wrong attitude. An individual, like the driver, should stay just as far away from the danger zone as possible. Paul wrote, "Abhor that which is evil, cleave to that which is good." (Rom. 12:9).

## AND SUCH WERE SOME OF YOU NOT SUCH ARE SOME OF YOU!

Quentin Dunn

Those for and against Gay rights caused much excitement and attracted much attention in San Antonio, Texas May 28 and 29. Each group had a big rally and each group had a speaker. A Baptist preacher spoke against homosexuality. A man wearing his collar backwards spoke in favor of gay rights. Each speaker spoke on TV. The religious leader favoring gay rights in essence said this, "We are all sinners and need salvation. Homosexuals need salvation as much as anyone. Those denying them salvation are restricting God's love and forgiveness. The Bible does not say if you are heterosexual you can come to the Lord, if you are homosexual you cannot come to the Lord. The invitation is to whosoever will. Believe on the Lord Jesus Christ and you shall be saved." He said nothing about a homosexual needing to make a change of any kind.

Those advocating **gay rights** need to be taught that homosexuality is sin. To do otherwise is to open the flood gate for all kinds of sins and crimes. If a homosexual can be saved without repenting why can't a murderer keep on killing? Why can't a prostitute keep on practicing prostitution? Why can't a thief keep on stealing? Any serious minded Christian knows that if those guilty of murder, prostitution and stealing must quit their sinful deeds, a homosexual must also quit his.

Many people in denominationalism have permissive attitudes toward homosexuality. Some in the church have permissive attitudes toward homosexuality. Some professing to be gospel preachers say that homosexuality is a sickness not a sin. Some of these preachers are quite popular with some brethren and especially with some young people. The influence of these preachers is disastrous.

Paul said, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, **nor effeminate, nor abusers of themselves with mankind**, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God". (I Cor. 6:9-11.) Paul said and such were some of you not such are some of you! They had quit their former practice, they were no longer homosexuals. They had complied with all God's conditions of pardon. Therefore they were cleansed by the blood of Christ and God had forgiven them. "Whosoever will" includes those who meet all God's conditions of pardon. Homosexuals can be saved today if they meet all of God's conditions for salvation.

Let us not have it said among us and such *are* some of you! We need to speak boldly against homosexuality from the pulpit! We need to speak against it in the class rooms.

We need to write to our Senators and Representatives and let them know of our opposition to such! A house cleaning is surely needed! It is so easy to remain silent! Please remember that all that is necessary for evil to prevail is for enough good men and good women to say and do nothing!

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## DISCIPLINE AND OTHER CONGREGATIONS

Gus Nichols

The Bible clearly teaches that local congregations are autonomous in organization and their function as churches. A sister. . .wants me to explain the scriptural teaching concerning the fellowship on one congregation of those disfellowshipped in another congregation.

1. All congregations of saints sooner or later have the problem of having to discipline some disorderly member or members. Paul commanded the church at Corinth to purge out the old leaven that the church might be a new lump, and to deliver the disorderly out unto Satan for the destruction of the flesh and that the spirit might be finally saved. He furthermore authorized them to judge such a person and to put him away from among themselves and to have no company with him (I Cor. 5). The apostle also commanded the Thessalonian church to withdraw itself from everyone walking disorderly and not according to the word of God (II Thess. 3:6-14). And he also commanded the Romans to mark and void those causing divisions contrary to the doctrine of the gospel (Rom. 6:17-18). Then he requested that a false teacher after his second admonition be rejected (Titus 3:10-11).

2. Of course, the church is to do this (Matt. 18:15-17). This is to be done by and through the leadership of the church the elders or overseers (Acts 20:17-32).

3. The matter of fellowship involves congregations, as such. In some cases when congregation number one converts a man (unless we have information to the contrary) congregation number two stands ready to fellowship him as a Christian. Unless they have good reason to do so, they do not question his faith, baptism, etc.

4. Likewise, if congregation number one disciplines and put away a man from its fellowship, unless they have evidence that such a one has not been scripturally disciplined, congregation number two will recognize what congregation number one did about the matter.

5. Congregations, as sister churches, are not to deal with nor treat each other as though they were a mixture of denominational congregations. A church of Christ should not ignore another church of Christ and deal with it as if it were a sectarian body.

6. Faithful churches of Christ have much in common. The apostle Peter said, "Love the brotherhood" (I Peter 2:17),

and we must admit that the brotherhood takes in all the various congregations of the saints.

7. Therefore in the light of all the facts, it is unscriptural for one congregation to receive and fellowship one who has been rejected and disfellowshipped by another congregation. This error would be equal to the error of rebaptizing all coming from and baptized by another congregation. If we recognize the status of one converted by another congregation, why not recognize the status of one disciplined by the same congregation?

8. Congregations which do not respect acts scripturally performed by other congregations are thereby arraying congregations against congregations, and thus having the Lord "divided against himself" so that his cause would not very well stand (Matt. 12:22-30).

9. And if a church is not to, in any way, respect the acts of another congregation, why did N.T. churches give and receive letters of commendation for members passing from one church to another? (II Cor. 3:1-3).

10. Since Christians are to love the brotherhood, (I Pet. 2:17), they should recognize the discipline administered by another. It is therefore unscriptural for any church of Christ to accept into its fellowship one withdrawn from by another church of Christ, unless such a one confesses his sins and is restored as though he were a backslider in that congregation. Neither should the receiving church go back and review the matter involved in his discipline by another church and just on the claim that he had not been scripturally dealt with. In such a case, he should be sent back to the disciplining church for any review of the case, as that church would stand in better position to know and deal with facts as they were and are.

11. Finally, it would be more in keeping with our love for the "brotherhood" and more in harmony with the golden rule, for churches to treat others as they would like to be treated, and as God would want them to be treated. It would therefore be scriptural for each congregation losing members to another congregation, to give letters of commendation; unless, it be in cases where the churches are located very near each other, and would likely already know those wishing to place membership in a local church. In the light of all these facts, it is not scriptural for any members to simply be driftwood and float about from church to church with no obligation or responsibility recognized toward any congregation. When Paul was a stranger to the Jerusalem church, he sought to "JOIN" that congregation and they were afraid of him until Barnabas who was in position to do so orally commended him unto them (Acts 9:26-28).

# THE RIGHT PREACHER

Ray Hawk

## Introduction

Some churches believe that if they hire the right preacher, a growth explosion will take place and they will grow over night. If they hire a man and the growth does not take place, they endure him for one or two years and then try again. I would like to suggest a way for churches, with this concept, to proceed in getting "the right preacher."

Here in Pensacola I often pass a Baptist Church building on my way to visit the hospital. This church has gone through four building campaigns in the past ten years. Their first building looks as if it would have seated 300. Their second building is larger accomodating about 500. The third building looks like it would handle around 900. The last auditorium will seat around 2000. Their present attendance runs around 1300-1400 each Sunday. They are a church that has found the right man!

## Copy The Sects

This idea of hiring the right preacher to obtain growth is a sectarian concept! If we are going to hold to such ideas, why not go all the way with it? The next preacher you hire, give him the authority in the congregation to run things as *he sees fit*. Make him "The" pastor. Whatever plans he institutes for growth *MUST* be followed! If he wants a gym, bowling alley, or whatever, buy or build it. After all, if he is going to be *the man* to bring growth as sectarian preachers bring growth, he must have the same authority and use the same techniques.

## Copy The Savior

If on the other hand, a congregation wants to build as the New Testament teaches, may I suggest following the teachings of our Lord. Instead of hiring someone to make the church grow, why not train yourself *to work*! In fact, most of us know what to do, we are just too lazy to do it.

Elders, start being pastors over the flock. If a church is to grow its elders must. After all, Heb. 13:17 says you are the congregation's *example*! How many lectureships, workshops, and special classes have you been to in the past year? If you aren't willing to learn *new* ways of teaching the old Jerusalem gospel, why should those under your oversight be?

Elders, if you want your preacher to help you grow, why not pay his way to two-three lectures, workshops, and special classes each year? Yes, I said *pay him* to go! Doesn't big business pay its employees when they have to attend a class for special training? Aren't we in the greatest business the world has? When your preacher returns, instead of throwing cold water on his suggestions, why not accept them, if scriptural, and implement them?

Elders, why not send someone with your preacher and pay their way? Send one of the elders with him. Take your wife

with you. The more who come back enthused, the better are your chances of getting good things started. Go to Bible School Workshops and get your Bible school programs in better shape. Take a bus load (or several car loads) of folks to personal evangelism workshops. Investigate congregations that are growing. Not all of them are unscriptural in the means they are using to grow.

### Conclusion

Elders are to "feed the flock" (I Pet. 5:2, 3). Rather than hire one man and expect him to do all that is necessary to help the church grow, train and motivate the church yourself to work for growth by providing the proper example! It can be done with proper leadership.

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## A VOICE OF YESTERYEAR

James W. Zachery

"The doctrines which I have firmly and boldly opposed have advocates many, intelligent, and mighty in advocacy of error. If their cause is worthy of defense (this is a free land), let the defenders come boldly to their support. Let the children of God 'contend earnestly for the faith once for all delivered to the saints.' (Jude 3). Paul and the early Christians discussed, debated and contended with the opposers. Why, then, should not the children of God do so now—even when we are commanded to silence the 'mouths of gainsayers?' (Titus 1:9-11; Acts 19:8-10; I Peter 3:15). Shame upon the Christian who, when the faith or practice of New Testament Christianity is attacked, cowardly hides away! Let us stand by truth. Oh, but says one, 'We must not oppose and expose the faith of religious neighbors. We must not debate. Just let error and false teaching alone; each will die of itself.' With the same sense—or rather want of it—a farmer could say, 'Boys, cultivate the corn, but don't cut down the weeds; let them severly alone to die of themselves.' Preach the gospel, declare the whole counsel of God, but don't expose, don't murder, the false doctrines that come into your way. Don't oppose Romanism and sectarianism. Shades of oblivion! Just as though it were possible to preach the truth without killing the theories diametrically opposed to it! Some people ought to be in the asylum instead of the church of Christ. I have no use for the morbid sentimentalism—or, more properly, maudlin pietism—of this age, which opposes religious controversy and investigation, carried on in the right spirit, and upholds in its stead a gum elastic religion that can be stretched so as to cover and fellowship all forms of sin and iniquity. Down with all such religion! Of course we must have the proper spirit, and oppose error in the fear of God and love of the truth. I believe that Christianity, in its very nature, is not only defensive, but also openly aggressive; and that the great need of the church of Christ today is more men and women, well educated in heart and head, with fearless spirits full of philanthropic love, and bearing an intense hatred for all false doctrines and false systems of religion, who will lay hold of the sword of God's eternal truth and bury it into the very heart of sectarian theology until, mangled and bleeding, false religion shall die."

## ATTITUDE

Randall C. Bailey

Attitude is defined as, "A mental position with regard to a fact or state: a feeling or emotion toward a fact or state: the position of something in relation to a frame of reference" (*Webster's Seventh New Collegiate Dictionary*, p. 57).

Sins have their beginning in one's attitude. The reasoning goes something like this, "Preacher, do I have to do this?" What the person asking the question does not realize is that his "position in relation to his frame of reference" to Christ is wrong. To put it another way, his "mental position with regard to the fact" of the gospel is wrong. To use the definition still again his "feelings or emotions toward the fact" of the gospel is wrong. In short, he has the wrong attitude.

"God so loved the world that whosoever believeth on him should not perish but have everlasting life." (Jn. 3:16). But to believe is not enough. James says, "Thou believest that God is one; thou doest well: the demons also believe, and shudder" (James 2:19, ASV). Man must do something, for "by works a man is justified, and not only by faith" (James 2:24). But one says, "Then I can work my way to heaven since a man is justified by works." This conclusion is incorrect. James, speaking of Abraham's attitude in offering up Isaac, says, "Thou seest how faith wrought with his works, and by works was faith made perfect." (James 2:22). Thus his faith and works fit together like hand and glove. Abraham's "position with regard to the fact" of God's command was "God has commanded, I must obey."

When people today ask, "Do I have to do that?", their attitude (frame of reference) is wrong. They forget that God loved man enough to send his Son to die for him. They forget that Christ loved man enough to die for him. Their "frame of reference" or "mental position" with regard to Christ and his sacrifice is, "I know He did this for me, but I want to see how little I can do for him." These people forget that Christ linked doing His will to love for Him in John 14:15, 21, 23-25: "IF YE LOVE ME, YE WILL KEEP MY COMMANDMENTS. . . HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME. . . HE THAT LOVETH ME NOT KEEPETH NOT MY WORDS. . ." In short, if a person's "frame of reference", "mental position", attitude is right, that is, if he loves Jesus he will keep His commandments.

Christianity is much more than following orders and keeping commandments. Our attitude has to be right. Granted, we are to obey all of God's commands. But if the following of these commands springs from a heart void of love for God, then the person has the wrong attitude and will be lost. Paul so stated in I Cor. 13:1-7.

God commanded that the sinner, to be saved from his sins must hear the Gospel (Rom. 10:17), believe it (Rom. 10:10), repent of his sins (Lk. 13:3), confess Christ (Rom. 10:10), be baptized for the remission of sins (Acts 2:38; Mk. 16:15-16).

God commanded that the child of God to be saved, must remain faithful, but should he sin he must repent of it, confess it and pray for God's forgiveness (Acts 8:14-24; I Jn. 1:7-10).

Sinners will be lost. Someone says, "They will be lost because they did not obey God's commandments concerning them." In one sense this is only half true. The reason they did not obey, nor will they obey, and thus will be lost, is because their attitude is wrong. They refuse to obey God because they do not love him. Remember, "If ye love me ye will keep my commandments."

Many children of God will also be lost. Someone says, "They will be lost because they forsook the assembly, set a bad example, and engaged in unChristian activities." Again (in one sense), this is only half true. These things will condemn the child of God to be lost, but the reason that the child of God will participate in these things and sin in the first place is that he has the wrong attitude and does not love God as he should. Remember, "If ye love me ye will keep my commandments."

Thus the question, "Preacher do I have to do this?" could be answered by saying, "No, but you must be willing to reap the consequences if you don't." Even so we must remember that the question reveals the inquirer's wrong attitude.

Sinner friend, don't let your bad attitude keep you from obeying the commands of God and being saved. Child of God, don't let your bad attitude keep you out of duty. First correct your bad attitude and then obey God's commands.

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**"I DON'T KNOW!"**  
**Roger E. Dickson**

Can the Christian **know** that God exists? Can he **know** that Jesus was raised from the dead? Can he **know** that a man named Paul struck blind a man named Bar-Jesus? Can he **know** these things?

I recently heard a good brother criticize another good brother because he claimed he **knew** that God existed. Actually, I believe the criticism was unfounded and based upon a misunderstanding of the Christian's ability to **know** that God exists. I would like to set forth some thoughts in this article that affirm that we can **know** something without having to personally experience it.

First of all, if "to know" means we can believe only that knowledge which is empirically derived, then, we must bring under doubt over ninety-five percent of our knowledge. Over ninety-five percent of what we know we have neither seen, heard, touched, tasted or smelt and yet, we believe that ninety-five percent of unexperienced knowledge. We believe to the extent of saying that we **know** the truthfulness of most non-experienced knowledge. We believe that Abraham Lincoln lived. We claim to know that he lived, and we do so without doubt. Why?

To know something as being truth does not necessitate empirical verification. "To know" does not depend upon "to see, to hear or to feel." The Bible does not call for such empirical experience today. When God did set out in times past to bring in a new dispensation or to prove the validity of His word, He did manifest Himself in a way that could be empirically experienced. After all, such cases were miraculous and the purpose of such miracles was to present empirical

evidence. Those who experienced such manifestations first-hand could **know** on the basis of actually seeing the manifestation.

But with us today it's different. There are no miracles. But the Bible still says we can **know**, and know with **certainty**. We can know that God exists on the same basis that we know any other non-empirically derived knowledge. It's a matter of testimony. And we base our faith on testimony (Rom. 10:17; I Cor. 1:6; 2:1; II Thess. 1:10). This is a faith based upon evidence (Heb. 11:1; John 20:30, 31); and therefore, a faith that can say, "I know."

Actually, we are basing our knowledge of the existence of God, miracles, the resurrection and every other particle of Christianity mentioned in the Bible, upon the testimony of someone else. Our knowledge is based upon the empirically derived knowledge of others. We believe their testimony. They saw, believed and recorded. We read their record, believe and see through faith. Isn't that what Jesus meant when He said, ". . . these are written, that ye may believe. . ." (John 20:30,31). And isn't that also the real reason why we today have the written records of the eyewitnesses? (I John 1:3; Rev. 1:3). Those same inspired witnesses even said that we could **know** with certainty the things they had personally experienced. Luke wrote Theophilus a record of the events of Jesus' life. Theophilus had never walked and talked with Jesus. And evidently he had never seen Him either. But Luke, through the things he was writing, said that Theophilus could "**know** the **certainty** concerning the things. . ." about Jesus' life. (Lk. 1:3, 4). That's knowing something that has never been experienced.

Yes, the Bible claims that we can know something without actually experiencing it. John uses the word "know" twenty-four times in I John. Peter stood up on Pentecost and said, "Let all the house of Israel therefore **know assuredly**, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Peter claimed that they could know such without having to personally see God make Jesus Lord and Christ. Paul wrote, "I **know** him whom I have believed" (II Tim. 1:12). Moses, Paul, Peter and the other apostles never laid an eye on God at any time. But they did see manifestations (miracles) of His existence. On the basis of those manifestations they knew that God existed. And on the basis of their testimony, the Bible says that we can know as they knew (John 20:30, 31). We can **know** that our Redeemer lives, just as Job knew (Job 19:25).

And if that is not enough, Paul even asserts that we can know the presence of God by **empirically** examining the creation. He said that God left not Himself without witness (Acts 14:17). God left His fingerprints all over the creation. Paul wrote, "For the invisible things of him since the creation of the world **are clearly seen**, being perceived through the things that are made, even his everlasting power and divinity; **that they may be without excuse**" (Rom. 1:20). At the judgment no man will be able to get up and say, "Lord, I didn't **know** that you even existed." That excuse is eternally destroyed by Paul's argument of Romans 1:20. He said that God's presence could be known through the things that exist. A man, then, can **know** that God exists.



# Notes & Quotes...

Ira Y. Rice, Jr.



Ira Y. Rice, Jr.

Ray Hooper, minister, Kilgore, Texas, May 2, 1977: "In the January issue of *Contending for the Faith* you reproduced an article from the *Hillsboro Herald*, of Nashville, Tennessee, entitled, 'Hair Today and Gone Tomorrow', by Dan Harless. In paragraph three of that article Dan makes the statement that 'Mrs. O'Hair is leading a drive to do away with the proclamation of the gospel via radio and television.' He further refers to '27,000 signatures to support her stand.' The final paragraph is an appeal to write letters to the FCC and express our feelings. . . I am enclosing a copy of a form letter which has been circulated over various parts of the country with very similar statements and appeals but a bit more specific about details. Also, printed on the opposite side of that form, I call your attention to an article from *Christianity Today* of January 7, 1977 which calls the whole thing a giant farce. Somebody has the facts all confused and we may be doing more harm than good by crying 'wolf' to the FCC over this issue. . . Since *Christianity Today* has a fairly good credibility, at least with me, I have discouraged our members from writing FCC until we are sure of our facts. I would be pleased if you would forward this information on to brother Harless also. I'm sending a copy of the form letter and CT article to *Christian Crusade Magazine* in Tulsa. . . It is sometimes hard to 'check out' everything before we publish it, but, as you well know, it always pays. I hope this information is helpful."

(NOTE: Thanking brother Hooper for his good letter, I said, under date May 21, 1977, in part, "Inasmuch as brother Dan Jenkins is taking care of editing *Contending for the Faith* while my wife and I are overseas this year as missionaries, my secretary brought your letter and enclosures to his attention in my absence. . . I have had a photo-copy of your letter made and am sending it to brother Dan Harless, back in Nashville. . . Whereas there is absolutely nothing between us and *Christianity Today* by way of fellowship, since I sincerely doubt that even one single Christian is involved with either publishing or editing that inter-denominational publication, yet, if that paper says that it was a giant farce that Mrs. O'Hair is leading a drive to do away with the proclamation of the gospel via radio and television, I should say it would at least be worth investigating. . . If she is not, then I am sure that neither Dan Harless, Ira Y. Rice, Jr., *Contending for the Faith* nor anyone else of

our number would want to charge her with it. On the other hand, she has done so much damage to the cause of religious freedom heretofore, I am sure that we all need to be alert for anything she might decide to pull."

"When brother Harless received my letter and enclosures of May 22, he replied under date May 28, 1977, in part, as follows: "Dear Ira. . . It is regrettable that my article on Mad O'Hair, out of the many, was chosen for inclusion in *Contending*. More recently our elders became interested in doing more to stop her supposed attacks on preaching via radio and television. This time around we contacted the FCC and also one of our representatives in Washington — and found the article that appeared in *Christianity Today* to be a true picture. Meantime, our people had been advised that Mad O'Hair was not guilty this time — though I wouldn't put it past her if she took a notion to try. . ."

In my response of June 6, 1977, I said in part, "Dear Dan. . . I would select that one article to run, out of all the many you had written, wouldn't it! Well, if Madalyn isn't guilty this time, she probably soon will be! At least it was in full harmony with her pattern of activities over the past several years! . . . In my estimate, no harm done. . ." IYR Jr.)

Ordell Heavin, Springfield, Missouri, May 9, 1977: "We wrote you sometime ago about some problems in the church but didn't see the article in *Contending for the Faith*. Am sure it was when your daughter Rochelle was having surgery and we understand. Our prayers for her and for the family were many. Now we can rejoice to know she is able to be in school again.

Here is the question: In view of Acts 20:28, wouldn't it be wrong to let publications come into the church, with writers like Jimmie Lovell, John Allen Chalk, Landon Saunders, Roy Osborne, James Reynolds, to name a few? Shouldn't the elders carefully examine everything taught in Bible classes from the smallest to the adult classes? Is it wrong to have young people assemble in a different room for worship on 'Lord's Day', known by some as Children's Church? I agree with brother Peance, from Greenfield, Missouri, who wrote you some time back about Liberalism in Springfield. We are being taken down the primrose path by promoters of Liberalism. I want to be able to use the 'sword of the Spirit' against it at all times. I am well aware this is the only way. I appreciate your work in exposing this error. You are helping all over the country those who still believe in 'preaching the word.' (II Timothy 4:1-2). May God bless you and the family. . ."

(NOTE: In responding to the foregoing, under date May 21, 1977, from Taiwan, I wrote, in part, saying, "Having been overseas in missionary work again now for the past few months, I must not have seen the article you referred to in your letter of May 9, 1977. Possibly it was handed to my associate editor, brother Dan Jenkins. He is doing the actual editing pending my return to the U.S. this coming October, Lord willing.

"Thank you for your prayers on behalf of our daughter Rochelle. She is doing just splendidly once again now. Although they had to shave her head down to the scalp for the operation, by now it has grown out about 3 inches; so enough time has gone by that we think she made it okay and is going to be just fine.

"I quite agree that in view of Acts 20:28 elders having the oversight within each con-

gregation are responsible for feeding the flock — hence, they are responsible for the kind of food they permit the flock to receive. Were I an elder, I should consider most carefully the responsibility my office entails. Not only should elders screen out publications with false teachers as writers, such as Jimmie Lovell, John Allen Chalk, Landon Saunders, Roy Osborne, James Reynolds — to name a few — but they should not allow any false teaching through the Bible class materials ordered either! Because most elderships seem to feel no responsibility in such matters, they are letting the lambs under their oversight be fed to the doctrinal wolves among us.

"As for having two separate 'assemblies' for worship — one for adults; another for children — at the breaking of the bread, Acts 20:7 says they 'came together to break bread.' This does not in the least preclude having classes for orderly teaching, when that is in order; however, to have adults in one assembly and the children in another, when it is time to break bread is to ignore the New Testament pattern. Once you start letting down on our 'coming together' to break bread, finally there is no stopping place until you get back down to the individual. He finally concludes that if some do not have to thus assemble, it must be all right for all not to assemble. Finally, the church itself becomes the ultimate victim, since folks decide they can just stay home and worship — or just stay home!

"Thank you for what you said of the paper . . . IYR Jr.)

Sherrie Gale, Mount Juliet, Tennessee, May 31, 1977: "I know you are doing a great work. I so much enjoy your *Contending for the Faith*. It's a great thing to see the good work there, too. . ." (She enclosed \$25.00 to help.)

Carmon Gannon, Woodbury, Tennessee, June 7, 1977: "I am writing you regarding my son, Barry, who had a big hospital bill. He recently learned that he has been approved for Medicaid for 20 days, which will cover the major portion of the Vanderbilt Hospital bill. . . I have just learned that *Contending for the Faith* was publishing an article on it. I called Dan Jenkins, in Birmingham, yesterday and explained to him that we would not need the help now. We appreciate your concern so much. The brethren here have been so good and it looks like we have more than enough to pay the portion not covered by Vanderbilt. . . We hope things are going well with you and your work in Taiwan. It was good to hear of your daughter's recovery. . . Thanks again for your love and concern. . ."

(NOTE: In my response of June 15, 1977, I said, in part, "Dear brother Gannon, When brother T. Pierce Brown, of Woodbury, wrote me regarding that big hospital bill of Barry's, and that the church at Wood was obligating itself to help pay it off, I felt that since I had access to the ear of great numbers of brethren, via *Contending for the Faith*, probably we could just pitch in together and pay it off in one sweep.

"Thank you for your good letter of June 7 which I received earlier today in Taiwan. Surely that was good news about his having been approved for Medicaid for 20 days — also that you may have already received more than enough to pay the portion not thus covered. I don't suppose any harm would have been done even if the article had gone through; however, I note that you already had called brother Dan Jenkins in Birmingham explaining that the help would not now be needed.

"I just want you and the brethren at Wood to know that that you are appreciated in *dead* and not in *word* only. When you see brother Brown, tell him I still think it was a good idea and thank him for me for bringing the matter to my attention. . ." IYR Jr.)

**Glen / Enid Sackett**, Santa Rosa, California: "The enclosed \$10 check is for *Contending for the Faith*. We pray that you have a safe journey and sojourn in the Far East and that many souls will be saved as a result of your efforts."

**Ray C. Bartholomew**, Littleton, Colorado, April 9, 1977: "Please accept my renewal for three years of *Contending for the Faith* — a refreshing, timely and revealing publication, which I have followed closely for a number of years, never yet finding a point to disagree with you on, in the light of the way things are shaping up for a Big Showdown at the O.K. Corral for the universal churches of Christ. God bless you for your courage."

**Mrs. S.B. Wilson**, Tishomingo, Mississippi, April 28, 1977: "I am sending \$10.00 to help get *Contending for the Faith* to as many congregations as possible. . . My prayer is that God will bless all of you in your efforts to get the truth of what is happening in the church to all congregations."

**Dan Rogers, III**, Locust Grove, Oklahoma, January 19, 1977: "Perhaps you can help me with some information. What is the current status of the *Herald of Truth*? Have the liberal trends of the Highland congregation been reversed? The reason for these questions is that for the past six weeks almost weekly we have received appeals from the *Herald of Truth* asking for money. Are they now worthy of support? Thank you for your help. . ."

(NOTE: In my reply of March 17, 1977, I said, in part, "You asked concerning the current status of *Highland* and the *Herald of Truth*. If there has been any basic change for the better, it is imperceptible. Rather than the liberal trends there being reversed, if anything, they seem to have become more entrenched. Instead of correcting doctrinal errors, they have tried to deny that they exist. But they *do* exist — provably so! And they will keep right on existing until they are corrected. . . In view of all this, I should say that *Highland* is no more worthy of our support now than she was when all this came to light in 1973. . ." IYR Jr.)

**Paul A. Woods**, Madison, Alabama: "Keep up the good work for the Lord and his cause."

**Marcos A. Aguiluz**, Dallas, Texas, February 11, 1977: "Just as soon as you possibly can put it in the mail, please send me two copies of *A Critical Review of a New (Old) Modernism and a Plea for Unity - A Review of W. Carl Ketcherside*, by G. K. Wallace. Enclosed are \$4.00. . . I have just heard that the Central Church, at Irving, Texas, is having this heretic Ketcherside as a speaker March 2-5, so I want to let them know what I can about him. . . May God bless you in your efforts in the defense of the gospel."

(NOTE: As far as I know, all the remaining stock of this extraordinary expose by brother Wallace now is on the shelves of *Contending for the Faith*. It sells for \$2.00 — plus 25 cents for postage. All orders should be addressed to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Loretta McLellan**, Purcell, Oklahoma: "Just a short note to tell you that I received the cassette tapes, and I have enjoyed listening to the gospel singing of your family. I hope you and your family will make more tapes of good gospel songs. . . My aunt and uncle, **Mr. & Mrs. William Roberts**, of Blanchard, Oklahoma, tell me they remember your father and the singing that he taught. My aunt tells me that she learned a lot from him regarding singing. They are members

of the church of Christ at Blanchard. I have been passing on my issues of *Contending for the Faith* to them. Their comments were last week that if you are a 'Lame Duck Editor', then we need more like you. My aunt said, 'Praise the Lord for a man who will stand up and say when someone is teaching wrong — and to pass you more ammunition for your fight for the truth of Christ. . . We all are praying that you and your wife will have a great success in your missionary efforts in the Far East. . .'"

**Tom Larkins**, Mattoon, Illinois, January 29, 1977: "Is *Where Roses Never Fade* available on Stereo 8-track tape? If so, please quote price for ordering purpose."

**Edward L. Bryant**, minister, Jasper, Georgia, May 9, 1977: "I could not find in the March issue any reference as to the price of the albums. Please advise if the enclosed check is not enough to cover everything. . ."

(NOTE: All this continued interest in the stereo albums and tape recordings by the Rice Family Singers is indeed gratifying. For others who may want them, the titles are *Mansions Over the Hilltop* (12 songs); *Beyond the Sunset* (12 songs); and *Where Roses Never Fade* (12 songs). The albums are \$5 each — or \$13.95, when ordered as a set of three. Cassettes are \$6 each — or \$16.95 per set. Eight-track tapes are \$7 each — or \$18.95 per set. Please add 35 cents for postage and handling. Address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Carl T. Murdock, Jr.**, Lancaster, Ohio, January 3, 1977: "I just recently received the three Rice Family Singers albums. They are as far as I am concerned the best in the brotherhood. I am looking forward to a fourth one. . ."

**Bill Coss**, evangelist, Warren, Michigan, February 17, 1977: "We here at Parkview appreciate the good work that you are doing. More and more of our brethren are reading these good articles on Liberalism. We want you to increase our monthly order from 25 to 40. . . Our leaders are encouraging every family to take one home and read it over and over again, so all of us will be well aware of what is going on in our brotherhood. If every congregation in this great brotherhood of ours would only lift up their eyes and see what is taking place, instead of sticking their head in the sand and refusing even to read anything that would upset their indifference! But we here at Parkview thank you and commend you for your efforts to keep us posted on the evils that confront the Lord's church. We love you brethren. . ."

**L.A. Miller**, Lecanto, Florida, May 11, 1977: "Keep up the good work and if and when you get into this area stop and see us. We hope and pray the Lord sees fit to let us stay around until you get back to the States, and that we may get to see you. We received the new record and enjoy it as well as the other two and *Contending for the Faith* and *Newsletters*. . . May God bless you in your work. . ."

**Bill Coss**, minister, Parkview Church of Christ, Warren, Michigan, June 23, 1977: "Brother Rice, don't you let up with your paper. Liberalism is sweeping our brotherhood. God help us if our brethren don't wake up. We pray for you always in the great job you are doing. . . We love you. . ."

**Joe Griggers**, Fort Valley, Georgia: ". . . \$5 to you and the work in which you are presently engaged. May God continue to bless you as you alert the brotherhood of the church's foes."

**Asghar Ali**, Lahore, Pakistan, June 2, 1977: "We are so glad you are back once again in Asia.

We pray your efforts may bring forth much fruit in Asia. . . We have already translated 'False Testimony of Jehovah's Witnesses', by A.G. Hobbs, and got it printed (in Urdu language). Already more than 300 copies distributed. It is very much demanded here. We took care of all the expenses out of our local contribution (U.S. / \$50.00). We have some more material and plan to get it printed soon, but we do not know where the finances would come from as there is no money left in the local contribution. We pray to God to supply the funds. . ."

(NOTE: Brethren, I have known Asghar Ali for almost a dozen years. He has proven himself to be trustworthy in every way in all this time. He sent us a copy of brother Hobbs' tract which he had translated and printed in the Urdu language. The local brethren in Lahore, Pakistan, paid for that. Now they have need of further tracts to be printed in Urdu. They can print one of the size of a Hobbs' tract for \$50.00. If you would like to help print these tracts in Urdu for distribution in Pakistan, please make checks payable to Shades Mountain Church of Christ (marked for *Asghar Ali Tract Fund*) and send to P. O. Box 26247, Birmingham, Alabama 35226, and we'll see he gets what you send for this purpose. IYR Jr.)

**Mrs. Nell Ward**, of Barlow, Kentucky, in sending in her subscription, said, "I have been reading *Contending for the Faith* from a friend and enjoy it very much."

**Paul Sampson**, for the elders, Whitley City, Kentucky, enclosed \$50.00, saying, "Here is a small donation for *Contending for the Faith*. . . Here's hoping continued success in bringing error to light. . ."

**Silas E. Heady**, Gallatin, Tennessee: "I am enjoying reading your magazine so very much. It's amazing how you can stay abreast of what is going on as well as you do. I am sure all of us should try harder to do likewise. . ."

**Sara Ballard**, Montgomery, Alabama: "I am indeed a kindred spirit and appreciate so very much what you are doing through *Contending for the Faith* and otherwise. . . I will contribute \$10.00 each month for as long as I can as I am not working now and have to depend on Social Security. . ."

**Dan Jenkins**, Birmingham, Alabama: "I have been preaching for more than 20 years and during that time have been the object of a lot of good-natured kidding about 'working only three hours' per week. Recently I saw some statistics that might be of interest to you. The survey showed that we are graduating some 700 preachers per year from all our colleges and schools of preaching, yet are losing 850 per year from defection and death. There are 1,000 fewer preachers among us than there were ten years ago. With some 7,000 preachers and upwards of 15,000 congregations you can see the problem. So all of you who 'wish you had a job where they had to work only three hours per week', come on in; there's plenty of room for a lot of you!"

**Mrs. Lois Soles**, West Palm Beach, Florida, April 4, 1977 enclosed \$10.00, saying, "Please renew subscription for two years. Use the rest in any way you see fit. Enjoy *Contending for the Faith*. Keep up the good works."

(NOTE: We want sister Soles and others like her who keep sending in "extra" from month to month to know that such contributions help to enable us to extend the paper to many others who otherwise would not know what is going on. Much appreciation to all who help! IYR Jr.)

**Randall N. Johnson**, Nashville, Tennessee: "We do appreciate the paper and your stand for the truth."

**Phillip & Beverly Rainwater**, Wood River, Illinois: "Brother Ira Y. Rice, Jr., should be highly commended for the stand he has so willingly taken against this terrible monster that is tearing the Lord's church apart at the seams! Liberalism is much more of a threat than most of God's people are willing to admit. In this great St. Louis area we can plainly see the hold that this false doctrine has on the church that Jesus built. . . . We were fortunate enough to have obtained the bound volumes of 'Contending for the Faith'. . . . We can't begin to tell how helpful they have been. We were so intrigued with them and so enlightened that we shared them with others, who now wish to subscribe. . . ."

(NOTE: For an experience he says you won't forget, brother Archie W. Luper suggests ordering the full set of bound volumes of *Contending for the Faith*, going to bed to read them, then not getting out of bed until you have read them straight through. If you would like to try this, we can supply all seven bound volumes so far available at \$3.00 per volume (or \$21.00 per set) if cash-ordered all at one time. (Otherwise, if ordered singly, Volumes VI and VII are \$5.00 each.) Please address all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Mrs. Ollie Reed**, Portland, Tennessee: "I have read a few copies and find it very interesting."

**Janie & Ralph Ritchey**, Grand Rapids, Michigan: "We appreciate so much what you are doing (and have been working at for so long) in keeping the church pure. . . ."

**Bobby G. Cullum**, Smithville, Texas: "I have been following your reports with great interest and concern. . . ."

**Lindsey Patterson**, Lansing, Michigan: "I, for one (and I believe, among many) genuinely appreciate your stand and the medium of *Contending for the Faith* to spread both the good news and the bad. . . . May God continue to bless you with good health, sound reasoning, willing spirit, and correct sources of information as to false teachers and their fruits. . . ."

**Archie W. Luper**, Ventura, California: "I certainly believe it is time that God's people stand up for the truth of the gospel. If we don't stand up now and stop the drift in the church there will be no gospel to stand up for. I was doing a speech in San Francisco. . . . and made the following statement: 'When this period of the Restoration is recorded in history, the name of Ira Y. Rice, Jr., will be recorded as one of the leaders in standing firm against the apostasies that are facing the church in this generation' . . ."

**Roy E. Wilson**, Boise, Idaho: "Keep up the good work. You are needed. . . ."

**Bob Spann**, Smithville, Tennessee: "Many have been the times that I have intended to write you and commend the work that you are doing in exposing error, particularly in the church . . ."

**Mrs. Samuel C. Hall**, Ventura, California: "I am very thankful we still have men in the brotherhood with enough backbone to 'stand up' for the truth and fight these evils creeping into so many of our congregations. May God bless you in this work. . . ."

**Charles L. Atkins**, Kansas, Alabama: "I am happy that you brethren are standing behind brother Rice in his work and may God bless you all. . . ."

**Dee Ellis**, minister, Sam's Valley, Oregon, February 13, 1977: "Lloyd Deal presented a lesson recently on *Science and Noah's Ark*. It was pointed out that if the cubit is 18 inches, and the ark was a box type boat, Noah's vessel was 450' x 45'. This is 1,518,750 cubic feet divided into rooms on three decks. Some science books list 543 families of mammals, 2,372 species of birds, and 366 kinds of amphibians. Since less than 300 animal species are larger than a sheep, if 400 cubic feet cages were allowed the mammals, 27 cubic feet for each family of birds, and 200 cubic feet for the amphibians, only 354,444 cubic feet would be used up. That leaves 1-million cubic feet for food storage and more than 20,000 square feet with an 8-foot ceiling for the eight humans aboard. That really doesn't sound too crowded."

"After considering these figures, I guess we could say that infidels who say this factual account is only a myth, have certainly 'mythed' the boat. All who 'mythed' the boat when Noah sailed were lost. Be sure your faith in Christ doesn't fail; you might 'myth' heaven."

**Elva Crabill**, Havana, Arkansas: "I do trust in the Lord. Sometimes it seems He is the *only* one we can trust. . . . I met brother Howard long before he had his radio program. He said then he wished he had his own radio program. I believe he is O.K. in every way. But I've believed as much about other preachers that failed. . . . I've contributed to brother Howard always. Also to Herald of Truth many years. I trusted the elders who oversee the H.T. So now something has gone wrong somewhere. So now how do I know to trust the elders at the Nash church? How do I know to trust you? See the point? How do you know you could trust me? . . . I do not get to hear brother Howard's broadcasts nor the H.T. It is not broadcast in my area. . . . I still donate to brother Howard's program; also other programs. And will as long as I've means to do so. But will always keep my fingers crossed. . . . I still believe in brother Harper and believe that he was treated wrong. . . . I'm not as skeptical as I sound. I work in the church, contribute almost beyond my income to worthy causes and spread of the gospel. . . . Still trusting. . . ."

(NOTE: In my letter to sister Crabill, I said, in part, ". . . You ask, 'Who can we trust?' Well, first of all, we need to put our faith in God and His word, instead of men. Secondly, we need to prove all things, holding fast that which is good. (1 Thessalonians 5:21) When we find brethren are going into error, like Highland, instead of supporting them in this direction we need to look out others who are holding to the truth. . . . For example, there is V.E. Howard and the *International Gospel Hour*. In all the years, I have never heard any question whatever as to the doctrinal soundness of either brother Howard or his program. Having listened to it many times, I can commend it to you without reservation. . . . Of course, if he or the program ever did head into error, I would be just as swift to point this out as we had to do re: Highland / Abilene. I hope you will help him and the *International Gospel Hour*, as your help is much needed . . ." IYR Jr.)

**William L. Wood**, La Cross, Wisconsin: "Please send me all of the bound volumes of *Contending for the Faith*. . . . I enjoy this paper very much. Our prayers are with you as you move on in the Lord's work."

**Henry Foster**, Abilene, Texas, June 21, 1977: "I am writing this letter to tell you that I remember when you came to my house with brother E. R. Harper when I told you that I had cancer. Well, brother Rice, I am just laying here in bed waiting for the Lord's call. I think of a song that I used to sing. In it it says, 'Death has its life; its door opens in Heaven. . . . When the call comes, I am ready for it. . . . Keep up the wonderful work you are doing. . . .'"

(NOTE: In mailing this letter to us, sister Foster wrote, "This will probably be the last letter my husband will write, but I thought he would want me to send it to you, as he wrote it to you. He is very sick and I am afraid he can't live, as he has been bleeding for some time. . . ."

In my response of July 10, 1977, I said, in part, "Oh, yes, I well remember that morning when brother E. R. Harper and I came to your house to see you. I knew about the cancer; however, it was encouraging to me to see how alert you both were and still interested in the things that matter. Although we must recognize that death, too, is a part of life—yet how comforting it is to know that just beyond death's door we have a Savior who also went that way one time and that through him we have hope of the resurrection. The fact that you can write, 'When the call comes, I am ready for it,' is worth it all! . . ." IYR Jr.)

**Ray Stone**, Groom, Texas: "I have received your paper occasionally for some time, and of course know of you through Tom Bright. . . . and some others. To be very frank, I have had, and still do have, reservations about the sometimes inflammatory language of your publication (my own opinion, of course; I don't really mean to be critical) but I am impressed with your habit of documenting virtually everything that comes out in it. I believe your paper will keep me very well informed on some issues that are vitally important today—the Herald of Truth mess, for example. It helps tremendously to have not only the facts as you present them, but also the proof whenever possible to have: names, situations, that could be double-checked if the need arose. Please keep this up."

"I believe the church to be entering into some very trying times, and we need many more voices calling for a return to 'the old ways' of the New Testament. I have sent you an article about one side of the Herald of Truth problem. I don't really know if you ever accept 'outside writers' for publication or not. Just every now and then I get upset enough to write an article about something; if you wanted, I could send a copy of the 'general interest' ones to you for at least consideration for publication. If this is against your policy, or you're not interested, let me know—it'll save me some stamp money! . . . I'll be looking for the next issue of 'Contending for the Faith' . . ."

(NOTE: Thanking brother Stone for his comments concerning the paper, I wrote back, in part, saying, "Yes, I know that some may think what I write is 'inflammatory,' as you phrased it; however, this is the type of situation we are in—inflammatory. One cannot deal with it honestly and describe it other than it is. . . . We sometimes accept special articles such as you mentioned; we really would like to carry more, if only we had the space. . . ." IYR Jr.)

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"Every Christian needs two scopes—a telescope, for world vision; and a microscope to keep the doctrine pure." -- Bill Coss, in a special address his third day in Taipei, Taiwan, Republic of China, July 8, 1977.

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**Harold Bates**, Gassville, Arkansas: "Being a member of the Lord's church, I am glad to see you standing for the truth according to the Holy Scriptures. . . . I agree on your stand on the Highland Church and Herald of Truth. There is a great opportunity to preach God's word going to waste by Herald of Truth. . . ."

**W. B. Clark**, Justin, Texas: "I appreciate very much the fine work that you are doing on *Con-*

*tending for the Faith*, keeping the brotherhood informed as to what is taking place. It is hard for me to comprehend. . . since we have put up such diligent fights against liberalism, denominationalism, direct operation of the Holy Spirit apart from the scriptures, etc. But the devil will never leave us alone, I suppose, in this world. . . May the Lord continue to bless the work that you are doing."

**Mrs. Effie Acree**, Maynard, Arkansas: "I am a member of the church of Christ at Maynard, Arkansas, and I personally think we need more contenders for the faith. . . I'd like to read your paper please. . ."

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Success has many fathers, but failure is an orphan.

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**Vicki Tubbs**, Huntsville, Alabama: "God bless you richly and please never let those in error get you down. . ."

**Ernest R. Loomis**, Fort Scott, Kansas: "Keep up the work of exposing false teachers in the brotherhood."

**Mrs. Charlene Blackwelder**, Sikeston, Missouri: "As each copy of \_\_\_\_\_ came across my desk, I wondered what could be done to call attention to the very liberal ideas they were presenting. . . I was very pleased this morning to read your recent 'Contending for the Faith' and to see that something is being done. My prayers are for your success in this matter. . ."

**O. E. Moss**, Haines City, Florida: "Yours for TRUTH!"

**Wilma Stanford**, St. Louis, Missouri: "We need more people to contend for the faith. . ."

**James S. Parker**, McRae, Georgia: "Keep up the good work, brother Rice, and any way I can help I'll be glad to do so."

**Ferd Ochsner**, Dundee, Oregon: "I am an elder in the church here at Newberg, Oregon, and have long read your paper. . . Let me say, 'Keep up the good work you are doing in contending for the faith' . . ."

**Pauline Capps**, Candler, North Carolina: "A check (\$5.00) to help send *Contending for the Faith* to others. . ."

**Ronald Earwood**, Joppa, Alabama: "I truly enjoy your paper 'Contending for the Faith' and am thankful that we have men like you with backbone enough to stand against those that would destroy the church. . . I am a gospel preacher and see what liberalism is doing to the body of Christ in our area. . ."

**Beryl Bodenham**, Montgomery, Alabama, June 21, 1977: "Come what may over there or over here, you know that we love you. . . and appreciate what you are doing as the years go by for our wonderful Savior and his kingdom. . . We all feel that there isn't anyone that can take your place and the job that you continue to do so beautifully. I know that things get pretty rough sometimes, but I always read I Peter 5:6-7 . . ."

**Kenneth A. Frazier**, Barnesville, Ohio: "I ordered three volumes of *Contending for the Faith* and a subscription for a very good friend. . . He was very pleased with the gift. . ."

(NOTE: For those who would like to make similar gifts to their friends, we now can supply bound volumes of *Contending for the*

*Faith*—Volumes I, II, III, IV, V, VI and VII. For Volumes I through V, the single rate is \$3.00 per volume; Volumes VI and VII are \$5.00 each. Ordered as a set all at one time, just send \$21.00 with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

#### IT'S A FACT

Many a *child* can quote a TV commercial without a moment's hesitation, yet cannot quote a single verse of scripture.

Many a *man* can quote a batting average of the major league's leading hitters, yet cannot quote a single verse of scripture.

Many a *woman* can quote the contents of a recipe by heart, yet cannot quote a single verse of scripture.

#### RESOLVE TO LEARN GOD'S WORD!

*—Hold to God's Unchanging Hand  
Sam's Valley, Oregon*

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(NOTE: Our standing policy re: *Contending for the Faith* is total disregard for any and all unsigned letters sent anonymously by those without the courage to put their names to what they write. Words cannot express our contempt for such "hit and run" tactics.

Occasionally, however, we receive a letter that is signed all right, and it is clear that the writer wrote for publication, yet he appends a note like "please do not quote my name or area mentioned in this letter." In this case, although we continue to hold the brother in esteem, as a rule we benignly neglect to publish what he wrote. One such brother wrote something to us, now almost five years ago, which we have toyed with publishing (because it pin-points a chronic problem in the church) but just never have. For the good we believe it will do, we finally have decided to publish what he wrote, respecting his request, as follows:

*"I am sorry that I have not written sooner . . . but was kinda praying and hoping things would get better. . . Two of our new elders are studying the Holy Bible. The other two are not. The \_\_\_\_\_ elder (?) is one who is being a Diotrophes like III John 9, in so many ways. God knows (and time will tell) if the other elders are going to let this continue. We are doing nothing but meeting and losing members for the time being.*

*"The 19th of February I will enter the Chrysler-Plymouth auto selling field. I am hoping to preach on Sundays and teach classes on Wednesday nights. But this is in the hands of our heavenly Father. . . Like many others who have quit the full-time pulpit, you work hard, pray hard, and visit many, but your hands are tied by men who are put in (or, in this case put himself in). . . God's work suffers.*

**"IF THERE IS ONE THING THE CHURCH NEEDS MORE THAN PREACHERS NOW, IT IS TRAINED, EDUCATED ELDERS. (Brother H. Leo Boles said this in 1921.)**

*"I am not the first to leave full time work—and will not be the last. Many are leaving every day. . . and the number continues to increase—99 times out of 100 because of a situation like ours here.*

*"My family and I are tired of moving. . . tired of being shot out and at with feelings, not Book, Chapter & Verse. . . opinions. . . Tired of sleepless nights because a few are having secret meetings to lay it to us again—with nothing. The smoke settles, congregation sees the error and we are still going, but the guilty continue.*

**"PLEASE DO NOT QUOTE ME AS TO PLACE, AREA & NAME. . . SITUATION WOULD BE FINE. . . IF YOU LIKE. . . MIGHT HELP OTHERS TO STAND UP WITH THE BOOK, CHAPTER & VERSE FOR THE PREACHER AND HIS FAMILY . . ."**

Whereas we both were and are sympathetic toward the brother in his situation, his request **NOT TO BE QUOTED**, whether he realizes it or not, is **PART OF THE PROBLEM!** Even in the passage he referred to, please note that the beloved apostle John, instead of asking *not to be quoted*, said, "I wrote *unto the church*: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (III John 9-10)

If gospel preachers would exercise both the wisdom and the courage, as did John, of *naming* those like Diotrophes and *remembering* their deeds against them, instead of sweeping them under the rug and trying to forget about them, we might have some chance of salvaging the churches from their clutches. When we, for whatever reason, will not come on out publicly against such, we but contribute to their offense. Such a course of action just plays into their hands. What is really needed is to name the offenders, pin-pointing their offenses, then do like Paul wrote to the church at Rome, "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 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." (Romans 16:17-18)

For those who object when a *Diotrophes* happens to be an *elder*, the word of God *still* has a remedy: "Against an elder receive not an accusation, but before two or three witnesses. Them (elders) that sin rebuke before all, that others also may fear." (I Timothy 5:19-20). If we actually *do* this, instead of merely *quoting* the *book chapter* and *verse*, it would soon begin to make a difference; in fact, the whole church — brotherhood-wide — would profit by it.

As we see it, across the years enormous numbers were brought out of denominationalism into the brotherhood, as we supposed, through baptism. Although they were *baptized* all right, in their *hearts* they never were *genuinely converted*. As the years wore on, literally hundreds—possibly thousands—of these actually *unconverted*, supposed-to-be "brethren" eventually were appointed to the eldership. In such cases, the cause of the restoration of the New Testament church has fallen into the hands of so-called "elders" who never yet have even *understood* the restoration principle, much less been *converted* to it. Until we finally learn to "mark and avoid" such fraudulent "elders" (and others) who are causing "divisions and offences contrary to the doctrine" of our Lord, his cause will continue to be subverted, his doctrine perverted, and his preachers disconcerted by these unconverted men.

The foregoing is written in full recognition and appreciation that there still *are* elders—increasingly rare—that "rule well" and should be "counted worthy of double honor, especially they who labor in the word and doctrine." (I Timothy 5:17) We honor such genuine, godly brethren and urge Christians everywhere to "remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Hebrews 13:7, 17). The church needs literally thousands of *this* type of elders. We can do without the other type quite nicely, thank you. IYR Jr.)

**Lloyd L. Smith**, Allen, Texas: "Old preachers are limited—almost as much as young ones. We will keep up with your work and will help as we can. . . . May He continue to bless all of you."

**Mabel O. Anthony**, Oak Ridge, Tennessee, June 6, 1977: Enclosing \$40.00, she said, in part, "I had intended to send some money sooner, but kept forgetting. I was 75 years old in March. . . . I am interested in your work and pray that God will bless you in *Contending for the Faith*. We are going to miss you over here."

An esteemed brother from a well-known congregation in northeastern Oklahoma, who did *not* write anonymously, but whose name I shall not divulge at this time, wrote: "I am sorry that the local leaders have seen fit to cancel their order for a bundle under the guise of redirecting their efforts. I personally feel that it is a thinly disguised withdrawal from the battle and an unwillingness to get involved. I have heard some to say 'witch hunt'; others, 'angry man.' But maybe they themselves are indifferent. . . . I did manage to read to them the story of 'the keeper of the spring', which story I am enclosing. And a few were impressed with it and my comments. I hope you can use the story some time:

#### THE KEEPER OF THE SPRING

There was once a mountain village which had an obscure employee who was called the keeper of the spring. He lived all alone, high above the town, and kept the water supply, a spring, fresh and pure. He removed the old logs, weeds, and dead animals to keep the stream beautiful and clear.

But one year the city fathers had an attack of economy. Looking over the budget they tried to decide where they could cut. Various special interest groups put pressure on them. The only place they could think to cut was to eliminate the job of keeper of the spring. We hardly ever see him, and his work does not seem very important or essential. Let's fire him, they said. So they saved a few dollars that year on the budget.

But the following year a terrible sickness broke out and killed many of the children of that village. When they fired the keeper of the spring to save a few dollars, they had caused contamination of the life-giving water supply. They rehired the keeper of the spring, but it did not restore to life those who had died as a result of their poor judgment.

This story reminds me of a number of mistakes that people make.

1) When troubled times fall upon a Christian family, many Christians forsake God. They think, 'When our lives get more organized or in better shape, when a convenient season comes, we will serve God again. Our time is crowded now; we have to eliminate something. We'll eliminate God.'

2) It reminds me of busy families who encourage their children to engage in all the social and recreational activities to the extent that there is just not time to go to church. Since the benefits of God in their lives are not immediately apparent to them, they eliminate Him.

3) The story reminds me of an ambitious father. He wants to be a financial success. He wants the very best for his family. He hasn't time for everything—something has to be cut from his busy schedule. He chooses to eliminate God.

4) How strange are our priorities. Before our children come into the world, we give the mother the best of prenatal care. They were born under the expensive care of a professional. They are raised under the best of medical care. We give them clothing that keeps them warm in winter. We feed them good, nourishing food. They take vitamins. We insure their lives. We send them to good colleges and universities, but then by neglect we leave off the most important nutrient of all—the living water that sustains their spiritual life. There is a direct and obvious connection between the rising incidence of youthful crime and the decay of religious faith.

Parents have fired the keeper of the spring.  
-Bert Mercer.

"To this I may add that we send the children to supposedly Christian schools and find the spring has been contaminated by erroneous teaching. These children become preachers and elders or leaders in the church, and spread the contamination.

"I personally find that many of the older leaders who have not been exposed to this poisonous teaching are yet indifferent to the bad influence in the church which comes from this contamination. 'It is not in this particular congregation where I am a leader,' they seem to say, 'why concern myself with it? Besides, it is a passing thing, ignore it and it will go away.' This seems to be the attitude of so many. How sorry they will be eventually when their own children deny the faith, even disdain their parents' advice and rule. If they never find it out here, they will in

the hereafter. . . . I pray that your efforts shall not be in vain. It almost seems that we need another *restoration* rather than a *reformation*. . . ."

(NOTE: Thanking him for disagreeing with the cancellation of their bundle order by the leaders of that congregation, I replied, in part, saying, "Neither 'witch hunt' nor 'angry man' has anything at all to do with the paper. Brethren never can seem to see apostasy until it already is too late to do anything about it. If that type of attitude continues, then \_\_\_\_\_ will be plucked by the liberals like ripe fruit—and most will not even know when it happens to them. . . . Thanks, too, for sending along the copy of *The Keeper of the Spring*. I wonder how many there grasped what you had in mind. . . . I agree with you that what we need, evidently, is another **RESTORATION** rather than a **REFORMATION**. . . . Those who know, believe and love the truth must not give up—*no matter what*." IYR Jr.)

**Mrs. S. B. Wilson**, Tishomingo, Mississippi: "My prayer is that more and more members of the church will open their eyes to what is going on and that all will join you and others who are contending for the faith so that people won't be led astray. . . . I don't know if I told you my father was a gospel preacher, who passed from this life in 1921. He wrote a book *The Great Physician—His Prescriptions for Sin and The Last Will*, two books in one published by the *Firm Foundation*. We tried to get reprints by that company but it would have cost so much we couldn't. My brother Milton Larrimore Sandy ran off several copies on a multigraph machine. My father was William Henry Sandy. He attended Freed-Hardeman College in 1897-98. . . . I've given away my copies of *Axe on the Root* — Volumes I, II and III. I'm sending money for one of each and the rest to help you with postage for contending for the faith work. . . . God bless you all in the work.

**Ulrich R. Beeson**, Albuquerque, New Mexico: "I wish to commend you for your very noble and courageous efforts to defend the truth of the gospel which in its entirety is the 'spirit of truth' as opposed to the 'spirit of error.' (See II Corinthians 3:4-5ff.). . . . There have been a few of us who have been outspoken against the charismatics at the University church in Albuquerque, New Mexico. The fight is still going on. . . ."

**Harry E. Riggs, Jr.**, minister, Independence, Missouri: "We appreciate the good work you are doing. . . ."

**Contending FOR THE Faith**

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Things That Trouble Us

Price Billingsley

*(The following was written more than a generation ago but is perhaps more timely now than when it was written. The writings of brother Billingsley have special appeal to me and I believe you will grow in your appreciation of this departed soldier after reading this issue of CFTF. The Editor.)*

### Money Power

Other things equal, the more wealth a church has the mightier it may be for the Lord. Yet at best it is a relative value, seeing we may become strong in the Lord without it. Great wealth may be a grandly potent servant when it is backed by faith and is consecrated to good works. Yet it may hold terrible peril for its owner. The Lord would not forever warn us on this if wealth were not a vast force for ill. Many illustrations of the master have this very point in mind, so that even the strongest men need to be warned constantly of the danger. It is the love of money in which hides the peril, and even poor men can err in it. We can be thankful that some wealthy congregations give themselves to great works, but I fear they are the exception rather than the rule. We find that a man of much wealth exerts a tremendous and often unlawful influence in the church. Some think they have a right to money just because they happen to have it. My experience with men of wealth in the church is that too oft they lack wisdom and the true heart to make the right use of it.

God names the character stamp of the man who is to lead in his church, and the wealthy often lack this stamp. Have we not seen that the souls with the mighty power of God in them are poor in this world's goods? Do we not see that congregations of ordinary circumstances are doing the majority of the work of sounding out the word? It is said that the more we have the less we are, and it is what we are, more than what we have, that counts in sending the word to the ends of the earth. Money is good when it is *ruled*, and not *ruler*. There is great augmentation of power to those who spend money upward. But let it never be forgotten that the gospel can be planted and maintained among and by the poorest people of the earth. God does not want the stamp of one who loves money put on his saints. It works harm. Money does not damn, nor doth poverty save. This is beside the point if we grasp the truth as to the place of real worth. Most of the preachers

that I know are not ruled by the love of money. Usually they are the most self-sacrificing souls to be found, and I bless God it is true. Money dominates everybody except the man who does not love money. The best folks of earth are those who, if you offered them money at a certain price, would scorn it. We all see that in them is the power of God. We see the childish tendency to honor men just because they are wealthy. The mightiest men I have known in the world have been almost uniformly poor men, and some of the weakest and wickedest souls to be found control much money. So what? Well, we see that money is but a relative good and may be a curse. So when we discuss the strong church, we may leave out of the count the point of their possessions. Sure, the cause of our Lord today needs more and more funds for the work. But let us be sure we understand and dedicate the money to the Lord.

### Numbers

This is in precisely the same class with money. Certainly the more we have on the Lord's side, the better. That should go without saying. Yet in view of the eternal verities, God's truth will stand and triumph either with millions or with but a few. Power *per se* hence does not abide in numbers. Usually the crowd is on the wrong side — Satan nearly always has the larger congregation — the desolate hath many more children than she which hath a husband — the many go the broad way, the few take the narrow path. The cause of the Lord inheres in right and truth, not in vast numbers that may embrace it. God's way is too high for the poor man to give it might or credit. Never can the cause of Christ be measured by numbers. Church strength does not ebb and flow according to the crowds. Who has not seen a lone woman true to God outweigh a whole state?

Power in numbers? A fig for your petty estimates! Ah, I think here of that great apostle to the Gentiles, the filth and off-scouring of all things, hungry, athirst, naked, cold, buffeted, reviled, defamed, with no certain dwelling place, suffering cruel mockings, scourgings, bonds and imprisonment. Some were stoned, sawn asunder, tempted and slain with the sword, wandering in sheepskins and goatskins, destitute, afflicted, tormented, wandering in deserts and mountains, in dens and

(Continued On Page 3)

# Contending FOR THE Faith

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Dan Jenkins, Editor  
Ira Y. Rice, Jr. (Editor on Leave)

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## FROM THE EDITOR'S DESK

I believe that you will find this issue of CFTF to be just as interesting as the others in recent months. The article on page one by brother Billingsley was written many years ago, but shows his great perception of the problems that lay ahead for the church. Every area that he mentions has proved to be an area in which the church has had great problems. I ask that you *soberly* consider the content of that article.

The response to the recent article about the use of choruses has been interesting. There are those who feel strongly on both sides but the Christ-like spirit of the articles and letters received has been, almost without exception, so encouraging. Brethren need to learn how to disagree, how to strongly defend the faith and yet at the same time to have great compassion for those with whom they differ. Psalm 35 shows how one "after God's own heart" could oppose his enemies, plead with God for judgment against them and yet at the same time have great feeling for them. Read the beginning verses and see the prayer of David against his enemies, but then hear him say, "But as for me, when they were sick, my clothing was sackcloth; I humbled my prayer with fasting, and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother." We need to earnestly contend for the faith, to expose error, but our hearts must be broken as we do it. He who sternly rebuked the Jewish leaders also wept for these same men.

Evidently the problem regarding multiple marriages before baptism is greater than most of us realize. No sooner had the May issue been mailed than orders for additional copies began to pour in. Because of the great amount of interest in this subject the article is now in tract form. Details about it will be found on page 15. I hope that you will make use of this booklet.

The June issue with the appeal by brother Shafer for help in Toole, Utah, resulted in several letters about the need for helping such brethren. While we are building cathedrals the world is slipping into hell! We have just received the letter from brother Loyd Rice (you'll find it on page 14) telling of his desire to help the church in Toole. I do not know him but have published his appeal so that those who do can know what he has in mind and if they desire become a part of his work. If you want to be a part of that work I'm sure that he will furnish references to help you in deciding about this matter.

By the time you read this brother Ira Rice will be back in the states. As plans stand now I will edit the September issue of CFTF and he will resume his work as editor of the paper with the October edition. He plans to arrive state-side about September 10 and will be at his Memphis home shortly thereafter.

That's it for this month, I hope that you will take time to read each article, weigh its content and use it to glorify our Master. Remember me in your prayers.

-Dan Jenkins

## Things That Trouble Us — (Continued From Page 1)

caves of the earth! What wonder that the Lord declared the world unworthy of these. Ah, many in our world today are too poor to look at or to speak to, unknown to the world and utterly insignificant, are just the same precious in God's eyes.

I submit here that a congregation may have all the outward evidences of power and prosperity and yet at the same time before Heaven be the abomination of desolation standing where it ought not. On the other hand, I know some bands of saints who are the object of worldly scorn and derision, yet are the mighty power of God. They are a sweet leaven of life to their times and generations. It is true that the more we have in the church the better, provided they are truly converted to Christ and are ruled by the ideals of the gospel. But soft, money-loving, popularity-seeking evangelists never convert the worldly of heart to the lowly Nazarene. It is folly to hold that our might before the world is determined by the numbers we have.

### Education

This may be both good and bad. It may be a grand thing, *provided*, but in the name of the Lord I ask that this proviso be searched. I will even say that the power of God's church in the world rests on education—the right kind! True education of our youth in the church now is our hope. But wrong educational ideals planted in the minds of our boys and girls can head us to destruction. I am not the man perhaps to discourse on worldly education, but I will say I feel that everybody should have it just to know how little it is worth. Too oft colleges polish pebbles and dim diamonds. How we need the educated brain and heart in the church! Hearts supremely committed to the will of Christ. But mere mental keening and cramming may go nowhere but onto the rocks without utter consecration to Christ, His gospel and His church. So long as youth is undeveloped and undisciplined morally and spiritually, they may thereby become more dangerous units in our society. Jurists, Publicists and great educators of the land bemoan the fact that our arts and sciences are ahead of the morally and spiritually uneducated. These far-seeing minds decry education that teaches a child to speak in seven languages without learning how to listen to their Creator in the simplest speech man can know; that it is utterly mischievous to society to deify the brain and leave the moral and spiritual man unlettered.

In the church of Christ we are faced with precisely the same problem, in that parents spend up all their wealth and energies that their children shall have the last word in technical training and the degrees that certify thereto, while being but relatively concerned or even downright indifferent that their children shall first of all be grounded in moral principles and in character-making. Only the heart and the conscience can balance the brain to keep it from committing suicide. How can we reasonably expect our children to hold God's word supreme when in their schooling they are given many-fold more hours of training in worldly systems? This disparity of emphasis is bound to twist and pervert our chil-

dren to feel that this world and its rewards are far and away more vital to their welfare than the knowledge of the precepts of the Lord.

It must be admitted that more often than not higher learning and irreligion are blood twins. Some one was explaining that a finishing school is our hope in the church today, whereupon an old brother stood forth and shouted: "Say on, brother! That word *finish* is the very word to stress, for my kids came back from college *finished* all right! From the faith which wife and I had to set to burn brightly in their breasts when they left for college, that is, zeal for the Lord and his pure way, was forever *finished* with them. No more now can we persuade them to come to the house of the Lord for worship! Actually they seem to have about as much religion as so many goats!" May we not well remind ourselves in these premises of the fact indisputable that in the history of the world's most influential men and women, today no less than back yonder, had little or none at all of standard education? Their backs were never against a college wall. This a sneer at college degrees? I disclaim any such ignoble intent. I do try to put the emphasis in such matters at the right place. I should be glad to own all college degrees, M.A. and all the rest, yet I should choose to be a MAN as God sees me, though it should make me wobbly in spelling! And for my child I should rather that he say abc's in heaven than in hell he have all the educational honors of the world! Let us be of the heart to give the world its true standards rather than that we ape and take their false standards.

### Popularity

Popularity is like wealth, education and numbers, a grand thing to own provided it stems from right ideals and true character—in this case the more of it the better. Yet this qualification must not be overlooked or forgotten. For it is always true that a congregation's social relations, its contacts with the world about, is of prime concern, for in this resides our power over men to save them. You will find that the Lord stresses this, that we ever keep in mind all relations with the unsaved that we bear the word to them to save them. Surely only the fool will scorn the good liking of his neighbors. We are sent of God to rescue souls we meet on life's road from eternal ruin, hence we must when possible at all maintain friendly relations with them in our social world. We must seek to know them and induce their good opinion of us. Indeed, friendliness and cordiality in relations with men is a chief way of winning good liking. Like our Lord we should grow in favor with God and man. I know many good Christians whose wise approach to folks socially has resulted in many of the lost being won for the Lord.

But we must not forget that popularity with some in the world can be had only on the terms that spell the Christian's undoing, since the good graces of some can be won only at the frightful cost of winking at or condoning their misdeeds. This ruinous trimming of one's sails spells the lowering of high ideals in conduct and character. It digs out the underpinning. This evil can come from a harmful thirst for worldly



popularity, and its cost can wreck and destroy the church's power to win men to the Lord. Do worldly pleasures and popularity mean this much to you? Brethren! We may fear for the preacher or the church that so hankers for worldly favors and good opinion that power with the word of God is gone. We are not to take color from the world. Rather we are here to set before all men the imperishable standards and high ideals of the Lord. Thus if we bow down to the world, we cannot rescue them from death. We are explicitly warned of God that we be not conformed to this world, but that we behave ourselves before men in the world that, though they now speak evil of us, they yet may glorify God in the day of visitation. We are not to fashion ourselves according to the lusts of former ignorance, but to be transformed by the renewing of our minds.

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## WE MUST NOT BE AFRAID

Frank R. Williams

“When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath *not* spoken, but the prophet hath spoken it presumptuously: *thou shalt not be afraid of him.*” (Emphasis mine, FRW; Deut. 18:22)

In the above words there is a principle which can be used today, even though it was written during the older age. False prophets came among the nation of Israel speaking as though they were God's prophets. However, there is always a way to test that which is spoken. Sometimes, time is the only thing needed to prove things false. Therefore, Moses said, “If the thing follow not, nor come to pass, that is the thing which the Lord hath *not* spoken.” Over the years there have been a number of so-called prophets who claimed they were speaking for the Lord, but that which they spoke did not come to pass. Therefore, it was not that which the Lord had spoken, and, as Moses said: “Thou shalt not be afraid of him.” These are good works of us today, we must not be afraid of the false teacher.

The apostle Peter looked back to the ages gone by and made the following comparison, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring upon themselves swift destruction.” (II Pet. 2:1) The age in which we live is plagued with false teachers like the older age. There are those who would like to make a different people out of us. They speak, so they tell us, for the Lord, but what they say does not come to pass. Therefore, it is not what the Lord has said. Time has proved them wrong, and we must not be afraid of them.

As pointed out above, time will prove some false teachers wrong. However, we must call attention to the damage done during the time it took to prove them false teachers, when time is simply allowed to run its course. Many souls who were led astray have met death and, therefore, face eternity having believed a lie. It would seem that the Holy Spirit did not want

us to simply stand by and allow “time” to run and error to go unchallenged. For the Holy Spirit through John said, “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” (I John 4:1) We must take Bible in hand, and in heart, and face all those who are false teachers and prove them to be false teachers. *We must not be afraid!*

That which has been written in this article could and does apply to false teachers in the church; however, this writer does not have them in mind. (Yet, they must be opposed.) The denominations all around us are preaching by means of radio, newspaper, television, etc. their false doctrine. This writer gets the feeling after listening to some members of the church that fear has gripped their hearts. It has been pointed out that we do not have many debates today. We have rationalized that it is because of the indifference on the part of the religious world. But could it be that we are afraid? Could it be that we do not believe the truth will stand? Or maybe we fear that we really do not know the truth!

Beloved, we must be “set for the defense of the gospel” (Phil. 1:17). Remember, it is still true, “As goes the proposition, so must be the demonstration.” That which we believe must be proved to be truth, and we must make them demonstrate their claims. Truth shines brightest when compared to error. *We must not be afraid!*

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## THE DESIRE for the SPECTACULAR

Dean Buchanan

Ours is the age of superlatives. Everything has to be described in such terms. Everything among the younger generation is “far out.” We eat “super” hamburgers and live in “giant” cities. We have a “fantastic” time cooking out in our back yards and take “tremendous” vacations. Sometimes it seems words such as great, stupendous, colossal, gigantic, etc., are found more often in our conversations than such simple words as the, and, or etc.

It would be useless to try to trace every contributing cause to this phenomenon. But one I believe to be at the top of the list is the desire for things of a spectacular nature on the part of so many people. Perhaps the advertising industry has been partially responsible. Perhaps in the space age so many heretofore unheard of and almost unbelievable things such as space travel and heart transplants have happened, that we feel we must use superlatives to describe even everyday matters, lest they be denied attention.

But the result is that man has begun to seek the spectacular for its own sake. The television industry has found itself struggling to come up with new shows that are “spectacular” enough to get their network to the top of the ratings and keep them there. In searching for such material they have reached into the moral garbage dumps of sexual perversion of every

stripe, explicit scenes of violence, blood and gore, and every other sort of material they feel will "shock" people.

Religion has not escaped this "desire for the spectacular." This is the generation of mass communications. Huge, gigantic, colossal crusades and campaigns for Christ are conducted on an international level through the use of communication satellites and television. These mass efforts report hundreds of "responses."

Even on the local level preachers rack their brains and exhaust every source for oddities, gimmicks, novelties and anything else that will produce the "spectacular."

They hire the services of "Cookie Monster" and "Yogi Bear," preach sermons from the roof of the church building and let strippers perform in the services.

All of these things are being done in our generation in the name of religion. Things of this sort have replaced, in a large measure, the preaching of the gospel of Jesus Christ which the apostle Paul said is the power of God unto salvation (Rom. 1:16). We have somehow deceived ourselves into thinking that success is to be equated with bigness. We believe quality to be spelled q-u-a-n-t-i-t-y. We cry, "Let's take the world for Christ!" But the great commission tells us to take Christ to the world.

The gospel of Christ will never have broad appeal to the world at large. True, we are to preach the gospel to every creature. But every creature is not going to obey it. Christ said, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat. But strait is the gate and narrow is the way that leads to eternal life and few there be that go in thereat." (Mt. 7:13, 14).

The spirit of Christianity is to preach the pure simple gospel of Christ and hope men will obey. The clothing of a Christian is humility (I Pet. 5:5). It is Christ that is to be magnified (Phil. 1:20), not our schemes and spectacular productions. It is the Savior we need to lift up before the world, not the "great church" where we attend.

Listen to the words of the apostle Peter. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5, 6).

The spectacular does not necessarily please God. On the contrary, the spectacular appeals to the egos and curiosities of men rather than God. Consider the fact that a preacher can provoke more emotion with the story of a pet dog than he can with the account of the crucifixion of Christ. Often the most heard topic of discussion at preachers' get-togethers is the newest "methods" and "programs" being used in the area. And while we huddle together and "ooo" and "aaah" over the

latest promotion, false teachers from the atheist to the neo-pentecostal, catch away souls all around us without their ever having heard the truth.

The gospel of Christ will never be spectacular in the sense that the world views spectacular. But nevertheless that is the power of God unto salvation (Rom. 1:16).

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## Another View of Choruses

Donald Musgrave

*(The following article is the result of our appeal in our June issue for response to an article by brother Cain. I appreciate the spirit of both of these men. I suggest you re-read the June article as you study this. The Editor).*

In the June, 1977 issue of CFTF, brother Kerry Cain wrote an article entitled "What About Choruses?". In the article he posed three questions trying to show that choruses are going beyond the doctrine of Christ. (II Jno. 9) I do not see brother Cain's point and submit this article. He asked concerning the choruses. . . Is it worship?. . . Is it spiritual edification?. . . Is it entertainment? He wrote his answers in June that I do not agree with.

(1) It is worship! Worship is defined in one way as a "kissing toward" the object of adoration. When we follow the instructions of the pattern laid down in the New Testament we can worship God correctly. A chorus that lifts their collective voices together and "kiss up toward" God in psalms, hymns and spiritual songs is worshipping as far as we can determine. Certainly God knows the heart. He is the one who accepts or rejects the worship. One must never "judge" in an area that belongs to God. In any assembly or group there might be some more concerned with the quarter or half notes than in worshipping but God knows whether it is in "spirit and in truth". But if the chorus is singing with the intention of worshipping God and in accordance with the Bible instructions (singing, not playing) then we conclude it is worship. Because they have a leader, pitch the song with an aid, use a book, wear a robe, stand in a special place according to their part, or any of a number of things, that would not rule out the fact that they are "singing with melody in their heart to the Lord". (Col. 3:16; Eph. 5:19) The listener will engage in the worship the same way he does when a prayer is lead. His participation in worship does not always demand that he be vocal.

(2) It is spiritual edification! It is inspiration to the listeners! Don't ever be afraid to come and enjoy the worship of our God. We go to the Bible for our authority to sing. But finding no pattern for the exact words, the tunes, the parts, we use our collective wisdom in forming songs, tunes, parts. I suggest we find authority to be spiritually edified by a chorus at the same place we find the authority for the tunes, the words, and the parts. It is under the generic authority

to worship in psalms, hymns and spiritual songs. My spiritual edification will come as a result of the chorus doing its part in truth. The chorus is simply edifying the listeners in song. They are teaching them as surely as the preacher or Bible teacher is doing. If they, the chorus, sing the truth then I as a listener will be edified. There is no doubt in my mind. . .if my heart is right I will be edified.

Paul would say in I Cor. 14:26 that when the 1st century church gathered, some had a psalm, a doctrine, a tongue, a revelation, an interpretation. He urged them to use such for edifying. Today we have the completed revelation, the faith once delivered, the pattern for our religious conduct. We have no miracles of tongue speaking today, of miraculous revelation, interpretation, doctrine. If the psalm there is miraculous then we will allow the point. But still the right to sing a psalm is inherent in Eph. 5:19, Col. 3:16. It might be quite a shock to most if we were all suddenly placed into a 1st century worship service. A chorus can spiritually edify today all who will listen.

(3) It is entertainment! Yes, that is what I said. Choruses are entertainment. And thank God that we have a lot of good wholesome entertainment around now. We as a brotherhood have been so afraid to allow our brethren to sing and be merry that it is no wonder we lose so many young people. I have never been able to attend a college operated by our brethren but I am thankful for their work with the young folks in this area. James said, "Is any merry? let him sing psalms." (Jam. 5:13) Who hasn't been thrilled as a Christian to hear the voices of God's people lifted up in praise and song. Heaven will surely be worth it all just for that joy of heart. The word "entertain" simply means to "keep interest" "to hold the attention". It has come to be known as to amuse or act the role of the jester. But the root means simply to "keep interest" "to hold the attention". Yes a chorus can entertain! Let us never deny the emotional impact of singing. Let us never deny the cultural aspect of singing. Let us always allow each culture to develop the tunes, the words, and the tempo of the psalms, hymns and spiritual songs. After all we won't be taking our songbooks to heaven with us. I know of no chorus that claims to be singing to the Lord doing it for "strictly entertainment" however as brother Cain speaks about.

However the real question is whether a "chorus" (would someone define that word—some say it is a small group, others say 50 or more, others say less than the majority. . . do you see a problem in semantics here) could do our worshipping for us in the assembly of the saints. Why brethren. . . no one can do your worshipping for you. Talents in the area of edification should be developed however. That is why preachers study in college or preacher's schools how best to edify the audience with the truth. They work on their delivery, vocabulary, and content. The purpose is to improve their talents in edification. Choruses do the same thing. There is no abuse here. Surely any Christian man could preach and should be encouraged to do so but who will deny that he couldn't be helped by some training. So likewise one can

and should sing in worship to God but who would deny that they couldn't be helped in their talent of edification in song. A chorus has "tryouts" I suppose for the same reason most churches have "tryouts" when they hire the preacher before asking him to come edify them at each assembly!

A chorus should not be used as to deny the assembled saints the command to sing. They should be used only as an aid to draw one closer to God. Much like a tape or record of spiritual songs does. Any such abuse of worship that causes sin should be stopped. Paul stopped an abuse in I Cor. 11:20-34 but did not stop the act of worship! I believe that a chorus can and should be developed to worship, to edify the listeners and to entertain or hold the attention of the audience. All abuses should be challenged and discussed in light of the scriptures and not just because of personal likes or dislikes. I am like brother Cain in one sense. . .I don't like to "nit-pick", "boat-rock" or "make trouble". . .but some of the "nit" we pick can almost be a "speck" in view of some of the "logs" floating around. (Matt. 7:3-5)

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## *The Unpardonable Sin*

**Dan Jenkins**

"All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." (Matt. 12:31.) How these words must have startled those who heard Jesus on that day! Forgiveness for all sin, all blasphemy except one! If the way men have been intrigued by his words in the twentieth century is a true measuring stick, no words of Jesus have ever stirred more interest. But what is it? What is this sin that lies beyond the realm of the forgiving nature of our Father?

### **Common View**

A very commonly held view is that this sin is for one to reject obedience to the gospel, or having obeyed the gospel to have a heart hardened so that it will not listen to the pleadings of the Spirit through the word. It often is advanced in this fashion. As one in a canoe approaches a swirling rapids downstream not knowing that danger lies ahead and is warned first by one then by another who stands on the banks of the river he finally passes by the last warning and is beyond hope. So, it is argued, that first God warned mankind of the coming danger, then his Son warned and finally, after the ascension of the Son, man was to be warned by the Holy Spirit. Man might ignore the pleadings of God, he might ignore the personal words of Jesus, but if he were to ignore the pleadings of God, he might ignore the personal words of Jesus, but if he were to ignore the pleadings of the Spirit he would have no hope.

### **Things Wrong**

There are two or three things wrong with this interpretation of the words of Jesus. The one that should be most obvious

that Jesus talked of blasphemy of the Spirit not of rejection of the Spirit. (One real problem we have in understanding the Bible is the failure to define words and this passage is a good example of this.) Jesus could have used the word "reject" but did not; he could have said that whoever rejected the Spirit would never be forgiven, but he did not!

### **Not Rejection**

To understand that Jesus did not have in mind a rejection of the pleadings of the Spirit as the unpardonable sin look at the very next verse in the Matthew account, "And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him. . ."

This ought to help us to see that Jesus was speaking not of rejecting the Spirit but of speaking against the Spirit. In Luke 12:10 the words "speak against" and "blaspheme" are shown to be equal in meaning by their parallel usage in the same verse. The word blaspheme means to "speak reproachfully, rail at, revile" and this is just what Jesus was speaking of! Those who railed at the Holy Spirit.

### **Old Testament Too**

Another thing that might help us to see that the commonly held view should be re-examined is that it fails to see that when God spake in the Old Testament it was through the same Spirit. Therefore if the blasphemy of the Holy Spirit means rejecting the pleadings of the Spirit through the word it was a sin that could be committed in Old Testament times.

The Jews that Stephen spoke to were children of those who "resisted the Holy Ghost." (Acts 7:51.) If blasphemy of the Holy Spirit is to reject the pleadings of the Spirit it was a sin that was committed in Old Testament times and the figure of the man in the canoe breaks down. While it is true that if one resists the Spirit he will be lost, whether under the Old Testament or the New, it is not true that the word blaspheme conveys this idea.

### **Examine Context**

A fundamental rule of understanding the Bible is that the context must be examined. The setting for the statement of Jesus about this sin is of utmost importance. In Matthew 12 Jesus had just healed a man who was possessed with a demon. (verse 22.) The Jews explained this by affirming that though Jesus had cured the man he had done it by the power of Satan. (verse 24.) Jesus answered them by showing that if Satan were using him, it would bring ruin to the kingdom of Satan. Note carefully verse 28 where Jesus said, "I cast out devils by the Spirit of God. . ." The power by which Jesus worked was the Spirit of God and the people were calling this power the power of Beelzebub!

It is in this context that Jesus talked about men speaking against the Holy Spirit. Jesus further answered the charges by stating that he simply was binding the strong man (Satan) before entering his house to spoil him. (verse 29; see also Heb. 2:14; Eph. 4:8-10.)

In an effort to keep the multitudes from believing on Jesus the leaders had called the Holy Spirit of God an unholy name. To these Jesus replied that all blasphemy, even that against the Son could be forgiven, but "he that shall blaspheme against the Holy Ghost hath never forgiveness. . ." (Mark 3:28, 29.) This was blasphemy, this was speaking against the Holy Ghost; and Jesus warned the listeners of the gravity of this sin.

### **"Because They Said"**

The most convincing verse on this subject is Mark 3:30. After recording the events of that day, the casting out of the demon, the Pharisees calling the Spirit of God the power of Beelzebub, the reasoning of Jesus about Satan not destroying his own work, and the words of Jesus that speaking against the Holy Spirit would not be forgiven, Mark then added a most important statement, "Because they said, He hath an unclean spirit." Note the force of this, study it in its context. He that speaks against the Spirit of God hath never forgiveness. . . because they said Jesus had an unclean spirit. This settles the matter!

What Jesus said that day applied to that situation, not to something that might happen in 1977 when miracles were no more, not to men who would never see a miracle and be compelled to explain the power behind it. It was said to men who actually viewed the power of Jesus and of these Jesus said if they spoke against the Spirit they would not be forgiven.

### **May Not Have Been Guilty**

It is also very likely that even those who said the words that day were not guilty of this sin. Just as one would not be speeding who travels down a highway and later a law is passed that is lower than the speed he traveled, so the act of these men was done before Jesus announced the gravity of this sin. Of course, just as any who later travel the highway must abide by the speed law or be guilty, so any who afterwards so spoke against the Holy Spirit would be guilty of this sin.

### **Can It Be Committed Now?**

To those who wonder if the sin might be committed today it would seem impossible, for if men were to accept the Divine record that a miracle had been done by Jesus they would also accept the Divine record as to the power by which he performed the deed. Modernists and atheists today are not in this class. They deny that a miracle was performed, and in doing this, they are not calling the Spirit unholy; they are simply denying that Jesus had the power. Their problem is not by what power Jesus performed the miracles but whether he performed a miracle at all. When they reach the point that they believe he performed a miracle, their faith in the Bible will also encompass the Divine power behind his miracle.

### **Conclusion**

If men in the first century who witnessed the miracles of Jesus could have been lead to believe that he did them by the power of Satan, the mission of Jesus would have failed. He could have caused all the deaf to hear, all the blind to see, all the lame to walk, all the dead to be raised but each miracle would simply have added evidence that he was not the Son of

God, but the son of Hell. Thus whenever men suggested that he performed miracles by the power of Satan, rather than by the Holy Spirit as he claimed, he spoke in the strongest language possible to once and for all remove this idea from the earth when he said, "Whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." (Luke 12:10.) To see the miracles of Jesus and attribute them to the power of Satan was to call God's Spirit unholy and one could not so lightly treat the evidence God gave that Jesus was his only begotten Son.

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## 'I Will Disguise Myself'

Gerald W. Miles

In I Kings 22 we have the story of king Ahab and his battle with the Syrians. Ahab wanted Jehoshaphat, king of Judah, to go with him into this battle. Jehoshaphat wanted to know what God thought about it and asked that a prophet be called. Ahab had his own prophets to tell him what he wanted to hear and they said that he should go and do battle. Jehoshaphat was not satisfied with this and wanted to know if there was not another prophet whom they could consult. Ahab stated that there was one other man but that this prophet ". . . *doth not prophesy good concerning me, but evil.*" However, Ahab sent for Micaiah the prophet anyway. When the prophet came to Ahab, he said that God did not want them to go into battle. He stated that if Ahab went into battle, he would be killed. Ahab refused to believe this and had Micaiah thrown into prison for his statements.

Ahab thought he knew more than God and devised a plan to fool God. As these two kings prepared for battle, Ahab told Jehoshaphat to dress in his royal robes and ride in his coach. Ahab said, "*I will disguise myself and enter into battle.*" Ahab put on the uniform of an average soldier and went into the battle. We are told that an archer ". . . *drew a bow at a venture. . .*" and that the arrow struck Ahab between the joints of the armour. This space was only a few inches wide. Ahab thought he could hide and God could not find him. The archer simply drew his bow and God directed the arrow to the right spot. Ahab died for his disobedience.

Many today think they can hide from God but they cannot. God is aware of our every move. He is everywhere and knows all. We cannot disguise ourselves and God not be able to find us. Many hide in the darkness. A large number of crimes are committed at night because people cannot be seen in the dark. Just because humans cannot see in the dark does not mean that God can't! Jesus stated that men love darkness because their deeds are evil (John 3:19). One cannot hide in the darkness and slip away from God.

Many try to hide in pleasure. They want others to think they are having the time of their lives when in reality they are miserable. They hide in the "fun and games" of this life. They cannot hide from God. His word is the only thing

that will make one truly happy. The disguises that we see around us will not work so far as God is concerned.

There are those who want to disguise their sins by calling them by another name. For instance, drunkenness is called a **disease** instead of a **sin**! No matter how we try to disguise it, it is still a **sin**. Drug addiction is not called sinful but is referred to as being a "problem". Homosexuality is called "liberated expressing" instead of **sin**! These disguises may fool men but they will never fool God! The Lord is aware of what sin is and what "problems" are. God knows the difference between **sin** and "disease". Is one foolish enough to think that God did not know what He was talking about when he stated that homosexuality was sinful? Covering sin up with a soft garment does not change the texture of it.

Ahab thought he had hidden himself from God only to find out that he was well known by God. God knew his every move. God knows every move made by those today who would try to hide. Disguises will not work with God. Why not remove all disguises and show yourself for what you really are. You can then apply the blood of Christ to your life and become a Son of God by faith. When this is done, you will never need a disguise because all men will know what you are by what you do. Will you believe in Jesus as the Son of God, repent of your sins, confess the name of Christ, and be baptized for the remission of your sins? The decision is yours. **WHAT WILL YOU DO???????**

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## BACK TO THE BIBLE

Johnny Ramsey

Jesus tells us in John 8:32 and 17:17 of the necessity and glory of **Truth** in the divine realm. We must know the Word of God if we would truly be free. One of the besetting sins of modern society is a lack of knowledge in the Bible's contents. It really is no marvel that so much ungodliness runs rampant in our streets because a lack of Scriptural emphasis will always bring chaos into our lives. Men have forgotten Christ and the bulwark of righteousness He provides. In Proverbs 14:34 the inspired penman boldly affirmed:

"Righteousness exalts a nation but sin is a reproach to any people."

Americans desperately need to get **back to the Bible** in our homes. Last year this nation alone contributed 500,000 divorces to an already degraded world scene. In both Malachi and Matthew we learn that "God hates putting away" and **let not man put asunder what God hath joined together!**

We need to get back to Bible teaching regarding proper respect for authority. Holy Scripture informs us to pay taxes, obey the rulers and to pray for those in authority (Matthew 22:21; Romans 13:1; I Timothy 2). This is the only way to stop the rioting, protesting and anarchy in our cities today.

The Bible alone has the answer to our dilemma. Let us have the courage to return to its sacred teachings.

You and I certainly need to return to God's Word for moral purity and holiness. In an age of nudity, filth, and sensuality, all of us must return to the modesty, integrity and spirituality of New Testament Christianity (Philippians 4:8). Church councils may sanction homosexual preachers but the Bible clearly rebukes such sinfulness (Romans 1:27; I Corinthians 6:9). It is long overdue but still we plead for all men everywhere to return to the wholesome purity Jesus stressed in Matthew 5:8:

"Blessed are the pure in heart."

There is a genuine need for each one of us to go back to the Bible for God's plan of redemption. In Acts 22:16 and Galatians 3:27 we clearly see the necessity of being baptized into Christ for the remission of sins. Bible baptism is immersion in water "in the name of the Father, the Son, and the Holy Spirit" (Matthew 3:16 and 28:19).

Jesus promised in Matthew 16:18 to build His church. We must go back to the Bible for that glorious body over which He rules as head (Colossians 1:18).

May we all get back to the Bible - starting today!

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## The Christian Church/Church of Christ Is There A Difference?

**Dan Goddard**

From 1960 until 1973, I was associated with the Conservative Christian Church. For ten or more of those years I preached in four congregations in three states. It was in the summer of 1973 that I seriously began to question some of the practices in the Christian Church — as to whether or not they were New Testament (or even Biblical) in nature.

It is the honest intent of this writer to expose error — all error — in the Lord's Church as well as in the Christian Church. I also hope that this article (and others which will follow) will be used to inform members of the Lord's Church of errors that are being practiced in the Christian Church, and, perhaps, to help some in their efforts to reach those of a denominational persuasion.

In this article we would like to consider the government of the Christian Church. To those members of the Christian Church who may be reading this article, I would like for you to consider and give your answers to the following questions.

1. Do you believe that having a Constitution and By-Laws is in harmony with the Word of God? Yes or No.

2. Do you feel that board meetings with elders, deacons, and in some places deaconesses voting

together on the business of the church is scriptural? Yes or No.

3. Do you believe the New Testament teaches congregational voting? Yes or No.

4. Do you feel that the New Testament authorizes the employment of women as Ministers of Education, Music and/or Evangelism? Yes or No.

5. Do you believe that the responsibility for the growth of the church and the programs that are instituted in the church should rest solely in the hands of the minister? Yes or No.

If you have answered Yes to any of the above questions, we would call upon you for book, chapter and verse to support your answer.

Many times we in the Lord's Church attack the Christian Church only at the point of instrumental music, and are at a loss to go beyond and expose other error. At one time it was said that the instrument was the only thing separating the church of Christ and the Christian Church. While at one time this may have been the case—it is not today! I hope you will consider the preceding questions (upon request others can be given) and discuss them with the members of the Christian Church in your locality.

I will now proceed to answer the questions that I have asked.

1. Do you believe that having a Constitution and By-Laws is in harmony with the Word of God? Constitutions and By-Laws are simple creeds. These are condemned in the Bible. II Timothy 3:16-17. The Scripture supplies us all things, hence no constitutions and by-laws are needed! Acts 20:32 says that the Word is all sufficient. The Scriptures build up and give an inheritance. Ephesians 1:22-23; Col. 1:18. Christ is the head of the church. All direction must come through Him and NOWHERE does Christ indicate a congregation to be governed by a constitution and by-laws. Show book, chapter and verse, or any New Testament example that the Lord's church was governed in such a way!

2. Do you feel that board meetings with elders, deacons, and in some places deaconesses voting together on the business of the church is scriptural? I Peter 5:1-4. Elders have the oversight of the congregation and in Hebrews 13:17 the members are told to submit to the elders. Concerning the office of deaconess, the office is not authorized by Scripture, in either the Old or New Testaments. When the word "deaconess" is used, it describes a worker not an office. In some circles

of the Christian Church, women have been elevated to the office of elder!

3. Do you believe the New Testament teaches congregational voting? No congregational voting existed in the New Testament Church. The congregations in the New Testament were governed in matters of faith by the Word of God, Eph. 1:22-23, Col. 1:18. It is His Word which shall judge all. John 12:48. In matters of judgment the elders have the oversight. I Peter 5:1-4. The church therefore is not a democracy in which all members exercise a voice in settling issues. The Scriptures present the church as being a theocracy with Christ as its head. But in every congregation of the Christian Church I have ever served, a vote was taken for election of elders, deacons, deaconesses, for a new preacher, to buy property, to make a change in the Constitution and By-Laws, to change the time of the services of the church, etc.

4. Do you feel that the New Testament authorizes the employment of women as Ministers of Education, Music and/or Evangelism? While this is not generally practiced in the church of Christ (yet), it is spreading and becoming more widely accepted in many denominational quarters. We haven't any New Testament example that the early church had offices, as such, for women. There is no scriptural support available either. I Cor. 14:34. The word church here means "public assembly." I Timothy 2:11-12 tells us that women are not to usurp authority over men. Yet in several Christian Churches the eldership permits these offices.

5. Do you believe that the responsibility for the growth of the church and the programs that are instituted in the church should rest solely in the hands of the minister? Any congregation of the Christian Church that is doing anything in the community is a congregation where the minister has taken charge. Many did not want it this way, but were forced to do so. Instead of the elders leading and directing the congregation, they have forced the role upon the preacher! The Christian Church has forced its preachers into the denominational "pastor system." The church of Christ leaves its preachers free to study, meditate, pray, and carry on unhampered the work of preaching the gospel. The Christian Church can no more introduce scripturally the pastor system than it can introduce instrumental music!

To those of you who are associated with congregations that are in sympathy with the things written in this article, please consider the implications. You may reason, "Well, the church I go to doesn't practice ALL of these things." But, if it practices SOME, it is on the WRONG ROAD!

At one time the instrument may have been the only thing separating the Lord's Church and the Christian Church, but as you can see, it is no longer just the instrument. With all the love my heart can muster, I hope that gospel preachers who read this article will use the things herein to convert those in error in the Christian Church to the Truth.

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## THE CONSEQUENCES OF SIN

Ray Hawk

### Introduction

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, *I will also forget thy children.*" (Emphasis mine, RH; Hos. 4:6).

Israel sinned (Hos. 4:1,2) and Jehovah punished them with the Assyrian-Babylonian captivity. The sins of the fathers affected their children and those children suffered the consequences of their parents' sins. We need to learn this lesson today. One who engages in sin must pay the wages of sin (Rom. 6:23). He may repent and escape the guilt of sin, but will still have to suffer the physical consequences. Also, his children and others may have to suffer the consequences too.

### Examples of Winking At Sin

When men decide to overlook the scriptures, they not only hurt themselves, but do untold damage to future generations. Take the case of those elders and preachers who close their eyes to unscriptural divorce and remarriages. Soon the congregation is full of such couples who are living in adulterous unions. The sin becomes so established that eventually the sin is not only condoned, but justified and defended as right. Finally, brethren become so accustomed to such unions that they feel such are right. If anyone objects, they accuse them of teaching false doctrine! In their eyes truth becomes error, and error becomes truth (Isa. 5:20). Sin not only brings death, but we see the consequences of the sin in the above illustration.

Again, look at the lack of discipline in the Lord's church. Not only is it a sin for elders to fail to discipline (Rom. 16:17, 18; II Thess. 3:6, 10-15), but they foster a great injustice upon future generations. Most of our problems with antism and liberalism are a result of a refusal to acknowledge God's word on discipline. Every soul lost in antism or liberalism will require an answer of those elders who failed to carry out their responsibility (Heb. 13:7, 17). Because many churches of Christ are riddled with men in the eldership who take not Acts 20:28 and other passages seriously, a couple could commit adultery in the aisles of the church building and the elders would not withdraw from them! If the elders did have enough backbone to withdraw from the couple, all that couple would have to do would be to go to the nearest church of

Christ and they would be welcomed with no questions asked! No wonder we are in trouble!

If you have a strong eldership and preacher, an interview among the membership will turn up a goodly number who would rather have it otherwise. Quantity at any price is the goal before the eyes of some. If the worldly members leave and go where they can openly sin without rebuke, the congregation they left is ostracized as a "dying congregation" because it is "too unloving and strict." Pressures that are unbelievable are brought to bear against that eldership to become like the elderships of sister churches. The consequences of such actions takes us deeper and deeper into Satan's playground and future generations arise who believe a lie and think it is the truth (II Thess. 2:10-12).

Sin becomes so entrenched in churches that to rid a congregation of sin would mean the annihilation of that congregation! It is easier for most elders to overlook sin than to try to correct it. Excuses are much easier than pastoring the flock. All of us have Cain's words in our bag of excuses and some know how to readily use it. How many preachers have buttoned their lips and convinced themselves that the sin happened before they arrived and therefore it is none of their business? Preachers, do you not have an obligation to preach against that sin? If your elders do not practice discipline, why preach on Heb. 10:25? Why get upset with the absentees when it is your elders' fault for not pastoring the flock? Why not talk with them? Is your paycheck more important than your soul. . .and theirs? If you hold back that which is profitable (Acts 20:20), will it not affect generations to come?

#### Conclusion

We can already see the consequences of sin in our society and in the church. Shall we abandon the battlefield and surrender completely to Satan or shall we continue to be like Jeremiah and plead for a return to God's word even though much of what we say will fall on deaf ears (II Tim. 4:2-4)? We must continue to preach the word. We can do no less (Jer. 20:9; I Cor. 9:16).

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## “WHO CALLS THE SHOTS?”

John L. Wheeler

This is the title of an editorial in the *Firm Foundation* of August 2, 1977 by Brother Ruel Lemmons. Most of his editorials are excellent. But this one is "far out in left field." He challenges the "'authority' syndrome," saying, "We have developed an 'eldership.' There were elders in the New Testament church but where do we find an 'eldership'?" He then deplores the term as unscriptural and talks about "kicking a sacred cow."

Brother Lemmons often uses the term "eldership" without hesitation or apology. In his editorial of Feb. 1, 1977, he com-

mends the Highland "eldership." In his editorial of March 29, 1977, he uses the term "eldership" four times in a very short paragraph encouraging "elderships" to support "missionaries." Now there is another term not found in the Bible. But the idea is there, just like the idea of the eldership is in the Bible. A word is not anti-scriptural when it expresses the exact idea taught in the Bible. It is erroneous to say such a word is unscriptural. In I Tim. 4:14, the term "presbytery" is used and defined as a "body of elders," or "elderhood." (Greek-English Interlinear New Testament, Zondervan, p. 544.)

The second error of this editorial is in denying the supervision and leadership authority of the eldership. He said, "There was no chief-and-Indians syndrome in the N.T. Church." He said, "While the term 'over' is used one time in the New Testament to describe the relationship between brethren, the term 'among' is used 106 times." Even if he were correct in this, I wonder, **How many times does God have to say a thing to make it so?** If God said only once that elders were over the flock, it would be true. Once is enough to make it so. The Bible teaches that the elders are over the congregation.

There are those who "are over you in the Lord. . ." (I Thess. 5:12.) There are elders that rule. (I Tim. 5:17.) There are those that "have the rule over you. . ." (Heb. 13:7.) "Obey them that have the rule over you, and submit yourselves. . ." (Heb. 13:17.)

The idea of "shepherd" does not leave us with the notion that the sheep make the decisions, and the shepherd follows them, but rather he leads, and directs the flock as well as protects and feeds. The overseer does not let the crew make the decisions, and follow their direction. The idea of directing the work is in the word. He who does not direct the work is not an overseer. We have in the scriptural arrangement not one, but a body of overseers. This is God's arrangement. (Acts 20:28.)

It is a wise eldership who know the flock, their needs, feelings and desires in areas of expediency and make decisions accordingly. This is necessary in order to avoid "lording it over God's heritage." But in every organization, there must be a place of final authority. In the church in all matters of faith, this is Jesus as he reveals his word in the Bible. In matters of opinion and expediency, this is in the eldership. Brother Lemmons says, "We are of the opinion that questions are safer in the hands of the 'church' than in the hands of any 'ship'." It seems he is placing the wisdom of a ten-year old boy along side that of a 60 year old godly man who has dedicated his life to the Lord in study and work. Who is more capable of making the right decisions, those with more experience and maturity, or those without such age and experience? It is the height of folly to open the policy-making and decision making process so that every member, regardless of his qualifications or experience, has the same voice. If this is not done, then some restrictions have to be made. Why not be satisfied with the Lord's restrictions?

We are all aware of the fact that some elders are not qualified to serve. Many foolish and selfish decisions have been



made. But God's arrangement is that godly men of dedication and wisdom guide the church, feed it, and protect it. His arrangement cannot be improved upon by man.

God's eldership is not an accident. Brother Lemmons says, "The church existed for a long time after Pentecost before we run into elders, and then sort of accidentally at the Jerusalem conference." Whether we run into them accidentally or otherwise, elders are no accident in God's plan or purpose. He uses the example of Jesus washing the disciples feet to show how elders should serve. This is true. But if this means they have no authority, then it means Jesus has no authority either. Otherwise the point of the example is missed entirely. Surely the legs of the lame are not equal.

This editorial disturbs me greatly. There is a great effort both in the church and out to challenge established authority. Many brethren are anti-elder and this article gives them a great boost in their opposition to God's arrangement. Godly elders who put the church ahead of their own desires, should be honored, obeyed and followed. They deserve double honour. It is God's arrangement that they "call the shots."

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#### A Study Outline

## JESUS, ELIJAH, AND ELISHA : A SERMON OUTLINE

Steve Williams

The following outline is not meant to be used as a substitute for proper preparation for a sermon. Rather the following notes are given as an outline of study and thought which, if followed, should produce a wealth of information from which one can develop an effective comparison between the above personages. If one preaches a sermon on the topic treated here, it would probably be best to precede that sermon by two others. One should review the life of Elijah and the life of Elisha, since the average listener is not familiar with the details of their careers. Once this is done, an effective comparison can be made which in the end will exalt and give honor to Jesus Christ.

- I. Jesus was mistaken for these men or connected with them.
  - A. He was often mistaken for Elijah - Mt. 16:13-14; Mk. 6:14-16; 8:27-28; Lk. 9:7-9.
  - B. He is compared with Elisha in one passage - Lk. 4:27.
- II. What is the reason for the great interest in a prophet, especially one like Elijah?
  - A. The Jews believed that the prophetic spirit had ceased. They also believed it was to be revived. As Young summarizes, "From this study we see that in Jesus' day there were no Jewish prophets. For the Jew the return of the prophetic spirit was inextricably related to Messianic times. No Jew could use the phrase 'just another prophet' as so many modern scholars do. The next prophet would be one of two individuals: Elijah (or the forerunner of the Messiah) or the Messiah himself. In each case the claimant would of necessity

be involved in the advent of the Messianic age and the return of the prophetic spirit. Only in the case of the Messiah would the fulness of the spirit be known" (p. 297; see bibliography below).

- B. Mal. 4:5-6 (3:23-24) sparked much interest about Elijah.
  - C. For a common interpretation of what the people expected, see Josephus' account of what the false-messiah Theudas proposed to do according to *Ant.* xx. 5.1 (Whiston, p. 418; Loeb ed., IX, pp. 440-43; *Ant.* xx. 97-98). On dividing the waters compare II Kings 2.
- III. Jesus seen as a prophet.
    - A. He accepted the title - Mk. 6:4; Mt. 13:57; Lk. 13:33.
    - B. It is a common interpretation of him in the gospels - Mt. 21:11, 46; Lk. 7:16, 39ff; 24:19; 4:24; Jn. 4:19; 9:17.
  - IV. Jesus compared with Elijah the prophet.
    - A. Both were rejected in their own country - Lk. 4:22-25. See the article by Crockett for further implications here concerning Jewish-Gentile relations and notice a parallel incident in Acts 11:27-30.
    - B. Both men raised a widow's son from the dead.
      1. I Kings 17:17-24; Lk. 7:11-17.
      2. There are many similarities between these two accounts. Both women were widows. Elijah and Jesus both met these widows at the city gates (I Kings 17:10). After the miracle, both sons were delivered to their mothers. Both miracles resulted in faith.
    - C. Both of these men were great men of prayer - Jm. 5:17-18.
    - D. Both are connected with bringing down fire from heaven - II Kings 1:9-16; I Kings 18:36-38; Mt. 3:10-12; Lk. 12:49; II Thess. 1:7-9; but also see Lk. 9:51-56.
    - E. Both were able to miraculously multiply food - I Kings 17:11-16; Lk. 9:10-17; Mt. 14:13-21; Mk. 6:30-44; 8:14-21; Jn. 6:1-14. Here one should note especially Jn. 6:14, "When the people saw the sign which he had done, they said, 'This is indeed the prophet who is to come into the world!'"
    - F. Both trained disciples to continue their work after their departure. Elijah trained Elisha and Jesus trained the twelve.
    - G. Both men endured a forty day fast at a time of spiritual crisis in their lives - I Kings 19:4-8; Mt. 4:1ff; Lk. 4:1ff.
    - H. Both men ascended up to heaven - II Kings 2:11; Mk. 16:19; Acts 1:9.
      - I. The disciples of both watched their ascension - II Kings 2:12; Acts 1:10-11.
      - J. Both disciples were clothed with power from their master - II Kings 2:9, 13-15; Lk. 24:49; Acts 1:4-5; 2:1ff.
      - K. Some incidental comparisons can be found in I Kings 17:1-7 / Lk. 12:24 ('birds' - Mt. 6:26); I Kings 18:44 / Lk. 12:54.
      - L. One will note that most of these comparisons are drawn from Luke-Acts. This suggests a subtle em-

phasis by this writer in a comparison between Jesus and Elijah (cf. Wink, pp. 44-45).

#### V. Jesus compared with Elisha the prophet.

A. Jesus is not mistaken for Elisha like he is mistaken for Elijah. However, Elisha did not capture the minds of people in the way Elijah did. The church fathers have more references to Elijah than to Elisha. The New Testament has thirty references to Elijah and only one for Elisha. The only Old Testament figures that are mentioned more times than Elijah in the New Testament are Moses (80), Abraham (73) and David (59). Jeremias adds that "No Biblical figure so exercised the religious thinking of post-biblical Judaism as that of the prophet Elijah" (p. 928). This is likely due almost wholly to Mal. 4:5-6 and the mysterious ascension of Elijah. From this standpoint, then, a comparison between Jesus and Elisha is not justified. However, Elisha, though different from Elijah in many ways, was surely like him in many ways. He was a student of the great prophet for many years, and he inherited a double share of his spirit (II Kings 2:9). Others had no trouble in seeing that the spirit of Elijah rested upon Elisha (II Kings 2:15). For these reasons plus the fact that our final interpretation of Elijah and Jesus will not depend upon their identification with each other, we feel justified in comparing Elisha and Jesus.

#### B. The comparisons.

1. Both men were considered rejected in their own country in some ways - Lk. 4:22-24, 26-27. See Crockett's article on this verse.
2. Both of these men raised others from the dead - Lk. 7:11-17; II Kings 4:18-37; Mk. 8:35-43.
3. Both men healed a leper.
  - a. II Kings 5:1-19; Mt. 8:1-4; Mk. 1:40-42; Lk. 17:11-19.
  - b. There are many parallels between the case of Naaman and that of the ten lepers of Lk. 17:11-19. Elisha was in Samaria when he healed Naaman. Jesus was "between Samaria and Galilee." Both healings did not take place in the presence of the healer. Naaman's healing was at the river, and the ten lepers were healed as they departed to see the priests. Naaman and the Samaritan leper both returned to thank their healer. Naaman was told, "Go in peace." The Samaritan leper was told by Jesus, "Go your way." The healing of both resulted in the men praising God (II Kings 5:15; Lk. 17:15).
  - c. Lk. 4:27 ties this incident in with the ministry of Jesus in another way. Again, see the article by Crockett on this verse.
4. Both men were able to miraculously multiply food - II Kings 4:1-7, 42-44; Lk. 9:10-17; Mt. 14:13-21; Mk. 6:30-44; 8:14-21; Jn. 6:1-14. Note again Jn. 6:14 in this connection. Also, notice the similarity between II Kings 4:42-44 and some of the gospel accounts where a protest is made

that the food will not feed that many people (cf. Jn. 6:9). Similarly, in both events there was food left over.

5. Both men heal the blind - II Kings 6:20; Mk. 8:22-26; 10:46-52.
6. Both men were able to make something stay on top of the water. Elisha made an axe-head float (II Kings 6:1-7). Jesus and Peter walked on water (Mk. 6:45-52).
7. Both men had power over armies and soldiers when needed - II Kings 6:18; Jn. 18:5-8; 10:18; 7:30; 7:44-47; Mt. 26:53.
8. Both men could hear or know what was going on at other places - II Kings 5:26; 6:11-12, 32-33; Jn. 1:48-49; Mk. 11:1-2.
9. Both men were associated with bringing others to life even after their death - II Kings 13:20-21; Mt. 27:51-53.

#### VI. Conclusion.

- A. Was Jesus then considered to be the Elijah of prophecy spoken of in Mal. 4:5-6?
1. Jesus identified John the Baptist as the Elijah of prophecy - Mt. 11:13-15; 17:9-13.
  2. Furthermore, see Jn. 1:19-23 and Lk. 1:16-17.
- B. Why then should we compare Jesus with Elijah or any other prophet?
1. Since Jesus is spoken of as a prophet, it is not unlikely that he should be similar to great prophets of the past. Such comparisons show that he was not behind other prophets in greatness. Jesus fills many positions in the scheme of redemption such as high priest, Messiah, and the suffering-servant. In all roles that he plays, he is shown to be superior to the shadow or the type that has gone before (Heb. 10:1). Thus the comparison is given for the purpose of exalting Jesus as the greatest prophet of all. As Wink concluded after studying Luke's comparison of Jesus with Elijah, "Jesus is compared to Elijah only because Elijah is the greatest of the Old Testament prophets, and in the comparison Jesus is made even greater than he" (p. 45).
  2. This is the message of the transfiguration story of Mt. 17:1-8. Here the greatest law giver and the greatest prophet of the Old Testament period are placed by Jesus. But the whole scene is handled in such a way that the superiority of Jesus is plainly demonstrated to the disciples.
  3. The whole point that is to be illustrated in this lesson is summarized very well in Heb. 1:1-4.

For further information in developing the above materials into a sermon the diligent preacher can consult Sirach 48; Walter Wink, *John the Baptist in the Gospel Tradition* (Cambridge: University Press, 1968), pp. 42-45 where he builds especially upon an article by P. Dabeck, "Siehe, es erschienen Moses und Elias," *Biblica*, XXIII (1942), 175-89; Larrimore C. Crockett, "Luke 4:25-27 and Jewish-Gentile Relations in Luke-Acts," *Journal of Biblical Literature*, LXXXVIII (June,

1969), 177-83; Paul E. Davies, "Jesus and the Role of the Prophet," *Journal of Biblical Literature*, LXIV (1945), 241-54; Franklin W. Young, "Jesus the Prophet: A Re-Examination," *Journal of Biblical Literature*, LXVIII (1949), 285-99; A. J. B. Higgins, "Jesus as Prophet," *The Expository Times*, LVII (August, 1946), 292-94; Robert Alan Hammer, "Elijah and Jesus: A Quest for Identity," *Judaism*, XIX (Spring, 1970), 207-18; J. A. T. Robinson, "Elijah, John and Jesus: An Essay in Detection," *New Testament Studies*, IV (July, 1958), 263-81; Raymond E. Brown, "Jesus and Elisha," *Perspective*, XII (Spring, 1971), 85-104; Joachim Jeremias, "Hλ(ε)ias," *TWNT*, II, pp. 928-41. The most helpful of these works for the author were those by Wink, Young, Hammer, Davies, Brown, and Jeremias.

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## SHOULD THERE BE APOSTLES AND PROPHETS TODAY?

Keith Marshall

Many are saying that we must have apostles and prophets in the church today in order to be a New Testament church. The fact of the matter is the New Testament church *does* have its apostles and prophets today: but not in the flesh!

Paul, in writing to the Ephesians (2:20) said of them: "And are built upon the foundation of the apostles and prophets, and Jesus Christ himself being the chief corner stone." Those that try to use Eph. 4:11 to argue that if there should be evangelists, pastors and teachers in the church today, there should be apostles and prophets, should take note of the verse above. The apostles and prophets are in the *foundation* of the church. How many foundations are there for one building? One! If we must have apostles and prophets today, then we must have Christ in the flesh, also. If not, why not? The truth is that like as Christ has done the will of His Father in heaven and completed his purpose for being here on the earth in the flesh, so have the apostles and prophets.

Of course there were certain qualifications laid down by the Holy Spirit for apostles (Acts 1:21-22) and there were only two men found to fulfill those qualifications then. The office of apostleship was not intended to exist unto the end of the world. Matthias was the last man appointed to this special office with the exception of Paul. Paul realized that the office of the apostle was not expected to be continued by others after they died. You say, "How do you know that?" In I Cor. 15:1-7 Paul affirms that the gospel that the Corinthians had heard, received and were standing in was a verified gospel. In verses 5-7 he lists those who had seen the resurrected Christ. Then in verses 8-9 he says, "And last of all he was seen of me also, as of **one born out of due time**. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Paul was the last man called to be special witness

of the resurrected Christ! He says he was. He realized that he was as one "born out of due time"; he was a late arrival to the apostleship. No man today can be a God called, qualified apostle!

What about the office of the prophets? In I Timothy 1:6 Paul reminds Timothy of how he had received the gift of prophecy by the laying on of his hands (see 4:14). Timothy was a prophet and he was reminded not to abuse or misuse that gift. He was a part of the generation following Paul. How was Timothy to continue the preaching of the gospel after his generation? Was he to impart the gift of prophecy after him by the laying on of hands? No. How? Paul instructs Timothy concerning his responsibility toward the on coming generation. Look at II Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Here you have it, teach! That's right, not by receiving the gift of prophecy, but by teaching. Not by inspiration, but by perspiration!

It is plain that we need not expect to receive either the gift of prophecy or the office of an apostle. They were in the foundation and you don't keep on building a foundation upon another foundation, but rather you build the building upon the foundation (Matt. 7:24-27). The foundation was laid in the first century and obedient believers began to build upon it. We have the same foundation to build our lives upon today and it is both sure and steadfast.

### IMPORTANT LETTER TO THE EDITOR

Dear brother Jenkins,

I do want to go to Utah to help keep the cause of our Lord alive in that needy field. My wife and I completed a successful missionary effort in Morris, Illinois on June 12 of this year. Now I am ready to go where the need is greater.

I called brother Shafer on August 17th, and had a very pleasant conversation with him. He has been traveling and working hard on his own, asking for help to keep the Gospel light burning in Utah. I want to help him personally.

In our economy it takes money to travel and eat, therefore, I am hereby asking my friends who read this to help me financially to go to Utah. If you can give a penny the Lord will bless you for it.

In Christian love,  
J. Loyd Rice  
801 N. Madden  
Shamrock, Texas 79079

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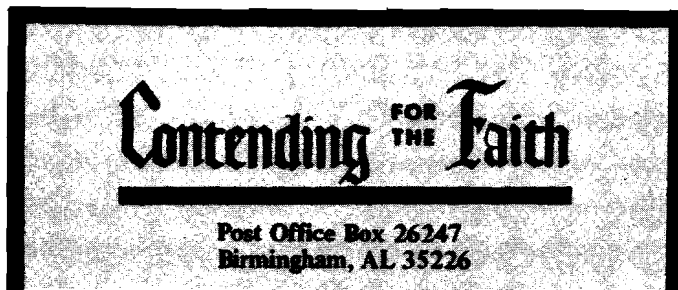
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**WESLEY REAGAN'S CHAPEL SPEECH** (given January 27, 1970, at Oklahoma Christian College). Not that we can recommend WHAT he said, of course, but when the annals of apostasy among the churches of Christ in this closing third of the 20th century finally 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.

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## ATTITUDES ARE IMPORTANT

Dan Jenkins

That the faithful servant of God will oppose error should be obvious to any reader of the Bible. Truth has always been so important that when men departed from it God instructed those who remained faithful to oppose them. It is only those who believe that truth is unattainable or who fail to see the importance of truth that decry those who rightfully contend for it. In spite of the fact that many refuse to walk in the old paths we must stand unmoveable and plead for men to walk in His way.

There are some who think that it is incompatible with Christianity for one to rebuke error and uphold firmly that which is right. Such a perverted view of love for others simply does not come from a diligent study of the Bible. Note for example the rebuke by Moses of those worshipping the golden calf, Samuel's rebuke of King Saul for his failure to destroy the Amalekites, Nathan's pointing out the sin of David with Bathsheba, Elijah's confrontation with the prophets of Baal, Isaiah, Jeremiah and all the prophets dealing with the sins of the people. The same attitude is found in the New Testament prophets; Stephen's "Ye stiffnecked and uncircumcised in heart and ears. . .", Peter's "Thou art in the gall of bitterness and in the bond of iniquity. . .", Paul's "Thou child of the devil, thou enemy of all righteousness. . ." are all evidence of the fact that God's faithful people have always been willing to contend for that which is right. The epistles abound in examples of rebuke of error and urgings for the faithful to contend for that which is right.

However, we must not let our desire for maintaining the purity of the gospel cause us to lose sight of the importance of our attitude in this matter. The kingdom of God can be destroyed by false teaching but it can also be destroyed by a wrong attitude. Because human nature doesn't change that much the spirit of the Pharisees exists today. There are those who neglect the weightiers of the law, and we who are devoted to the truth must be on guard lest we become like the Pharisees of old. Some today will say, "Ignore what one

teaches. . . love all men. . . peace at any price. . . doctrine is unimportant." These must be opposed, such an attitude will destroy the church. But in opposing error we must watch our attitude *for wrong attitudes will also destroy the church.*

It is interesting to see just how often doctrine and attitude are mentioned together in the scriptures. Paul's words to Timothy need to be engrafted into the heart of every leader of the church. "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt save thyself and them that hear thee." To take heed *only* unto doctrine is sin! The same epistle that says, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . ." also says, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . ." The churches of Galatia, plagued with those who were perverting the gospel of Christ, were told, "If ye bite and devour one another, take heed that ye be not consumed one of another." Paul's instructions to Titus is of the same nature. The importance of contending faithfully is shown in the words, "These things speak, and exhort, and rebuke with all authority. . . A man that is a heretic after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself." The importance of attitude is emphasized by, ". . . speak evil of no man, to be no brawlers, but gentle showing all meekness unto all men." Doctrinal purity is important. "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." These words to the Thessalonians show that doctrinal purity must be present, but the very next verse says, "Yet count him not as an enemy, but admonish him as a brother."

Brethren, we have received a great heritage in the kingdom of God. Not because of our own worth, but because of His mercy we are a part of His eternal purpose. We live in a nation that has seen the church grow in less than two centuries from obscurity in pioneer surroundings to being known

# Contending FOR THE Faith

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literally from sea to sea. The church today reaps the benefit of the toil of thousands of unknown from yesteryear. But we face the danger of losing this great beachhead that has been made into the kingdom of Satan. Every citizen of His kingdom must be made to see that to leave the old paths is simply to abandon the battlegrounds we have conquered. We must contend for the truth, the price paid is too dear for it to be laid aside to have peace at any price and to gain the favor of the enemies of the truth. Doctrinal impurity will cause us to lose the battle. However, in maintaining this purity we must also see that *attitude is just as important as doctrine*. We may gain the high ground, erect there the glorious kingdom of heaven, but having done all this if we allow wrong attitudes to develop, we lose all that we have gained! While we may have won the battle, Satan will win the war; our noble cause will lie in ruins, defeated not by doctrinal assaults, but by our own attitudes.

Brethren, we have great opportunities before us. Materially speaking the church is wealthier in America than it has ever been. Many un-evangelized nations lie before us where we could, if we would, enroll thousands in Bible correspondence courses, send in missionaries and establish congregations almost without number. Doctrinal impurity will keep this from happening. If we fail to see the undenominational nature of the church, how its uniqueness offers the world treasures that can be found in no other place, the world will never be taught. However, to simply maintain doctrinal purity alone is not enough. Wrong attitude will also keep this from happening. If we take to the world a church possessed with wrong attitudes we do the world no favor. If we compass sea and land to give doctrinal purity to those lost, yet if they learn the wrong attitude from the example of those of us who go, we make them a twofold more child of hell than ourselves.

There are words that must be in the living vocabulary of every Christian. Words like contend, exhort, steadfastness, reprove, withdraw, mark, heretic, enemies of the truth, partakers of evil deeds, false teachers. The Christian who does not know these words in his life simply is not Christlike, he has missed the meaning of Christianity. There are other words that also are a part of the living vocabulary of the redeemed. Words like merciful, gentleness, meekness, forgiving, love, godliness, kindness. The Christian who does not know these words simply is not Christlike, he has missed the meaning of Christianity. There are other words that are foreign to the lives of those seeking to be transformed into His image. Words like strife, hate, maliciousness, talebearing, pride and such like. The Christian who knows these words in his life is simply not Christlike, he has missed the meaning of Christianity.

Brethren, let us ever be concerned about doctrinal purity. Those not concerned are enemies of the cross and their mouths must be stopped. Let us be just as devoted to contending for Christlike spirits. The church will be destroyed by doctrinal impurity if it is not corrected, but let us all realize that a wrong attitude in opposing will also destroy it.

# THE QUESTION OF OPEN FELLOWSHIP

Franklin Camp

Every year is crucial for the church of the Lord. The Gospel is to be carried to the whole world. Multitudes die every year. It is the responsibility of the church to see that all have an opportunity to hear the Gospel. There is never any let down in this responsibility. No year is a vacation year for preaching the Gospel to the whole world.

The church has not only the responsibility to preach the Gospel to the world, but it also has the responsibility to guard the faith. In I Timothy 6:20, Paul exhorted Timothy to guard the faith which had been committed unto him. A careful reading of First and Second Timothy shows plainly that we have the responsibility to guard the faith as well as preach the faith to the world. The idea that we can preach the Gospel to the world and ignore false teaching in the church is neither scriptural nor sensible. Indeed, if we preach the Gospel to the world and ignore false teaching in the church, the time will soon come when there will be nothing but a perverted Gospel to preach to the world. Such a Gospel would doom both the church and the world to eternal ruin.

Issues in the church come and go, but issues of one type or another are always with us. The Devil is never going to let us alone. Any hope for such a time is only wishful thinking. The issue we face today is the gravest one since the introduction of instrumental music and the Missionary Society. The crucial question confronting us is the question of open fellowship. Unless this question is met head-on and stopped, the church has no place to go but into apostasy. The time is here when elders who love the truth and respect the Bible, and schools that expect to receive support from brethren must see that these false teachers are not used. If they are allowed to continue to hold meetings, speak on lectureships, they will continue to corrupt the church. We have one of two choices: stop furnishing false teachers a place to proclaim their error, or see the church apostatized.

Apostasy does not take place overnight. There is a period of time between the planting of the seed of apostasy and the harvest. The seed of apostasy is the rejection of the Bible as the full, final, and only authority. Consider the Christian Church. It rejected the Bible as the full, final, and only authority when it introduced instrumental music and Missionary Societies. This was but the first step. The second step was the question of open fellowship. The third step was taken when it went on record that it was just another denomination, therefore there was no reason for not joining the rest of them. Thus, its complete apostasy from the Restoration plea and New Testament teaching and practice.

We are now confronted with the first step. The seed of the rejection of the Bible as the full, final, and only authority is being advocated in numerous pulpits today. Unless this seed is plowed up before harvest time, we will have open fellowship. The final step will then be taken. The church

will have just become another denomination and we can then go all the way and join the rest of them.

The attempt to introduce open fellowship in the church is developing from different directions. The fact that it is being pushed from different directions does not change its nature. They all have one thing in common—open fellowship.

One of the most dangerous and daring attempts is being promoted by some who say that we should fellowship every faction in the church. They are teaching that the only condition of fellowship is obedience to the Gospel. In short, they say we are to have fellowship with all baptized believers. What is the basis of their claim?

## Old Doctrine In A New Dress

There is nothing new in what these men are teaching. It's the same doctrine that they have advocated through the years. The only difference now is that it's given a new twist. The heart of their position is that the Gospel is preached to the world and doctrine is taught to the church. They claim that the Gospel draws the line of fellowship with the world. The doctrine is preached to the church and doctrine has nothing to do with the question of fellowship. What is there that is new about this? Nothing, except the shift in the significance of their claim that you preach the Gospel to the world and teach doctrine to the church. Twenty years ago they claimed that the Gospel was preached to the world and doctrine was taught to the church, and this meant that the church could not have a located preacher and pay him a stipulated salary. I was on a lecture program the night that one of them launched his attack against the located preacher. I spoke on the subject "The Church in the First Century" and he spoke on "The Church in the Twentieth Century." Then the doctrine of you could only preach the Gospel to the world and teach the church meant a located preacher was unscriptural and the church had to practice mutual edification to be scriptural. I have before me a book where one of them contended that the church supporting a preacher to do local work was unscriptural, anti-scriptural, and was the same as the pastor system in the Christian Church. Again, the following statement is made: He wants us to unite with a group of people who have gone digressive. So does the Christian Church. They hold out the same bait. I've heard many of their preachers make their plea, "O, brethren, forget it and come back home." We never left home. "Forget it and come back and we'll forgive you, come on back and we'll kiss and make up." We're still at home. We didn't add the pastor system. You are the ones who introduced that just like the Christian Church introduced instrumental music. Just like they introduced the Missionary Society, so you have introduced a practice foreign to the New Testament. Of course, you want to unite with us. You drop all that stuff you've added and get back to God's book and we'll be together. We won't have to "get". We'll be



there already. That's all that it will take. Just get rid of your unscriptural practice. What was the basis of their objection to the located preacher? Their claim was you preach the Gospel to the world and teach the church. In the past the doctrine of preach to the world and teach the church was proof of their located preacher being unscriptural, anti-scriptural, and like the pastor system of the Christian Church. They insisted that it was the reason for division, equal to instrumental music and ground for having no fellowship with churches who had a located preacher. In the past their doctrine meant divide churches over their pet hobby. They stirred up factions all over the country with this hobby.

What are these men teaching today? Anything new? No. It's the same old doctrine which once meant "divide churches"; but now it means unite by compromise with the Christian Church. Now it means the Gospel draws the line of fellowship, but since according to them you can only preach the Gospel to the world, not the church, therefore since you teach doctrine to the church, this has nothing to do with fellowship. False doctrine according to them has nothing to do with fellowship. In the past their doctrine of "preach the Gospel to the world and teach the church" was the means of seeking to exalt a matter of expediency to a matter of faith. Now this same doctrine of "preach the Gospel to the world and teach the church" has become the basis of rejecting a matter of faith. Thus, the question of instrumental music is doctrine, not Gospel, and so it should not have anything to do with fellowship. The Christian Church has claimed from the very beginning that instrumental music should not have any bearing on fellowship. Now the doctrine of "preach to the world and teach the church" means fellowship the Christian Church with the instrument. They are simply using the same doctrine in a new dress, inviting us to their unity forums with the Christian Church. Thus, the attempt of these men to promote fellowship with the Christian Church is based on exactly the same doctrine that they used to divide churches in times past. That is, that you preach the Gospel to the world and that you teach the church.

Two passages are sufficient to establish the fallacy of the claim that you preach the Gospel to the world and teach doctrine to the church does not involve the matter of fellowship. First, Romans 16:17-18, "But God be thanked that ye were the servants of sin, that ye have obeyed from the heart that form of doctrine which was delivered to you, being then made free from sin ye became servants of righteousness." Note that Paul says the Romans had obeyed the form or mold of doctrine. The form or mold of doctrine which they obeyed was the death, the burial, and the resurrection of Christ. That which they obeyed was that which they had been taught. To preach the death, the burial, and the resurrection of Christ is to preach the Gospel (I Corinthians 15:1-4). They obeyed this form or mold of doctrine or teaching when they were baptized. Therefore to obey the Gospel is equal to obeying the doctrine or teaching. Thus, the Romans heard the Gospel taught as well as preached. They surely did not hear one thing preached and obey something else. The distinction that they try to make between preaching

to the world and teaching the doctrine of the church is denied by this passage.

What about doctrine and fellowship? Here it is. "Now I beseech you, brethren mark them which cause division and offenses 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," (Romans 16:17-18). Vines makes the following statement in reference to the word "offenses" in Romans 16:17: Revised Version—occasions of stumbling, said of the teaching of things contrary to sound doctrine. Paul calls attention to some who are teaching things contrary to sound doctrine. That this teaching is directed to the church is without question. What does he say in reference to those who are not teaching sound doctrine? What should the church do in situations like this? Paul says, "Avoid them." Here is Vincent's comment on the word "avoid." "Not only keep out of their way, but remove from it if you fall in with them." The Revised Version says, "Turn aside." We are now being told that doctrine has nothing to do with fellowship; that we should walk side by side with them regardless of what their teaching may be that's contrary to sound doctrine. But Paul says, "Avoid them, turn aside from them." Which shall we believe?

#### **The Holy Spirit And Open Fellowship**

The false teaching about the Holy Spirit is also another door through which some are seeking to introduce open fellowship. In case you doubt this, let me read you some statements from Ben Franklin:

"It's time for us to awake and recognize that today God, by the Holy Spirit, is stepping across all party lines and calling out a people for His own possession before He acts to destroy Satan and all his enemies." Again, "God is taking ministers from all denominations who refuse to continue to be bound by denominational ties and devisive concepts and is baptizing them with His Holy Spirit, allowing them to leave their pulpits and enter secular work to support their families and then leading them to study, prayer, and worship from house to house where they can follow the Lord's direction without being at the mercy of any group." Again, "Rather than start new denominations, they are remaining in the churches where they are allowed to do so in order that God may have a witness among their people. Without undue agitation, they are testifying to the power of God in their lives and manifesting love across party lines such as has not been seen since the outpouring of the Holy Spirit 1900 years ago. Truly today the Holy Spirit, as with the natural creation in the beginning, is bringing order out of confusion in Christianity."

Consider the following in reference to the statements just quoted. First, the claim is made that people of all denominations are being baptized with the Holy Spirit. Second, where allowed to do so, they are remaining in the fellowship with these churches. Third, rather than start a new denomination, they are staying where they are and claim that they are

testifying. This shows his denominational concept of the church. It's evident that he has no proper understanding of what the Bible teaches about the church. The statement shows that he thinks of it purely as another denomination. These men who claim to be baptized in the Holy Spirit ignore the error and compromise the truth so they can have some place to promote their false doctrine of the baptism of the Holy Spirit. They go where the Spirit leads and if the Spirit ignores denominational lines, why should anyone pay any attention to denominational false teaching? If the Spirit leads across denominational lines, why not have fellowship with them regardless of the errors that they might be teaching.

This is just another door to the open fellowship. The Holy Spirit is substituted for the authority of the Scriptures. Therefore, they pay no attention to what the Bible teaches about compromise and false doctrine. Instead of marking, as Romans 16:17 teaches, they are advocating "join them." This path is simply a broader one to open fellowship than the movement previously mentioned in the first part of the article. Those in the previous movement would limit fellowship to baptized believers. The Holy Spirit group makes no limit, with the Holy Spirit jumping over baptism and everything else and joining hands with every kind of false teaching. It has been the general practice of denominational people who claim to be baptized in the Holy Spirit to pay no attention to doctrinal differences. Therefore, they were ready to join in fellowship with anybody that would allow them to. We are blind if we do not recognize the same thing will happen to the church if those who are claiming to be baptized in the Holy Spirit are allowed to have the opportunity to push this doctrine. It's necessary that this door be closed, or else the church will go into complete apostasy.

#### **The Claim Of Some That The Church Is Just Another Denomination**

Another door to open fellowship is the claim of some that the church is just another denomination. They are insisting that the church is just another denomination and that we ought to admit that it is such. Having accepted this premise, then the door is thrown wide open to open fellowship with all denominations. Is the church really a denomination? I am sure that there are those in the church who have a denominational concept of it, but they are wrong and this is without any scriptural foundation. Their denominational concept of the church is not because of what the Bible teaches, but in spite of what the Bible teaches. The religious world in general cannot conceive of the church except in the terms of denominationalism. This is one of the reasons that it makes it difficult for people to distinguish between the church of the New Testament and modern denominationalism.

There are some questions that I would like to ask concerning this question. One, is denominationalism necessary for the existence of Christianity? The possibility of Christianity depends upon the existence of the seed of Christianity, the word of God (Luke 8:11). Here Jesus said that the seed of the kingdom is the word of God. The seed of the king-

dom, the word of God, is the teaching of the doctrine of Christ (II John 9). It is the Gospel of Christ (Romans 1:16); the truth of God (John 17:17). The existence of the seed of the kingdom, the word of God, does not depend upon denominationalism. The seed of the kingdom existed before denominationalism was ever known and will continue to exist if every denomination ceases to exist (I Peter 1:25). The continued existence of the New Testament church depends upon the preaching of the Gospel of Christ and the acceptance of the Gospel of Christ. Is the proclamation of the word of God dependent upon any one denomination? If so, which one? If any one denomination ceased to exist today, would Christianity cease? If ten denominations became extinct tomorrow, would Christianity cease to exist? If so, ten denominations are necessary and the others are not. If so, ten denominations proclaim the full Gospel of Christ but the others do not. If it's maintained that it takes all the denominations to have Christianity, then it must follow that if a new denomination springs up tomorrow, we do not have true Christianity today. If one accepted only the truth taught by each denomination and rejected all the error taught by each denomination, what denomination would he belong to? The answer to this question is none. He would simply be a Christian and be a member of the church that you can read of in the New Testament. The one that Jesus built and bought with His own blood. He would be a member of the same body that the Pentecostians were added to by the Lord when they obeyed the Gospel (Acts 2:41; Acts 2:47). Denominationalism is not necessary for the existence of the New Testament church. The New Testament church existed before the first denomination was ever started. Every truth can be preached and all of it practiced if every denomination ceased to exist tomorrow. Yet, if one simply followed what the New Testament taught, would he be a member of the church or would he simply be a religious person belonging to no church at all? Anyone who is acquainted with the New Testament knows the answer to this question.

A second question, is denominationalism necessary for any spiritual blessing? It is certain that spiritual blessings are as necessary to the spirit as physical blessings are to the body. Here are some of the spiritual blessings that we enjoy: forgiveness of sins (Ephesians 1:7), salvation (Ephesians 2:8). These spiritual blessings found in Christ which is His body (Ephesians 1:3; Ephesians 1:22-23; Colossians 1:18). These spiritual blessings are found with those who are in covenant relationship with God (Ephesians 2:16-19). Denominationalism is not necessary for the enjoyment of a single spiritual blessing. When one joins a denomination, does he receive forgiveness? Does he receive salvation? Does he become a child of God? Does he become a Christian? Is he united with Christ and in the covenant relationship with God? Surely the Bible does not teach this. In fact, all of these are prerequisite to membership in a denomination. If one may enjoy all spiritual blessings outside of denominations, why have denominations? But there is not a single one of these blessings that can be enjoyed outside of the church of the Lord. Only those in the Lord's church have been redeemed by blood (Acts 20:28). Only those in the Lord's body are saved (Colossians 1:18; Ephesians 5:23). Only those in the Lord's church

are in God's family (I Timothy 3:15). Only those in the Lord's church belong to Christ (I Corinthians 12:13; Galatians 3:27-29). Only those in the Lord's church are reconciled to God (Ephesians 2:16). If it is claimed that denominationalism is essential to the enjoyment of these blessings, then not a single one that you read of in the New Testament in the First Century enjoyed these blessings, for denominationalism as we know it was unknown at that time.

Third, is denominationalism necessary for Christian worship and work? It is certain that Christians must worship God if they are pleasing unto Him (John 4:24). It's also true that Christians must serve the Lord (I Corinthians 15:58; I Thessalonians 1:2-3). Can one engage in Christian worship and service to God without being a member of any denomination? If the answer is no, then early Christians did not worship or serve the Lord for it's certain that they were not members of any denomination. If the answer is yes, it's unnecessary in order for a Christian to worship and serve the Lord. Then denominationalism is not necessary for the existence of the church, the church existed before denominationalism was ever known, and the same can be true today. Since denominationalism is unnecessary for any spiritual blessing, as all of these were enjoyed before denominationalism was ever known and as denominationalism is unnecessary for Christian worship and service, since Christians worshipped and served the Lord before denominationalism was ever known, it must follow that the church of the New Testament is not a denomination. Back of this claim that the church is simply another denomination is an attempt to lay the groundwork for open fellowship, for if the church is only a denomination, then there is no reason for refusing fellowship with any denomination.

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### WINSTON CHURCHILL'S OPINION OF MOSES

"We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances. We believe that the most scientific view, the most up-to-date and rational conception, will find its fullest satisfaction in taking the Bible story literally. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded, and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of going on today. In the words of a forgotten Mr. Gladstone, we rest with assurance upon "The Impregnable Rock of Holy Scripture." Let men of science and learning expand their knowledge, and probe with their researches, every detail of the records which have been preserved to us from those dim ages. All they will do is to fortify the grand simplicity and essential accuracy of these recorded truths which have so far lighted the pilgrimage of man."

-from **Halley's Bible Handbook**

## Changing Attitudes Toward Divorce And Remarriage

John Waddey

In days past, Christians and the church stood firmly opposed to the evil practice of promiscuous divorce and remarriage. Always there have been those who were weak and compromising in dealing with this problem. Some never preached on the subject, though they did hold the scriptural point of view. Others performed marriages for divorcees with never a question about the circumstances of their divorce or a scruple about doing so. Some few tried to justify their beliefs and practice but seldom in a bold public way.

### Things Are Changing

In recent years there have been several books and pamphlets published that boldly challenge the long held views on the subject. Not only would such brethren excuse the practice of divorce and remarriage but they accuse brethren who cry out against this of being trouble-makers and persecutors of innocent people.

### Some Reasons For This Change

1. Some congregations have many remarried divorcees in their midst. To appease them they have abstained from preaching against the sinfulness of the situation. Many times the oft-married brother or sister becomes very prominent in the life of the congregation. Feelings of guilt make it necessary either to admit the wrong and right it, or to try to justify the situation. (I Cor. 5:6.)
2. Some leaders in their desire to have a large growing membership are anxious to take in anyone regardless of their life and conduct as long as it is not outrageous by community standards. They equate quantity with quality.
3. Some preachers measure their message by the popularity charts. That which is unpopular is quietly passed by. (II Tim. 4:3.)
4. Some are intimidated by wealthy or influential members of their congregations whose lives are affected by this problem. Fearing reprisals or trouble, they conveniently preach on other, acceptable themes. (I Tim. 6:17-19.)
5. Preachers who weakly went along with accepting such divorced people and who performed marriage ceremonies for them had to rationalize their conduct in the face of Jesus' teaching.
6. Some leaders who once stood opposed to the divorce evil have been gradually worn down by the pressures of the degenerate society that steadily beats upon the walls of the Kingdom and is slowly encroaching upon the conduct of its members. Their resistance has finally given way to the new morality.
7. Some leaders held the correct, scriptural view and taught it until a member of their family entered into a second marriage which stood condemned. Under those circum-

stances they readjusted their interpretation to clear the guilty. (Prov. 17:15.)

8. There are some preachers and elders who are ignorant of God's teaching on this vital subject. We now have a second generation of leaders in the church who have grown up in many congregations with little or no teaching on the subject. Men who are not taught on a given subject cannot provide effective leadership in that area. (Hos. 4:6.)
9. Many have been so confused by the numerous theories being tossed about on the subject that they do not quite know what to believe or do.
10. Some leaders have unconsciously grown so accustomed to the darkness of this moral sin that it just does not seem too bad any more.
11. Many have allowed their sympathies for hardships that would be faced by the involved families, especially where children are involved, to blind them to the righteousness of God's law.
12. Some brethren have turned to this compromising view because they were "turned off" by the attitude and conduct of some leaders who opposed divorces and remarriages which are contrary to Jesus' teaching. Some were harsh and heartless in dealing with men and women trapped in unlawful marriages. (II Tim. 3:24-25.) There have been cases of discrimination where some were called to account for such illicit unions while others were passed by. (Jas. 2:9.) Some ignore the exception Jesus allowed, i.e., "for fornication" and insist on no grounds for remarriage. Yet others pontificate that although Jesus allows the exception, there are no innocent parties in a broken marriage. Such attitudes always drive some souls to opposite extremes.
13. Some brethren are always looking for easy solutions to hard problems. There are no tougher problems faced by congregational leaders than those of unscriptural marriage unions. While it is highly desirable to seek new and easy solutions in the secular realm, it is fatal in the spiritual. (Prov. 4:25-27.)
14. Some falsely believe that God's word is not static and unchangeable, but is plastic and may be adjusted to meet the changing moods of man's behavior. (Matt. 24:35.)
15. No doubt, some men are being used by Satan to corrupt and weaken the Lord's church. (II Cor. 11:13-15.)
16. Human wisdom has sometimes been allowed to be exalted above the revelation of God on these matters. Unscriptural divorce and remarriage just does not appear too bad to man's jaundiced eyes. (Is. 55:8-9.)
17. Liberals who scoff at God's law and reject the very idea of a law that man is expected to conform to, cannot bring themselves to accept this strict, high standard for marriage and divorce.

Though men may protest and though a score of alternate views may be proposed, Jesus' word still plainly says, "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: And he that marrieth her when she is put away committeth adultery." (Matt. 19:9)

## PREMILLENNIALISM AND THE FULNESS OF TIME

Randall C. Bailey

Premillennialism is defined as, "The doctrine of a thousand year reign of Christ on earth preceding the millennium" (Ferm, *Concise Dictionary of Religion*, p. 204). Basically the doctrine holds the following points:

1. The kingdom is not now in the world, and will not be till Christ returns.
2. Not the purpose of gospel age to convert the world to Christianity, but to preach the gospel as a witness to the nations.
3. Immediately prior to Christ's return there will be a period of general apostasy.
4. We are now living in the latter stages of the church age, Christ will probably come in our life time.
5. At Christ's coming the righteous dead of all ages will be raised in the "first resurrection."
6. The resurrected dead together with the transfigured living saints are to be caught up to meet the Lord in the air.
7. The judgment of all the righteous then takes place.
8. Before and during the tribulation period the Jews are to be restored to the land of Palestine.
9. At the mere sight of their Messiah the Jews are to turn to Him in a national conversion.
10. Christ, at His coming, will destroy the anti-Christ and all his forces in the battle of Armageddon.
11. After this battle Christ will establish a world wide Kingdom with Jerusalem as its capital, in which He and the resurrected and transfigured saints will rule for a thousand years in peace.
12. During this Jerusalem reign the temple, feasts, fasts, priesthood, and sacrificial system are to be reinstated, though performed in a Christian spirit and by Christian worshippers.
13. During this golden age nature's curse is to be removed. The desert will bloom as a rose; wild beast are to be tamed.
14. During this time great numbers of the Gentiles will turn to God and be in His Kingdom.
15. During the Millennium Satan will be bound and cast into the abyss.
16. At the close of the Millennium Satan will be loosed for a short time.
17. The Millennium is to be followed by a short but violent outbreak of wickedness, headed by Satan, which all but overwhelms the Saints and Jerusalem.
18. Forces of wickedness are to be destroyed by fire which is cast down from heaven.
19. The wicked dead of all ages are then to be raised in the "second resurrection," judged, and with the Devil and the wicked angels cast into hell.
20. Heaven and hell are then introduced in their fullness as the future homes eternally.

(NOTE: The above information is from Loraine Boettner, *The Millennium*, pp. 142-143)

Basic to these points is the doctrine “. . . that when Christ was on the earth at the time of the first advent He offered the Kingdom to the Jews but they rejected it; it was then withdrawn until the time of His second coming, and the Church, an institution altogether new and not foreseen nor predicted by the Old Testament prophets, was established instead as a temporary substitute for the Kingdom.” (Boettner, *The Millennium*, p. 141).

Here is the core of the problem. Either the church was established “as a temporary substitute for the Kingdom” or it was established when the kingdom was established. Either the church was prepared for by God in the Old Testament or it was an after-thought, a substitute, with God. Let us look at what the Bible has to say.

Paul wrote to the Galatians in Galatians 4:1-5:

“But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all; but is under guardians and stewards until the day appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: **But when the fulness of the time came**, God sent forth his Son, born of a woman born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons.” (ASV, Emphasis mine).

Paul was saying that the coming of Christ into the world was no accident. All that had happened prior to the death of Christ was a preparation for that event. Thus, from Adam till Christ, God had been preparing the world for Christ. This completed preparation was called by Paul “the fulness of the time.”

This fact is corroborated by Paul in Ephesians 1:3-10. Paul was speaking of God’s choosing “us in him before the foundation of the world” (v. 4), which shows that man’s salvation was not an after-thought with God. In v. 10 Paul uses the same phrase as in Galatians 4:4. Hear him:

“. . . unto a dispensation of *the fulness of the times, to sum up all things in Christ.* . . .” (ASV, Italics mine).

In addition to this Paul adds the phrase “to sum up all things in Christ,” which evidently means that Christ is the “sum total” of God’s plan for man’s salvation.

But one raises the question, “What does this have to do with the doctrine of Premillennialism?” The answer is simple. The doctrine of Premillennialism is incompatible with Paul’s teaching in Eph. 1:1-10 and Gal. 4:1-5. Remember, as shown earlier, that the doctrine maintains “. . . that when Christ was on the earth. . . He offered the Kingdom to the Jews but they rejected it. . . ; and the church was established instead, as a temporary substitute for the kingdom.” Now if the Jews were able to foil God’s purpose and He had to substitute the Church for the Kingdom, one must conclude that the fulness of time had not come and the apostle Paul

was either confused or lying. Either this is the case or else the doctrine of Premillennialism is a false doctrine. Paul was not confused, for he was writing by inspiration. Neither was he lying, for this is incompatible with the Bible doctrine of inspiration. Therefore we must conclude that Premillennialism is a false doctrine and that Christ came “in the fulness of the time” i.e., when all things were ready and prepared for Him to come.

#### Added Testimony

Added to these facts are Matthew 16:16-19 and Mark 9:1. Matthew says:

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my *church*; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the *kingdom* of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” (ASV, Italics mine).

Here the terms “church” and “kingdom” are used interchangeably. Thus the two terms are synonymous which shows that the “church” and the “kingdom” are the same institution. This fact makes it impossible for God to have substituted the church as an after-thought for the kingdom. Mark 9:1 says:

“And he said unto them, Verily I say unto you, *There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power.*” (ASV, Italics mine).

Here Christ said the kingdom would come with power during the lifetime of His disciples. However, if one accepts the Premillennial doctrine they place Christ in the same place as Paul when he wrote to the Ephesians and the Galatians. Either Christ was confused, or He was lying. If He was confused He only thought the kingdom was coming during the lifetime of His disciples and did not realize that the Jews would foil His purpose, and thus make it necessary to substitute the church. If He was lying He knew the kingdom would not come to pass during the lifetime of His disciples, but made this statement anyway. Christ was not confused for He was the Son of God and thus had the Spirit without measure (Jn. 3:38; Cf. Matt. 12:18, and Luke 4:18). Christ was not lying, for being the Son of God made Him Deity and it is impossible for Deity to lie (Titus 1:2).

#### Conclusion

How much simpler it is to accept the Bible and reject Premillennialism. That is accept the facts: 1) That Christ came in the fulness of time (Gal. 4:1-5; Eph. 1:10); 2) That by coming in the fulness of time He was able to establish the kingdom, the church, during the lifetime of His disciples.

## The Importance Of Teachers' Meetings

-Dan Jenkins

In almost every congregation, meetings of those involved in the teaching program are held. There are those teachers that you can be assured will be present, but unfortunately some teachers seem to think that time spent in meetings like this is not worth the energy they must expend to be there. Perhaps they simply have never seen the importance of these meetings.

**Every teacher needs to be present at teachers' meetings because of what they have committed themselves to.** Elders have given serious thought to the program, to the abilities of various ones in the congregation and have chosen whom they consider to be the very best person for each particular class. Teachers should feel honored that the elders have such confidence in them. Those teachers who consider their classes as a chore, a job to be "endured" will never accomplish what the elders have in mind for them. However if every teacher could recognize the honor they have, they would gladly give even more of themselves in the classes. Teachers need to further recognize that when they take a class they make a commitment. It is a "contract" that involves the teacher, the students, the elders and God. Those who fail to attend teachers' meetings are faltering in this commitment and violate God's words, "Whatsoever thy hand findeth to do, do it with thy might. . ." A commitment to teach is a promise to do all that is involved in being the very best teacher possible and this includes teachers' meetings.

**Every teacher needs to be present at teachers' meetings because of what they can contribute.** The presence of every teacher at such meetings contributes to the enthusiasm of the total teaching program. Imagine the effect the absence of teachers has on others. It says to those in charge that perhaps they have selected one not really interested in being the best teacher possible. It says to other teachers that these meetings are not that important. It says to them that those absent are not concerned about helping the other teachers learn more about how to teach. Those who have taught for years certainly can share from their wealth of experience and help those who are new at teaching. It may be true that some may rightly say, "I never get anything out of teachers' meetings," but these need to be present to contribute to those who need their help.

**Every teacher needs to be present at teachers' meetings because of what they can receive.** Often at these meetings decisions are made and announced that involve the teachers not present. Someone then must take the time to make sure that those absent know of the changes being made. It is foolish for such to have to happen, when it could be avoided by every teacher being present. Matters are discussed in teachers' meetings that are profitable for everyone. Perhaps a new way of presenting Biblical truth will be given, or an old way, that simply has been forgotten, will be talked about. Perhaps illustrations taken from the experience of other teachers will be given, the very solution to problems confronting those teachers absent, but will be of little use as those needing them are not

there. The lives of children will fail to be enriched, simply because a teacher missed learning what was readily available.

The church is blessed with some of the finest teachers to be found. Some teachers have not yet reached their full potential and should seriously consider the above thoughts. It is important to be present at every teachers' meeting.

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### STRENGTH IN THE CHURCH

Johnny Ramsey

If we could ever blend the enthusiasm for world evangelism that has arisen in the past twenty years with the basic Bible stance of years gone by the church of the Lord would be even stronger. To do this we must have parents who deeply saturate their children with the cultural environment of Christianity (Eph. 6:4). We need elders who lift up their eyes and view the teeming millions that are ready for a spiritual harvest (John 4:35). However, those same elders must be careful to keep the sheep the Lord already has away from the wolves who teach false doctrine (Acts 20:28-32)! Then, when the new converts come along, as the result of passion for lost souls, they must be properly fed a balanced diet of solid Bible messages (Eph. 4:20-24; I Peter 2:1-3). Sadly, though, we lack solid elders and godly parents in so many places today. We also desperately need bold, courageous gospel preaching everywhere (Acts 20:20-27) that builds within old and young alike proper regard for the sacred text. The strength of the church can best be seen in those who allow Christ and His word to richly indwell them (Gal. 2:20; Col. 3:16-17).

Some brethren think we are strong when we raise a million dollars for physical buildings. However no such emphasis can be found in the New Testament. When we give millions to spread the gospel—and we could if we quit trying to be "fashion models" in clothes, cars and jewelry—then we will be like the first century saints (II Cor. 8:5). The strength of the church lies not in pampering and entertaining of youth but in challenging them to study fervently and serve ardently in the Master's cause. Paul told Timothy to **preach the Word** (II Tim. 4:2). Today young men who are called "youth directors" are told to take their subjects on a ski trip or "load up for a ride to an amusement park." Such things do not make the church strong spiritually!

The church will be strong when we are not ashamed of the gospel (Romans 1:16). Yes, when we are so zealous for Truth that the world—and weak brethren—call us **fanatics** Did not Paul say in I Cor. 4:9-11 that the apostles were "the filth (garbage) of the world"?

The Lord demands that we be faithful (Rev. 2:10). He also warned that when the world speaks well of us we are in bad company (Luke 6:26). In the beauty of Ephesians 3:21 we are told to glorify God, in the church, by Christ Jesus, forever. Let us diligently strive to accomplish that noble aspiration. May the Lord's church be stronger because we cared!

# WHAT HAPPENED AT CALVARY

John Waddey

The darkest hour in human history occurred in Jerusalem some 1900 years ago. Sin reached its highest pinnacle; human depravity sank to its lowest ebb when Jews and Gentiles together crucified Jesus the Son of God. Against this black background of wickedness the one who came as the light of the world glowed in all his holy glory. As the blood freely flowed from his wounds, many world shaking and world altering events were taking place.

## Satan Was Bruised

As the Savior writhed in anguish and pain, his life slowly ebbing from his wounded body, the **serpent's head was being bruised**. The Creator had promised his fallen children that the seed of the woman would bruise the serpent's head while being bruised in his heel. (Gen. 3:15.) These enigmatic words were never fully comprehended until the past mysteries were made plain by the gospel of the new covenant. Christ, the only man exclusively the product of a woman, being virgin born, delivered a crushing blow to Satan, the old serpent (Rev. 12:9) while suffering on the cross. What appeared to be Christ's destruction was turned into great triumph by his resurrection from the dead. (Rom. 1:4.) Paul explains that when he was nailed to the cross, he despoiled the principalities and powers, making "a show of them openly, triumphing over them in it." (Col. 2:14-15.) Never will Satan enjoy the power he once knew before the Lord came down and the day hastens when he shall be forever cast into the lake of fire, to be tormented forever. (Rev. 20:10.)

## The Debt Was Paid

The **sin debt** of all humanity was being paid in full as our Jesus hung suspended between heaven and earth. It has always been true that apart from the shedding of blood there is no remission of sins. (Heb. 9:22.) Likewise it was impossible that the blood of bulls and goats could take away sins. (Heb. 10:4.) But the blood of Jesus Christ, God's son, does cleanse us from all sin. (I John 1:7.) While some might be willing to die for the good man who is their friend, the marvel of it all is that Christ died for us while we were weak ungodly sinners and enemies of righteousness. Now we are justified by his blood and we shall be saved from future wrath. (Rom. 5:6-9.) The blood of the wounded Savior cleanses our guilty conscience. (Heb. 9:14.) The effective benefits of his sacrifice extend backwards to Eden and forward to the end of this age. (Heb. 9:15.) So effective was this sacrifice of his life that it need never be repeated. He was once offered to bear the sins of many. (Heb. 9:28.)

## Christ Died For Us

**Christ tasted damnation** for us as he hung there. It was heaven's plan that Jesus should "taste death for every man." (Heb. 2:9.) Most people think only of his physical death when they read such verses, but much more is involved. His death was a vicarious one. "Jehovah hath laid upon him the iniquity of us all." (Is. 53:5-6.) He made "his soul

an offering for sin." (Is. 53:10.) Although he died physically, all humans yet die, whether saved or sinners. (Heb. 9:27.) There is, however, a death that faithful children of God will never taste, i.e., the second death, or death of the soul which is separated from God in eternity. (Compare II Thess. 1:9 and Rev. 20:14-15.) Do you recall how our Lord cried out in agony when the darkness fell upon the earth scene, "My God, my God, why hast thou forsaken me?" (Mk. 15:33-34.) What does this mean? God laid upon the Son all the sin guilt of humanity as he hung dying on the Roman cross. But sin cannot stand in the presence of a righteous, holy God. So God drew back, separating Himself from His own Son in that awful moment. But what does it mean to be separated from God? That is nothing less than damnation itself. For to be lost is to be separated from God. (Is. 59:1-2.) Our King paid a price far more dear than merely dying in a painful way. He tasted even the horrible second death for us that we might be saved!

## The Way Was Opened

As those terrible scenes transpired **the way to heaven was being opened for us**. We can now boldly enter the holy place of heaven itself "by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh." (Heb. 10:19-20.) Since we have been "reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by his life." (Rom. 5:10.)

## The Old Testament Was Removed

That day **the old covenant was being removed as God's governing law**. We were made dead to the law of Moses by the body of Christ. (Rom. 7:4.) He "blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2:14.) Since we are led by the Spirit, we are not under the law. (Gal. 5:18.)

## The New Testament Was Dedicated

As the old covenant was passing away, **the new covenant was being ratified and dedicated**. When instituting the holy supper, the Lord said of the fruit of the vine, "This is my blood of the covenant. . ." (Matt. 26:28.) The Hebrew writer further explains, saying, "For this cause he is the mediator of a new covenant." He further adds, "For where a testament is, there must be the death of him that made it. . . wherefore even the first covenant hath not been dedicated without blood." (Heb. 9:15-18.) Our new covenant would be but worthless paper without the death of Christ to certify its message.

## The Church Was Purchased

As the hateful crowd jeered the dying Messiah, the purchase price was being paid for his church. Paul reminds us all that the church of the Lord was "purchased with his own blood." (Acts 20:28.) If the modernist who rejects the

doctrine of the saving power of the shed blood of Christ is correct, the church, the Bible, and the very idea of salvation are all made void and meaningless.

### A New Age Was Beginning

As the unnatural darkness settled over the land, the old age was dying and a new age was coming into existence. The age of law had come through Moses, now the aeon of grace and truth was beginning. (John 1:17.) The kingdom which John the Baptist and Jesus both had promised was now ready to be built upon the one foundation. (Matt. 16:18; I Cor. 3:11.) Later that day his disciples would lay his mangled body in a borrowed tomb, but God would raise him up on the third day even as prophets had foretold. After showing himself alive by many infallible proofs he would ascend into the heavens to take his seat at the right hand of the Father where he would rule and reign until the end of the Christian age. (Acts 2:32-36.)

As we behold this dreadful scene outside Jerusalem's walls on Calvary's hill, we by the knowledge which our scriptures offer can see the salvation of humanity with all its attendant blessings. The question of the hour is, "Have you appropriated these blessings for yourself?"

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### "IS HE A GOOD MIXER?"

Johnny Ramsey

Preachers are often the topic of conversation in any community. The discussions are not always fair or honest or edifying. To some people "the preacher" is always juicy bait for a slander session. In denominational circles, where the church is mainly a social club, one expects a social view of the preacher to be the major view. Since it is good old American tradition to expect the pastor to be a party planner it is probably logical and legitimate to ask: "Is He A Good Mixer?"

But, in the church of the Lord, where we are supposed to put the premium on truth and spiritual emphasis it is but a sad reflection upon our shallow minds when we stoop to sectarian thinking in regard to those who herald the Gospel. Our questions ought to be: "Does he really love the Lord and His Word? Is he capable of proclaiming it? Will he stand strong and never compromise with error? Does he live a pure life and pay his bills? Does he know the Bible and does he continue to study it? Does he honor the Bible in regard to respecting elders in the church who oversee the work of the Lord?" Now, brethren, these are the kind of questions we ought to be asking!

Some preachers evidently think they should lead out in every political campaign, community project, fund drive and social issue. Anything, other than studying, praying, preaching and living for Christ has to come in second best for an evangelist of the Lord.

The kind of mixing we ought to be doing is mingling with those in error—in or out of the church—and correcting them with the sword of the spirit. This will accomplish more good for time and eternity than anything else anyway. Let us strive to put our approval on things that are excellent.

## Christian Church/Church Of Christ

(Is There Really A Difference?)

Part II

### UNAUTHORIZED SERVICES

Before we continue on in this study I need to point out that when I say Christian Church, I am not referring to the Disciples of Christ. During the 40's and 50's the conservative element of the Disciples of Christ departed and formed the Conservative Christian Church, of which I was a part. The Disciples of Christ are the extremely liberal element of the restoration movement—if they are trying to restore New Testament Christianity at all. In 1959 (in their effort to form a world-wide super church) the Disciples became a member of the National Council of Churches. The basic philosophy of this group is: "Where the Bible is silent we are free to do as we please." Thus, one who visits a Disciples of Christ congregation can tell it has sold out to liberalism and gone the way of denominationalism.

These series of articles will not deal with the practices of the Disciples of Christ *per se*, but with the conservative Christian Church (if it indeed can be called conservative).

Denominationalism has affected the Christian Church, as it has the Lord's church. The desire for growth in both groups (more so for the Christian Church) has out-weighed its desire to be Biblical in what it practices. This can be seen by what is practiced as part of the worship service. One would wonder if the services were to please men instead of God.

Many times where I preached I had the feeling we were providing a sort of entertainment, instead of worship, to entice the people of the community to come. I am sure such was not pleasing to God. But we felt it was right! Besides, this is what the people liked and they would fill the church building to be entertained by some special service, a give-away prize, a movie, etc. Two cases in point: During my ministry in the Christian Church one congregation which I served had a revival (as this term is used in denominationalism) which ran Monday through Friday. There was NO preaching. We had a Billy Graham film each night that taught faith alone was all that was necessary for salvation. Can you believe it—in a conservative Christian Church—"Faith alone, faith only"? Case two: At the same congregation we had "fill-a-pew Sunday." Each member was assigned a pew to fill and the one who brought the most was given a prize. A local singing group with its band provided the entertainment. We had over 550 present in that service, but that Sunday night when there were no prizes given away, no special singing groups, no bands to perform, 25 people attended!

I would like to ask the following questions for your consideration: (1) Do you feel the Scriptures authorize the observance of special services, such as choir contatas, candle-light services, Father's Day, Mother's Day, baby dedication day, etc.? Yes or No. (2) Do you feel the Scriptures authorize the observance of special days like Christmas, Easter (plus Lent), 4th of July, Thanksgiving, etc.? Yes or No. If you



have answered yes to any of these questions, please give book, chapter and verse to support your answer.

I would offer the following for your consideration. In Galatians 4:9-11 we are told:

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”

Paul shows his fears over his brothers who would allow themselves to go back to the “weak and beggarly elements” of the world. Could one be pleasing to God and use these “weak and beggarly elements” in the worship service today? I think not! Paul said he would be under bondage to the rudiments of the world. Some Galatians were more concerned about the observance of rites in preference to Gospel blessings. I fear those of today who would invite the things of the world into the worship services. Paul feared that the inheritance of the Galatians was gone forever. His fear was founded upon their actions in two areas: (1) The observance of things (as worship and service) not commanded. (2) The observance of days, acts, etc. not authorized.

Today it is the same as it was then in some places. In the Christian Church there are no animal sacrifices or burnt offerings, but we have activities such as Santa Claus coming down the aisle giving out candy and presents, Easter bunnies that give candy and eggs to children at the services following a week of Lenten services, a gift for mother on Mother's Day and for father on Father's Day. If you had a lot of children you got a prize too! An entire service was used for the dedication of babies. Sometimes we would hold little candles in the candlelight service while the choir entertained the entire service (usually directed by a woman). Thanksgiving provided another week of special services with denominational groups. May I add a comment here: Every special day (that is, days the world has set apart for Holidays) was an opportunity for local ministerial societies or associations to plan some activity for the supposed spiritual betterment of the community. The Christian Church was usually totally involved.

Paul states in Colossians 2:20:

“Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?”

Being dead with Christ excludes worldly ordinances. We must rely on the power of the Gospel (Romans 1:16) to save men's souls. It is the power that God uses. Not entertainment, not special services, not prizes, not the “weak and beggarly elements” of the world.

How about it friend, what is practiced in your local congregation? Is it pleasing to God? How many worldly things are in your worship services that should not be there? Are your elders trying to please God or men? The trend coming into the Lord's church today has been in the Christian Church

for a long time. That trend is to make every Sunday a special Sunday, to give away some prize, to celebrate some holiday, to honor some person or group in the community.

We in the Lord's church need to look long and hard at these matters that involve the souls of men.

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## “DON'T SAY DON'T”

Dean Buchanan

There is a prevailing notion in society today that says the negative should seldom, if ever, be used. A few years ago Dr. Spock was telling parents who would listen that under no circumstances should they ever tell their child “no.” We have been told that teenagers become delinquents because parents have forbidden them to do as they please.

Preachers have been told never to preach the negative. This, they are told, will make the people feel guilty. One of the fundamentals of self-improvement courses is that one should never disagree with another. It seems the cardinal sin is the use of the negative. “Don't say don't” has become the watchword!

How ironic the advocates of this ridiculous notion are guilty of the very thing they forbid in others! They are like the folks who say they know for certain that nothing can be known for certain! Paul had a few choice words for the Jews who were guilty of this very inconsistency. “Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written” (Romans 2:17-24).

Much of the teaching done by Jesus and the apostles was negative. Consider the following. “Lay not up for yourselves treasures upon the earth”. . . “Judge not, that ye be not judged”. . . “Give not that which is holy to the dogs”. . . “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” These are the words of Christ from the sermon on the mount. Now listen to Paul's admonition from the Roman letter. “Not slothful in business. . . curse not. . . mind not high things. . . be not wise in your own conceits. Recompense to no man evil for evil. Avenge not yourselves. . . Be not overcome of evil.” (Romans 12). Now we can sort of understand this ridiculous and inconsistent notion being popular in the world, but one would not expect

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to so readily find such among Christians in light of Biblical teaching in regard to the matter.

However, it seems that many Christians have been more influenced by the notions of the world than by Christ and the apostles. We hear those working with young people in the church advocate this very thing. We hear sermons preached that never touch topside or bottom of man's responsibility to God because it would require dealing with the negative. I once heard a sermon preached on the crucifixion of Christ in which the word sin was not mentioned. Those present were not told that Christ was crucified because of the sins of man and all men are guilty of sin. No appeal was made to them to obey the gospel that they as individuals might be cleansed from sin by the blood of Christ. The reason Christ died on the cross was in order that man might stand justified before God—freed from the guilt of sin. Now it seems that in order for man to accept the salvation offered in Christ that he needs to be made aware of his guilt.

The preaching of the apostles convicted men of sin! Notice Peter as he spoke to the Jews on the first day of Pentecost after the resurrection of Christ. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). It was when they heard the words of Peter they were "cut to the heart." To the Jews Stephen said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they

have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." (Acts 7:51, 52).

Why did Peter and Stephen preach in such a fashion? Why did they not simply expound the positive aspects of the gospel? Why did they not preach in a vague, general and even ambiguous way? If they had, then the Jews would have gone away talking about what "great" sermons those "great" preachers had delivered. Problem is, they would have still been lost.

Beloved it is about time preachers and members in the churches of Christ go back to preaching the gospel of Christ to convict men of their sins that they may be saved and forget about trying to win friends and influence people by adopting the ridiculous and inconsistent notions of the world. Instead of preaching "don't say don't" let us preach the truth in love—even if the truth be negative.

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## OUR THANKS

To brother Roy Vaughn for calling our attention to the fact that the article by brother B. C. Goodpasture entitled "Borderline Christians" first appeared in the *Gospel Advocate*. We had seen it in several bulletins which did not give this information and thus we were unable to give proper credit for the article.

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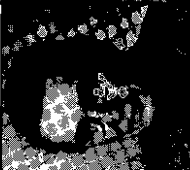

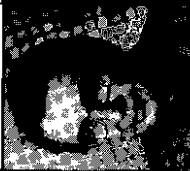


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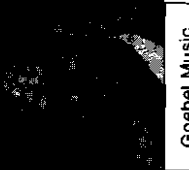
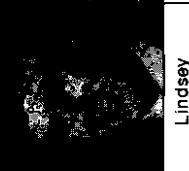

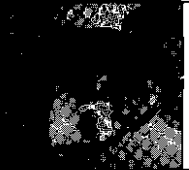


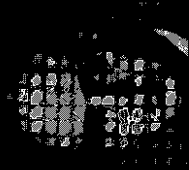
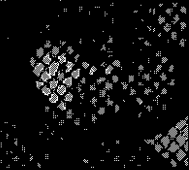
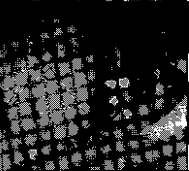
## "SPIRITUAL SWORD" LECTURESHP

Getwell Church of Christ  
1551 Getwell Road, Memphis, Tennessee 38111

OCTOBER  
23-27  
1977

Sun. Oct 23		9:30 a.m.	10:20 a.m.	7:00 p.m.	7:45 p.m.
					
Roy Deaver <i>Introduction to Old Testament</i>		E. R. Harper <i>The Church The Prophets Saw</i>	Roy Deaver <i>Grace, Law Love, Salvation</i>	Thomas Warren <i>Job</i>	

NOON  
BREAK  
11:30-1:30

Mon. Oct 24		8:30 a.m.	9:15 a.m.	10:00 a.m.	10:45 a.m.
					
J. D. Bales <i>Genesis</i>		James Meadows <i>Exodus</i>	W. N. Jackson <i>Leviticus</i>	Gary Ealy <i>Joshua</i>	
Tues. Oct 25					
David Lipe <i>I Kings</i>		Goebel Music <i>II Kings</i>		Lindsey Warren <i>Malachi</i>	Tom Eddins <i>I Chronicles</i>
Wed. Oct 26					
Carroll Ellis <i>Proverbs</i>		Billy Smith <i>Ecclesiastes</i>	Jim Law <i>Song of Solomon</i>	Guy N. Woods <i>Isaiah</i>	
Thurs. Oct 27					
Frank Young <i>Obadiah</i>		Paul Kidwell <i>Jonah</i>		Hugo McCord <i>Psalms</i>	Chas. A. Williams <i>Micah</i>

DINNER  
BREAK  
4:30-7:00

ATTENDED  
NURSERY

1:30 p.m.	2:15 p.m.	3:00 p.m.	3:45 p.m.	7:00 p.m.	7:45 p.m.
					
Ira Rice <i>Judges</i>	Neal Pryor <i>Ruth</i>	Terry Hightower <i>I Samuel</i>	E. R. Brannon <i>II Samuel</i>	Noel Merideth <i>Deuteronomy</i>	Andrew Connally <i>Hosea</i>
					
Wm. S. Cline <i>II Chronicles</i>	Ray Hawk <i>Ezra</i>	Garland Elkins <i>Nehemiah</i>	Clifford Reel <i>Esther</i>	Alan E. Highers <i>Amos</i>	Johnny Ramsey <i>Jeremiah</i>
					
W. D. Jeffcoat <i>Social Drinking</i>	Wm. Wilder <i>Lamentations</i>	Robert Taylor <i>Ezekiel</i>	Pat McGee <i>Joel</i>	Rex Turner <i>Daniel</i>	V. E. Howard <i>Zachariah</i>
					
Max Miller <i>Nahum</i>	Maurice Lusk <i>Habakkuk</i>	James McGill <i>Zepheriah</i>	Mac Deaver <i>Haggai</i>	Robert Camp <i>Theistic Evolution</i>	Wendell Winkler <i>Numbers</i>

## TOOELE IS NOT UNIQUE

Roy A. Crutcher

Tears came into my eyes as I read the letter from brother Alvin Shafer, in the June issue of CFTF, entitled "Must Christ Die In Tooele?"

Although I am not familiar with Tooele in particular, I am familiar with many places so very much like it.

If only our brethren could realize how weak the church is in some areas. If only they could visualize its condition in many of our United States. I grew up in middle Tennessee in an area that has more than twenty congregations in one county alone, and it appears that most people who are raised in such an environment have concluded that the church must prosper like that all over. But IT JUST ISN'T SO! At the present time I am working with a congregation in Newport, Vermont which averages about twenty-five in attendance on Sunday morning. I have been here for just over two years and we have been "holding our own." We have won a few and lost a few. Most of the members are weak and either cannot or will not do personal work. The area is hard, being predomi-

nately French Catholic (we are five miles from the French Quebec border) and this is a great discouragement to the members. In the entire state there are eight congregations of the Lord's church, the nearest one being sixty-five miles away, thus there is little fellowship and encouragement from sister congregations.

Brother Shafer mentioned that they have enough work for two preachers. I believe him! So do we. As a matter of fact a recent graduate of a preaching school just moved here to help with the work but it's the same old story. . . he has been unable to obtain support. He is presently working ten hours a day as a carpenter in order to provide for his family thus he hardly has time to do the work that he came here to do.

Some may ask "Why do you need two preachers?" Well, there are a number of reasons. First, we are unlike the large congregations who have several good personal workers, yet still have their pulpit man, their educational director, their youth director, etc. Second, they help to encourage one another. (Missions areas can be cold and lonely sometimes!). Another reason is that in a mission area the preacher normally teaches the usual two classes per week and preaches two

## EVANGELIZE BY USING THE NEWSPAPER

*I rejoice to see local newspapers used for something more than just announcing the time of services by the local congregation. In many of our smaller cities doors could be opened and souls saved with very little increase of expense. The June issue of CFTF presented an example of the work being done by the College Terrace congregation in Fort Smith, Arkansas. Below is an example of what is being done in Frankfort, Kentucky. I'm sure that both of these congregations would be glad to share with you their experience in this kind of work. Elders would be wise to consider just how much good this work can accomplish. The Editor.*

### **BIBLE** Questions Answers from the Boone Plaza **CHURCH OF CHRIST** Answered by Steve Williams



(Acts 4:4; 5:14). "They were baptized, both men and women" (Acts 8:12).

Some assume that infants were surely included in the households where a whole household was baptized, but in every case those households heard the word of God, believed it, and then obeyed. Again the small infant obviously can not understand and believe.

It is clear, then, that infant baptism is not required or even needed by babies, but is such permissible just as a beautiful ceremony of dedication? No, it is adding to God's word (Deut. 4:2; 12:32; Prov. 30:5-6; Jer. 26:2; Rev. 22:18-19; 11 Jn. 9; 1 Cor. 4:6).

**Bible Classes 10 A.M.**  
**Morning Worship 11 A.M.**

**Evening Worship 6 P.M.**  
**Wednesday Bible Study 7:30 P.M.**

Send your Bible questions to the Boone Plaza Church of Christ, 517 Greenup Ave., Frankfort, Ky. 40601. All questions answered confidentially.

**Question**—Should children be baptized or should baptism only be for adults? Even if infant baptism is not required, is there anything wrong with it?

**Answer**—This is an important question that every religious parent must decide upon. The answer is clear, however.

First, babies do not need to be baptized, since they are innocent and do not need salvation provided for them (Mt. 19:14; 18:24; 1 Cor. 14:20; Ezek. 18:20).

Second, baptism is for those who are old enough to believe in God and in Jesus as the Son of God (Mk. 16:16). It is for those who have sinned and have repented of their sin (Acts 2:38). Babies do not fit these categories.

Third, we have no example anywhere in the New Testament of children being baptized. It is always those old enough to hear the preaching of the word and believe in the message of the gospel

sermons, plus. . . prints the bulletin, takes care of any radio or newspaper work, handles all the "church mail", is called upon for personal problems, etc. You see, whether he likes it or not the mission preacher is a preacher, teacher, "pastor," janitor, printer, doctor, and everything else, which leaves little time for the real work of soul-winning.

I want to plead with our brethren nationwide, especially in places like Tennessee, Alabama, Texas, and other states where the church is strong, to stop spending so much money on chandeliers when mission areas can hardly pay their light bills; on padded pews when there are those who cannot buy benches; on steeples while there are those who meet house to house or in a rented lodge hall because they cannot afford their own building. Start using your money to the glory of God by helping spread the gospel in mission areas. Send your elders to a mission point that they may have first hand knowledge of what a mission work is REALLY like; send your best personal workers to a mission area for a week or two-week campaign to contact, teach and convert souls; support a preacher, or two, that he may work with a congregation that cannot afford one; encourage members to retire to mission areas; support a radio or newspaper program; send your preacher to hold a meeting, or a group for a VBS. These are just a few of the many ways that you can help a mission work.

And just a closing thought. Sometimes a mission work receives just enough support to help it to fail. By that I mean that a work may have a building and a preacher which is

enough to keep it going but not enough to make it grow. Our congregation has been here for around fifteen years (and three full time preachers) yet it is only in recent months that the people have taken notice of the church and this is due to more money being invested in the work via newspaper and radio programs.

I firmly believe that if more money were invested in a work initially that it could have two full time workers, advertisement, teaching aids, etc., that the work would grow faster, the congregation would become self-supporting sooner, and less money would be needed for support in the long run.

Thanks for listening.

---

## PREACHER WANTED

Brother Allen Rupert writes that the church in Tecumseh, Michigan is in need of a full-time preacher. Those interested should send their resume to:

CHURCH OF CHRIST  
c/o Allen Rupert  
10195 Newburg Highway  
Tecumseh, Michigan 49286

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### Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## *The Version Issue, Moderation and the Church Splitting Contention*

Robert R. Taylor, Jr.

With the exception of the brilliant and scholarly Foy E. Wallace, Jr., a man for whom I have ardency of affection and a lifetime of love, I think I have done perhaps as much speaking and writing relative to the versions as any other living person in our brotherhood. In my case it is not just a recent occurrence. It has now been nearly ten years since I moved from a good work at Sharon, Tennessee. My sermon records show that I spoke there on the version issue before I left that fine community. I spoke on this topic many times during the six years I lived and labored in Ripley, Mississippi, from 1968 to 1974. I have continued to do the same here at Ripley, Tennessee, for the past three years plus. To my certain knowledge there has not been a version problem in any of these three congregations or any talk at all of a split because some opposed what I said in the pulpit and by church bulletin articles.

Some of the very first writing I did for *First Century Christian* soon after it began publication in the late sixties was done on the versions and by request. During the decade of the '70s I have gone into nearly a third of the states and spoken on the Version issue. Many have been the gospel meetings I have conducted this decade when local preachers and elderships have sent word, "Bring us a lesson on the versions while you are here." I have given lessons on the versions at some of our Schools of Preaching. I gave a series of lessons on the versions of the hard hitting variety at the Freed-Hardeman College Lectureship in 1974 at the request of brethren Gardner and Woodson. That material is in the 1974 lectureship volume

which has been out more than three years. To date only one brother has objected and his objections did not touch any of my basic accusations made against the modern versions and the grievous dangers they pose to us. A short time ago I gave a lecture at the Harding Graduate School in Memphis, Tennessee, relative to the dangers we face from modern versions. Brother Jack Lewis spoke on the same program relative to our need for modern versions. Then he and I fielded questions from an audience composed of hundreds of preachers, elders and church leaders from 16 or more states.

#### Version Script Material By Request

The very first script material I submitted to Brother V. E. Howard (and I will soon write Script Number 1,000 for him) dealt with the versions problem and was done at his request. This was done when he was still on the *World Radio Gospel Hour*. Now his program is known as *The International Gospel Hour*. Currently, I am doing more script work for him on the version problem.

I have written a number of articles on this topic which have appeared in such publications as *Gospel Advocate*, *First Century Christian*, *Words of Truth* and the like. I am currently doing a series on the versions at the request of one of our editors. I am doing another series on Isaiah 7:14, one of the crucial and critical passages of the version problem, which I hope soon to submit to brother Vaughan for possible use in the "Old Reliable." Some of the very last writing I did for the late and lamented Gus Nichols, founding and

(Continued On Page 3)

# Contending FOR THE Faith

Volume VIII, No. 10

October/1977

Ira Y. Rice, Jr., Editor

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That Which Cometh Upon Me Daily. . .

## THE CARE OF ALL THE CHURCHES

*"They that sow in tears shall reap in joy.  
He that goeth forth and weepeth,  
bearing precious seed,  
Shall doubtless come again with rejoicing,  
Bringing his sheaves with him."  
—Psalm 126:5-6*

In his *second* epistle which he addressed "to them that have obtained like precious faith with us"—the apostle Peter wrote of "some things hard to be understood" (II Peter 3:16), which "our beloved brother Paul also according to the wisdom given unto him hath written unto you. . ."

As a younger preacher, in former days, at least *one* of Paul's passages that I personally found "hard to be understood" was what he wrote in II Corinthians 11:28. After cataloging an astonishing array of things that he had been caused to suffer for the name's sake of Jesus Christ, Paul concluded by saying "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

## Departure Filled With Foreboding

When, after much trial and tribulation, I left the United States again for Asia, February 24, 1977, never do I recall such a sense of reluctance to leave. Truly, there were things aplenty both in Singapore, in Malaysia and in Taiwan which manifestly merited strong and immediate attention—and for this cause I felt an urgency to return to scenes where more than half of my previous 22 years had been spent—more particularly in Singapore and Malaysia. For one thing, brother Tan Keng Koon, my own son in the gospel, who I consider to be our most effective national worker in Asia, had developed what his doctors described as terminal cancer. How my heart yearned for him as my plane headed for Singapore! For another, brother Kenneth Sinclair, our last missionary in Malaysia, had been turned down for further extension of visa—which meant that for the first time since my wife and I pioneered the gospel into that country in 1955 Malaysia soon would be without a single missionary! Besides which brother Koon and I had planned across the years toward the time when he and I together would do something *special* for Taiwan—and now he possibly was dying, in which case it could never be!

However, if anything, things that concerned me right here in the U.S. were even more disconcerting than the foregoing. For one, even after I already had left home for the Far East and was on the West Coast preparing to fly to Singapore, word reached me in San Francisco that brother B. C. Goodpasture had just died—which meant that the *one* brother to whom we all turned for counsel perhaps more than any other was no longer with us. It meant that vast numbers of brethren suddenly had become like sheep without a shepherd—and the uncertainty into whose hands the *Gospel Advocate* now would be placed hung like a pall over the entire brotherhood. After the

funeral (which, with the assistance of brother Archie W. Luper, I flew back to Nashville to attend), some eight or ten of us concerned ones met briefly at the Melrose House comparing ideas as to the future of this many-splintered brotherhood. Among those thus like eagles gathered were Guy N. Woods, Garland Elkins, Pat McGee, William Wilder, Kenneth Franklin, W. N. Jackson, Robert R. Taylor, Jr., Archie W. Luper and Ira Y. Rice, Jr. Torn as we all were between grief over the passing of a loved and trusted one and concern for what the future held for the church, it was a most solemn, heart-wrenching occasion.

#### Anxiety and Frustration

In the light of all that had happened recently, never can I recall a more difficult departure than when I finally flew on out to the Far East, leaving the U.S. via the Los Angeles International Airport on Thursday, February 24, 1977. And even while forcing myself to give attention to the many things requiring such during the almost seven months that I was away this time, yet each morning, upon awakening, I kept asking myself "what am I doing *here!*"

As letter after letter kept arriving—first in Singapore and later in Taipei—informing me of the "field day" that some lip-servants of the truth were having in my absence, I could not avoid wondering if perhaps I had made the wrong decision after all, and that possibly we should return to the U.S. earlier than previously intended.

It did not help to allay my concern in this regard one bit, when first Bill Coss, then Pat McGee, and finally Archie Luper came personally to Taipei, each in turn bringing me up to date on all that was happening on the U.S. side of the ocean and insisting that, in their judgment at least, I was needed more in the U.S. just now than I possibly could be in Taiwan!

What made it enormously harder for me was that I had agreed with the elders of my sponsoring congregation to leave the editorial handling of *Contending for the Faith* in the hands of brother Dan Jenkins, our preacher, while overseas this time. Not that I doubted for an instant his soundness or that he would do his full best—but it meant that I should not have access to these columns to express what I deemed *needed* to be said each month in light of the ongoing situation. (I *do* appreciate him for all that he did to get out the paper while I was away; and I want him to *know* that I do. On the other hand, as I finally wrote the Shades Mountain elders, the *only* way that I could *ever* gain my own consent to return to the work in Asia, is that I should have to carry the editing of *Contending for the Faith* right along with me. Any other arrangement is just too frustrating for me.)

#### Taiwan Government Helps My Decision

Completely aside from the foregoing considerations, however, it was the Taiwan government that finally decided me as to *just when* I should be returning. Originally, since I am to appear on the **Second Annual Spiritual Sword Lectureship**, October 23-27, 1977, in Memphis, Tennessee, I had planned

to be back about the middle of October. But when Vada and I went to get our *visas* renewed, we were informed that they could be extended only until September 23, 1977, and no further. I asked if we could apply again at that time and was told no. Therefore, by the middle of the summer, she and I started making preparations to return to the U.S. by sometime in September rather than in October, as previously planned.

What we were *not* told by the immigration authorities (until plans already had been changed and other arrangements already were too far along to back out) was that we *could* have left Taiwan for *any other country* nearby and come back in—and that we could have gained *another six months* on our *visas!* Why they did not explain this to us when we inquired, I'll never know. But they didn't. So the way things worked out, having reached a suitable breaking point in our Chinese language-study one week earlier, Vada and I put our things in order and flew out of Taiwan the afternoon of Friday, September 9, 1977, landing some 11 hours 40 minutes later (non-stop) back at Los Angeles International Airport, where brother Luper was awaiting our arrival.

#### Rice Resumes Editing Contending for the Faith

Before leaving Taiwan back for the States, I wrote brother Jenkins expressing my appreciation for his service of editing this paper in my absence, saying that if he would like for me to step back in immediately, I gladly would do so—or if he preferred to carry on through the September issue, we'd do it that way—that either way would be perfectly satisfactory with me. He chose the latter; and that was excellent. Like those that went before, the September issue is a good one. Thanks to brother Jenkins for his assistance.

Now that I am back, however, I shall pick up where I left off with the *March* issue and carry forward as from October, 1977. It may take me an issue or two to get back into the full swing of things, as editor; however, at least by the November issue, I hope to have everything well in hand once more; and we'll all go forward together just like before.

—Ira Y. Rice, Jr., *Editor*

## THE VERSION ISSUE

(Continued from Page 1)

long time editor of *Words of Truth*, dealt with the version issue and the dangers we face therefrom. To the best of my knowledge he used ALL the material I sent him on the versions. I had just begun the sending of a *second* lengthy series on the version problem when he died in the fall of 1975. His two noble successors in the editorial chair of *Words of Truth*, brethren Flavil Nichols and Bobby Duncan, finished running the *entire series* after his passing. If any of these three men changed as much as a sentence in this series, I do not now recall it. Brother Nichols, shortly before his death, said that the RSV has no place in our brotherhood. He was speaking of a place of approval and reliability. Toward this sentiment I voice a hearty AMEN! He strongly advised brethren



to stay with the King James and the American Standard Version of 1901, which he did consistently and uniformly for a lifetime of great preaching, of great lecturing, of great counseling and of great writing. He offered such counsel as this in the very last lectureship on which he spoke at Freed-Hardeman College which was in February of 1975. He died eight months later. *Had everyone been of the Nichols' stance in these crucial matters we would have no version problems facing us currently.*

I have written all this to say that I think I have kept my finger on the version pulse for a full decade or more.

#### Why The Drastic Change?

Within the last two years there has been a vast and radical change among some of our brethren in regard to the version issue. A number who formerly opposed them militantly now are speaking out forthrightly, not just moderately, in their favor! Has the change been produced by an improving degree of accuracy and understandability among the versions and a corresponding removal of many of their more glaring and objectionable errors? Is it because the modern speech versions have removed "young woman" from Isaiah 7:14 and restored the "virgin" rendering? Is it because the RSV has apologized to a Bible-reading and Bible-believing world for the high handed and deeply irreverent manner in which it dealt initially with the last dozen verses of Mark 16? Is it because the RSV no longer teaches the totally unbiblical doctrine of "faith only" in Romans 11:20? (I own three copies of the RSV put out at various times during the last three decades and they all teach faith only in Romans 11:20!) Is it because "only begotten" has been restored to the passages of John 1:14, 18; 3:16, 18 and I John 4:9 in the modern speech versions? Is it because all rude, vulgar and coarse expressions have been removed from *The Living Bible Paraphrased*, *TEV*, *Phillips*, and such? Is it because all Calvinism has been removed from *The Living Bible Paraphrased*, the *NIV*, and others? It is because the *NEB* no longer injects flagrant Roman Catholic doctrine into Matthew 16:18 or modernism into Genesis 11:1? Is it because the *NEB* and the *TEV* have removed the errors they taught relative to the Lord's Supper in Acts 20:7? Is it because the modern speech versions such as the *RSV*, the *NEB*, the *NIV*, the *TEV*, *The Living Bible Paraphrased* and others have removed the flat contradictions they manufactured between what Christ said in Matthew 5:17 and what they have Paul to affirm in Ephesians 2:15 and Hebrews 10:9? Is it because there is no longer a contradiction in the *RSV* between Genesis 22:18 and Paul's argument on the seed (not seeds) in Galatians 3? Is it because the modern speech versions are no longer tampering with the gospel plan of salvation or with God's prescribed order for Christian worship? Is it because they no longer peddle the poisonous propaganda of premillennialism? Is it because they have now become reliable, profitable, reverent and accurate in setting forth the will of the Lord?

An emphatic NO answers each of these fundamental questions! Then why the change? Why the about-face on this momentous matter? Is it due to the fact that it is less popular now to speak out against the modern versions than it formerly was? Is it due to the fact of fear toward certain preachers, professors and institutions who are

squarely atop the modern version bandwagon? Is it due to the brainwashing job that the new version proponents have been doing? Brethren, if the perversions of the versions were *serious dangers* in the late sixties and the early seventies (and THEY WERE), why are they *less dangerous now* than they were *then*? Who will arise to answer?

#### The Church Splitting Contention

Of late we have been hearing more and more relative to the church-splitting issue. Efforts are now being made to pin the label of church splitter on everyone who speaks out against the perversions of the versions, both individuals and congregations. I spoke and wrote for years on the version problem and, to my knowledge, no one accused me of trying to split the church by such opposition. Now some of the ones who are uttering this vain cry, this unloving and deeply unwelcome label, are the very ones who once invited me and others to come and speak out on the version problem. Verily, the legs of the lame are unequal! Yet I am writing and saying *NOW* exactly what I was writing and saying *THEN* relative to books which claim to be *Bibles* but are only *perverted works*. Why the difference? Why the new device of a church splitting charge? Why the drastic change between militancy and now moderation? Why the drawing back from being on the "cutting edge" of these momentous matters? *Some* of us are *still* on THE CUTTING EDGE and plan to stay there!

Who is doing all the talking about the church splitting in regard to the versions? Is it not done by those who are determined at all costs to see to it that some of the modern-speech versions are accepted by the brotherhood as reliable and accurate versions? An intelligent brotherhood will surely sense wherein lies the crux of the real problem.

#### False Charges Will Not Nullify Error

The groundless charge of splitting the church will not answer what is wrong with modern versions. Why not let that smokescreen die its richly deserved death and deal forthrightly and squarely with the issues, the real issues, that a number of us have raised. The scholarly and inimitable Foy E. Wallace, Jr., has produced a definitive work on the new versions. I think it is one of the greatest books not only of this generation but since the days of inspiration. The late and lamented B. C. Goodpasture paid exceedingly high respect to this book. In the October 10, 1974, issue of the *GOSPEL ADVOCATE* on page 652 he wrote, "This is a magnificent volume—a monumental work. It required a vast amount of painstaking study and research to produce it. It is encyclopedic in its sweep of material. It should be in the library of every preacher, teacher and Bible student. It is the most comprehensive and effective work that we have seen on the subject." In that same issue of the *Advocate* Noel Merideth wrote a very fine review of Brother Wallace's book, *A REVIEW OF THE NEW VERSIONS*. He said on page 644, "Wallace's book is a careful work which must have required many hours on his part and he has certainly made a valuable contribution. The work is practically an encyclopedia on the versions." Relative to this definitive work we have the weighty words of the erudite Guy N. Woods which appeared in the *GOSPEL ADVOCATE*, September 16, 1976, on page 596, "I would like to say this, his work on the versions is the most monumental publication from the hand of any man, in

or out of the church, in the last quarter of a century. Here is evidence, scholarship at its best, real learning, dedicated to the defense of a book which will be responsible for populating heaven more than all others in our day combined. And no parroted plagiarisms, purloined from the pages of liberal denominational theologians by pseudo-intellectuals among us, who neither know nor care anything about our priceless heritage . . ." At the end of these words Brother Goodpasture added an "Amen" and placed his initials. We have heard of some highly critical of this definitive work. They may have been saying more about themselves than they intended! We have yet to hear a critic of this book that we would place in the category of Bible scholarship as Foy E. Wallace, Jr., B. C. Goodpasture, Guy Woods and Noel Meredith. Why do not some of his critics produce a book and refute his definitive work if they can? He has given them plenty of material with which to cope.

This church splitting charge is a dodge and a very poor one at that! The plea for moderation will not make right what is so wrong with perverted versions of the Bible. Going back to what the greats of a past era did or did not say relative to versions will not answer NOW the CURRENT DANGERS they PRESENTLY POSE for us. Modern versions did not pose the threat to us twenty years ago that they do today. Many of them had not even come from the press then and most of our brethren then had enough intelligence to leave them alone and remain with reliable Bibles. Would God it were still that way but it is not!

Are we hearing now so much about the church splitting matter and the need for moderation because the proponents for modern speech versions really have no adequate defense for what they are promoting? I think my case against the modern versions would be mighty weak and impotent if all I could advance against them was a two-pronged attack: (1) the use of modern versions may split the church without ever substantiating such; and (2) we need to be moderate relative to this matter and not militant. It seems the proponents for modern versions wish to be militant and desire for the rest of us to be moderate toward the matter. Such is not an acceptable alternative. Brethren, think on these things!

(NOTE: In our own view, brother Wallace's monumental *Review of the New Versions* deserves the monumental attention of the entire brotherhood — particularly at this time. If you do not already have it, please enclose \$12.00 (plus postage) with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

## The Keys Of The Kingdom

By Reg Rogers

"I also say unto thee that thou art Peter, and upon this rock I will build my church: and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shalt be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven." (Matthew 16:18-19).

Peter, it appears, was the first of the apostles to make the good confession; Jesus was exceedingly pleased to hear

one of his disciples say, "Thou art the Christ, the Son of the living God." Then Jesus confessed Peter; confess Christ, and he will confess you. He said, "Whosoever shall confess me before men, him will I also confess before my Father." Then Christ revealed his purpose about his church that he would, sometime in the future, build it. The rock upon which he would build his church was so closely associated with him as to be inseparable from him: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation." Isaiah 28:16: "For other foundation can no man lay than that which is laid, which is Jesus Christ." (I Corinthians 3:11).

### Peter Given the Keys

When the church should be built, it would be of no benefit to those who needed to be in it, until the door thereof was opened. Peter would have the grace of opening the kingdom: he had the keys. On the day of Pentecost, (Acts 2), Peter made the initial invitation to the Jews to enter into the kingdom of Christ, under a new covenant; again, in Acts 10, Peter made the initial invitation to the Gentiles to enter into the kingdom of heaven by means of a new covenant; he himself said to the Jews in the kingdom, "a great while ago, the Lord make choice among us, that by my mouth the Gentiles should hear the word of the gospel and believe." (Acts 15:7). This was a distinction reserved for Peter for his being first to make the great confession.

In Matthew 18:18, Jesus said to *all* the apostles, "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." The apostles were equal as to *authority*; they were not equal as to *privilege*. Peter was first to announce the gospel to the Jews and also to the Gentiles. Peter also was favored above some of the apostles to be designated as with "the apostleship of the circumcision." (Galatians 2:8). Whatever any of the apostles preached or wrote by the inspiration of God, would already have been bound in heaven. The apostles commanded things, binding them upon all men, because it was so in heaven; the apostles loosed all men from laws of former ages because it was so loosed in heaven.

### Much Given: Much Required

The apostles sit equal in rank "Upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28). The twelve tribes of Israel here mentioned, must mean spiritual Israel, Christ's church, kingdom; for the apostles never reigned over anything else. Distinctions that raise Peter and Paul above other apostles, indicate assignments in stewardship, commensurate with their talents. "To whom much is given, much shall be required." "Repent," quoth Peter, when he used the keys for the circumcision, "and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." (Acts 2:38). When opening day came for the Gentiles, he preached the same things.

(NOTE: If the kingdom of heaven were a political institution of the worldly sort, there might be room for all shades of the spectrum from conservative to liberal. But it is no such thing. It is a divine, spiritual entity ruled over by the God of heaven, as King. His mandate is law. IYR Jr.)

# Christian Church/Church of Christ (Is There Really A Difference?)

## Part III

Dan Goddard

This article will deal with the application of church doctrine in the Christian Church. I have chosen three areas to discuss. They are: (1) Church Discipline; (2) Denominational Baptism; and (3) The Fellowshiping of Denominational Groups.

The Restoration plea was, and still is in some circles, "Where the Bible speaks we speak and where the Bible is silent we are silent." The Bible speaks concerning church discipline, does it not? Then why is it not practiced in the Christian Church? They claim to be restoring *New Testament Christianity!*

During my years with the conservative Christian Church I did not see, nor did I hear of any congregation practicing, church discipline. There may be an exception to the rule, but overall this New Testament doctrine was not practiced. This led to many problems that should never have arisen.

### Scriptural Grounds for Discipline

Stop and consider the following questions concerning the Scriptural grounds for church discipline—then ask yourself why the Christian Church does not practice it.

- 1) Is it Scriptural to keep a person in the church that does not keep in the proper relationship with the Word of God? Yes or No.
- 2) Is it right to tolerate different doctrinal beliefs among the members of the local congregation, when those who hold such are diametrically opposed to the clear Scriptural teaching? Yes or No.

If you have answered Yes, please give book, chapter and verse for your answer. If not, I offer the following for your consideration. We are told by John in II John 9-10 that if a person will not abide in the Doctrine of Christ, he has not God. We are also told not to receive such a one into our homes, neither bid him Godspeed. Paul tells us in Romans 16:17 to mark them which cause divisions and offences contrary to the doctrine and avoid them. In I Corinthians 1:10 the Corinthians were told by Paul to speak the same thing, that there be no divisions. And in Philippians 1:27 we are told our manner of life should be worthy of the gospel of Christ. How can the Christian Church, who claims to be restoring New Testament Christianity, avoid such clear teaching and not practice church discipline? Jude tells us, in Jude 3, "to earnestly contend for the faith. . ." I personally do not believe you can be the New Testament church until you practice church discipline.

The conservative Christian Church practices the truth concerning New Testament baptism. Just as we in the Lord's church require belief, repentance, confession, baptism and a faithful Christian life for salvation, so does the Christian Church. But after a person is baptized in the Christian Church he goes into error in several areas.

During my association with the Christian Church, I accepted denominational baptism, that is, by immersion. I never accepted anyone into fellowship that was sprinkled or who had not been immersed. Most elderships in the Christian Church will accept one into fellowship if he says he was baptized for the remission of sins. On one parti-

cular Sunday I remember extending the hand of fellowship to a Seventh Day Adventist, a Mormon, and a Baptist, because they all claimed they had been immersed for the remission of their sins. Generally this is the attitude found in the Christian Church. We know that many denominations do not believe that baptism is essential for salvation, and if the person demands baptism it is usually to "join" that particular group and NOT for the remission of sins. We in the Lord's church must never accept a "blanket" statement concerning an individual who came from a group that taught error, but demand that he accept the New Testament terms for entrance into the Lord's Kingdom! (Romans 6:1-6; Acts 2:38; Galatians 3:27; Mark 16:15-16; Acts 22:16).

### Fellowshipping the Denominations

The conservative Christian church fellowships denominational groups. While I was associated with the Christian Church I was in fellowship with just about every denominational group. The basis for this fellowship was—"we are all brothers." There is a generally accepted idea in the Christian Church concerning denominational churches—"sure we disagree, but let's agree to disagree and we can still have fellowship. When we get to heaven all of these things we have disagreed about will be straightened out and we will be welcomed into the joys of the Lord."

Not only is this a generally accepted idea in the Christian Church, but it is what holds together the denominational groups which are in fellowship with one another! Your way to heaven is just as good as mine. Which means that there must be hundreds of roads that lead to God. NOT SO! Jesus said in John 14:6, "I am the way, the truth and the life. No man cometh unto the Father, but by me."

In every congregation of the Christian Church that I have ever served, the elders permitted denominational preachers to speak from their pulpits. I have even exchanged pulpits and choirs with denominational groups! Please allow me to ask this question. If the Christian Church fellowships various denominational groups, does it not leave the impression that all are brethren? Yes or No?

The church of Christ does not fellowship denominational groups yet, but there is a trend developing within the Lord's church to go that way. Paul told the Galatians in Galatians 1:6-10 that some would pervert the Gospel of Christ and if that happened he was to be accursed. Paul further states that some would preach to please men. When the Christian Church accepts into its fellowship denominational groups it seeks to please men, and not God! The Corinthians were told in II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

### Must Return to First Love

If the Christian Church is trying to restore New Testament Christianity, why does it not practice church discipline? Why does it accept denominational baptism? Why does it fellowship various denominational groups—leaving the impression that they are saved?

Yes, at one time it could be said that the only thing separating the church of Christ and the Christian Church was the instrument. But, as you can see, it is much more than that now. Before unity can come to the two groups the Christian Church must forsake the ways of the world and go back to the Bible—her *first* love!

# “How Readest Thou”

W. F. Cawyer

As we begin our study today, let us look at the above mentioned passage, as found in Luke 10:25-37. This statement was made while the first testament or the Law of Moses was still in force.

When God delivered the Jews from Egypt, he made a covenant with them (Deuteronomy 5:2-3). “The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.” Again, in Exodus 34:27, “And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel.” Now read Exodus 34:28-29 “And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon tables the words of the covenant, THE TEN COMMANDMENTS.”

Turn to Exodus 20:3-17 and we will learn the terms of that first covenant: #1. Thou shalt have no other Gods before me. #2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. #3. Thou shalt not take the name of the Lord thy God in vain. #4. Remember the sabbath day to keep it holy. #5. Honor thy father and thy mother. #6. Thou shalt not kill. #7. Thou shalt not commit adultery. #8. Thou shalt not steal. #9. Thou shalt not bear false witness against thy neighbour. #10. Thou shalt not covet thy neighbour's wife.

Now let us learn what many preachers and church members have not learned. This (the first covenant) was taken out of the way and a new covenant was given, which covenant is binding on people of today. Colossians 2:14: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, AND TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS.”

Further evidence that we are not now under that old or first covenant we read from Hebrews 8:6-13: “But now hath he obtained a more excellent ministry, by how much more also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying know the Lord; For all shall know me, from the least to the greatest. And I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” (For a further study of the

two covenants, we suggest that you read Hebrews chapters 7-8-9-10.)

We affirm without hesitation that we live under the New Covenant, not under the ten commandments. We today are to believe that Jesus was born of the virgin Mary and that he was God's only begotten Son. We are to repent of our sins, that is, turn from them. We are to confess that Jesus is the Christ and we are commanded to be baptized for the remission of sins. To the penitent believer, we are told (Acts 22:16), “Arise and be baptized and wash away thy sins, calling on the name of the Lord. This makes *Christians* and *Christians only*. On this plain teaching we can all unite on God's word and be of one mind. I have done just that. HAVE YOU?

## THE DEATH OF ELVIS

Ray Hawk

The nation and world were shocked when Elvis Presley died at the age of forty-two of heart failure. Millions wept and thousands from near and far attended his funeral. His death was hard to accept—but accept it we must.

This article is not written to judge Elvis for God is his judge. (Acts 17:31). I only want to make a few observations.

1. We have no guarantees on life. (Hebrews 9:27).
2. Popularity, fame, riches, or youth do not guarantee long life. (Ecclesiastes 3:2; Psalms 90:10).
3. It is not WHEN we die that is important, but HOW FAITHFULLY for Jesus we have LIVED that matters. (2 Timothy 4:7, 8).
4. Death is a blessing ONLY to those “in the Lord.” (Revelation 14:12, 13).
5. The death of a personality like Elvis is discomforting to the masses who put reality out of their mind and live just for today. (Luke 12:16-20).
6. The king of rock and roll is dead, but the King of kings and Lord of lords lives on. (1 Timothy 6:15).

## GIMMICKRY AND CHRISTIANITY

While returning home, in September, from seven months of just plain, shocked and chagrined to note the many artificialities—*gimmickry*—that some of our congregations are mistaking for “the real thing.”

of our congregations are mistaking for “the real thing.” Pausing to worship that first Lord's Day morning on the West Coast, when an elder stopped the worship service telling each person present to *shake hands with someone and say “I love you”*, I was ashamed, embarrassed and disgusted. I think I knew how old Moses must have felt, when he came down from the mountain and found the people dancing around that golden calf!

What is the matter with us, brethren, that we no longer seem to be satisfied with plain, simple, unadorned Christianity without all this gimmickry? Why does a *bus* have to be a *Joy Bus*? What *possible* connection is there between *Big Bird* and an *Easter egg hunt* and the churches of Christ? What value has calling the church “*the family*” in some sense esoteric to the word of God?

If we stop to consider these artificialities (*lights out, hand holding, and all the rest*), surely we can see them for what they are. Just *gimmicks*—nothing more. They do not add one thing to our genuine efforts to win others to the Lord—being completely unknown to His word—hence are self-defeating. Gimmickry should have no place in Christianity. Let us all get back to just a plain, simple “*thus saith the Lord.*”—*The Editor.*

# Rice Family Singers' Albums, Responsive Chord — Brotherhood

**The Vickers Family**, Meridian, Mississippi: "We're so thankful that someone in the Lord's church has made such beautiful *a capella* recordings for us all to enjoy. We dearly love *Where Roses Never Fade* and ask at this time you send *Beyond the Sunset* . . . Hopefully next month we'll be able to request *Mansion Over the Hilltop*. We pray that you will be able to continue your efforts to record the music of the church. May the Lord continue to bless you all . . ."

**Mr. & Mrs. Nick G. Baggett**, Brewton, Alabama: "We really enjoy ours . . ."

**Trudy Scott**, minister's wife, Sonora, California: "Enclosed you will find a check . . . for which we would like you to send your three records, *Mansion Over the Hilltop*, *Beyond the Sunset* and *Where Roses Never Fade* . . . We lost the first two records in a fire which destroyed our home about eight months ago, and I do miss them so much . . . I want to tell you again how much we enjoyed those beautiful songs while we were in Hong Kong. They were a great help to me in teaching the Chinese girls and women to sing religious songs."

**L. D. Heys**, Earlimart, California: "We have heard your albums and think they are wonderful . . ."

**Linda Watson**, Oklahoma City, Oklahoma: "I just cannot tell you how much I have been uplifted and inspired by your family's recordings . . ."

**Carmen Nelle Greer**, Evansville, Indiana: "I love your records. All sing beautifully. Some of the songs are unfamiliar, but I will learn them for I love singing . . ."

**Zellie R. Daniel**, Duntap, Tennessee: "We recently purchased a stereo and one of the ladies of the congregation brought over your record *Mansion Over the Hilltop*. We like it better than any record we have, so my wife returned it so we wouldn't wear it out with the promise that we would order one soon. Also we heard that you had made another record. If so, we want it, too . . ."

**Chess E. McKinney**, Tuscumbia, Alabama: "Thank you for the beautiful record . . . We appreciate it so much and love to play it . . ."

**B. B. Harding**, Buffalo, Texas: "Glad you have another album . . . Enclosed is \$5.00 for *Where Roses Never Fade* . . . I can hardly wait to hear it, as I've enjoyed the other two so much."

**Mrs. Ruth Alexander**, Fort Worth, Texas: "It is beautiful . . ."

**J. D. Manning**, evangelist, Millersburg, Ohio: "Your work is done in A-1 fashion . . ."

## WHAT OTHERS ARE SAYING . . .

**Mrs. Owen Andrews**, Norcross, Georgia: "The two Albums, *Mansion Over the Hilltop* and *Beyond the Sunset*, are very beautiful. We have enjoyed them very much. Also the recording of *O, Master Let Me Walk With Thee* and *How Great Thou Art* . . . The Rice family sings beautifully . . ."

**Lucian R. Goodson, Jr.**, Texarkana, Texas: "I am enjoying all three very much . . ."

**Mrs. Jim C. Bray**, Lubbock, Texas: "I love the singing . . ."

**Idus England**, minister, Ardmore: "Thank you so much for the beautiful record *Beyond the Sunset* . . ."

**Jennie B. King**, now deceased, Savannah, Georgia: "The album . . . is so beautiful . . . I appreciate it very much . . . (NOTE: The singing will be far more beautiful where we believe she went. IYR.Jr.)"

**John Bullock**, minister, Dallas, Texas: "You are great singers and your songs will comfort and admonish those who listen to them . . ."

**Mrs. W. C. Dean, Jr.**, Shreveport, Louisiana: "We really enjoy listening . . . They are really good . . ."

**J. Loyd Rice**, preacher, Shamrock, Texas: "I broadcast over our local radio station every week-day morning . . . I need some good singing on the programs . . . Please send *Where Roses Never Fade* . . . as soon as possible."

**Mrs. Charlie Nicks**, Huntingdon, Tennessee: "I ordered the album *Where Roses Never Fade* and have enjoyed it so much I'd like to order two more albums, *Mansion Over the Hilltop* and *Beyond the Sunset* . . ."

**Charlie Rose**, Flatwood, Kentucky: "I must have those other two records! . . . The singing is beautiful! . . . Keep up the good work . . ."

**Mrs. Hazel Corkern**, Raymond, Mississippi: "I enjoyed the album so much (*Mansion Over the Hilltop*). I'm ordering *Beyond the Sunset*. Do you have any more albums? . . ."

**James W. Oldham, Jr.**, minister, Carlisle, Pennsylvania: "After enjoying *Beyond the Sunset*, I decided to send for *Mansion Over the Hilltop* . . ."

**Mrs. James Allen**, Columbia, Tennessee: "Thank you for the wonderful, beautiful and inspiring album . . . It is something that I shall enjoy and treasure always . . ."

**Theo J. Stockton**, Sacramento, California: "I received the stereo record single by Rice family, and am very pleased with it . . ."

**Mr. & Mrs. Johnny Wyse**, Jonestown, Arkansas: "We really enjoy our record *Mansion Over the Hilltop*."

**Chen Kim Foh**, Kuala Lumpur, Malaya: "We surely enjoy the great songs sung by you all."

**Mrs. Ottis L. Jackson**, Hanceville, Alabama: "I am sending . . . for the album . . . *Where Roses Never Fade* . . . I have the other albums and surely do enjoy hearing them."

**Phillip & Beverly Reinwater**, St. Charles, Missouri: "We have enjoyed both the records . . . You should be proud that you have such a family to make such a joyous noise unto the Lord . . . We are sure that your albums have helped greatly in uplifting many souls and hearts."

**Mrs. T. C. Tompkins**, address not given: "I still enjoy the record, *Beyond the Sunset* . . ."

**Harold & Beverly Buchanan**, Florence, Alabama: "We are truly enjoying your records. They are so pleasant to listen to . . ."

**Mrs. P. A. Compton**, Fritch, Texas: "I wish these for my 92-year-old shut-in mother. The songs sound great . . ."

**Shelby E. Roberts**, Hollywood, Florida: "Really enjoying your family's singing . . ."

**Mrs. J. R. Well**, Dalhart, Texas: "Thank you, thank you. We have been enjoying the beautiful record *Beyond the Sunset* so very much. We had just purchased a stereo and naturally were not very well supplied with records. I had just been wondering where I could buy some of the Rice family records. Hymns sung without music are hard to find. Makes one feel that God may have had a hand in this . . ."

**Clara Fentress**, Brentwood, Tennessee: "I am enjoying it . . ."

**W. L. Cothren**, Gadsden, Alabama: "I received the nice record and enjoy the songs so much . . ."

**Mrs. Coleman Hargrave**, Baker, Florida: "Please send . . . *Where Roses Never Fade* . . . I have the other two albums and enjoy them very much . . ."

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# Tapes Strike d-Wide!

**The George Qualls Family**, Nashville, Tennessee: "That beautiful Rice recording is wonderful!"

**Colleen Ham**, address not given: "My mother and daddy have received the record *Mansion Over the Hilltop* and they are really enjoying it..."

**Robert F. & Shirley Black**, Charleston, South Carolina: "Thank you for the album, *Beyond the Sunset*. We are thoroughly enjoying it..."

**Mrs. A. E. Pruitts**, Knoxville, Tennessee: "Enjoying the record I bought two years ago..."

**Mrs. Eva May Wood**, Portales, New Mexico: "The two days I've had my record it has been enjoyed at least 13 or more times. Soon as I can afford it, I want the others..."

**Cliff Lyons**, minister and former missionary in New Zealand, Clarksburg, Tennessee: "Brethren are really enjoying the records. One of the elders bought two and wants me to order the other one on 8-track tape. Thus I am enclosing \$7.00 for *Mansion Over the Hilltop* on 8-track..."

**Lone W. French**, Hayes Center, Nebraska: "This kind of records are so hard to find. Finding such advertised in your paper was indeed a pleasant surprise. I appreciate being able to order these from you..."

**The John B. Rices**, Lineville, Alabama: "We appreciate the albums so very much. The songs are all beautiful. Some of those were my mother's favorites. She passed on three years ago. I always will treasure the album..."

**Mrs. Jack R. Billington**, Donelson, Tennessee: "The record *Mansion Over the Hilltop* was loaned to me by a friend. I think it is just wonderful. Must have one to keep and enjoy loaning to others..."

**Sam M. & Della W. Jobs**, Gretna, Alabama: "Thanks for the record. We are enjoying very, very much..."

**Margaret Brown**, Stanwood, Iowa: "We shall use it at our Ladies Annual Workshop held at the church in Cedar Rapids... All will be delighted to hear you sing. We usually have women from Des Moines to Davenport, Dubuque and Marshalltown, etc..."

**Mr. & Mrs. Henry Foster**, Abilene, Texas: "Please send us two sets of records... We want one set for our daughter and we want another as my husband is sick all the time and loves singing..."

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*Their First (1967)*

## "Mansion Over The Hilltop"

(12 Songs—a cappella)

SIDE I

1. Mansion Over the Hilltop
2. The Glory-land Way
3. Just a Little While
4. Be With Me Lord
5. What a Savior
6. Victory in Jesus

SIDE II

1. Christ's Love Is All I Need
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

*Their Second (1969)*

## "Beyond the Sunset"

(12 Songs—a cappella)

SIDE I

1. Beyond the Sunset
2. Nearer, My God, to Thee
3. Heaven for Me
4. Glory for Me
5. Crossing the Barr
6. Abide with Me

SIDE II

1. Asleep in Jesus
2. Near to the Heart of God
3. An Empty Mansion
4. Only a Shadow Between
5. Beautiful Isle
6. Land of Fadeless Day

*Their Third (1975)*

## "Where Roses Never Fade"

(12 Songs—a cappella)

SIDE I

1. Where Roses Never Fade
2. Jesus Paid It all  
(Bass Lead, Ira Y. Rice, Jr.)
3. Lead Me to Calvary
4. Where Could I Go?
5. Jesus, Hold My Hand  
(Alto Lead, Vada Rice)
6. Paradise Valley

SIDE II

1. The New Song
2. Jesus, Lover of My Soul
3. Whispering Hope
4. In the Garden  
(Trio, Ramona Rice, Renee Rice Harless, and Rochelle)
5. Will You Not Tell it Today?
6. If We Never Meet again

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## Ready to Undertake North Carolina Work

Glenn D. Martin

When I reached age 55 last February, having completed 35 years service, I announced my intentions to take early retirement, with partial pension, from secular work, and would therefore be available to begin preaching full time, the Lord willing.

Since then, congregations of Christ's church in Ohio, Indiana, West Virginia and North Carolina have scheduled Sunday appointments so they could hear me preach the gospel, and also become acquainted with my dear wife and myself. We take this opportunity to thank each one for your wonderful hospitality and Christian love, as we visited with you, the great family of God.

We have accepted the invitation of the Bayside Church of Christ in Elizabeth City, North Carolina to come and work full time in Christ. We are in the process of selling our house. I will retire from B. F. Goodrich Company effective November 1st, 1977 and if our Lord is willing, plan to move to Elizabeth City the week of November 6th, 1977. Our new address will be 1506 Penny Drive, Elizabeth City, N.C. 27909.

The Bayside church began in August, 1963, when 19 precious souls met for worship in a home. An old house, with a 2½ acre lot was purchased in 1965. The church met in the house until the summer of 1973, when they built their present church building which has a seating capacity of about 150 and eight classrooms.

Many men from the Norfolk, Virginia area assisted in the preaching from the beginning, but three preachers have been located there:

Rory Christenson, in 1967, until he went to Sunset School of Preaching; Bill Mead, in 1972, being supported by the Harpeth Hills Church of Christ in Nashville, Tenn. Through their financial support and Bro. Mead's efforts, plus the sacrifices and donated labor of the Bayside brethren, the new church building was built in 1973; then in June, 1975 Rob Albright came with partial support from the Natchez Trace Church of Christ in Nashville, Tenn. By December, 1976 Bayside had grown to some 48 members, many driving 25-30 miles, so a new congregation was started in Edenton, N.C.; therefore the Bayside congregation, presently just 16 families and 30 members, is still a mission field, not only desiring your earnest prayers, but also most deserving of your financial support.

Although I never have been a located preacher, I have preached at every opportunity for the past 10 years to the Wadsworth, Ohio congregation, and other area congregations.

Loretta and I have both been in Christ for more than 30 years, have worshiped and worked with the West Good Avenue Church of Christ, in Wadsworth, Ohio since its beginning 22 years ago, have worked as a team conducting home bible studies. I have served the Wadsworth Church as a deacon, and as director of personal evangelism now for nearly eight years.

Congregations or individuals willing to send financial support—or who wish to have further information regarding the Elizabeth City mission work—or the names and addresses of my references, please write:

Bayside Church of Christ  
Rt. 4, Box 22  
Elizabeth City, N.C. 27909

—or telephone:  
Furman Marshall  
919-338-3404

## Help Build *Contending For The Faith*

With the passing of such men as B. C. Goodpasture, Gus Nichols and others like them, suddenly a vacuum of leadership has been cre-

ated among brethren who looked to them to point the way.

However, brethren, as willing as we are to try our best to fill those big

shoes, in all humility we realize that we cannot do it alone. Therefore, we are calling upon all and sundry, who are like-minded as we, to help us fulfill our destiny by doing all you can to assist us in building *Contending for the Faith* into a truly major force among us.

To do this, first of all, we need your help in building our circulation. Why not send in a club of six? Better yet, why not get your **WHOLE CONGREGATION** to subscribe! (Special rates listed on Page 2.)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor  
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# Notes & Quotes...

Ira Y. Rice, Jr.

## Keep Up The Good Work

In culling back through our correspondence from readers of *Contending for the Faith* over the past five or seven years, the five little words which mean the most to us connected with this publication are these: "Keep up the good work!" Running all through the hundreds and thousands of letters almost like a refrain, almost everyone who writes to us says it always the same way: "Keep up the good work!"

Among the host of brothers and sisters in Christ thus encouraging us, the following are but a few:

**Coleman Crocker**, gospel preacher, Hopkinsville, Kentucky (now working for Freed-Hardeman College); **Shelby C. Smith**, elder, Torrance, California; **Mrs. Gus L. Martin**, San Antonio, Texas; **Harrison Tyner**, gospel preacher, Portland, Oregon; **Thomas Forrest**, Elm Grove, Ohio; **Jonnie Hutchinson**, Belle, Missouri; **Jarrel Tunnell**, gospel preacher, Jeffersonville, Indiana; **Larry Stine**, minister, Macon, Georgia; **Lindsey Patterson**, minister, Lansing, Michigan; **George A. Laux**, Camden, Tennessee; **Walter Lee Tackett**, evangelist, Troup, Texas; **W. T. McLemore**, Garfield, Kansas; **M. B. Walker**, Downey, California; **John H. Renshaw**, gospel preacher and teacher at *Memphis School of Preaching*, Memphis, Tennessee; **John W. Robertson**, minister, Cottondale, Alabama; **Edward D. Bradford**, Tullahoma, Tennessee; **Ernest M. Bradley**, Austin, Texas; **Jack L. Farrell**, Pittsburgh, Pennsylvania; **Percy A. Parrish**, Quartz Hill, California; **John Temples**, Glennville, Georgia; **Jesse Condra**, Rogersville, Tennessee; **Mrs. S. B. Wilson**, Tishomingo, Mississippi; **N. J. Stanford**, elder, Columbia, Tennessee; **Ewing Stubblefield**, gospel preacher, Hazel, Kentucky; **W. L. Wells**, Jacksonville, Florida; **Howard Horton**, Gales Ferry, Connecticut; **Mrs. Wilbert Certain**, Clay, Kentucky; **Ray Brown**, minister, Tehachapi, California; **J. V. Copeland, Jr.**, gospel preacher and elder, Atlanta, Georgia; **W. L. Baker**, Las Vegas, Nevada; **Bill Coss**, evangelist, Warren, Michigan; **James A. Turner**, Deatonville, Alabama; **N. R. Foster**, Bethany, Oklahoma; **Mrs. Ward Hanes**, Boise City, Oklahoma; **E. B. Daugherty**, Columbus, Ohio; **Myrtle M. Fry**, San Luis Obispo, California; **M. A. Aguiluz**, Dallas, Texas; **H. A. (Buster) Dobbs**, minister, Houston, Texas; **Charles Rutherford**, Town Creek, Alabama; **Ross Cutts**, Vincentown, New Jersey; **Phyllis Goins**, address not given; **Mr. and Mrs. Ernest Lewis**, Grants Pass, Oregon; **Kenneth W. Franklin**, gospel preacher and man of many parts, Nashville, Tennessee; **V. F. O'Gara**, Vinita, Oklahoma; **Dale I. Royal**, evangelist, Ypsilanti, Michigan; **Mrs. O. H. Heitzman**, Evansville, Indiana; **Charles G. Lemons**, Cookeville, Tennessee; **James E. Mowder**, Wadsworth, Ohio; **Raymond H. Bush**, Decatur, Alabama; **Elmer Scott**, minister, Jacksonville, Alabama; **Roy Oneal**, Finger, Tennessee; **James Giboney**, Visalia, California; **Sylvia Wright**, Cookeville, Tennessee; **Willie Mae Thornton**, Meridian, Mississippi; **Marion Moon**, elder, Greenville, South Carolina; **E. M. Wright**, Pocahontas, Arkansas; **L. W. Howze**, Baker, Florida; **Ron Wilson**, Dawson, Georgia; **John Wallace**, Wellandport, Ontario, Canada; **Robert DeBord**, Pikeville, Tennessee; **Mrs. Charles R. Dillon**, Springfield, Missouri; **R. L. Nolen**, minister, College Station, Texas; **William Mizell**, Murfreesboro, Tennessee; **Edward Anderson**, Monterey, California; **Martin L. Decker**, elder, Flushing, Michigan; **John Kellum**, Wilson, Arkansas; **Stacy Conner**, Denton, Texas; **Milton Smith**, Van Sant, Virginia; **Tuck Andrews**, minister, Miami, Florida; Tom

**J. Ruble**, minister, Hempstead, Texas; **Dr. J. Willard Parks**, Mt. Sterling, Kentucky; **Leonard Johnson**, preacher and teacher at Alabama Christian College, Montgomery, Alabama; **Mrs. Ethel Burks**, Cave City, Kentucky; **Paul Curless**, Whiteman A.F.B., Missouri; **W. F. Williams**, Burns, Oregon; **Dale C. Flowers**, minister, Hazel Green, Alabama; **Norman Barnes**, McLoud, Oklahoma; **L. A. Miller**, Lecanto, Florida; **Nell Eddy**, Lansing, Michigan.

In addition to the foregoing, literally hundreds of others could easily be listed who have written those wonderful words to us, since *Contending for the Faith* began in January, 1970. No doubt hundreds more will do the same. I just wanted those who write to know that we are conscious of you *personally* and also of *what you say* to us. So, here's saying right back to you: "KEEP UP THE GOOD WORK!"—Ira Y. Rice, Jr., Editor.

**B. L. Wright**, Weirton, West Virginia: "I appreciate *Contending for the Faith* more with every issue I receive. It has done me a lot of good and I am sure it would help anyone who will read it with an open mind."

**Bruce R. Curd**, minister, Crestview, Florida: "I love you intensely for your works' sake and for your indefatigable determination to expose all corruptions and innovations within the body of Christ. I stand with you 100% so long as you contend for the 'old paths'. Your incisive mind and pen arouses the hatred of the innovators and destroyers of the 'walls of Zion', but at the same time they double our love for you and the glorious church you seek to preserve. How anyone with an ounce of respect for the truth could oppose you is beyond belief. Keep up the good work. There are yet thousands of us who have not bowed the knee to Baal. (Romans 11:4)..."

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*Turning the church over to the "restructuring" liberals, modernists and neo-pentecostals among us would be like turning the government over to those in an asylum.*

\*\*\*\*\*

**Garland White**, New Johnsonville, Tennessee: "I hope you will continue to proclaim the truth and expose error. I have been concerned for a long time about the liberal forces which exist in the brotherhood. People who are weak or do not know the truth are being confused by all this and I am afraid are being made to disbelieve the truth of God's word."

**Barney Barnhart**, Cushing Oklahoma: "I enjoy your publication *Contending for the Faith* so very much. Every member of the body of Christ should have it in their homes every month. It points out what Christians can lose if we are not careful. Use the \$10.00 (enclosed) any way you wish..."

**Maurice Crowley**, Salmon, Idaho: "I enjoy the paper very much and am really impressed with your determination to 'keep the faith'. It's about time someone had the courage to face the problems the church is confronted with and do something about them... Any discerning person can readily see apostasy creeping into the church like some strange, deadly malady. It's time we take a good hard look at what we have become and where we are heading."

"I obeyed the gospel 24 years ago because I felt then that the church offered spiritual security that did not exist in denominationalism. We

could stand firmly on the word of God and know without question why we were what we were, and have the confidence of God's promises as set forth in His divine will. Nothing to my mind was or is more sure than this. And yet, today, foolish men are attempting to destroy the only true source of salvation.

"I have Volumes I and II of *Axe on the Root* and believe that more people should read them. These books tell a story that the brethren have closed their eyes to for many years. There are far too many of our people who do not want to 'rock the boat' and 'make waves'—all under the guise of a so-called Christian attitude and 'love' for God. Everything is being swept under the 'rug of love' and anything goes, if it's in the name of Christianity. We who oppose these things are charged with a lack of love.

"This all stems from a misunderstanding of just what love really is. Love—real love—seeks another's highest good. It seems to escape the 'restructuring' bunch that man's highest good is attained only through living in keeping with what we are taught in God's holy word and in no other way. And, brother Rice, you are indeed seeking another's highest good in pointing out the pitfalls of apostasy. Your actions are no less than an attempt to save men's souls and yet they heap mounds of criticism upon you for your very noble efforts. This reminds me of the Pharisees and Sadducees. They rejected the counsel of God and in spite of that fact Christ was only trying to save them, they crucified Him.

"I have been wondering why you do not publish a book describing the way Neo-Pentecostalism is working its way into the ranks of Christians? I have seen this trouble coming for years but have been at a loss as to how to 'spell it out' in a way that people cannot miss it. Oh, I preach against liberalism and warn that it can happen; but these people (the liberals) have an uncanny knack for brain-washing. They are dishonest and will not come out into the open and let it be known what they are. So they stay underground and brain-wash a congregation and then take over.

"Sound gospel preachers will all soon be out of work because when they point out these things they are charged with being trouble makers for 'kind, benevolent, well-meaning Christians' who are doing what they do for the good of the church. Of course this is the rankest falsehood, but good, well-meaning brethren are being taken in. The cell groups you mentioned were very enlightening. I wondered just how this worked; now I see. This is what I mean by publishing a book that shows just how it is being done... May God bless you in this great undertaking. It is mountainous and seems an impossible task."

(NOTE: In replying to brother Crowley's much-appreciated letter, I said, in part, "Being on the road with speaking appointments almost constantly, as I am, I have to work in my correspondence as possible. Thank you for your good letter... wherein you enclosed \$5.00 to help with our contending-for-the-faith fund. If we can but have enough such contributions coming in regularly each month from enough faithful brethren, it should go far toward helping us fight the issues now facing the church through to a successful conclusion—brotherhood-wide.

"Thank you for what you said of the paper and of your approval of it. We are indeed attempting to pluck the souls of many brethren as brands from the burning.

"Your idea of my publishing a book describing how Neo-Pentecostalism is working its way into the ranks of the Christians is a good one. As a matter of fact, I spoke on that very subject last night in my gospel meeting at Cache, Oklahoma. I shall give it careful thought. My principal difficulty would be to find the time for writing and editing the book. It normally takes me about two months,



once I have the material in hand, to do the writing of an average book. When I can hardly find 15 minutes to write a letter, such as this, you can see how hard it would be to clear two whole months to write a book! On the other hand, it does seem needful." (YR Jr.)

**Robert H. Martin**, P. O. Box 793, Suva, Fiji Islands: "We are receiving our copies of *Contending for the Faith* and always enjoy reading your stand for the truth. It always makes us sad to read about those who are departing from the faith once delivered to the saints. Let us encourage you always to do the work you are doing and to keep the brotherhood up-to-date on those who are departing from the faith. It is a work that must be done and we can't think of anyone that could do a better job. . . ."

**William W. Noblin**, of Dyess, Arkansas, in ordering the full set of *Axe on the Root*, Volumes I, II and III, added an extra \$1.00 "to help further the work in which you are now engaged."

**Kyu Won Chae**, Memphis, Tennessee: "I respect you again for your excellent work."

**George H. McCord**, elder, Hobart, Indiana: "Papers like this are much needed, and I pray for its continued success in the fight for truth and against error, which is so prevalent in our brotherhood today. May God bless and keep brother Rice well and able to keep up the fight for truth as he has done so ably for years."

**Buford Holt**, minister, Shelbyville, Kentucky: "I count it a privilege to be on the same team and pray God's blessing on you. . . . Our friendship goes way back to 1938 or 1939, and I remember those days with fond memories. I have no regrets for having stood on the side of right through the years. My only regrets have been in failures to do as much as I would have liked to have done. Foy E. Wallace, Jr., says of me, 'I have followed brother Holt through Texas and Oklahoma and most other places he has been. I have always found his toes pointed in the right direction.' This may be an odd way of complimenting one, but it is appreciated by such a veteran of the cross as Foy E. Wallace, Jr. I will say one thing relative to your work—I never have found you on the wrong side in this fight—you never have been found 'playing cards in the devil's trenches'. . . . God be with you, my brother. . . . and may your labors be measured as Rebekah's people wished her life measured—by 'thousands of ten thousands'. . . . We believe we are helping the people here. Their attitude toward each other is better and they are overcoming their problems which were created, in part, by their having gotten hold of a liberal and unsound preacher earlier. I used a double expression; 'liberal and unsound' is equal to saying unsound and unsound—but one could be unsound without being liberal. . . . Keep the faith, and may the Lord's will be done in all things, which we believe is your prayer and desire."

**Jerry Baker**, Indianapolis, Indiana: "I have long admired your stand for the truth. Truly you have the spirit of the apostle Paul who was 'set for the defense of the gospel'. When I first began to read *Contending for the Faith*, your writings stirred me up as 'Jehovah stirred up the spirit of Cyrus, king of Persia'—so much that not only did I start giving regularly to the Far East fund, but I came out to San Francisco. . . . to see how I could help personally! . . . I am enclosing \$3.00 in this letter. . . ."

**Keith Marshall**, address not given: "I just want you to know how much I approve of your work and efforts. The job of exposing error is not pleasant and often costly. I have run into several of these preachers, Bible chair directors and professors that either out-and-out teach modernism or else they want to protect the right

of such to stay in our fellowship. They know where I stand and none of them have gone unchallenged as far as I am concerned. Keep up the good work and may God continue to bless you. . . ."

**Eddy Ee**, minister, Jurong Church of Christ, Singapore: "Brother Rice, on behalf of the congregation, I would like to express my thanks and appreciation for sending us the wonderful paper *Contending for the Faith*. It keeps us informed of the dangers of departing from the faith and to be aware of false teachers and their teachings. We thank God for your work and your deep devotion to Him. . . ."

**Herbert N. Hurd**, Mi Wuk Village, California: "May God always be with you and yours in all you do. I'll be praying for you. . . ."

**Aaron Nicholas**, Stamps, Arkansas: "Years ago I called attention to what the church at Highland was doing and what they were teaching. All know that I was the one that suggested that we give to Highland church to support the *Herald of Truth*. But I am announcing that I can give no longer to them by faith. Ever since then I have stood alone in the battle contending for the truth. . . . I believe we are to go as far as we can with anyone; but when we go as far as the Lord tells us to go, then it is time to stop. So I stopped. . . . I told my wife either the brotherhood will stop giving to the Highland church or the entire brotherhood will go liberal. I believe there are plenty in the brotherhood who know that I am justified in making this statement. . . . I am going to do all I can to uphold the truth. . . . That is what you are doing, and that is all anyone can do. . . ."

**J. L. Davidson**, gospel preacher, Conroe, Texas: "I have known for some time that the *Herald of Truth* had lost its punch—that is, its distinctive gospel flavor. Most of those sermons could be preached by any denominational preacher in town. It is quite different from V. E. Howard's program. . . . However, I didn't know that ACC and the Highland church had gone completely 'haywire'. . . . I would like for you to mail me copies of your paper that discuss these matters. . . ."

**Stanley Sherman**, minister, Orinda, California: "I am very much aware of the danger of liberalism in the brotherhood and have, as an evangelist in the U.S. and Canada, strongly fought against it. My father, Joseph Sherman, a preacher for over 40 years, was fired because he has chosen to uphold the gospel rather than go along with denominational trends. We have fought against it for years. I am presently a full-time personal worker in the area, and, knowing that the truth will ultimately triumph over false teaching, am dedicating myself to sowing the seed of sound truth, and am re-teaching those whom I am training in personal work who have grown lax and 'soft' due to lack of sound teaching. . . . I appreciate your efforts. . . . and wish to help you by sending a monthly check. . . . We plan to send \$5.00 per month. . . . You mentioned your concern over the fact that 'enemies of the truth seemingly have almost unlimited resources, whereas the forces of truth always seem to be hamstrung for lack of funds'. . . . Isn't that the way it has always been? When Satan is behind something, it flourishes and has rapid growth and spread. At the same time, Satan is doing everything in his power to slow and squelch any opposition. We can be confident though that if God be for us nothing can be against us. The road will be rough and rocky, but if God is in it, your efforts will not fail. God and one are a majority."

(NOTE: "I know what you mean about your father allowing himself to be fired rather than to compromise the gospel," I replied, in part. "That has happened to me, too. But we just

must not give up. I look for such things as this to break out like chicken-pox all over the brotherhood ere long.

"God bless you not only for your financial help in the battle we are waging, but also for re-teaching the fundamentals of the truth where you are working. I used to wonder why Peter thought it 'meet' to put the brethren 'always in remembrance'. Now I think I know! . . ."

"Your purpose to send something to help each month is wonderful!" (YR Jr.)

**Lloyd E. Gale, Jr.**, gospel preacher, Mt. Juliet, Tennessee: "How long will gullible brethren continue to be propagandized with their own contributions to preach the gospel, while the *Herald of Truth* refuses a face to face confrontation? Yes, brethren, let freedom ring. 'Ye shall know the truth and the truth shall make you free.' (John 8:32). Talk about lip service!

"The truth is that a man who knows and defends the truth, such as E. R. Harper, is not welcome at the 'Fib' & Highland congregation, while every false teacher and practitioner finds open arms of fellowship!

"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." (Matthew 13:15).

"After reading the false doctrine that Juan Monroy believes and teaches under the oversight of the Highland congregation, it seems that the whole bunch needs to be converted. However, I doubt if anything will be done about this either. Out of one side of their mouth, they will say 'look at the good that is being done', while out of the other side of their mouth they will say 'we need to change our program because we are not reaching anyone but our brethren'.

"The gap grows wider each day between those who have left the footsteps of Jesus and those who continue to contend for the old pathway. It is sad to see once-faithful brethren turn away from the truth to the quick-sands of denominationalism."

(NOTE: "I could not agree more with your wonderful letter," I replied to brother Gale, in part. "I myself wonder just why it is that brethren who should be able to see through what is happening seemingly cannot—or else they just don't care!" (YR Jr.)

**Mrs. Richard Shelton**, Columbia, Tennessee: "I have been a reader of *Contending for the Faith* for some time now and am aware of the many problems facing the church today. For many years we contributed monthly to the *Herald of Truth*, but discontinued this support upon learning of the error associated with this program. I am also troubled by the many congregations that continue to support this program. . . ."

**Albert H. Smith**, elder, Phoenix, Arizona: "May the Lord help us not to surrender in this hour of trial. . . ."

**Howard D. Parker**, minister, Memphis, Tennessee: "Many thanks for the good work you are doing in publishing this paper."

**Linwood E. Bishop**, minister, Knox City, Texas: "I know of no one else with the courage and ability who would or could do what you are doing. I hope the Lord will raise up some one to take your place when you are gone. . . . In the good fight of faith. . . ."

**Thomas J. Waddle**, Pochontas, Arkansas: "I don't want to miss a single publication. . . ."

**Mrs. Louise J. Lavender**, Valdosta, Georgia: "Enclosed you will find a check for \$5.00. . . ."

**T. W. Talley**, elder, East Peoria, Illinois: "I am concerned about my brethren being led away from the truth of our Savior. . ."

**King E. Morris**, Sacramento, California: "Thank God for men . . . that believe in telling it like it is. I wish more men of God would stand up for the truth, no matter who it hurts. . . Continue to trust in God and stand up for Christ no matter what may happen. Even if everyone turns his back on you, just remember Job. We must trust in God and Christ and not in man. . . I am sending \$2 to help you on stamps or whatever. . . will try to send more next time. . ."

**Mrs. C. J. Ryan**, Cushing, Oklahoma: "I admire. . . all. . . in contending for the faith, which all Christians should be concerned about in this day and time. . . The two copies I received, after I read them, I took them down to the church so others could read them. They were grabbed up immediately. . ."

**Albert Fleetwood**, minister, Andalusia, Alabama: "I appreciate *Contending for the Faith* . . ."

**Joe Casey**, Decatur, Georgia: "Many of us appreciate the work you are doing. . . We are making some headway. . ."

**Cathy Porter**, Colcord, Oklahoma: "My family and I enjoy reading the paper. . ."

**Tim Conatser**, Amherst, Texas: "Every day I see more and more the need to 'contend earnestly for the faith which was once for all delivered unto the saints'. I could not agree more with your statements regarding elders. . . I believe that unqualified, insincere, unwilling elders are one of the worst abominations in the sight of God! And our brotherhood seems to be full of them. I was appalled when I learned that our building had been offered to the Baptists for their worship services when their building burned. Fortunately, they declined. I also was appalled to find out that both the Methodists and Baptists are allowed to use our baptistry for their vain rituals. What John says in II John 10-11 doesn't seem to influence the elders' decisions in these matters! It seems that they would rather be 'at peace' in the community than to contend for the faith. . ."

**Sanford Tune**, minister, Chandler, Arizona: "May God continue to bless you in your great work in His kingdom. . ."

**Lora Huitt**, Grover City, California: "I really enjoy reading the publication. . ."

**Robert Compton**, Nashville, Tennessee: "We are studying liberalism. . . and I need your publications, especially your back issues. . . I hope that you continue to publish *Contending for the Faith*. . . Keep up the good work. . . Please be extra careful to get your facts correct, for people will lose confidence in you if your facts are the least bit incorrect. . ."

(NOTE: "Although I seldom mention it," I replied to brother Compton, in part, "I was trained in journalism, 1934-38 and 1943-44, being a graduate in it from the University of Oklahoma. I worked as a newspaperman for many years in order to make my living during the early days of my preaching. As such, I was thoroughly schooled *always* to get my facts straight. I do this not just for libel's sake but also for conscience sake. This is the only reason I have not been sued times over during the . . . years this fight has entailed, in particular since 1966, when *Axe on the Root*, Volume I, first appeared. You often hear mutterings about my facts being uncertain. That is all they are—just mutterings. I do not dare publish something I cannot prove. In most instances I publish the documentation

right along with the charge. I could, of course, being human, err. However, if it is any assurance to you, in all the years since this battle for truth among churches of Christ was joined, *not one single error has ever been proved in anything I have published. . .*"

When I wrote those words to brother Compton, they were true. *Since* then, of course, possibly as many as five or six factual errors have been proved—every one of which was just as publicly corrected as it was made. That we all make mistakes is a truism. However, we do not have to defend our mistakes. If we all would just *acknowledge* our errors and *correct* them, it would go a long way toward restoring that peace and unity in this brotherhood for which we all so deeply yearn. IYRJR.)

**Della F. Lewis**, Salem, Arkansas: "May God bless you and may He give you a long life to remain faithful to defending the truth of God. . ."

**Bill Shanes**, Lyles, Tennessee: "I don't want to miss a single one. We admire. . . telling it like it is. Continue to stand firm and speak out. . . We just need more (who will). . ."

**Ray Billings**, minister, Madisonville, Texas: "I have read with interest sample copies of *Contending for the Faith*. Several names are listed among false teachers of whom I am acquainted. One is **Roy Osborne**. Hearing him on a 'talk-show' out of San Antonio, Texas. . . I questioned one of his statements. He said, in answer to that old, worn-out inquiry, 'Do you think all not members of the church of Christ are going to be lost?—I quote—'I am one of those who believes you do not have to be a member of the church of Christ to be saved'.—unquote—A fellow-sympathizer called from Colorado within minutes commending his answer. Roy was in a meeting at Sunset Ridge, in San Antonio, at the time. I wrote challenging his statement. His answer came with rebukes of those sitting, watching, waiting to criticize dogooders. I asked in the letter if the elders at Sunset Ridge let him complete the meeting. He said, certainly—they understood. Just what, I do not know. They later hired him. I wrote another letter feeling I may have been too harsh in the first. I asked several questions. One was: If you do not have to be a member of the Lord's church to be saved, what do you have to do or be to be saved?—referring to Ephesians 5:26-28 and Acts 2:47 just as starters. He never did answer the second letter. . ."

(NOTE: In my reply to brother Billings, I said, in part, "Thank you for the information contained in your letter. If more brethren would come forward with similar statements, it would not be so hard to nail Roy Osborne for the false teacher that he is. His treatment of you, as described in your letter, is typical." IYRJR.)

**Edward White**, Morton, Mississippi: "I enjoy reading your papers and appreciate them very much. . ."

**Ed Anderson**, Russellville, Kentucky: "God bless your good work. . ."

**Ben Vick, Jr.**, Searcy, Arkansas: "I believe in a world where so much happens in the church that we as Christians need to be fully informed. . ."

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*Give till it helps!*  
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**Calvin M. Milton**, Petersburg, Virginia, enclosing \$50.00 for our *contending-for-the-faith fund*, said, "We pray the Lord's blessing upon you and the work you are doing for the cause of His church. . ."

**Jan M. Hornbuckle, M.D.**, Memphis, Tennessee: "My eyes have been opened to the threats that are being made against the church of our Lord (both by your publication and by **Shelton Blythe**, an elder at the Whitehaven church where we attend, and by my father-in-law, **N. J. Stanford**, of Columbia, Tennessee). . . As I have profited by *Contending for the Faith*, I hope to provide the same for others of my family. . ."

(NOTE: Thanking brother Hornbuckle for his letter and the two new subscriptions he enclosed, I said, in part, "I am especially appreciative of brother N. J. Stanford, your father-in-law, as well as of brother Shelton Blythe, both elders in our Lord's church. Were these two brethren typical of elders brotherhood wide, then the threats now being made against the truth of the gospel could be somewhat minimized. However. . . I can unequivocally state that they are *not* typical, but the exceptions. As a rule, those we look to as elders in by far the greater part of the churches of Christ not only have not even a *clue* as to the jeopardy now facing the truth of the gospel, what is more, they are taking every precaution *not* to find out! The average elder is enormously more concerned with keeping the *peace* of the local congregation (at whatever cost of compromise) than in keeping the *purity* of the gospel, which is *100% essential to that peace*. . ."

"There are a few brighter prospects beginning to appear on the horizon, however, and your sending these two gift subscriptions is among these. Another is the growing number of churches now placing standing orders with us for a bundle of *Contending for the Faith* to be sent for local distribution each issue. . . You might look into it with brother Blythe and the elders there and see if they would like to do something of the sort. . ." IYRJR.)

**Mrs. Beatrice Pritchett**, Finley, Tennessee: "I am sending two more dollars for you to use as you need it most. . . I feel like you. . . *Contending for the Faith* is most important, and I want to tell you the churches are in trouble. . ."

**Delmer Groves**, Huntsville, Alabama: "I enjoy reading your paper very much. . ."

**Glenn F. Rhodes**, Idabel, Oklahoma: "Appears the years haven't changed you a great deal in one respect. You still haven't learned what a lot of brethren have—that's to stick your head in the sand when trouble arises. It's my personal prayer you never learn that. . ."

**Clare G. Annis**, Oklahoma City, Oklahoma: "I am very pleased that you are standing up for what I believe the Bible teaches. I am an *old timer* in the church and become very concerned with many of the things that seem to be a part of the thinking of the younger generation today. I do not want to be 'for' or 'against' something just because I *feel* such and such a way, or because I have always done it that way, but I want the church to do and practice things because there is Bible teaching on it, or there are Bible examples of it. . . I suppose the times we are living in are no worse than any other, but we are in the presence of these things *now*, so we must contend earnestly for the faith *now*. I heard a definition of a Christian once that I liked. It went something like this: All believers in Christ are against sin, but Christians *work* against sin. . . Keep up the good work. Hold fast to the Bible. . ."

**Arthur W. Adams**, Gary, Indiana: "I am impressed with your paper, however I exhort you to re-examine your position on the institutional problems. When you do this honestly, I believe that you will find that you are a part of the very liberalism that you are fighting. My prayer is that God will spare you until you find the truth. . ."

**Mr. & Mrs. Phillip Rainwater**, St. Clair, Missouri: "Each time we receive *Contending for the Faith* we are thankful there is someone who is willing to stand for the truth in these troubled times. We pray that it will always be such. . . ."

**Amanda Sullivan**, of Franklin, Tennessee, sent \$15.00 for the China work, saying, "if not needed there, use wherever needed."

**Harbert D. Hooker**, minister, Crystal City, Missouri: "Keep the work going. . . ."

**W. A. Spencer**, Springville, Tennessee: "Thanks for the work you are doing."

**Mrs. Pauline Capps**, of Candler, North Carolina, helps us.

**James Wells**, Nashville, Tennessee: "You surely are laying the axe to the roots. Just keep chopping and make every lick count."

**Mrs. J. W. Callan**, McLean, Virginia: "I love my subscription, which was a gift to me of *Contending for the Faith*, so I want others of my Christian friends to read it also. . . ." (NOTE: She enclosed four subscriptions. IYR Jr.)

**Buster Dobbs**, Houston, Texas: "Appreciate your strong stand for the truth. We need more voices speaking out against present day heresy!"

**Lovell Pierce**, Bedford, Indiana: "Please send *Contending for the Faith* to me. I happened to see a copy and thought it might be worth reading."

**Lan Harless**, Bim, West Virginia: "Wishing you continued success in this great work. . . ."

**Eugene D. Werner**, Huntsville, Alabama: "I just finished looking over your *Contending for the Faith*. It looks like a very worthwhile publication."

**Mrs. E. C. Bobo**, Paris, Texas: Enclosing \$3.00, she said, "Always feel free to use my small bit where you feel it is most needed. Just wish I could do more. It is always a pleasure to do anything to help in God's service. . . ."

**George Creel**, Meridian, Mississippi: "Enclosed is check (\$50.00) for help in publishing of *Contending for the Faith*. It is a vital journal and it gives Vernell and me great joy that God has blessed us with the means to support it in a feeble way. . . . Brother Rice, keep on contending and pray God that we're set for the defense of the gospel. . . ."

**Carl E. Goad**, minister, Centralia, Illinois, enclosing \$2.00 "to renew my subscription to your invaluable publication," said, "may God continue to bless you in your work. . . ."

**Earl Gieseke**, minister, Central City, Kentucky: "Keep up the good work. You do not stand alone!"

**Larry F. Palmer**, Ridgely, Tennessee: Enclosing \$6.00, he said, "Please begin sending your wonderful paper *Contending for the Faith*—and all three volumes of *Axe on the Root*. Our prayers are with you to keep up the good work."

**Mrs. S. B. Wilson**, Tishomingo, Mississippi: Enclosing \$5.00 for her personal subscription, she said, "I am deeply interested. May God richly bless you and all others who stand on God's word for the truth. I pray all who have strayed from it will get back to it."

**W. L. Totty**, minister, Indianapolis, Indiana: "I personally would like to contribute \$100.00 a month to your mission work. Please tell me how the check should be made out and to what address it should be mailed. . . ."

**Elmer Scott**, minister, Jacksonville, Alabama: "It is good to know there are some (though at times I think precious few) who will stand up and be counted in view of the question, 'Who is on the Lord's side?' . . . Let me thank you personally for your stand against the wiles of Satan that have penetrated the body of our Lord in recent years. I believe it to be a time for all true ministers to stand together and whip this liberalism out of the church. People are being enslaved to Satan because our 'diplomats', or a much better term, our 'politicians', are afraid to stand with the Lord and the inspired apostles upon the truth of God's word. I wish I knew how we could do it. We need to convert our preachers. . . . May God add wisdom and strength to you and your endeavors in 'fighting the good fight of faith. . . .'"

**Mr. & Mrs. Jesse Johnson**, McMinnville, Tennessee: "Please renew our *Contending for the Faith*. We really enjoy it."

**Mrs. Vincent P. Connolly**, Fort Worth, Texas: "I do appreciate what you are doing for the cause of Christ."

**Lee Anderson**, St. Petersburg, Florida: "I want to put a copy. . . in the hands of every eldership in Florida, if possible." (NOTE: He enclosed \$20.00. IYR Jr.)

**Troy M. Cummings**, Long Beach, California: "May the Lord bless and guide you in your able manner of fighting the alarming inroads of false doctrine into our brotherhood. In addition to preaching and teaching concerning this evil, I am planning—the Lord willing—to publish my own contribution to the battle for sound doctrine. . . . appearing from time to time as I am able to get the work done. . . ."

**Bill Coss**, minister, Parkview Church of Christ, Warren, Michigan: "It makes me sick to my stomach when you read about these liberals who turn from the word of God and then lay their problems on the teachings of the Bible, calling it, of course, 'Hell fire and brimstone preaching' . . . I spoke at Mt. Clemons' big colored congregation yesterday. My theme was John 14:6, 'How Can We Know the Way?' The older black people are deeply concerned about the trend today. They asked me to come back. . . . Everywhere I go and turn I am being asked what can we do? There is no question about it in my mind that elders all over this brotherhood that are sound in the faith have got to do some cleaning out if the church of our Lord is to survive to be a light in this world. God help us that they will see this before it is too late. . . . God help us, Ira, if there is not a return back to the 'hell fire and brimstone preaching'—that is the way the liberals phrase it. . . ."

**J. L. Chadwick**, Overland, Missouri: "We appreciate so much the work you are doing. . . . There isn't a place that needs the truth more than right here in St. Louis. It's frightening to see how the liberals have crept into the majority of the churches here. . . ."

**Dave and Marci Hanson**, Memphis, Tennessee: In ordering full sets of *Axe on the Root* and bound volumes of *Contending for the Faith*, they said, "We appreciate so much your love for the truth—especially in a time such as this when the spirit of compromise and treason is so widespread it is staggering. May God continue to bless your efforts. . . ."

**Gladys McAtee**, Hamilton, Missouri: "Does this have a familiar ring? Some comments being made at a neighboring congregation (made by a preacher): Matthias was not numbered with the apostles, because when Peter made the speech he wasn't inspired by the Holy Spirit, or he hadn't received the Holy Spirit baptism—and where is the record that Jesus told Peter

to do this? . . . The King James Version is merely a commentary made by man, because of the fact that there are some errors in the translation. . . . And Luke, the writer of Acts, merely wrote what took place. Therefore everything he wrote isn't necessarily sanctioned by God. . . . The account of where the man is healed and in his discussion with the people about his healing, he makes the comment that God doesn't hear sinners' prayers—this doesn't mean that God doesn't hear sinners' prayers because it was made by a person who was not inspired. . . . God heard Cornelius. . . . If there is any disagreement, we are being dogmatic. . . . I'd appreciate very much an answer very soon. . . . Is there a teaching (false of course) that Jesus is God? And that he also is the Holy Spirit? That they are not separate? That God came down and was born of Mary? . . ."

(NOTE: In my reply, I said, in part, "You asked concerning Matthias being numbered with the apostles. The preacher you mentioned surely was straining to make such an objection. Acts 1 clearly teaches that Matthias was so numbered—or it does not teach anything at all! Jesus had told Peter, in Matthew 16:19, that what he bound and loosed on earth would be bound and loosed in heaven. . . ."

"It is true that there are some few errors in the *King James* translation, such as the use of *Easter* for the *passover*, and a few others. However, taken on the whole, the *King James* translation is one of the finest ever made. It simply betrays sheer ignorance on the part of the brother you mentioned to call it merely a 'commentary'. No, it is a *translation*. And if one makes allowances for the progress of the English language over what it was in 1611, when the *King James* was translated, he can learn from it what is necessary to be an obedient child of God. . . ."

"As for Luke's merely writing what took place, therefore everything he wrote isn't necessarily sanctioned by God, has the brother you mentioned never studied at all! We have records going back to the 2nd Century A.D. as to what books were recognized as belonging to the New Testament and Luke is included, as I recall, in *every list!*"

"The fact that the man quoted regarding the comment that God does not hear sinners' prayers is completely beside the point. The writer who *did* the quoting was inspired—and it is clear from the quotation that he quoted it in a spirit of approbation!"

"The word 'hear' (or 'heard') is not always used in the same sense. The sense of John 9:31 was to *grant the request*. The sense of Cornelius' prayers evidently was just to be *conscious* of the prayers being made. If there was a granting of Cornelius' request, there is no record of it in the passage. Instead of granting a request (whatever it was), he was told to send to Joppa for *Simon Peter* who would 'tell thee what thou oughtest to do'. (Acts 10:6). Instead of God saving this man in answer to *PRAYER*, he was required to 'send to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved.' (Acts 11:13-14)."

**Dick Blackford**, Dyersburg, Tennessee: "This is to commend your recent example of fair journalism in. . . . *CONTENDING FOR THE FAITH*. The article by Harry Akers, Jr., was most informative. It is the first time in a long time (perhaps since brother Goodpasture's 'yellow tag of quarantine') that brethren of your persuasion have printed anything from the 'other side'. I hope your example will be the beginning of a new attitude reflected by all the brethren. Your attitude in responding also was commendable. We must continue to listen to each other. . . ."

**Thurman E. Self**, of Roscoe, Texas, sent us \$8.50 for our *contending-for-the-faith fund*, saying, "Press on brethren!"



# ALABAMA CHRISTIAN SCHOOL OF RELIGION ANNUAL LECTURE PROGRAM

Theme: "The Church Forty Years Ago and Now - Things Both Good and Bad"

November 7 - 11, 1977

All lectures to be held in the Landmark Church of Christ building 6020 Atlanta Highway, Montgomery, Alabama. (One hour of college credit will be allowed for each full day's attendance. Tuition: \$19.00 per hour. Each student will be required to register in advance and submit an outline of each session.)

**Monday, November 7**

9:00- 9:30 a.m. Little Known Facts About Well Known Preachers . . . . . Leslie G. Thomas  
 9:30-10:15 a.m. Overviews in Restoration History . . . . . J. M. Powell  
 10:15-10:30 a.m. Recess  
 10:30-11:15 a.m. The Church Forty Years Ago and Now with Respect to the Doctrinal Foundation of its Members . . . . . Hugo McCord  
 11:15-11:45 a.m. Panel Reaction . . . . . George Herring, Chairman  
 11:45- 1:45 Lunch  
 1:45- 2:30 p.m. The Church Forty Years Ago and Now with Respect to Acceptance or Rejection of Instrumental Music and Missionary Societies . . . . . D. Ellis Walker  
 2:30- 3:00 p.m. Panel Reaction . . . . . Curtis A. Cates, Chairman  
 3:00- 3:15 p.m. Recess  
 3:15- 4:00 p.m. Modernism . . . . . Franklin Camp  
 7:30- 8:30 p.m. The Place of the Church in God's Scheme of Redemption . . . . . Hugo McCord

**Tuesday, November 8**

9:00- 9:30 a.m. Little Known Facts About Well Known Preachers . . . . . Leslie G. Thomas  
 9:30-10:15 a.m. Overviews in Restoration History . . . . . J. M. Powell  
 10:15-10:30 a.m. Recess  
 10:30-11:15 a.m. The Church Forty Years Ago and Now with Respect to Its Mission Work . . . . . F. W. Mattox  
 11:15-11:45 a.m. Panel Reaction . . . . . Ancil Jenkins, Chairman  
 11:45- 1:45 Lunch  
 1:45- 2:30 p.m. The Church Forty Years Ago and Now with Respect to the Preparation and Education of Its Ministers . . . . . W. B. West  
 2:30- 3:00 p.m. Panel Reaction . . . . . Gary Bradley, Chairman  
 3:00- 3:15 p.m. Recess  
 3:15- 4:00 p.m. Modernism . . . . . Franklin Camp  
 7:30- 8:30 p.m. The Necessity for the Atonement of Christ in God's Scheme of Redemption . . . . . F. W. Mattox

**Wednesday, November 9**

9:00- 9:30 a.m. Little Known Facts About Well Known Preachers . . . . . Leslie G. Thomas  
 9:30-10:15 a.m. Overviews in Restoration History . . . . . J. M. Powell  
 10:15-10:30 a.m. Recess  
 10:30-11:15 a.m. The Church Forty Years Ago and Now with Respect to Its Bible Teaching Programs . . . . . J. Roy Vaughan  
 11:15-11:45 a.m. Panel Reaction . . . . . Edsel Burleson, Chairman  
 11:45- 1:45 Lunch  
 1:45- 2:30 p.m. The Church Forty Years Ago and Now with

Respect to Its Methods, Procedures, and Gimmicks for Church Growth . . . . . Winford Claiborne  
 Panel Reaction . . . . . Bobby Duncan, Chairman  
 Recess  
 The Needs and Means for Church Leadership . . . . . Cleon Lyles  
 The Need for Bigger Men for Better Churches . . . . . Cleon Lyles

**Thursday, November 10**

9:00- 9:30 a.m. Little Known Facts About Well Known Preachers . . . . . Leslie G. Thomas  
 9:30-10:15 a.m. Overviews in Restoration History . . . . . J. M. Powell  
 10:15-10:30 a.m. Recess  
 10:30-11:15 a.m. The Church Forty Years Ago and Now with Respect to the Eldership . . . . . Rex A. Turner  
 11:15-11:45 a.m. Panel Reaction . . . . . Jerry Jenkins, Chairman  
 11:45- 1:45 Lunch  
 1:45- 2:30 p.m. The Church Forty Years Ago and Now with Respect to Discipline, Both Preventive and Punitive . . . . . Pervie Nichols  
 2:30- 3:00 p.m. Panel Reaction . . . . . Wesley Brown, Chairman  
 3:00- 3:15 p.m. Recess  
 3:15- 4:00 p.m. The Needs and Means for Church Leadership . . . . . Cleon Lyles  
 7:30- 8:30 p.m. The Obligation of the Members of the Church for Purity of Life and for Becoming Conduct . . . . . Wendell Winkler

**Friday, November 11**

9:00- 9:30 a.m. Little Known Facts About Well Known Preachers . . . . . Leslie G. Thomas  
 9:30-10:15 a.m. Overviews in Restoration History . . . . . J. M. Powell  
 10:15-10:30 a.m. Recess  
 10:30-11:15 a.m. The Church Forty Years Ago and Now with Respect to the Stability of the Homes and Home Life of Those Who Make up The Church . . . . . H. A. Fincher  
 11:15-11:45 a.m. Panel Reaction . . . . . Kenneth Reed, Chairman  
 11:45- 1:45 Lunch  
 1:45- 2:30 p.m. The Church Forty Years Ago and Now with Respect to the Utilization, Work, and Position of the Women of the Church . . . . . Garland Elkins  
 2:30- 3:00 p.m. Panel Reaction . . . . . Eris B. Benson, Chairman  
 3:00- 3:15 p.m. Recess  
 3:15- 4:00 p.m. The Militant Responsibility of the Church . . . . . Malcolm Hill  
 7:30- 8:30 p.m. The Challenge of the Church . . . . . Garland Elkins

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Should Brotherhood Rejoice Now That Harding Graduate School's Doctoral Program Is Underway?

*What Should Be An Occasion of Hope Fills Many with Dread, Foreboding*

Ira Y. Rice, Jr.

As conscious as I am of my own sins—and believe me, brethren, I most surely *am*—some might question my being as disturbed as I am regarding the previously announced *Doctor of Ministry* degree program now

having been inaugurated at Harding Graduate School of Religion in my home city of Memphis, Tennessee.

Having sent three of our five children to Harding College, at Searcy, in the late '60s and early '70s, it

(Continued on Page 2)

### Doctor of Ministry Degree Begins

August Ruff is the first student to enroll in the new Doctor of Ministry program at the Harding Graduate School of Religion in Memphis. Mr. Ruff,

currently serving in his sixth year as Minister of the Humboldt, Tennessee Church of Christ, plans to emphasize preaching in his D.Min. pro-

gram and minor in the Greek New Testament. His purpose for study as he said it was to "be better prepared to understand the message of truth and to share it with others."

Mr. Ruff graduated from Freed-Hardeman and David Lipscomb Colleges and then completed the M.Th. degree at the Harding Graduate School of Religion. During his Doctor of Ministry work at the Graduate School, he will continue his work as minister of the Humboldt Church of Christ and will drive to Memphis for classes one day a week.

Others who are also enrolled in the D.Min. program this semester are Terry Bell, Pat Casey, Jerry Cobb, Carl Mills and Robert Penny.



IN THE HARDING GRADUATE SCHOOL OF RELIGION *Bulletin* for September, 1977, appeared the photo and announcement here photo-reproduced (see left). Please note the capitalizing of "Minister"—something completely foreign to the scriptures—and the reference to their first student in the new doctoral program as "Mr." instead of brother. These may not seem "all that important" to some; however, to many of us, they are "straws in the wind." Any scriptural idea can be expressed with scriptural usage. Once you have to resort to extra-scriptural usage, what you are trying to convey is usually not scriptural anyway! Brethren, let us be content to call Bible things by Bible names and do Bible things in Bible ways.

# Contending FOR THE Faith

Volume VIII, No. 11

November/1977

Ira Y. Rice, Jr., Editor

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SHOULD BROTHERHOOD REJOICE? *Continued from Page 1*

must surely be apparent that what I am writing is not in any wise an attack on Harding College, *per se*. Even if both Harding College and Harding Graduate School are under the same board of directors (so I have been told), nevertheless, what is true of the former is not necessarily true of the latter. I still recall with deep appreciation the courageous action of Clifton Ganus in dismissing "the Harding nine" for false teaching re: the Attebury Case. The two institutions clearly are under different managements.

## No "Attack" Intended

As a matter of fact, no attack is intended on Harding Graduate School either. And although the *doctrinal* views of brother John Scott, who heads up this new doctoral program, are at issue, our concern over these matters is not based on any personal animosity whatsoever. Rather our concern is for *gospel truth* being passed on from this generation to the next—and if the one principally responsible for this doctoral program is unreliable *doctrinally*, then what hope have we for the end product?

Although some may charge us with being just "anti-education", that has nothing to do with it either. My wife and I have sacrificed across the years to see to it that our own children had sound, solid *Christian* educations. All four of our daughters have attended Freed-Hardeman College—our youngest is there *right now*. One of them, after taking all the pre-nursing training FHC had to offer, went on to take her R.N. and B.S. in Nursing from the University of Tennessee, in Memphis, where she graduated with honors. Two went on to Harding College, at Searcy, Arkansas; of whom one graduated there. The other one, after two years at FHC, and one year at Harding/Searcy, finished her B.A. at Lipscomb. Our son Ira III, after attending four years and graduating with his B.S. at Harding/Searcy, went on to Portland State University, where he has just completed his Masters Degree in biology. If anything, our whole family has been education oriented for as far back as I can recall. And if conditions surrounding even this doctoral program were like they should be, I might even be for it, too—though I doubt it should be called *Doctor of Ministry!*

## Questions Started With Batey

The first that many of us began to question the doctrinal soundness of John Scott was when he refused to let go of Richard Batey, even after Harding Graduate School had to let Batey go for his false teaching! Without going into tedious detail of what *that* was all about, suffice it to say that Batey was leading his students at HGS to believe that *truth—even God's truth—cannot be known* (Jesus to the contrary notwithstanding—John 8:32). Through such teaching, among others, Batey so undermined the faith of brother Samuel Miao, one of our brilliant, previously-faithful young men from Singapore, that when he returned to Singapore he succeeded in undermining the faith of 44 of our finest young Chinese Christians, leading them out in rebellion to the truth, in 1968, whose faith was so made shipwreck they never have been restored!

Rather than honoring the firing of Dick Batey for doctrinal error, brother Scott, who was minister of the White Station church of Christ, in Memphis, at the time (he now is one of its elders), went right along with Batey's

unrepented error—even to the extent of Batey's being allowed to teach one of White Station's adult Bible classes for several years thereafter. Batey would teach *for the Presbyterians* at one of their universities in Memphis *all week*, then for *White Station on Sunday!* If II John 9-11 means anything at all, it would have to mean that Scott, by thus "receiving" this false teacher and "bidding him God speed" thus became "partaker" in doctrinal error with Batey. (If II John 9-11 doesn't mean *that*, then, brethren, what *does* it mean!) Batey, as of *now*, truly, no longer is at White Station; however, nothing has appeared indicating any recanting of the foregoing by Scott. As far as is publicly known, Scott *still* bids Batey "God speed" in his uncorrected error.

When Scott himself became a teacher at Harding Graduate School, serious questions as to his own doctrinal views began to be raised. One graduate student after another came to me personally with deep concern for the "uncertain sound" being left in Scott's classes. They were as disturbed by his doctrinal vagueness as by overt positions wrongly taken.

There was nothing vague, however, in his doctrinal position on abortion in a lead article published in *MISSION Magazine* July, 1973, under the caption of "The Morality of Abortion." For the benefit of our readers, that they may know his teaching on at least *one* doctrinal matter, *in his own words*, we are photographically reproducing his *exact words* on this important subject, starting on this page (see below).

#### If Doctrinally Sound Why Write for Magazine that Isn't?

The very fact that Scott chose *MISSION Magazine* as his vehicle for publishing these doctrinal views is, to say the least, anomalous. If he *really* believes in the restoration principle, why write for a publication whose very existence is aimed at its *destruction!* More than any other paper among us—if it truly can be said to be "among us"—*MISSION Magazine* stands for the total subversion of the churches of Christ to doctrinal Liberalism. If its purpose eventually succeeds, it can do so only at the cost of utterly destroying the truth of the gospel from among us.

However, considering his upholding Dick Batey in his error, and the "uncertain sound" of his doctrinal teaching in classes, as reported by Pat McGee, Jim Laws and others, his deliberate choice of such a magazine as *MISSION* for such a perverse article as "The Morality of Abortion" appears to agree with his doctrinal posture, in general. It would be noteworthy in any case; however, in view of his heading up the new Doctor of Ministry degree program at Harding Graduate School, "Watchman, what of the night?"

purpose of this paper, therefore, is to examine certain biblical ideas which may be applied in many areas of our lives, abortion being one of those.

It goes without saying that "God's thoughts are not man's thoughts . . . for his ways are above our ways as the heavens are above the earth." Sometimes men are disappointed with the way God does things because he doesn't always fit into what we feel the standards should be. In other words, according to the way some men reason, God is not conservative enough for them. There are many such examples but one that is more prominent is this. We have all known armchair skeptics who would protest: "I don't believe in your god because how can a great and good God order the wanton destruction of an entire race of people or the wholesale slaughter of men, women and children as the God of the Old Testament did as in the case of the Amalekites" (1 Samuel 15:2,3). Such a charge as wholesale destruction may not suit our cultured, cultivated, civilized ears but if that's the way God chose to do business it's not ours to reason why.

So, if God didn't choose to put the spirit of life and soul in a fetus until it breathes, it is not mine to question. The point is, if for any reason or any circumstances, a woman miscarries or an abortion is performed it cannot, in my opinion, be considered death or murder. If God chooses this to be, then why challenge it even though it isn't a "conservative" enough position for us.

At this time I'm not going into any of the other involvements of the subject of abortion except the biblical principle of the possession of the soul. If this will not stand up under scrutiny then it changes the picture of abortion. If it does stand up under examination by those who read this article,

when does life occur?

## THE MORALITY OF ABORTION

JOHN SCOTT

A MORE PRECISE and accurate title of this article is: "An Abbreviated Biblical Word Study Supporting the Idea that Man's Possession of a Soul and/or Life Spirit is Coordinate With His Breathing." But, of course, this is too cumbersome for a title and, to most readers, too dry for interesting reading. But tie it in to the subject of "abortion" and ears and eyes perk up along with a heightening of emotions. Thus the title could be changed to: "Is Abortion Murder?" or perhaps more positively: "Abortion is Not Murder Because an Unborn Fetus Does Not Receive a Soul Until it is Born and Breathes." However, such cumbersome titles violate good principles of journalism. But you get the idea of my dilemma.

*emotional subject . . .*

With such a subject as abortion, emotions run high and tempers flare easily. Bystand-

ers are prone to put speakers and writers into a "liberal" or "conservative" camp according to what position they take. This is all too frequently done by bystanders who are not thoroughly and deeply involved on either the theological, social or psychological issues involved. Therefore, for most people it is purely a matter of "armchair philosophy," putting one in very much the same position as Saturday afternoon quarterbacks who can always tell a coach how the game should have been played after it's all over.

It is not my desire to "advise" anyone to have or not to have an abortion in this article. Please do not misunderstand. Neither should it be said that I am "for" or "against" abortion—based on this article. But when people become deeply involved in discussions on matters where we do have biblical principles to guide us—albeit they are elusive and not well-known—I feel these biblical principles should be expounded. The

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then other points at issue such as sociological or psychological factors may be considered.

This paper is published in order that we might study and weigh the biblical evidence. This position could be wrong. If so, I want to know it. We are all struggling together to know more of God's revelation and thus we should share our knowledge and ideas for the benefit of all. If you can refute these passages I want to hear from you.

#### *new questions . . .*

Modern scientific progress has thrown much of our theology on moral behavior into disruption. Scientists are provoking people into asking questions which have never been asked before. Certainly, then, discussions and conclusions to these questions are not available from the theologians and the philosophers of the past.

Medical science is tantalizing us. The ovum has now been fertilized in a test tube. This makes it conceivable that an embryo could grow under artificial conditions. We are told that such conditions violate the conscience of the Roman Catholic Church. Does it violate the teachings of the Bible?

Dr. Bernard's first heart transplant was called by many "a crime." A biologist in New York City thought the doctor should be "disbarred for life." Since then heart and lung transplants have become moral issues requiring clear thinking.

Those who are dealing with the morality of issues like these need to search the scriptures diligently to see if there are principles which would be applicable in our time to help us make decisions. Here are some problems which challenge us.

1. In some cases a physician or someone else has to make a god-like decision as to who is so hopelessly ill or injured that he can be considered as a prospective organ donor.

2. Who is to assume responsibility of asking for a family's assent for an irrevocable act?

3. When may we know that such acts of desperation as the transplantation of organs are no longer in the realm of medical experiments?

4. If a prospective organ recipient and donor both agree, do we have the moral right not to agree to a transplant?

5. What about starting a heart that has stopped?

6. The entrance of money into the picture becomes a factor in some cases of life and death, in that if a person has sufficient money his life can be prolonged; if not, he may die sooner. Is this just?

These are only a few of the questions concerning which we have to find answers now in order to give the kind of guidance

and counseling that many of our people are calling for. A troublesome issue that I want to bring before you for your evaluation is: "The Morality of Abortion."

#### THE MORALITY OF BIRTH CONTROL

Since it is related to birth control, let's consider this phase first. In Jesus' day the world population doubled in 1500 years. Now it doubles every 35 years. With every tick of the clock there are three more mouths to be fed. Two of these are in areas of the world where food does not suffice. Yet we are continuing to multiply faster than we can feed the people, with the population expected to reach four billion in the world by 1980.

Now we say, "we are familiar with the arguments brought about by the Catholic church against birth control. This is a battle that has already been fought and decided."

Here are some of the older arguments against birth control:

1. If birth control became universal, the race would die out.

2. A knowledge of birth control will lead to flagrant immorality.

3. Murder is murder. If you practice birth control, this is equivalent to killing the fetus.

4. Birth control is against religion. *Per se*, it is immoral.

5. Birth control may prevent the birth of geniuses.

6. Birth control is anti-eugenic; that is, first children are inferior to later children. Thus one needs to have as many children as possible in order to have the best.

7. Where parents have limited their children, they will not have enough children to take care of them in their old age.

8. Birth control leads to divorce.

9. Birth control tends to lower the wages of the father (that is, if the father doesn't have many children, he will not be paid as much).

10. Birth control is unnatural.

You can well see from such a list as this (and believe me, there are many more arguments which are ludicrous) that emotions entered the picture far more often than reasoning, either scientific or theological. Now it is not my intention to enter into detail concerning birth control at this point. What I am saying is that the subject of abortion is analogous to the subject of birth control. As a matter of fact, quite literally, it is a method of controlling births. Therefore, if we are looking for the least common denominator in this stage of the discussion, we would be asking again the basic question, is birth control right or wrong? If the principle, *per se*, is right then one phase of our discussion could center around what methods of birth control are moral and what methods are immoral. If it is permissible to keep the sperm

cell from fertilizing the ovum and to so restrict the ovum that it cannot be reached by a living sperm cell so as to be fertilized, then what is immoral about frustrating the growth of the ovum and sperm together? What has happened in a few hours or days to make the issue different? Some say it is murder. Is it?

#### THE MORALITY OF ABORTION

What is abortion? It is generally looked upon as the termination of pregnancy before fetal viability. This means that the fetus is removed before going beyond fourteen ounces weight and twenty weeks gestation (though there are some who would say viability does not come until a weight of two pounds, four ounces and 28 weeks gestation. Most women become aware of movement about this time.

When we examine the morality of removing the fetus during one of these periods, quite naturally if there are laws against it then the laws of that state have to be respected. There is no federal law prohibiting it but state laws date back as far as 1803. Therapeutic abortions are done in all fifty states to preserve maternal health and life. (Keep in mind at this point that at least the Catholic position is consistent; if an abortion is looked upon as murder, then there is no health condition which can justify murder.)

The American Law Institute proposed as

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*There is no*

*specific Bible statement*

*referring to*

*voluntary abortion.*

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the proper penal code that abortion be permitted in three situations:

1. To prevent grave impairment of physical or mental health of the mother.

2. If there is substantial risk that the child will be born with a grave physical or mental defect.

3. Pregnancy resulting from rape or incest.

There are many variations of the above reasons. When it comes down to the morality of abortion, we recognize first of all that there is no specific Bible statement referring to voluntary abortion (there is a provision in the Law of Moses which calls for punishment of a man if, through violence, he causes a woman to miscarry but it is not treated as murder). In the early church the *Didache* (AD 120-160) prohibits murder by abortion.

Tertullian (AD 240) considered that abortion was murder only after the fetus became human. Others of this early time felt that abortion in any stage was murder. The debate among the early fathers hinged on "whether the fetus was formed or non-formed" or "animated or non-animated;" that is, whether it was enfolded with a soul or not. Aristotle tried to solve this dilemma by referring to the fetus having a *vegetative* soul at the moment of conception and an *animal* soul at a later state of embryonic development and a *rational* soul at the moment of birth. This sophistry may have satisfied Aristotle, but it will not do today. Gratian (a 12th century Italian) said, "he is not yet a murderer who brings about abortion before the soul is enfolded into the body." This was the crux of the discussion by Catholics in the Middle Ages. The Catholic church settled this question officially by a declaration by Pope Sixtus V in 1588. He declared that the embryo at the moment of conception was "animated" and thus all abortions are murder and punishable by excommunication. Thus, Catholic theologians from that time forward have followed this edict and have proclaimed this doctrine to the rest of the world. They have influenced surgeons, jurists, and theologians alike.

But does the edict of Pope Sixtus of 1588 answer the question for us today when a sophisticated legal profession and a rapidly progressing medical profession are looking to theology for a sense of direction?

### *an amoral act . . .*

This edict, together with other highly emotional but unscientific and unbiblical statements continue to sweep the field in popular literature. I believe that principles clearly taught in the Bible give us a basis for concluding that abortion of the fetus at a time early enough to be medically feasible is an amoral act. Often it may be viewed as the lesser of two evils, but it is not murder. I base this conclusion on the following premise: since the Bible teaches that a human being does not have a soul until it breathes at birth, then the removal of a fetus before it has a soul, in principle, is no different than the removal of any other part of the body.

I would like to approach this on the basis of this proposition. The Old Testament teaches that man's possession of a soul is coordinate with his breathing. A corollary to this position is that man receives a soul only when he breathes at birth and not until. A second corollary is that man's soul leaves his body when he expires.

### *language considerations . . .*

It will be much easier to have an under-

standing of what I am trying to convey if you read Hebrew and Greek, but I believe, for those who do not read these languages, a careful and objective view of the scriptures listed will help you to see the point I am trying to make. First of all, I want to list about a half-dozen verses which indicate that man receives a soul when he breathes at birth. If you read these verses in Hebrew, you will immediately see the direction I am going. If you read them in English, you will need to be reminded of these grammatical peculiarities before reading them. Frequently, in the Old Testament (and most often in poetical passages) the writer, in order to emphasize a point, will construct his sentence by having two clauses joined by a conjunction. These two clauses use different words to express the same thought. Technically, this is sometimes called "repetitive parallelism" and with slight variations may be called "climatic parallelism." Here's an example of the way this works from Psalms 2:2: "Why muster the kings of the earth, and the leaders confer together?" Another example from Psalms 51:3: "Truly wash me free of guilt, and from my sin do thou me cleanse."

The scriptures I am about to refer to, in one form or another, have this parallelism present. One line will express the idea of a person's being alive and breathing with the parallel expression referring to the person's life and his having a soul or spirit. In other words, the following scriptures indicate that man receives a soul when he breathes at birth:

Genesis 2:7, "God breathed into the nostrils of man the breath of life and man became a living soul."

1 Kings 17:21-22, "And he stretched himself upon the child three times and cried unto the Lord . . . let this child's soul come into him again . . . and the soul came into him again and he revived."

Job 27:3, "All the while my breath is in me and the spirit of God is in my nostrils . . ."

Psalms 104:29-30, "Thou takest away their breath, they die. Thou sendest forth thy spirit, they are created."

Isaiah 42:5, "He giveth breath unto the people and spirit to them that walk therein."

Job 33:4, "The spirit of God hath made me and breath of God gave me life."

Now, in conjunction with these references, there are several Hebrew terms which need to be explained. Incidentally, these are loaded words. Their definitions are not always clear and precise and there is among these words a certain overlapping and fusion in their various meanings, but it is precisely because of these overlapping meanings that we can draw our conclusions. What I am saying is that in the terms I'm going to list we will see the case supported for the fact

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### *The scriptures indicate*

*that man receives a soul*

*when he breathes at birth.*

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that a fetus does not have a soul and is thus not alive until it breathes the breath of life.

The first of these Hebrew words is *nephesh*. This has to do with "soul, living, being, life" (or life principle) extending even to the "self, person, desire, appetite, emotion." Obviously, this word has a multiple meaning but it is certain that there is an association with the idea, basically, of our words "soul" and "breath" and it is coordinate with what we would know as "life." When the *nephesh* becomes a living being, it is by God's breathing in his spirit (Genesis 2:7).

When one dies the soul departs as is clearly the case with Rachel (Genesis 35:18) "And it came to pass as her 'soul' was departing for she died that she called his name Benoni." The same type of phrase with *nephesh* is used both literally and figuratively in the following references: Jeremiah 15:9; Job 11:20; 31:39; 1 Kings 17:21. In all of these verses the word *nephesh* is used and the translators are at a loss as to the best way to translate it because the Israelites looked upon the "soul," the "breath," the "life spirit" as about the same element. In 1 Kings 17 it is quite clear that when the child was brought back to life his soul came back to inhabit the body. Soul and breath were coordinate. When one breathes in air at birth, the soul is infused into the body. When one expires the soul departs.

Another technical term which also has a certain ambiguity is *ru'ach*. This is generally akin to our word "spirit." But it may also refer to "breath" as in Psalms 104:29f, "Thou takest away their breath (*ru'ach*) they die . . . Thou sendest forth thy spirit, they are created." The word *ru'ach*, in addition to breath or spirit, means to "blow" or "be windy." It seems that when the flesh is animated by the *ru'ach* the result is *nephesh*. In Job 15:30 it is a symbol of life. Genesis 6:17 speaks of the breath (*ru'ach*) of life." Genesis 7:15, 22 has "All in whose nostrils was the breath of the spirit of life: (*neshmath - ru'ach hayyim*). Yet *ru'ach* is not the primary word for "breath" or "air"—it is *neshmah*.

We have seen in some of the preceding scriptures the Hebrew penchant for paral-

lelism in making a statement. That is, they used two parallel phrases with different words to emphasize or deepen the meaning. For example, Job 27:3, "all the while my breath is in me and the spirit of God is in my nostrils . . ." This simply means that "while my breath (*nishmathi*) is in me, the spirit (*ru'ach*) of God is in me." Note that for both breath and spirit, the word "nostrils" is used.

This same principle is found in a number of verses using the same words in the same way.

In Isaiah 42:5 there is a summary of God's creativity, a part of which states: "He giveth breath (*neshmah*) unto the people upon it (i.e. the earth) and spirit (*ru'ach*) to them that walk therein." So we see further evidence that "breath" and "spirit" are coordinate in the body of man. The same principle is seen in Job 33:4, "The spirit (*ru'ach*) of God hath made me and breath (*neshmah*) of God gave me life." "Spirit" and "life" are coordinate, mind you, not synonymous. Now I am fully aware of the fact that these terms are used in other contexts concerning some phases of animal life but those points have to be considered in context. An example of the contrast between flesh and spirit showing that *ru'ach* refers to a metaphysical side of man is Isaiah 31:3, "Horses are flesh and not spirit" (*ru'ach*).

To show that this word refers to the "spirit of life" i.e., the life principle, Zechariah 12:1 refers to the fact that God "formed the spirit of man within him" (*ru'ach*). Seemingly, the Psalmist puts his life or spirit in God's hand when he says "into thy hand I commit my spirit" (*ru'ach*). This is the verse quoted by Christ when he died (Luke 23:46). *Pneuma* is the word used in Greek.

Before concluding the Hebrew analysis something must be said about Exodus 21:22 wherein a penalty is affixed because two men having a fight hurt a pregnant woman so that she has a miscarriage. Before going into the details of this, we need to see something about the methods and procedure of this section of Exodus. Chapter 21 is headed by the author as that category of laws called "the judgments" or judicial decisions. It is systematically broken down into sections dealing with specific subjects as follows:

Verses 2-11 deal with the law of slavery.

Verses 2-6 Hebrew male slaves.

Verses 7-11 Hebrew female slaves.

Verses 12-17 deal with capital offenses, the general punishment being death for killing a person.

Verse 12—Murder.

Verse 13—Manslaughter.

Verse 15—Striking a parent.

Verse 16—Man stealing.

Verse 17—Cursing a parent.

Verses 18-36 "Bodily Injuries."

Verses 18-27 caused by human beings.

Verses 28-36 caused by animals, etc.

Verse 22, as you can see, does not come in the category of capital offenses at all. The reason is that murder is not involved in this law. The subject of Verse 22 may be called "reference to injuring a pregnant woman." The circumstances listed are such that during a fight a pregnant woman who is perhaps an innocent bystander is so injured that she miscarries and yet if she miscarries (but she, the woman, is not injured) the men shall be fined for the act. However, if the woman is injured, then the penalty to the men is determined by the extent of the woman's injuries. This is the gist of the verse. Nothing is said about the fetus. The commentator Budde makes a clever suggestion for changing the text slightly so it would mean "he shall pay for the untimely birth" but a change of the Hebrew reading is necessary for it to read this way.

Since the subject of the law is the pregnant woman, the penalty incurred is determined by the injury to the woman. If the penalty listed here is to be applicable because of injury to the fetus, then where is the penalty described for injuring the woman? Such is not here. The point is that the reference in Exodus 21:22, regardless of how one interprets it, does not put the miscarriage in the category of murder and, therefore, in no way could be taken to contradict the many Hebrew verses which I have already listed.

This same principle holds true with Greek words and I think this is quite significant. That is, the Greek word *pseuche* (roughly equivalent to *nephesh*) has to do with the "breath of life" or the "vital force" and also means "to blow" as in Acts 20:10, "For his life is in him." This is used of life on the earth and eternal life in Heaven as in Matthew 10:39 and is used also in 1 Corinthians 15:45, "The first man, Adam, became a living soul."

The "soul" is regarded as the "immortal being" designed for everlasting life (Matthew 16:26). This is the "essence of man" not dissolved by death (Matthew 10:28; Acts 2:27, 31).

Another Greek word is *pneuma*. This is used of "ghosts," "life," "spirit," "wind"

**I maintain that abortion is not murder**

**because there is no soul in the fetus**

**until it is actually born**

**and breathes in the breath of life.**

(John 3:8, "the wind bloweth where it listeth"; Acts 27:40). It is used of the spirit of God (Matthew 3:16). John 3:5, "except a man be born of the spirit;" Revelation 11:11, "the breath of life" (*pneuma*).

In Genesis 2:7 in the Septuagint we have "the breath of life and man became a living soul," with *pseuche* being equal to *nephesh* (1 Corinthians 15:45).

In 1 Thessalonians 5:23 we have the typical Greek three-fold distinction of man according to which *pneuma* is the rational part of man, the power of perceiving and grasping divine and eternal things and upon which the spirit of God exerts his influence.

One of the points I am making is that in both the Hebrew words for soul, life, spirit, breath, etc. and the Greek words for soul, life, spirit, breath, etc., there is enough of an overlap to justify the association of the breath of life being coordinate with the infusion of the soul into the body of man at birth or expiring from the body of man at death. The more I analyze this, the more I am persuaded that this is a justifiable and tenable conclusion. It is evidenced not only by reading the scriptures in English, but also by an analysis in Hebrew and Greek.

#### ANALOGY FROM THE NEW TESTAMENT

Some months ago, as I was reflecting and studying this problem, I suddenly realized there is a very clear-cut analogy from the New Testament which clinches the point and relates to the spiritual birth of baptism.

The biblical analogy of the new birth is parallel to the physical birth, and amazingly demonstrates the point I have been trying to make in this discussion thus far.

I have maintained that abortion is not murder because there is no soul in the fetus until it is actually born and breathes in the breath of life. On a spiritual plane the process of the new birth is analogous to the whole process of impregnation and birth.

We are told very clearly that one is begotten by the gospel in the process of becoming a Christian (James 1:18; Luke 8:11; 1 Peter 1:23, 25; 1 Corinthians 4:15). This takes place by the infusion of the seed of the word in the heart. When one is begotten it is when he believes (Romans 10:

17; Philemon 10). Thus the process toward eventual birth has been started.

Further, we are told that this begetting is by the spirit through the word (2 Peter 1:21; John 16:13; John 1:11-13).

Surely there is not a man among us who would take the position that when an individual, expecting to be saved, comes to the point where he believes (that is, that he has been begotten) that he has new spiritual life within him. Why? He has not come to birth. When the person is born again of the water and the spirit new life is within him.

Thus, by analogy, when a person is born again, spiritually, he has new life only after he has been born. Likewise, on the physical

basis, a man has true life within him only when he has been born.

Of course, prior to birth the fetus has a new type of life in it—the cells are growing and multiplying—but this may be said of any part or organ of the body. When a kidney is transplanted it must be said to be "living." Animals are alive, but they do not possess a soul. But one of the main characteristics which makes man so different from the animals is his possession of the soul. However, there is not the slightest shred of evidence from the Bible that man has a soul prior to birth. On the contrary, many scriptures indicate that when the human fetus breathes in air, having been born, then there is a coordinate infusion of the soul and the

spirit of life. We have known this intuitively, because when there is a so-called still birth, simple graveside services are held rather than a funeral.

Thus we conclude that if it is true that humans come into possession of a soul only when they take into their nostrils the breath of life ("soul" and "breath" being the same word in many passages) then murder is not committed when a pregnant woman is aborted.

Of course, there are many other factors to take into consideration if one is considering the subject of abortion in an overall way. But the question of the possession of the soul, it seems to me, is primary. ■

**(EDITORIAL NOTE:** That few indeed of our brethren generally would agree that the foregoing doctrine of John Scott is in harmony with the word of God should be quite easy to demonstrate. If you think it is in harmony, some Lord's Day try throwing it out for discussion by almost any adult Bible class—brotherhood-wide—and see what happens! For an opposing view, please read the following *Letter to the Editor* by Gaston D. Cogdell, minister to the Clifton Church of Christ, of Cincinnati, Ohio. This remarkable statement first appeared in the Cincinnati *Enquirer* for October 5, 1976. I leave it to readers of *Contending for the Faith* as to which of these two brethren teaches the truth and which is the false teacher on the subject.—*The Editor.*)

### Readers' Views

# Abortion Is Still Murder!

**TO THE EDITOR:** If human life is not sacred at its conception, it is never sacred; and if human life is not sacred then nothing is. This is why abortion is the most important moral issue confronting our nation—perhaps the most important confronting mankind. Abortion obliterates more than twice as many lives every month in the United States alone (approximately 96,000) than the Vietnam War destroyed in eight years of American involvement (46,079).

Surely no one can stand in reverence before the supreme miracle of the universe, the conception of a human being, and fail to realize that it is a terrible thing to willfully destroy that human being. What difference does it make from a moral standpoint whether that destruction be accomplished by a team of doctors and nurses in a hospital-turned-abattoir while the human being sleeps in his mother's womb, or whether it is done at some later date by a hired assassin or by someone with anger or malice aforethought?

How has society become conditioned to accept and even to grant legal sanction to this slaughter of the innocents? By means of two falsehoods which have come to be widely believed. Falsehood No. 1 is that what is conceived in the mother's womb is only a piece of tissue, a part of the mother's body which she is free to dispose of as she sees fit. According to this view, legal strictures against abortion are an interference with the mother's personal rights and freedom of choice.

The truth is, however, that that bit of

tissue is a new human being whose creation was in a very real sense completed at the moment of conception. What transpires after conception is simply the unfolding and developing of the unique genetic package the creation of which was finished when the sperm and ovum came together. The mother has no more right to injure or destroy that separate and distinct, though utterly dependent, human life which is within her than she does any other human life. We challenge anyone to deny that that life which is conceived within the mother is a human life from the moment of its conception, and therefore is deserving of the same protection as any other life—if indeed, as we claim, "All men are created equal."

Falsehood No. 2 is that opposition to abortion is primarily a Catholic or sectarian position. According to this view, of course, antiabortion laws would be a violation of the vitally important principle of separation of church and state because they would bind the doctrine and teaching of a church upon all society by law.

But the belief that human life is precious and must be protected from the time of its conception is not a position based necessarily on the teachings of any church or religion. In fact, respect for all human life because of its origin and identity, rather than because of its state or condition, is the only possible basis for any unequivocal claim to absolute and equal human rights and social justice for all. An assault upon human life at any point, such as abortion,

is an assault upon and a threat to all human life, as well as all those social orders, institutions and value systems which are based upon the assumption that the highest priority must be given to human life and its protection and preservation. Any social order lacking profound respect for human life per se—that is, because it is human life, and not because of its so-called "quality"—will ultimately destroy itself.

Centuries before Christianity even came into existence, those entering the medical profession were solemnly taking the Hippocratic Oath, which bound the physician not to help anyone commit suicide and contained the pledge, "Especially I will not aid a woman to procure abortion."

In our own day, the Second General Assembly of the World Medical Association, meeting in Geneva, Switzerland, in September, 1948, adopted a pledge to be taken by all who enter the medical profession throughout the world which includes this promise: "I will maintain the utmost respect for human life, from the time of conception." The International Code of Medical Ethics, adopted by the Third General Assembly of the World Medical Association in London, England, October, 1949, contains the stipulation: "A doctor must always bear in mind the importance of preserving human life from the time of conception until death." The World Medical Association certainly is not the mouthpiece for any church or religion.

Those who oppose laws against abortion on the grounds of church-state separation,

alleging that such laws are simply embodiments of sectarian doctrines and viewpoints, are either not aware of the facts or choose to ignore them.

Dr. Bernard Nathanson, who was the most militant of crusaders for abortion on demand, one of the founders and the medical chairman of the National Association for the Repeal of Abortion Laws (NARAL), and the head of New York's first and busiest abortion clinic, has done a radical about-face on this subject. He now says, "To vehemently deny that life begins when conception begins is absurd. . . I had to face the fact that in abortion, a human life of a special order is being taken."

This fact, that in abortion a human life is being taken—this fact, replete with such awesome and far-reaching implications—

must also be faced by our nation and by the world. Every abortion is the willful destruction of a human life, the shedding of innocent blood.

GASTON D. COGDELL, 3475 Whitfield Ave."

Because of space requirements, the following paragraphs which were interspersed within the original letter on abortion sent to the Enquirer, had to be eliminated from the printed version of October 5, 1976.

"Christians used to listen with horror to stories about the heathen of ancient times sacrificing their infants to their deities. But no society, however barbaric, was ever guilty of human sacrifice of the magnitude of ours, where unborn babies by the thou-

sands are sacrificed daily upon the altars of lust and libertinism."

"The unborn child is called a 'fetus'. Now, there is unanimous agreement that only a fiend would kill a sweet, helpless little baby. But just call that same baby a 'fetus' and killing him is suddenly supposed to be no worse than stepping on a baby chicken—maybe not as bad."

"If scientists should discover on Mars or some other planet some bit of life even a fraction as wonderful as what is in the mother's womb, would we not gladly spend a billion dollars, or whatever amount was required, to bring it to the earth, keep it alive, and insure the maximal achievement of its potentialities? Surely that life is no less priceless because it is in the mother's womb rather than being on Mars."

## AN UNRELIABLE AND PERVERTED VERSION

James W. Boyd

The *Revised Standard Version* is a danger to the church and a hindrance to the truth probably more than any of the new so-called versions of the Bible. Many people expect to read the Bible in the type and tone of speech that is harmonious with its majestic message. They are repulsed at trite, vulgar, even profane words some "versions" use. Because the RSV has maintained the dignity of language and speech form that characterizes the earlier and reliable versions and does not stoop to the indignities often found in others, many have been blinded to the gross doctrinal errors and rewritten passages.

This book harms the church because some of our own brethren, preachers, teachers, editors and professors, have placed their seal of approval upon it as being a reliable version. They use it, defend it, teach from it, and encourage the young to accept it as being equal, and often superior, to what has gone before. That such a value has been placed on the RSV is almost unbelievable in view of its nature.

Some accept it because it is a committee production, but have not examined the committee. We dare not ignore the attitude toward the Bible held by those who have given us the RSV. The dominant view is that of modernism which would remove the very basic and fundamental points of truth from the religion given by Christ. Modernism denies his Deity, claiming he was nothing more than an exceptional human. It denies the historicity of miracles and contends the writers of the Bible gave their individual interpretations of Christ rather than God's Word. This volume is said by one who produced it to have as one purpose "to further the process of cumulative Christian experience," and modernism contends that Christianity is an evolved rather than a divinely-revealed religion. Modernists deny the inspiration of the Scriptures as the Scriptures claim. Modernists contend the Old Testament writers wrote and spoke only for their own day and say the New Testament writers appropriated and applied Old Testament passages for their own biased purposes when no connection exists. Passages from Old Testament prophecies that could be connected to Jesus as Deity have been changed and rewritten so they can no longer necessarily be used to support his Deity. Passages about which there is no legitimate question as to their genuineness and integrity have been committed to footnote status. The RSV committee has sanctioned and adopted the "sense, not sentence" concept of "translation," and such a concept is at best the making of a commentary, not a translation.

Their attitude toward the Bible uproots and destroys any real reason to place confidence in the Bible as God's revelation to man. Dr. Oswald T. Allis said, "*But most influential of all in determining the character of the version has been, we believe, the determination of the revisers to establish their right to exercise a freedom in the rendering of Holy Scriptures, which might be tolerated in dealing with many books of merely human origin, but which is quite incompatible with the divine origin and authority of the Bible.*" So they have believed; so have they contended; so they have admitted; so they have done.

What is beyond comprehension is how anyone who loves the truth of God can tolerate, endorse, defend and commend such a volume. Why would *anyone* persistently encourage the adoption of a tool that destroys truth and teaches fatal error? Yet, some have done it, continue to do it, even finding shelter as they do it in some churches and schools. Thus the minds of many are being led to accept the unacceptable.

Isaiah 7:14

Probably the most mentioned point of conflict is this Old Testament prophecy. "Almah" as merely "young woman" and not "virgin" robs this passage of its intended and true significance. It takes away the miraculous "sign" quality of it that demands a miraculous birth. It takes away any necessity that it refers to the Messiah to come, questioning Matthew's inspired use of it and allowing the claim that he merely appropriated it for his own biased purpose. It contradicts translators of the *Septuagint*, *KJV*, *RV* of 1881, and the *ASV* of 1901. It takes away the miraculous prophecy-fulfillment element. It allows for the concept of a fulfillment in Isaiah's day.

The truth is that "almah" means a young, marriageable, unmarried, chaste woman. The prophecy demands a "virgin" who would bear a child yet being a virgin, and there never has been but one such event in history.

When you realize that those who rewrote this verse and changed this wording deny the virgin birth, deny the prophecy-fulfillment element of the Bible especially regarding Jesus and Mary, contend that Matthew only appropriated the passage for his own purposes even though they are not necessarily connected, a person is an ally to modernism to defend such a rendition. (For those who would study further, you are urged to consider the following sources: R. R. Taylor, *GOSPEL ADVOCATE*, 1975, page 4; Guy N. Woods, *GOSPEL ADVOCATE*, 1953, page 695; Guy

N. Woods, *GOSPEL ADVOCATE*, 1973, page 113; Alan Highers, *F-HC Lectures*, 1973; B. C. Goodpasture, *GOSPEL ADVOCATE*, 1972, page 658; B. C. Goodpasture, *Sermons and Lectures*, page 75.)

Some have said there is no necessity of translating "alman" by "virgin" unless there is some specific denotation demanding it. What could be more specific and demanding than the necessity of a "sign" and the inspired quotation from Matthew 1:23? In every age and use of "almah" it refers to "virgin." No other use is found in the Old Testament. There is no justification for doing as the *RSV* does in Isaiah 7:14. It is demeaning to the virgin birth and hence the Deity of Jesus the Christ.

#### The Battle Of "Begotten"

The *RSV* removes every instance where Christ is denoted to be the "only begotten" Son of God (John 1:14, 18; 3:16, etc.) In spite of the demand of "monogenes" to include "begotten" when considering the sire of a child (here it denotes Deity in that relationship) the *RSV* simply says "only" Son of God. The real Father-Son relationship of Jesus and the Father is ignored. Those who did this deny his Deity.

Jesus was not and is not the "only Son of God." Adam is called a "son of God" in Luke 3:38. Adam was even a "unique" son of God. Christians are called the "sons and daughters" of God in 2 Corinthians 6:18 and in a "unique" sense. Even though some contend the term "only" means to them "only one of a kind or unique", such a conclusion is not demanded by the *RSV* and the nature of the uniqueness is removed.

When you realize that those who have rewritten these verses to delete "begotten" believe that even you can become a son of God as much as Jesus if you had as much devotion and dedication, then you can see how in these passages the *RSV* removes the necessity of his Deity and relegates the Christ to merely a human superstar. Can we look with confidence upon that which is produced by admitted enemies of Christ and propose to forthcoming generations that this book is a reliable aid in teaching the truth of Christ?

#### "You" and "Thee"

A conscious and deliberate decision was made by the *RSV* committee that pronouns referring to Deity would be the more reverent type like "Thee, Thou, Thine." Reference to humans would take the less reverent form of "you and yours." The Greek makes no distinction, but the English does. The *RSV* proposes to be an English translation for modern consumption.

How does the *RSV* treat pronouns referring to Jesus? "You" and "yours". Remember, they do *not* believe He is Deity. Any claim they have not injected their bias of modernism into this book reveals a willingness to be and remain deceived. Possibly some consider this "scholarly", but it is never "scholarly" to side with any effort that uproots the very primary and basic teaching regarding our Lord and the faith. It is at worst to be guilty of modernism, and the most charitable thing that can be said of it is that it can be tolerated only up to the point of discovery, but no further.

#### Luke 1:34

When the angel informed Mary of the coming birth of Jesus the *RSV* reads that she said, "How can this be, since I have no husband." We are all too aware that many women without husbands have borne children. Are we to agree with the *RSV* writers that such was the character of Mary? This is what they think of her.

The true text reads, "How can this be, seeing I know not a man." She had had no carnal knowledge of any man. She was a virgin. She was not merely without a husband. Her conception was miraculous. There pervers

ters of Scripture would remove this necessity of the virgin birth. Some applaud them while professing to believe the virgin birth. At best they are inconsistent and show themselves unreliable guides.

#### Prophecy-Fulfillment

Among the more apparent destructions of the prophecy-fulfillment element of the Bible, and thereby the inspiration of the Bible, is the way the *RSV* writers have rewritten passages in both the Old and New Testaments.

Genesis 22:18 reveals God's promise to Abraham that "in thy seed" ("seed" is in the singular) all the nations of the earth shall be blessed. We recognize this as a prophecy regarding Christ. Paul said so in Galatians 3:16. But the *RSV* changes the singular "seed" to the plural "descendants." It changes the singular "seed" in Acts 3:25 to "posterity." It changes the singular "seed" in Galatians to "offspring." Neither "offspring" nor "posterity" necessitate reference to a single person as Paul insisted, but could include the entire Jewish nation, which is the belief of those who produced the *RSV*.

In Acts 15:16, James cites events then taking place regarding the Gentiles as the fulfillment of the prophecy of Amos regarding the tabernacle of David and meaning the church. The *RSV* changes Acts 15:16 to read the "dwelling" of David and Amos 9:11 to the "booth" of David. The reliable *KJV* (also the *ASV*) has the word "tabernacle" in both places. There was no cause to separate and break the two and change either of them except that the writers do not believe Amos had any reference to the church and that James merely "applied" the Amos prophecy to suit his purpose. Are we to have confidence in this kind of book?

#### Many Omissions

They are plentiful in the *RSV*. The woman taken in adultery is removed from the main text (John 7:53-8:11) and placed in suspect. Mark 16:9-20 was relegated to footnote status in earlier editions in spite of unanswerable evidence that it belongs in the text. The revised Revised Standard Version now includes it with notations of suspicion around it. The way this passage has been done raises grave questions about the committee who has dealt so variously with the text. The term "righteousness" is removed from Acts 10:35 which refers to God's plan for making man righteous, and the words "does what is right" are substituted. But to do what is right is a plan of works while God's righteousness, although including works of obedience, is a plan of grace, not merit.

While the *KJV* (also the *ASV*) include, "Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you," (Luke 22-20); the *RSV* rewriters leave it out.

The *RSV* attacks the inspiration of Luke in Luke 1:3. It rewrites the words of Pilate and removes complimentary remarks about Jesus in Matthew 27:24. It narrows the meaning of 2 Corinthians 6:14 to only the subject of marriage when in reality the passage includes all the realms of life. It causes Matthew 5:17, words of Christ, to contradict Ephesians 2:14, 15, inspired words of Paul.

#### For Your Own Additional Study

The instances of perversion are numerous in the *RSV*. The reader is invited to consider the writing of R. C. Foster entitled, *The Battle of the Versions*, which can be found in its entirety in the book, *A Review of the Versions*, by Foy E. Wallace, Jr. It also appeared in serial form in the 1953 *GOSPEL ADVOCATE* with the commendation of the editor, B. C. Goodpasture.

The book, *The Last Twelve Verses of Mark Sixteen*, by John W. Burgon will also shed light on highly relevant points when one considers the reliability of the *RSV*.

We cannot and do not commend the *RSV*. We warn

against it. Dr. Oswald T. Allis, when speaking of a possible acceptance of the *RSV*, said, "*It will be a signal triumph for Modern Liberalism.*" There is not justification for it being used in churches, classrooms, homes, articles, or otherwise as a reliable version. There is every necessity to teach against its subtle and deceptive modernism. It needs to be exposed for what it is.

G. K. Wallace wrote (*GOSPEL ADVOCATE*, 1974, page 106), when commending elders for directing the use of the *KJV* and *ASV* by all teachers and those who have public participation, "Let those in college limit the use of these modern Bibles to that which is personal and private and let our teachers expose these false Bibles with the same vigor they expose the Methodist Discipline."

Churches, schools, teachers, preachers, and the like that would give their endorsement to the *RSV* need not be surprised that their soundness is held suspect. Objection to the *RSV* is centered on its false doctrine, point after point. While the *RSV* may wish to render the inspired words of Paul as "opinion," as in 1 Corinthians 7:25, a matter of opinion where it teaches fatal error. Those who promote it and give it their sanction and approval stand guilty of injecting fatal error into the bloodstream of the church when they teach what the *RSV* teaches in such places. The results of error and division, confusion and loss of precious souls is too high a price to pay in order to accept it. There can be no approval of the *RSV* among faithful and true followers of Jesus Christ lest we be led to accept error. Gus Nichols told me, when I was preparing a series of lessons on the modern versions, and gave permission to be quoted in those lessons, "The *RSV* is undeserving of acceptance in our brotherhood."

(Assistance and counsel received from Guy N. Woods, Robert Taylor, Jr. and many others in preparing this material. JWB)

(NOTE: In his monumental book on a *A Review of the Versions*, Foy E. Wallace, Jr., devotes 176 pages to this one version (*Revised Standard Version*) alone. If you have not read his review, you should. Send \$12 (plus postage) with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

## Christian Church/Church of Christ (Is There Really A Difference?)

### Part IV

Dan Goddard

#### ***Instrumental Music in the Christian Church***

I appreciate my brothers in the faith for giving me the opportunity to show you some of the differences between the conservative Christian Church and the Lord's Church—the church of Christ. Instrumental music in the Christian Church will be the last in this series of articles.

All the time that I preached for or was associated with the conservative Christian Church, I never heard a sermon or a lesson taught as to why the Christian Church has mechanical instruments of music in the worship service. Nor did I personally preach a sermon or teach a lesson on the subject. I assumed that since they had always been there and brethren who had preached at various locations before I arrived had never tried to discourage its use, it was the Lord's will that we use them.

Most Christian Church preachers feel the same way about the instrument as I did. It really doesn't make any difference whether we use the instrument or not—one can still be pleasing to God. One day a preacher from the church of Christ came to visit me while I was preaching for the Christian Church in Los Angeles. He asked me if I would give up the instrument for the sake of unity, since I believed that the instrument didn't make any difference (that is, one could please God with or without the instrument). To this I could not agree. I don't believe you will find a Christian Church preacher who would be willing to give up the instrument for the cause of unity. Therefore, I began to see that it really does make a difference. The instrument does stand between the two groups—thus preventing unity.

The following are the arguments that I used in trying to defend the use of mechanical instruments of music in the worship service. I made an appeal to the effect that God had not specifically defined in scripture the word worship. Since God did not forbid its use in worship, those who were using it were on safe ground.

#### **Why So Important?**

Why is the making of music in a particular way so important that unity must be set aside if Christians do not agree? I believed that music acquired its degree of importance in non-instrumental churches through divine value judgments of men. That churches of Christ ministers reached conclusions not stated in Scripture, but through human wisdom, and forced these conclusions on others as if God commanded them. I believed that the "silence" of the Scriptures about mechanical music was only among those groups of people who were in agreement among themselves that there should be "silence." I could not find in the Bible where any apostle or even the Lord, ever said a word denouncing instrumental music. Since our Lord never denounced it, I believed that we were at liberty to use them and worship God acceptably with them (with our souls free from danger).

I failed to see at that time the authority principle of what God did or did not say, that is, respecting the silence of the Scriptures. When I failed at this point, I then went to commentators that were in agreement with me on the same issue, men like Linsky and A. T. Robinson, the **Greek Presbyter**, and the like—denominational men whom I believed one could go to in support of mechanical instruments of music. I failed to see or even realize that these men had axes to grind. How could I be in agreement with them on the music question, and not be in agreement on the subject of baptism? Was it possible these men and others like them could be wrong about the kind of music God wants? I found out later that none of the leading authorities on the Greek language agreed with, or even supported them in their viewpoint on the music question.

#### **David and the Instrument**

When this avenue failed I proceeded into the Old Testament and found David worshipping God with an instrument. (Psalm 150 and II Chronicles 30:21). If David could worship God in such a way, why not the church today? Then I realized that Amos pronounced a curse on the instrument in Amos 6:1-6. I also failed to realize that David did other things (incense, animal sacrifice,

Psalms 66:15), and if I bring over the instrument that David used, I opened the door for these other things to come over too. Lastly I failed to see that the writers of the New Testament make a clear distinction between the two covenants. If one goes back to the Mosaic covenant and brings something forward, why could not someone else go back to the Patriarchal and bring something forward and practice it as a "thus saith the Lord?" Clear passages of Scripture teach a difference and a distinction between the covenants. (Matthew 26:28; Hebrews 9:15, 16-17; 10:9; 8, 13, and others.) People fail to realize that God has dealt with man in three different distinct systems of religion: 1) Patriarchal—Adam to Mosaic Law; 2) Judaism—Mosaic Law to the cross; and 3) Christianity—Acts 2 to the final coming. Under which one do we live? By which one are we bound?

I could not find Biblical authority for the instrument's use in the word "worship", nor in what David did, so I proceeded to the Book of Revelation to find what was being practiced in heaven for my authority to practice the instrument in the church. I failed to realize that heaven was in eternity, and if I go forward and bring the instrument back to the church age, it is like going backwards into eternity and bringing something forward into the church age. We are bound by *this* covenant and

not the Mosaic nor by what is done in heaven—in eternity—past or future. Then I had to decide whether the instruments and the sounds they were making were literal or figurative. Still I found no basis for the use of mechanical instruments of music in the church!

#### Mind Finally Made Up

I made up my mind to practice in this area what God said specifically to do, and then I knew that I would be pleasing to God. I am convinced that such passages as Matthew 26:30, Romans 15:9, I Corinthians 14:15, Ephesians 5:19, Colossians 3:16, Hebrews 2:12, James 5:13 and others teach that God wants his people to sing *only*—not to sing *and* play mechanical instruments of music—*not* to *just play*—but to *sing* and sing *only*. I must confess that I did not see all of this overnight. Since my conversion to the truth in 1973, I have studied this matter and am now convinced that the conclusions are true.

I hope some will be able to help our brothers in error in the Christian Church by the use of these articles. Some of you may have some other particular problems with those whom you are trying to reach with the truth, which were not covered in these articles. If so, write me a letter to the following address: **Dan Goddard, Post Office Box 304, Greensburg, Indiana 47240.**

## What About "Law" In Letter To Galatians?

Frank Morgan

In the November 2, 1976 issue of *Firm Foundation* an article appears on page 5 (693) entitled "**LAW**" IN THE **LETTER TO THE GALATIANS**. The article was written by brother Lynn Anderson of the Highland Church of Christ in Abilene, Texas. It appears to me that brother Anderson sets forth two doctrines commonly subscribed to throughout the denominational world, and long opposed as being false and contrary to the scripture by "faithful men." (2 Timothy 2:2).

First, brother Anderson does concede that "we are justified by faith in and obedience to the gospel of Jesus Christ," paragraph nine. But, "after that," he says, "we do not do the will of Jesus in order to **STAY SAVED** or get saved. We want to do his will because we are saved." (Emphasis mine—FM)

#### Faith Without Works?

If we do not "do the will of Jesus in order to stay saved," then may we stay saved without doing his will? Such comment as this scattered throughout brother Anderson's article borders on subscription to the doctrine of salvation by faith without works.

Brother Anderson contends, "We want to do his will because we are saved." But if we are saved, and we do not "do the will of Jesus in order to stay saved," is it, therefore, impossible to become unsaved once we are saved? Those who preach once saved always saved will be encouraged by the implications of this article and brother Anderson's position.

#### Questionable Comments & Implications

Other highly questionable comments or implications contained in the article include:

"Therefore, we are no longer under Law." (See Galatians 6:2; 1 Corinthians 9:21 and James 1:25.)

"Does law here specifically refer to the law of Moses? Likely not. . ." (See Galatians 3:10.)

In paragraph seven it is implied that Christians will not

be punished for disobedience to the Lord's will. Further, that the Lord has no authority to make us do his will under threat of punishment. (See Matthew 13:41 and 2 Peter 2:20-21.)

"Do I see detailed obedience to his regulations as a means of gaining or keeping his love? No! It is not his commands but is his nature with which I try to live in harmony." (See Matthew 28:20; Rev. 22:14 and John 14:21.)

"In the New Testament it is the person of Jesus we are anxious to obey, not a code of law." (See Luke 6:46-48.)

"Most of Jesus' will is expressed in his person. Thus, the more we come to know his nature, the more we come to know how he wants us to live. . . it is his nature which is amply revealed by numerous narratives of his relationships with people and with his father." But where and how does brother Anderson propose that we come to know the nature of Jesus? Apparently in the "numerous narratives of his relationships with people and with his Father." That's well and good as far as it goes, but it sounds very much like we are being urged to pay close attention to Matthew, Mark, Luke and John while placing less emphasis upon the rest of the scripture. (See 2 Timothy 3:16-17.)

#### Why This Mad Scramble?

Perhaps this mad scramble to plunge the dagger into the heart of law and law-keeping is the remedy of some for sin since "sin is not imputed when there is no law." (Romans 5:13.) How nice. If we can just do away with any responsibility to law we no longer will have to be accountable for violating a law which didn't exist in the first place.

Some strange winds are blowing through this brotherhood. Let us take much care not to be blown about and away from the truth of the Word of God.

Westside Church of Christ  
Post Office Box 657  
McKinney, Texas 75069



# Notes & Quotes...

Ira Y. Rice, Jr.

**Ernest W. Meador**, Westmoreland, Tennessee: "I am an avid reader of your publication *Contending for the Faith* and I think it is much needed to inform the brotherhood everywhere of things that are happening in the Lord's church today. I am the minister of the church of Christ in Westmoreland, Tennessee, and some things that have happened here... prompted me to write you... Some of the young people from our congregation went to Dallas, Texas, for a *National Youth Outreach Campaign*, sponsored by the Garland Road church of Christ in Dallas, and directed by Jim Hackney, Minister of Youth. What can you tell me about this church or the campaign? The young people who went from here (without the approval of the elders) said they spent one whole day 'witnessing for Christ'. Also they brought back from the campaign what I would refer to as... songs designed to stir up the emotions... Any information you can give will be greatly appreciated as I am greatly concerned over the trend that has taken place in the Lord's Church... Please send me Volumes I, II and III of *Axe on the Root* and Volumes I, II, III and IV of *Contending for the Faith*... Keep up the good work."

(NOTE: In my reply, I said in part, "You asked me if I knew anything about a *National Youth Outreach Campaign*, sponsored by the Garland Road church of Christ, in Dallas, and directed by Jim Hackney, Minister of Youth. I am unsure if that may have any connection with Bob Miller and his YOUTH OUTREACH FOUNDATION, INC., but, if so, then your young people should avoid it like the plague... There was a definite connection between YOUTH OUTREACH FOUNDATION and *Pat Boone*. In fact, Miller and Boone both are self-avowed tongue-speakers, and everything they have touched so far has tended to lead the disciples away... Of course, there is always the possibility that the Garland Road choice of the words YOUTH OUTREACH is merely coincidental. However, if so, I find it a curious choice—to deliberately choose words which have become a stench in the nostrils of faithful brethren all across the land... From what you told me, however, I feel reasonably sure that, to say the least, there is something wrong with this 'youth outreach', too. People in the 20th century just don't go around all day 'witnessing for Christ' if they know what the word of God teaches about witnessing!... When you receive your bound volumes of *Contending for the Faith*, please study them carefully. I feel sure that you will find several things therein which will help you with your present problem. Please keep me informed." IYR Jr.)

**George & Lorine P. Qualls**, White Bluff, Tennessee: "We are pleased with the good works you are doing and plan to continue our support indefinitely."

**John R. Hogan, Jr.**, Memphis, Tennessee: "I have been reading *Contending for the Faith* for some time now. My dad (Ray Hogan, Sr.) subscribes to it. I want to commend you on this fine work of keeping brethren informed on important matters concerning the brotherhood... I was present on September 10, 1973, for the preachers' luncheon and am glad I was able to be there for all 11 hours that day and also attended a shorter meeting at Union Avenue the following evening. I am very concerned about the *Herald of Truth* program and the congregation at *Fifth and Highland*. I don't believe this

situation will ever be cleared up by the brethren at Highland, although I am still hoping and praying that they will do an about-face so the program can continue... I am a member at the Getwell congregation here in Memphis and we are making a transcript of the tapes we have from the Monday night session..."

(NOTE: The original printing of the *Memphis Meeting* transcript went out in a hurry—and the Getwell brethren now rapidly are closing out their second printing. If you do not have your copy already, please send \$2.00 (plus postage) and ask for *Memphis Meeting* transcript, addressing your order to: **Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111**. This is the ONLY WAY you can get "both sides" of the controversy under a single cover. IYR Jr.)

**W. C. Anderson**, Ethridge, Tennessee: "You are doing the faithful a good service by publishing facts we would not learn otherwise. Sometime ago B. C. Goodpasture spoke in his editorial of trouble at Highland in Abilene, but I did not learn what it was until I read... *Contending for the Faith*... I have been concerned about the fact that many of 'our' preachers deliver sermons that could be preached from any pulpit in town without opposition... Please send me Volumes I, II, III and IV of *Contending for the Faith*..."

(NOTE: Brethren, why should we furnish the rope for our own hanging? Which is what we do, when we continue supporting preaching we don't even believe in! And that's a fact. IYR Jr.)

**Mrs. David H. Bowman**, minister's wife, Oxford, Alabama, in ordering two copies of brother Bruce Curd's *Marry Only in the Lord*, wrote, "I am so thankful more is being written on the subject. We feel every congregation needs its young people to go through such a study as this and other good books on this subject. So often we see couples blinded by 'love' and then have eyes opened to the requirements of the Lord after marriage. We must teach, warn and preach about this—and warn them before they enter marriage. Then, we would have fewer homes falling apart. My hopes are either to write a book on this or at least to get a class on it in our congregation."

**M. A. Aguiluz**, Dallas, Texas: "I feel that a great many members are finally realizing that you were right all along. It seems many had the attitude, 'It can't happen to us'. Would to God that everyone would open his eyes, remember the many resolutions he had in his heart when he arose from the watery grave of baptism, and then stand up and be counted among those who are not afraid to contend earnestly for the faith... I pray that the copies I have been sending the homes of members here in Dallas will encourage them to subscribe. I use the directory and send to different ones each month... May God continue to bless you and yours with that courage all members ought to have."

**Archie W. Luper**, Ventura, California, is active in helping us try to stem the tide of digression from the truth. In a letter that he wrote to sister **Edith Packwood**, of Exeter, Missouri, he wrote, "I appreciate very much your writing me and expressing your deep concern about liberalism and the many false doctrines and teachers who

now are in the process of invading the churches of Christ. It is concerned Christians such as you who will be responsible in part to help us stop these individuals and publications that are trying so hard to 'restructure' the church of our Lord.

"Under separate cover, I am sending you books and materials that will give you a clear understanding of some of the things that have gone on and are now going on that are undermining the faith that once was delivered to the saints. The specific problem that you wrote to me about will be explained in detail in the 1970, July issue of *Contending for the Faith*, of which I have enclosed a bound volume for you. Please read very carefully this entire issue and no doubt it will enlighten you as to some of the problems that have confronted the church of our Lord.

"I believe it will be important also for you to let your minister read these materials. It would no doubt help him to have a much clearer understanding of the problems at hand. May I assure you, each statement that has been published has been documented to be absolutely true.

"It would also be very important to you to write to brother Ira Y. Rice, Jr.,... and subscribe for his journal *Contending for the Faith*. This brotherhood paper will keep you informed not only for the building up of the cause of Christ but also will expose those who are trying so hard to destroy the church of our Lord..."

(NOTE: Among the many things that brother Luper does to help in the good fight of faith is to order 50 copies of each succeeding bound volume of *Contending for the Faith*, which he sends as gifts to concerned Christians, such as sister Packwood, who he thinks they will help. Perhaps others might capitalize on such an idea. Sometimes we find the overall effect of bound volumes is even greater than single issues of normal subscription. If you need them, we can supply you as long as they last. Please address all such orders to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226**. IYR Jr.)

**Phyllis Goins**, Vinita, Oklahoma, in ordering the full set of *Axe on the Root*—Volumes I, II and III—together with a full set of bound volumes of *Contending for the Faith*, added \$8.00 onto her check, saying, "The rest please use to fight the liberal tendencies that are in some congregations who still claim to be churches of Christ. Next month I'll try to send another check for \$25.00, which will be for the paper... I just hope I can recognize wrong when it is wrong! Thank you for the great fight you have been fighting and are still fighting for God's cause... My prayers are for your continued health and soundness for the truth from God's word... Thank you for the fight and the evidence for the fight which you are placing in the hands of the faithful..."

**Gordon M. Methvin**, Clearwater, Florida: "I want to commend you for having the courage to stand up and be counted against the many liberal dangers facing the church today. There are so many who will not. As an elder of the Lord's church, I see so many things that are happening throughout the brotherhood that are heart-breaking, and so few who will stand against the tide... Keep up your good work and may God continue to bless you..."

**Raymond H. Bush**, of Mt. Hope, Alabama, wrote earlier, "You will find enclosed a list of names for the Mt. Hope church of Christ. There is a check enclosed for the amount... to cover the cost of sending *Contending for the Faith* to each home represented here.

"I have been receiving the paper since January, 1970, and have recommended that the brethren here should take advantage of a paper that is as informative as it is. I am happy to say that they were glad to do so. I was formerly at the Highland church of Christ in Muncie, In-

diana, but am now laboring with this fine congregation here in Mt. Hope.

"Let me take this opportunity to commend you for the work that you are doing and encourage you to continue to 'earnestly contend for the faith once delivered to the saints' in the future as you have so ably done in the past. It is a sad thing that is transpiring in the church today. It is heart-breaking to see and hear of some of the things that have happened. If some of our brethren were as conscientious in preaching the plain and simple gospel as they are some of their opinions and false doctrines, we could carry the old-fashioned, soul-saving, heart-warming gospel of Jesus Christ to the whole world in a short time.

"I know that it takes courage to stand firm and condemn false teaching and teachers. I also know that it takes a man who is devoted to the Lord and his way to do this. . . I am sure that you get many letters commending you for the position that you take in sending forth this paper, but I also am quite sure that you receive many that condemn you for the things that you write in the paper. Maybe when you read this you will be able to know that there is at least one who desires you to keep up the good work and it might make your day just a little brighter. . ."

(NOTE: "How wonderful that the entire membership there wanted to be on our mailing list!" I replied, in part. "This buoys us up and gives us new courage. . . With you, I, too, can say that it is heart-rending to see our brethren who *should* know better—elders, preachers and even many old-time members—slowly, but surely, slipping away from the restoration. Of course, thousands of others not as rooted and grounded as these are being corrupted by their example. The end is not yet, and it does not yet appear what we shall become; however, I see no way—no way at all—for us to avoid a major division—and that soon." IYR Jr.)

Bill & Peggy Peach, Brentwood, Tennessee: "We wanted to tell you that we still are just as interested in the good work you are doing. . . We want to help. . . (NOTE: They enclosed \$10.00, saying that we should use it "where it's needed most." They have been helping us regularly and faithfully for more than 30 years! IYR Jr.)

Robert L. Worde, minister, Merced, California: "I have just finished reading *Contending for the Faith*. This is why I love you, because you love God more than brethren and life itself. . ."

(NOTE: While brother Ray Hawk, now with the Bellevue congregation, of Pensacola, Florida, was still preaching at East Gadsden, Alabama, he wrote, saying, "The elders have asked me to order a bundle of your paper *Contending for the Faith* in the amount of 100 for September and 100 for October. These will be passed out to all the members. An announcement will be made that those who desire the paper should turn their names into the office. Those who want the paper will have it sent to them by the church. This is the reason we only want to order two issues of 100 each at this time.

"The elders were under the impression that we were still receiving the paper. However, since the subscription for 100 papers had been paid by another party, they feel the former preacher may have taken it upon himself to stop it. He 'hated' the paper with a passion, according to some of them. . . Keep up the good work. . ."

Evidently, that is exactly what happened—only that former preacher (Dale Randolph) left me with the idea that the cancellation was an official action of the church! Which is not the only thing he misrepresented. Brother

Hawk further advised in a postscript, "According to my information, brother Dale Randolph is now working with a faithful church in Abilene. He told them he was fired by the elders here because of racial overtones. When they got wind that he was fired because of *liberal leanings*, they called. They spoke to one or two preachers in town. It seems they wanted something concrete and on paper. I don't know if they accepted what was sent to them or not. Dale has a lot of ability. I just pray he will use it in the right way. I pray he will settle down and get off some of the positions he seems to advocate. A lot of the folks here could not see his error for his personality. They are good, solid folks. I don't say anything about Dale, but try to teach against some of the error he advocated. Most of those who love him don't know he preached the error I speak against. That just shows our human frailties and a deeper need for study of God's word!"

In my reply to brother Hawk, I wrote, thanking him for the order of 100 each for two issues to stimulate subscriptions, saying, "This is a wonderful arrangement. Please convey to the elders my thanks. Just as soon as each issue is ready, we shall get them into the mails to you, Lord willing.

"I shouldn't be astonished that Randolph took it on himself to stop the paper without the elders' knowledge. However, it seems there is no length to which these liberalizing false teachers will not go. I wonder what could make a supposed-to-be-teacher of the truth hate a paper that contends for its purity? It just doesn't add up. . ."

"It will do Dale no good to misrepresent the nature of his leaving East Gadsden. Truth will always come out. As you say, he does have lots of ability. However, preachers cannot live by personality alone—they have to preach sometimes. And if he persists in his previous error, those who love the truth finally will find it out and he will have no place to go but with the errorists.

"Your mentioning that you could preach on the very errors that he advocated and that most of those who love him there would not even realize that he preached those same errors at East Gadsden is simply typical of the situation the church is in all over. Twenty-five years ago our people had their senses exercised to discern the difference between the truth and error. Nowadays, the majority of our people are destroyed for lack of such knowledge.

"So, let us *preach the word*. We have to build back the knowledge from which our people are fallen. . ." IYR Jr.)

W. L. Totty, minister, Indianapolis, Indiana: "We receive the bundle of *Contending for the Faith* and appreciate it. I know it will help everyone who reads it. I really like your straightforward way of exposing error."

"Tony Ash accepts *form criticism*."—A quotation from Glenn Wallace, of Visalia, California. . . . .

Jonnie Hutchison, Belle, Missouri: "I want to add my name to those that 'still believe in the truth of the gospel as it is in Christ Jesus'. Anyone who looks at the situation of the church as it is today in a realistic way can see the great need for a paper such as yours. It certainly has awakened me to the threat of liberalism, modernism and the effects such have on the church of our Lord. We will continue to pray for you and your efforts to stand for the truth. . ."

James E. McAlister, East Tawas, Michigan: "I'm with you *all the way*. This is no time for fence-straddlers. Those who believe in God's word must *act* like they believe it. . . God bless your effort to keep His church pure."

Opal & Omar Hunt, Lee Summit, Missouri: "Enclosed you will find \$10.00 to help with the Lord's work. May God bless you in His work. . ."

Mrs. Leonard V. Gray, Spokane, Washington: "We are enjoying all the *Contending for the Faith and Axe on the Root*. All are lent out. . . It's good to know there are some left who still believe as we do. People are changing so fast, it seems—old friends going liberal, etc. . . We appreciate you and your family in remaining steadfast and trying to reach others."

Frank O. Green, whose address we seem to have mislaid, wrote, saying, "I write this letter in a deep sense of Christian love, not only for you, but for all Christians, whom I consider brothers—Young, Lemmons, Banowsky, Pack and others to be. . . If you would spend your time, money and talents used in putting out this hate sheet in the preaching and teaching of the gospel of truth, you and a lot of others (myself included) would profit a great deal. Think and pray about it. I shall. . . Please do not send any more of these papers, or they shall be returned to you—postage due. I can feel your sense of anxiety over some of these matters, but I cannot feel your animosity nor condone your methods."

(NOTE: In my reply to brother Green, I said, in part, "If you had let your 'sense of anxiety' over 'some of these matters' cause you to do something about them, instead of sending snide letters, such as the above, then perhaps I should not have had to come home from 11 years of missionary work overseas to try to do what I personally can to stem the tide of this dreadful apostasy and corruption which has just about nullified the truth of the gospel in great numbers of places in our generation. When you talk of my putting out what you so lovingly call 'this hate sheet', and imply that I have not been spending time, money and talents in preaching and teaching the gospel of truth, where have you been all these years, brother Green! I have preached the gospel in all 50 states in the U.S., in 55 foreign countries, five times around the world and halfway around it 14 times in the past 20 years. So I have not been exactly idle in this part either. But we who know, believe and love the truth must not only *extend* it but *defend* it as well. I am not really conscious of your doing very much of either!" IYR Jr.)

Donald R. Arbaugh, elder, Overlook Church of Christ, Dayton, Ohio: "I am writing because I have come into possession of a taped sermon by Stanley Shipp in which he tries to make it seem as if he is not the Shipp he really is. . . I personally have heard the speech by Jim Reynolds and the reply by Shipp at ACC concerning the Holy Spirit, sex, etc. Now Stanley says on this new tape that he was guilty of bad judgment. He also states that he has tried to get B. C. Goodpasture to publish his apology to no avail.

"I am concerned with all this because the brethren in the Dayton area want to bring Shipp here for a youth rally and the elders of the Overlook congregation are against it. We have let it be known and yet they insist on having him come and are circulating this tape to make it seem that all is well. The Riverdale congregation is the one that is to sponsor this, but as is the case in so many efforts like this, it is 'area wide'.

"I would like to see you strike out at this idea of a congregation having something and calling it 'area wide'. I'd like to know by what authority they can do this. I believe it is not respectful of the autonomy of the church. A couple of youth leaders or youth ministers get together and plan a youth meeting. They call it 'area wide'. Then any congregation who chooses not to be involved in this effort is branded. I believe we can have anything of this type and

invite the area congregations, but when one congregation announces 'area wide' functions, I have to question 'by what authority?'

"I am sending you a copy of the tape. It is very poor quality, but understandable. I would appreciate any evaluation you would make.

"There is a new youth minister at the Vandalia congregation named David Jolly. I understand his wife's maiden name was Shipp and that he is from Highland in Abilene. I know you have written of the Jollies and I wonder if we have anything to fear concerning that. He started writing letters immediately concerning youth, evangelism, etc., and is involved in the 'area wide' effort. Tom Gilliam is the young preacher there and previously was Riverdale's youth minister.

"Another thing that has been said here in the Dayton area is that you were contacted at the Lipscomb Lectures and that you refused to comment on Stanley Shipp. Would you care to comment on this? Personally, I do not believe it because you put too much in print to then not back it up in person. . . I appreciate the work you are doing in exposing false teachers and liberalism in the church today. I know it is never easy but it is right. Keep up the good work and may God richly bless and keep you."

(NOTE: Among the things I wrote to this good elder, I said, in part, "I agree with you that we need to touch this idea of an 'area wide' effort, when what is being done does not represent the brethren standing for the truth in the area.

"You were wise to wonder about this new youth minister at the Vandalia congregation named David Jolly, from Abilene. I have not been able to check. . . as yet, but if he is one of the Jollies from Highland/Abilene, then your area is headed for trouble.

"It is astonishing to me how many misrepresentations concerning me are circulating just now. You say that it is being said in the Dayton area that I was contacted at the Lipscomb Lectures and that I refused to comment on Stanley Shipp. Well, since I did not even attend the Lipscomb Lectures this year, I reckon that part just has to be false. As a matter of fact, I have no recollection of having refused to comment on Stanley Shipp anywhere, anytime, unless, of course, someone may have asked me a specific question of which I was not informed. Regarding anything that I have put into print concerning him, I never have refused to comment on that.

"This battle for truth in our generation and for future generations, as you said, is not easy. But it is right. If enough brethren and churches such as you will pitch in with us and help us fight it out, in the long run truth will win." IYR Jr.)

Walter W. Pigg, Jr., Almo, Kentucky: "It was the good fortune of the Hickory Grove church to have brother E. R. Harper for a week-end meeting. . . He did a splendid job of preaching the gospel, presenting lessons that were powerful and easily understood. We just love him for the great work that he has done over such a great many years, and is continuing to do. . ."

Howard P. Ballard, San Mateo, California, enclosing \$5 for us to use as needed, said, "I read your paper and enjoy knowing someone upholds the TRUTH."

W. D. Boles, McCloud, Oklahoma: "I really appreciate the firm stand you have taken to support the truth. May God bless you and yours as you press on in his work. . ."

James W. Berry, Montgomery, Alabama: "Please mail me two of the *Questions for Jehovah's Witnesses*, by Ted Cline. . . If members of the Lord's church would give these to them when they knock on our doors, instead of giving them a dime for their 'Watchtower', maybe we

could convert some of them. . . I hope and pray that you will list this book in one of the later issues."

(NOTE: Literally tens of thousands of copies of this marvelous little book now are in circulation all over the U.S. and even into foreign countries. *Contending for the Faith* has been doing its part in getting them out. Others who may want to lay in a supply, they are \$1 per copy (plus postage). Please address your orders to: **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.**)

Milton Judge, Kingsville, Texas: "I am enclosing a check for \$25.00 and will send you additionally some time later in the year. Please use as needed. . ."

William A. Wilder, Tallahassee, Florida: "I just wish we had more like you who would preach and write it like it is. We truly are in serious trouble. A preacher. . . in Chattanooga stated. . . (has been influenced by Pat Boone) that for 20 years he had been in darkness, but now he saw the 'light'. I wonder what he had been preaching all those years??? There are too many members who will swallow hook, line and sinker (and love at the same time) just because some so-called Doctor, educator or professor said it. Nothing but hog-wash!!"

Jacob McClinton, Youngstown, Ohio: "I do love your books *Axe on the Root*. You are doing an outstanding job on *Liberalism* among us. We only need more men in the Lord's church (to speak out). May God ever bless you for the work you are doing for Him. . ."

John Terry Troutt, Harrison, Tennessee: "I am minister for the Riceville congregation, Riceville, Tennessee. I am 26 years old and to tell you the truth, you have saved my good opinion of our 'more experienced' preaching brethren. I have seen these problems coming and getting more of a foothold and was getting very concerned, or I suppose angry would be a more nearly right word for it, that our 'well known' preachers were turning their heads or just plain abetting the problems. I am thankful that you came along in your uncompromising and strong way to open the eyes of our sleeping brethren. Please continue!! . . . Please comment on your opinion of Batsell Barrett Baxter's new book, *I Believe Because*."

(NOTE: "You are so right that part of our problem is that older preachers who should know better are aiding and abetting the enemies of truth," I replied, in part. "I thank God for younger men, such as you, who nevertheless are standing four-square for the faith once for all delivered to the saints.

"You asked my opinion of Batsell Barrett Baxter's new book, *I Believe Because*. It has many good things. However, he probably will live to rue the day he wrote what he did re: miracles, and also giving that loop-hole for the Theistic Evolutionists. Because of these things in particular, I wish he hadn't written it. This, too, will become part of the problem!" IYR Jr.)

James Clark, Paris, Tennessee: "Time and time again I've become acquainted with your presentation of *Contending for the Faith*. I really enjoy it. . . I am a member of the church of Christ in the Paris area and think it is very beneficial to all who may read it, so I would like to subscribe.

George T. Eldridge, while minister to the University congregation, in Baton Rouge, Louisiana (he may still be), wrote us that the North Baton Rouge and the North Boulevard congregations of that city were not permitting their members to know what is going on in the *Herald*

of Truth. He and the University congregation ordered 500 copies of one particular issue, which they were mailing to members of the church throughout that area. When certain ill-advised brethren try to protect their local members against knowing the truth, then concerned brethren, such as these, need to devise ways to make the truth known. We commend these brethren for their action.

Preston Cotham, minister, Fort Worth, Texas: "Please keep my paper coming and keep up the good work. We have a real struggle on in the church for it to survive. Power to you!"

I. N. Hendrick, Crockett, Texas: "As long-time contributors to the program *Herald of Truth*, we are interested in the trouble that has arisen in the Highland church at Abilene. We have been advised that you can send us information concerning same. We do hope the situation is not too bad. Please send details."

(NOTE: We also could hope that the situation is not too bad—but it is! Others wishing the detailed facts on "both sides" of the controversy can find them out from only one source—the transcript of a major confrontation on the matter September 10-11, 1973, in Memphis, Tennessee. Please enclose \$2.00 (plus postage) and ask for "Memphis Meeting" transcript. Address all orders to: Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. IYR Jr.)

Skip Andrews, whose present address we don't seem to have, but who was preaching at Lisbon, Ohio, at the time, wrote the following incident: "I gave a copy of two different issues of *Contending for the Faith* to one of the ladies here at Lisbon who had brought a girl to the ladies' class to talk about Camp Shiloh. I gave the papers to her afterwards to show her what was going on there. Without telling any of the ladies about this information concerning Camp Shiloh, she collected \$120.00 for the camp. . . I would like to have copies of these two issues, since she sent them to her daughter and never returned them, and some of the ladies now know about the camp and would like to read this material. Also, the elders want to see the articles. It has disturbed them since they did find out. . . God bless you in your work."

Elizabeth Sublett, Muskogee, Oklahoma: "A dear relative of mine saved a little money and gave it to me to send where I thought best needed, since I send to three or four places when I have it. I am sending hers to the same places. May the Lord bless all of you in the good work." (NOTE: \$10.00 enclosed. IYR Jr.)

John H. Renshaw, gospel preacher and teacher in Memphis School of Preaching, Memphis, Tennessee: "I believe it's now or never, brother Rice. . . Please keep up the good work."

B. Gene Grate, Waterloo, Indiana: "Even though we all sometimes become discouraged in our local surroundings, we can rest assured there are many dedicated Christians throughout the brotherhood doing the Lord's work, and it is good to have a part in this work." (NOTE: He enclosed \$3.00 from his sons Matt and Brad. IYR Jr.)

Mrs. Eleanor J. Harper, Birmingham, Alabama: "Sincerely thankful for your dedication to the upholding of the truth. . ."

Bill Northam, Shreveport, Louisiana: "I am enjoying my subscription to *Contending for the Faith* and appreciate the good work you are doing. By all means keep it up. . ." (NOTE: Brother Northam also ordered all three volumes of *Axe on the Root* and all the bound volumes of *Contending for the Faith*, including \$3.00 extra for our *contending-for-the-faith fund*. IYR Jr.)

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